I find I must take exception to some comments made in the book review of Mormon Enigma: Emma Hale Smith. Reading the review left me with the distinct impression that Joseph Smith, Jr., prophet-seer and founder of the original Latter Day Saint church, quite possibly either had been a polygamist or had taught that polygamy was sanctioned by divine revelation. This casts considerable doubt on the character of the Martyr.

In view of all the evidence that has been presented through numerous sources I am completely convinced that Joseph Smith, Jr., was not a polygamist, nor did he ever preach or teach this doctrine. I do not like to see articles in our church publication which even faintly suggest the possibility of there being some truth to the claims of the Utah Mormon church.

Port Angeles, Washington

Laurel N. Oppelt

I was delighted to see the "Midway Report" on the Faith to Grow program but distressed after reading the article.

Nowhere did I see in what new areas the church was established or how many new branches were formed. I did not see any evidence of increased financial accountability or contributions. Where were the converts listed or baptisms given? How many calls were made to the priesthood? What evidences of the outpourings of gifts of the Holy Spirit were cited? In short, I read the entire article and was never informed of any of the above mentioned. When will the real "Midway Report" be given?

Syracuse, Nebraska
Geo. D. Fannon

NOTE OF APPRECIATION

I must write to say how much I enjoyed reading the Herald. The December issue was excellent. I read and reread all of the articles ("The Love Connection" was a masterpiece). I am a seventy-five-year-old widow and live twenty-five miles from the nearest branch, so reading church material is very important to me. I was converted after reading the Book of Mormon, given to me by a friend in Kansas City; I went there to be baptized.

The group at Sparta, Illinois, is small, but we have a wonderful spirit present every time we meet. We are studying The Life and Ministry of Jesus, as teacher of the class, I have learned much.

My life has been made full by the reading and studying I have done. Keep the Herald full of good articles.

Avon, Illinois
Grace Lively

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JANUARY 1 HERALD

On Thursday night, December 27, I received a telephone call from the presiding elder of our congregation in Jackson, Ohio. The city police had just arrested a fifteen-year-old boy for vandalizing the nursery classroom at our church and several cars belonging to owners of the neighborhood. There seemed to be no reason for these senseless acts, other than the boy was apparently intoxicated at the time.

Fortunately, damage to the church was minimal, although there was a lot of broken glass in the toy box and playpen. A speaker connecting to the main sanctuary had been destroyed, but everyone agreed that the damage could have been a lot worse.

Brother Ervin called me to let me know what had happened since, besides being a priesthood member, I am a reporter for the local triweekly paper. And, as a part of my beat is to cover police department news, Jackson is a small town—population 6,000—and there are very few secrets, so Brother Ervin told me who the boy was. A long-haired, slender kid with an earring in one ear, he delivered the Columbus paper to my front door every day.

My first reaction was to write the paper and register my complaint to the circulation manager. My wife, who had spent a lot of time in the nursery with our two-year-old son, shared my view.

As soon as I had expressed this anger, however, I became upset with myself. How could I presume to be a Christian and not forgive this boy? The next day I went to the church, photographed the damage for the paper, and went to talk to Brother Ervin, who was cleaning up the broken glass.

While we were still disturbed with the thoughtlessness of the youth, both of us had cooled down to the point where we realized that other members of our congregation would be upset and it would be necessary for the priesthood to take the lead in trying to guide them to a positive response.

I returned home and looked through the evening mail, where the January issue of the Herald awaited me. In it were two articles and a poem on forgiveness. Reading these started me thinking about my response to the vandalism incident.

When I started to prepare for the senior high church school class I teach, I dis- covered that the lesson was also on forgiveness. I realized that the boy who was arrested was the same age as some of the well-scrubbed, well-behaved teenagers I have in my class. And so, on Sunday, December 30, I presented the matter to them: can we forgive this boy enough to invite him to attend our church?

I placed three blank greeting cards in the classroom and said, "I know how to get in touch with the boy. If any of you would like to invite him to church school, these cards are for that purpose." I then left to help prepare for the next service.

When I returned, one girl had written an invitation to the youth to come to church. I later found out an adult member of the congregation had extended a similar invitation to both the boy and his family.

Through a number of coincidences the official asked branch representatives what suggestions they would have for sentencing the boy. One member suggested, half-seriously, "Why not sentence him to Sunday School with us for awhile? Maybe we can show him what goes on here and can teach him something that will help him.

To make a long story short, the officials liked the idea, and now this young man is attending services at our church and will continue to do so for the next nine months.

Our new friend made his first appearance January 20. There had been tremendous preparation for his coming by favorable members of the congregation, and he was met, on his first day, by a spirit of love that may have been beyond his comprehension. There was no denying the smile that came across his face when the congregation burst into a chorus of "Happy Birthday" for him. We had learned he had turned sixteen just two days before, so we included him in our list of salutes to members' birthdays and anniversaries.

We are trying to pace ourselves carefully in our relationship with this young man. We have one goal: simply to love him for the time he is with us, and give him something good to take with him all his life.

We will appreciate prayers of support from all our brothers and sisters in the World Church.

Jackson, Ohio
Clifton Spires, Jr.

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Book Review


Emma Hale Smith is one of the least understood figures in Latter Day Saint history. As the wife of a charismatic religious leader who himself remains largely obscure to his friends and enemies alike, she was destined to become an enigma to all who might seek to grasp the inner truth of her complex and painful life. All that has ever been written about Emma Smith has sorely needed revision if not outright rejection as useless biography. Whether coming from a Mormon or an RLDS perspective, attempts to either chronicle or synthesize the meaning of her life have fallen far short of their objectives. Mormon writers have malign ed Emma as a heretic from Mormonism. RLDS authors, on the other hand, have nearly defied her and placed her in fantasy worlds for the supposed benefit of their partisan audience. For years the time has been ripe for a new and more balanced treatment of the life of Emma Hale Smith Bidamon. Now—after some eight-plus years of exhaustive research, writing, and rewriting—Linda Newell and Valeen Averry offer the world their tome on the life of the "Elect Lady" of Mormonism. The title itself indicates the limitations the authors felt in trying to solve the riddles of Emma's life and impact on Mormonism from its founding in western New York to the present. They are correct: she remains enigmatic, even despite their comprehensive biography. I welcome the chance to review this splendid work, for it centers me in a continuing struggle to grasp, with mind, imagination, and emotion, some dim hint of what it might have been like as a nineteenth-century woman to endure the oppression of male ecclesiastical, economic, political, and social power. In the end, a biography about such a woman—written by two women who have learned to cope with those types of male power in this American culture—deserves the kind of review that only a woman could produce.

That such a sizable work on Emma Smith could be written is a tribute to the authors' tireless quest for documentation, since there is only a handful of Emma Smith papers. The reconstruction of such a complex life was made more difficult by that lack, but in the long run, the breadth of sources lends much to the quality of the finished work. Acknowledging their own rich Mormon heritage and present connection, the authors try to allay the readers' possible fears of friendly bias by aspiring to themselves a laudable degree of historical detachment.

We have written neither to support nor to dispute doctrine and have used accounts both favorable and critical of the new religion Brigham Young had established. We also recognize the difficulty of maintaining balance in describing historical events that many people hold sacred. The selection Brigham H. Roberts expressed in the Preface to the Comprehensive History of the Church became our principal state events as they occurred, in full consideration of all related circumstances, allowing the line of condemnation or justification to fall where it may, being confident that in the sum of things justice will follow truth" introduction, will.

A major aspect of Emma's life was the pain of deprivation—physical, psychological, and emotional. Sensitive and insightful throughout the book, the authors set forth the myriad events which epitomized those aspects of her suffering, beginning with her separation from her family not long after she met Joseph Smith, Jr. Their marriage permanently alienated her from her parents, particularly her father Isaac, although several letters passed between Emma and her parents and other family members in later years. Her departure from New York to Ohio in early 1831 began her lifelong exile from her natal home. She never saw her parents again. The authors see her life and relationships as unfolding against the backdrop of personal tragedy and trauma occasioned by (1) ill-timed moves, (2) forced flights from "the enemy," (3) the deaths of five of the nine children she bore—either at their births or shortly thereafter—between the years 1828 and 1842, (4) marital conflict and crisis not only as a prophet's wife (1827-1844) but as spouse to L. C. Bidamon (1847-1879), (5) debilitating family illnesses and crises of all sorts, and (6) immensely painful burdens imposed by family, neighbors, and strangers. The entire volume is an absorbing story of a multidimensional person living in a complex and rapidly changing social milieu. The authors possess literary skills that bring Emma Hale Smith to life for those who care enough to wrestle today with the questions she raised for her own time.

A central issue is plural marriage and its effect on Emma's relationship to Joseph and their family, as well as its impact on early Mormonism. This is a difficult matter to address, primarily because for over a century the LDS and RLDS churches have held fiercely to such conflicting views about polygamy's origin in those early years. Mormons have long been champions of the position that Joseph Smith, Jr., both taught and practiced polygamy—thus legitimating for them its continuance in Utah Territory during the post-Nauvoo period. They have therefore produced many sources linking polygamy's origin to Joseph—several documents of particularly dubious authenticity fixing its inception as far back as 1831. The RLDS church, on the other hand, from its origin in 1852 in Wisconsin, has condemned plural marriage as a heresy. From about the mid-1870s until very recent times RLDS leaders and members used every possible means to link Joseph Smith's name with polygamy only on the basis of his strong opposition to it. They have placed unbounded trust, in this connection, in his published denials of plural marriage and other wrongs in the Times and Seasons in 1844. Equally important to RLDS convictions was the "Last Testimony" of Emma Smith, further strengthened by the fact that no records exist proving Joseph's parenthood of any children born to his alleged polygamous wives.

In view of these opposing biases of both churches on this issue, therefore, and given the strong LDS Mormon affiliation and heritage of both authors, the reader should be cautioned in advance to the positions to which the evidence presented by the authors will lead. The basic thesis of their book on the issue of polygamy can be summarized as follows:

* Joseph Smith, Jr., sought to introduce the doctrine and practice of polygamy among a few selected leaders of the church as early as 1831.

(Continued on page 24)
Book Review
(Continued from page 6)

* He encountered early opposition at Kirtland in the 1830s but finally was able to set the doctrine and practice in place secretly in Nauvoo.

* Emma Smith was a strong opponent of polygamy from her first awareness of its invasion of her household: she was, however, compelled by her situation to endure the anguish.

* During her RLDS years (1860-1879) she was forced by circumstances to deny flatly both the fact of Nauvoo polygamy and any and all accusations of her husband's complicity in its inception. After all, her son Joseph III from start to finish of his fifty-four-year RLDS presidency stoutly maintained that his father could never have sponsored or practiced polygamy.

That the polygamy issue is vital to the entire conceptualization of Emma Smith's personhood is seen in the proportion of the book the authors devote to discussions of its origin, impact on her, and ramifications in the early Mormon experience. Of the book's twenty-three chapters the polygamy issue appears in fourteen, being center stage on some one hundred pages in all—exclusive of the endnotes. This is an analytical—not a pejorative—observation, as it suggests what to look for in understanding the authors' views of the essential meanings of Emma Smith's existence. In the end there is much in the book's documentation to engage the reader in many hours of pondering Emma's difficult life situation as it was touched by the polygamy controversy and the complex motives underlying her responses to it.

One would be justified in questioning the dates, precise origin, and therefore the reliability of many of the sources cited by the authors to show Joseph Smith, Jr.'s personal involvement in both teaching and practicing plural marriage. Some of those sources suffer from the lateness of their origin (1860s to 1931) or from their essentially hearsay character. For example, the authors give a detailed, "factual" account of the secret marriage of Joseph to Louisa Beaman (she was attired as a man) in the dark of night, across the river in Montrose, on April 5, 1841 (page 95). Nearly every source cited (note #1, page 322) was created many years later in Utah, during the very time that Utahans were frantically trying to authenticate polygamy in reaction to governmental prosecution of illegal polygamous unions in territories administered by the U.S. Congress. Other sources of this kind include Mary Elizabeth Rollins Lightner's "remarks" given at BYU in 1905; Ebeneezer Robinson's Return, 1890; Helen Mar Whitney's "Life Incidents," published in Woman's Exponent in 1881; unspecified evidence which the authors state "links Joseph to at least three previous ones [plural wives, in addition to Louisa Beaman] in the city: Prescindia Huntington Buell, Nancy Marinda Johnson Hyde, and Clarissa Hancock." Also the so-called "Diary of William Clayton" is cited, not in its original form but even in a recently produced partial typescript or in terms of excerpts published in the 1850s by Andrew Jensen in his Historical Record in Utah.

The preceding paragraph shows a predictable RLDS bias, which is a reality for me as I deal with this issue and its varying types of documentation in this book. After all, there is no body of "legal-proof" evidence establishing beyond any doubt that Joseph Smith, Jr., either was or was not a polygamist, in the sense of being married to more than one woman at any time prior to his death, or that he either did or did not teach others that such was enjoined by divine revelation. I must also note, however, that a large dimension of circumstantial evidence inheres in the Newell-Avery presentation, pointing to the probability of Joseph's involvement in the inception of plural marriage in early Mormonism. With all the questionable proofs introduced by the authors, there remain sufficiently strong evidences giving rise to (1) a sort of unassailable logic, and (2) an emotional identification with Emma's plight.

The cumulative effect of the book, therefore, is more than a little persuasive, but not so much because of air-tight evidences. Rather the Emma Smith so poignantly revealed is a very believable person who abhorred polygamy from 1842 until the end of her life, and who did so out of the deepest kind of personal hurt over the issue. Emma traveled a long, traumatic road from "Eelect Lady" (1830) to strong foe of polygamy (1842-43) to stout denials of anything akin to marital irregularity. The depth of her "too deep for words" pain over polygamy did not destroy Emma's fundamental empathy toward her husband and family or the many others who leaned on her in their own need. In this book Emma is portrayed as a powerless woman who in the end exercised qualities of power and authority forever denied most persons caught up in the quest to gain and hold power over the lives of others. When L. C. Bidamon's mistress Nancy Abercrombie bore a son by him, Emma did what only a woman of her empathic depth would do: when little Charlie was four (1858), she took him in and raised him. Later she even employed Miss Abercrombie, so that mother and son could be closer (pages 275-277).

Many LDS readers may not accept such a kind assessment of the woman whom Brigham Young called the "damestest liar I ever met." Some RLDS readers may argue vehemently with many of the details and evidences in this new interpretation of Emma Hale Smith in terms of what is presented on the matter of the relation of Joseph Smith to the inception of Mormon polygamy. Whatever they may think and feel about that issue, they can rest assured that Emma has been dealt with fairly, and her life's meanings have been gently held and turned over and over in the light of competent scholarship. Perhaps most important of all, this book represents a labor of love by two sincere and able scholars who, in the process of their work discovered a new depth of love for their subject. When one explores this book the likelihood is strong that that same love, refined by respect and a sense of woe, will come alive; Emma's pain and invincible kindness will apprehend the reader. The enigma—the mystery—endures, but not just that of Emma. The authors convey in this book a truth much larger than perhaps they intended: life is enigma...life is mystery. At the deepest core of every human is that which is hidden and can never be fully revealed. In the face of that inscrutable puzzle, Linda Newell and Valeen Avery launched their eight-year pilgrimage. Whoever ponders the fruit of their quest will confront the depth of her/his own mystery, the enigma of friend, neighbor, and enemy, the hiddeness of the whole truth of any life.

Richard P. Howard 24 / SAINTS HERALD
Polygamy views altered by RLDS

The church historian for the Reorganized Church of Jesus Christ of Latter-Day Saints has taken a stand on plural marriage, in contrast to previous teachings of that church.

At the annual meeting of the John Whitmer Historical Association last weekend, Historian Richard P. Howard spoke on "The Changing RLDS Response to Mormon Polygamy: A Preliminary Analysis." The meeting was in Independence, Mo., headquarters of the RLDS church.

To clarify the traditional stand of the RLDS, Howard said there were three main teachings on plural marriage: polygamy became in Utah. Brigham Young started plural marriage and Joseph Smith, Jr., was never connected with the origin of polygamy in any way.

After years of research into church history, Howard concluded polygamy began in Nauvoo in 1843 and 1844.

"Joseph Smith was the central ordering of the temple systems at Nauvoo, and he carried over responsibility of celestial polygamy," Howard said. Joseph Smith was, however, indirectly responsible for the origin of polygamy on earth, Howard said. He refused to comment on whether Joseph Smith had practiced polygamy or not.

Members of the first presidency of the RLDS Church had read the paper Howard presented at the meet previously, and Howard said they permitted him to give it. "I would not have given it without their advance okay," he said.

LaMar C. Berrett and Clark W. Johnson, professors from BYU, attended the meeting in Independence.

"They finally researched enough to know that Joseph Smith was the founder of plural marriage after all these years of denial," Berrett said.

For the RLDS to make a statement like that after years of tradition is a "monumental decision," Johnson said. "It's a significant change of opinion."
Alma Blair - Polygamy Revisited: RLDS Historiography - March 1982
Need copy of paper.

RLDS Church History Vol. 3
Jason Briggs - right to receive revelation - D&C objection

Revelation to Jason W. Briggs on Nov. 18, 1851

"... my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not men ... And the keys which were taught him by my servant Joseph were of me ... they have forsaken my law, and given themselves to all manner of uncleanness, and prostituted my law and the keys intrusted to them, to the lust of the flesh, and have run greedily in the way of adultery. ...

Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it ...

(Vol. 3:200-210 fn.) [emphasis added]

January 1853;

"Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. I abhor it ... and the men or set of men who practice it. I judge them not, I judge not those who practice it. ... ye shall contend against this doctrine; many will be led into it honestly ... I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants ...

pamphlet ... combating this doctrine..."

(Vol. 3:215)
RLDS and the Emergence of their opposition to Plural Marriage

Nauvoo
Joseph Smith
Emma Smith
wives of Joseph Smith
other persons married

1852
meetings held in 1852
official announcement
by the LDS Church of plural
marriage, DN, Sept. 1852

RLDS scriptures:
1. Book of Mormon
2. D&C - 1864 (finished)
3. Holy Scriptures (IV)
pub. 1867

....

after death of Joseph Smith
teachings and practice followed
especially in the Nauvoo Temple
The letters column primarily offers "Herald" readers the opportunity to comment on ideas presented in earlier issues. Letters should be brief and free from comments that reflect on the integrity of individuals. Address "The Editor, Saints Herald, Drawer HH, Independence, Missouri 64055."

MISSION AND MESSAGE

In relation to the article, "Mission and Message of the Church" (October issue), one brother recently expressed his concern about keeping our priorities straight. To him, our main purpose is "to preach, teach, and testify of Jesus Christ." I hope I understand his viewpoint and also that of the author of the article: I also want to say what "mission" means to me.

The Faith to Grow program has seven basic concepts in relationship to the total activity of the church—evangelism, growth, expansion, caring, calling, conveying, and challenging. Evangelism is defined as "the total process of declaring both by word and deed what God has done for all persons through Jesus Christ." The two dimensions of evangelism are growth and expansion—or better and more, in terms of disciples. Within this framework is the evangelism cycle of the four "Cs." I can appreciate the author's emphasis on caring...and the importance of preaching, teaching, and testifying of Christ—but the elements are not the whole story.

I Corinthians 12:4-6, and page 126 of Exploring the Faith (beginning with "the church administers...") I would seem to suggest that there is diversity in our mission and that "all are called according to the gifts of God unto them." I hope all Saints can discover how there can be unity in diversity among individual members of the body and how each contributes toward the whole—our total mission of the church.

Topeka, Kansas
Galen Worthington

CRITIQUE

A Plainer Translation by Mormon author Robert J. Matthews provides a valuable study of the Inspired Version. On pages 257-258, however, it is suggested that the doctrine of plural wives commenced in 1831 during the Bible translation. Matthews ignored Doctrine and Covenants 49:26b, c. dated March 1831: "Heaven have I, and my wife, and they twain shall be one flesh, and all that the earth might answer unto the act of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." That last phrase refers to a concept previously revealed: "All men were created in the beginning" (Ether 1:20). I believe that God, the Lord God, had created all the children of men, and not yet a man to till the ground, for in "heaven I created I them" (Genesis 2:6, Inspired Version): "I made the world, and men before they were in the flesh" (Genesis 6:2, Inspired Version). Thus in 1831 Joseph Smith taught that monotheism is based on the nature of our spiritual creation by God. On page 375 Matthews lists some revisions that "probably need no explanation," including 1 Kings 3:14 and 11:8, stressing the sins of David and Solomon, revisions clearly influenced by Jacob 2:32: "David and Solomon truly had many wives, and concubines, which thing was abominable before me," says the Lord.

I pray this criticism of A Plainer Translation will result in some corrections.

Gladstone, Missouri
John McDonnell

DECEMBER ISSUE

I want to express my appreciation for the outstanding article, "The Ministry of Music in Worship." It contained many key concepts which I have tried to practice and implement in my service to the church. I was particularly pleased that the term "ministry of music" was used. Music is a type of ministry just as the sermon is a type of ministry. I was also impressed with the statements concerning worship—that it should be participatory, that more attention be given to the planning of worship, that the gifts of all should be more fully utilized, that the sacraments should be planned for in the worship experience, and that we must offer competent as well as dedicated ministry.

For the most part I have been very fortunate in being able to use my gifts of music in both traditional and nontraditional creative worship services. At times there has been resistance when I have stepped out of "the traditional role of the female musician" in the planning and implementing of creative worship services. I believe the new hymnals offer all of us an opportunity to be more involved in developing creative, meaningful, intergenerational worship services. Music is a medium that can be understood by all and that can bring people into a closer relationship with God and each other. I sincerely hope that you will read this article and apply it to yourselves.

Grand Forks, North Dakota
Joyce Shirman

JANUARY ISSUE

The January Herald had an article entitled "Faith in the Future." The author wrote that a lot of people seemingly don't want to grow and cling to what they have, including their old beliefs. If he is referring to Restoration beliefs, I say they are fully proven in the three standard books of the church. I am proud of our heritage and am following our beloved leader and prophet, Wallace B. Smith, in his crusades to develop the faith. I grow. I believe we are a church divinely led. I am at a loss to know what the article is all about.

Eros, Louisiana
Joseph E. Phillips

I was interested in and informed by the feature, "Language Development in Latter Day Saint Hymnody," because I so eagerly embrace our new Hymns of the Saints. It satisfies me as a reflection of the gospel as I am growing to understand it. Since I, too, am a musician I depend quite strongly on the words to uplift me as I painstakingly pick out unfamiliar tunes each evening as I sing to my children. The words are important to me in large part, because, of their inclusive language; they are a great blessing because they help me to recognize my own spiritual worth and integrity as a female member of the Body of Christ.

(Continued on page 30)
Statement on Newspaper Articles

Due to apparent misrepresentation of the church's position, the First Presidency provide this statement so that the membership of the church may have correct information at their disposal. The misrepresented took the form of a reprint by the Independence Examiner of two articles which had appeared in their newspaper. One of the articles was written by an Examiner staff reporter, and the second was authored by a private citizen as a paid advertisement.

The reprint, in its first printed form, erroneously made prominent use of the copyrighted name of the church and the church seal, implying official church endorsement of the reprint. Although this implied endorsement was removed in subsequent reprints, considerable confusion seems to persist regarding the status of these two articles. Neither has official approval of the First Presidency, and we state unequivocally that they do not represent the church's official points of view.

The facts are these: Church Historian Richard P. Howard prepared a paper which was presented at the John Whitmer Historical Association meeting on September 24, 1983. The paper offered a new theory about the evolution of concepts about marriage at Nauvoo which eventually led to an association of the name of the church with the teaching and practice of polygamy.

The two articles published in the Independence Examiner imply that Brother Howard suggested in his paper that Joseph Smith, Jr., either practiced or taught his followers to practice polygamy. Instead his paper offers a theory concerning the relationship of Joseph Smith to a purported revelation on "celestial marriage," the contents and meaning of which are now uncertain. The paper also documents a scenario of how the concept of "celestial marriage" (marriage for eternity) evolved into polygamy in the afterlife, through the performance of temple rites. From this practice, the paper suggests, came the adaptation of afterlife concepts into present life practices of polygamy on the part of some of the participants of the church at Nauvoo. The paper, however, does not claim that Joseph Smith, Jr., was directly responsible for the practice of polygamy, that he ever practiced polygamy himself, or that it was among the authorized beliefs and practices of the church at Nauvoo.

Brother Howard is recognized as a reputable and qualified historian. As such his writings stand on their own merits. His paper represents a viewpoint which may seem to be new to some persons, and worthy of their consideration. The facts on which he bases his theory have been known, for the most part, since the early days of the Reorganization. The First Presidency would encourage faithful students to continue their scholarly inquiry into this period of our early history.

The strength of our testimony concerning the divine origins of the church is enhanced by insights which scholarship has provided us over the years. Additional research can only enrich our testimony and our heritage.

Because of the confusion created by the misuse of our copyrighted church seal and name, and inasmuch as the articles published in the Independence Examiner imply positions which Brother Howard's paper does not take, and further because it is likely that there will be some distribution made of these statements, we felt it would be useful to the Saints to have this official word from the First Presidency.

THE FIRST PRESIDENCY

(Ed. Note)
Copies of the John Whitmer Historical Association Journal containing the paper presented by Richard P. Howard may be obtained by sending $5.00 to Betty Winholz, executive secretary, JWHA, Graceland College, Lamoni, Iowa 50140.

San Receives Grant

The Independence Sanitarium and Hospital announces the acquisition of a $500,000 grant from the Homer McWilliams Memorial Hospital Trust. The money was received from the First National Bank of Kansas City, Missouri, administrators of the trust.

Joseph Lammer, executive director of the San, indicates that the funds will be used to support present outreach health services for elderly, hospice care, and bereavement programs in Eastern Jackson County, as well as to develop a major new project that will result in more effective care planning for persons needing multiple long-term care services.

District Conference Includes Youth Retreat

The Arklatex District met in Eros, Louisiana, October 22-23, 1983, for a youth retreat and district conference "Before the News That God Made Whole."

Sixty youths participated in the retreat led by Duane and Pat Amos. Skits, recreation, cookout, and campfire were featured, and the campers had a slumber party at the church.

On Saturday night a preaching service was held for the entire conference at which Gilbert Remington spoke.

The services on Sunday morning included the presentation of district service awards to Raeford Hanson, White Oak, Texas; Vivian Carr, DeKalb, Texas; and Dona Lewis, Eros, Louisiana.

Priesthood calls approved included Roland H. Dean, high priest; Ricky Hampton, elder; and Rorry Gulick, deacon.

Faith to Grow awards were presented to the following congregations: Crockett, DeKalb, Dierks, Eros, Monticello, West Monroe, and White Oak. This was the second year the White Oak congregation received the award.

In the service that followed, Roland Dean was ordained by Charles Vreeland (HP) and Ray Hogue. Charles Vreeland brought the charge and the sending forth was brought by Hogue.

The conference concluded with lunch in the fellowship hall.

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