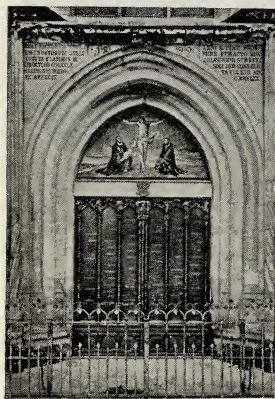


HOW FARES THE CHURCH IN GERMANY

By ROY A. WELKER

President of the German Austrian Mission



THE CHURCH DOOR ON WHICH MARTIN LUTHER'S NINETY-NINE THESES ARE PUBLISHED.

IT WAS in October, 1855, that Elders Franklin D. Richards, William Kimball, and William Budge, missionaries laboring in England, were sent to Dresden, Germany, at the request of Karl G. Maeser, a school director, to have someone explain Mormonism to him. Curiosity rather than sincere interest led the keen young scholar to want to know something about this strange, new "sect," which, according to its scant literature, was making such bold, unheard-of claims of divine origin and authority. Many were the fine-spun arguments and "logic traps" prepared and set for these three "holy saints missionaries" when they should come with their strange message. But—"they came, they saw, they conquered," and Karl G. Maeser became one of the most sincere advocates and defenders of the Gospel that his native land has ever produced. The origin of the work of the Church of Jesus Christ of Latter-day Saints in Germany can never be divorced from the name of Karl G. Maeser.

In the eighty years since his conversion, much has happened. The Church has enjoyed periods of free-

dom and periods of restraint. Thus out of conditions which have compelled alertness, keenness, humbleness, faith, and high purpose, the work of the Church has marched steadily onward and upward through the years.

One visiting the seventy-seven branches of the German-Austrian Mission today, divided as it is into thirteen districts with a membership of nearly eight thousand, would be forcefully struck with the measurable completeness of the various organizations. One may almost forget that one is only in the branches of the Church seven thousand miles from headquarters, and many have the sense of being in the well-offered wards and stakes at home.

All of the districts are presided over by local brethren, most of them having two counselors and a clerk. These presiding officers operate much as the presidencies of stakes do. They meet frequently for counsel. They administer their af-

fairs in justice and with efficiency.

Seventy of the seventy-seven branches are presided over by local brethren, seven by missionaries. Nearly all of these branch presidents have counselors and clerks and operate about as bishops do in the wards of the Church. They are assisted by a body of Priesthood who are conscious of the responsibilities their calling requires of them. In the main they are very faithful and devoted and they set an example in their communities.

In the average branch, all of the various auxiliary organizations also function. In the larger branches, as well as here and there in the smaller ones, there are also English classes, dramatic associations, glee clubs, orchestras, all striving toward one purpose: to enrich the spiritual welfare of the Saints and friends and to make contacts with those who may be interested in the Gospel of the Master.

THE GERMAN REICHSTAG BUILDING, BERLIN.



The churches in Germany, as perhaps nowhere else in the world, are held responsible for the spiritual welfare of the people. The state says plainly to them: "You take care of the religious affairs of life; we'll take care of the temporal."

The significance of the foregoing impressed itself upon the writer when one Sunday morning recently he saw about two thousand persons, boys, men, girls, and women between the ages of twelve and thirty-five, running relay races along the beautiful two mile Charlottenburger Chaussee which is an extension of the famous Unter den Linden. On each face was stamped a dogged determination, an abandonment to purpose. That purpose was to win—victory.

Strangely enough, the women were outrunning the men. The thought then arose: give this people ten years with such a program and it will astonish the world with the physical powers of its women as well as its men.

THERE is no visitor to Germany today but who is impressed with the development of the nation, physically. Perhaps there has been nothing like it since the days of ancient Sparta. But what of the spiritual? That is the challenge to the churches! Are they meeting that challenge?

The Church of Jesus Christ of Latter-day Saints is trying to do so, trying to supply that spiritual strength which will not only supplement the tremendous physical development going on, but control, regulate, and guide it to the credit of the individual and of the society in which he moves.

How is it being done?

Disinterested in politics, but tremendously interested in life and life's



A PART OF THE PRIESTHOOD OF THE CHEMNITZ DISTRICT, GERMAN-AUSTRIAN MISSION, PHOTOGRAPHED JUST AFTER A DISTRICT PRIESTHOOD CONFERENCE.

happiness, the missionaries and members of the Church ceaselessly carry their message of cheer and hope to everyone who is willing in the least measure to listen.

Means for doing this are many.



PRESIDENT PAUL GOECKIRITZ AND HIS TWO COUNSELORS—GERMAN BROTHERS SERVING AS THE DISTRICT PRESIDENCY OF CHEMNITZ DISTRICT.

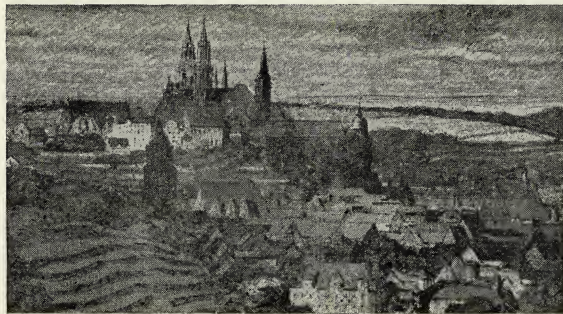
Besides the old ways of tracting and holding meetings, the film projector has become very popular. In every district from one to four traveling missionaries are busy now, in church

halls or in homes, before English clubs or classes, breaking down inherited prejudices against the Mormons, telling something of the unique communities in which they live and explaining their plan of salvation.

Recently the Good Templars of Berlin sought out a branch president and asked for an illustrated lecture on Utah and its people. In their fine hall with about two hundred and fifty members present, these Good Templars expressed their appreciation for the service rendered in their unique and characteristic way, all arising and stamping upon the floor once with each foot. They do not applaud by clapping the hands.

Recently about sixty-five members of an English Club asked a missionary to give them an illustrated lecture on Western America, but requested that he say nothing of his Church or religion. This was agreed to upon one condition: that none of them ask him about either. When the lecture was over, more than forty members of the club kept the missionary two hours answering queries about both his Church and his religion. Since that time, other missionaries have given other lectures, not only to this English Club, but to groups to which have come merchants, bankers, newspaper men, policemen. In the city where this happened, much misunderstanding and prejudice have been allayed and many have listened attentively to "truths which alone can satisfy the soul and establish certainties in a transient world."

Some months ago, two humble Elders were transferred to the city of Gera. Half afraid of the police



OLD WEISSEN—BIRTHPLACE OF KARL G. MAESER



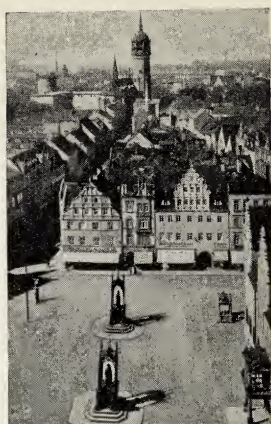
PLACE OF BAPTISM OF THE BUCHHOLZ BRANCH, SAXONY. MANY GERMAN MEMBERS OF THE CHURCH HAVE BEEN BAPTIZED HERE.

with whom they registered, one showed his basketball proclivities as he spoke in broken German. The officer saw in him an opportunity to have basketball taught to his fellow workers and perhaps make some preparation for the Olympics. Basketball was scarcely known at that time in Gera. As a result, two or three basketball teams were organized among the city's young officers and sportsmen. The missionaries, during the time they were not engaged in tracting, visiting friends, and holding meetings, instructed and coached these teams.

Later, these missionaries were invited into dozens of homes where they had an opportunity to preach the Gospel. They were also advertised in local newspapers, furnished a large hall for a film lecture about the Mormons, and at the close of the meeting passed out about twelve hundred tracts. Once the missionaries were called away from the table where these tracts were being distributed, and the chief of police of the city stepped forward and kindly handed out the tracts until the missionaries returned. A few weeks after this, the young Mormon coach accompanied one of the teams he had coached to Berlin for a game, and was banqueted by them. As a special tribute to the things for which he stood, the leader asked all his men to refrain from smoking or drinking beer or other alcoholic beverages in the presence of the missionary.

Last summer, two other missionaries spent six weeks in an athletic training camp of one hundred sixty-five university students teaching them basketball, the Word of Wisdom and "The Way of Life" as Mormonism teaches it. They made friendships that will never be forgotten. It is known that some of these students have spoken favorably in various parts of the Reich of the Mormon missionaries with whom they became acquainted.

SOMETIME during the year 1935 that "rover writer," Walter Eidlitz, of Austria, published his little travelogue *Reise nach den vier Winden* (Travels to the Four



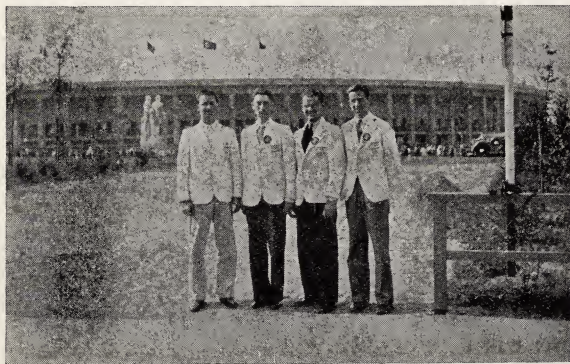
THE MARKET PLACE IN WITTENBERG, WHERE MUCH OF LUTHER'S ACTIVITY CENTERED.

Winds). This book is widely read. The next to the last chapter of it is devoted to the Mormons and their land. It is a glowing tribute to the people in whom he recognizes ideals of permanent value and who treated him with hospitality while in their midst. Those who read this chapter will surely have their prejudices stilled, should they possess any.

Just a few months ago, Dr. Haenle of Tübingen University, who spent something over a year in Utah studying the Mormons, gave four lectures about them, free of charge, even paying his own railroad fare to the place of the lectures and back home again. He did it, as he stated, to repay partially the debt of kindness he owed President Grant, the late President Ivins, and others who made him so welcome in Utah. Besides paying tribute to the individuals who showed him hospitality, he expressed appreciation of the economic, social, and religious values which the Church makes effective in the daily lives of its members. The writings of Dr. Brauer of past years are still doing service in wiping out hatred of the Mormons.

The magnificent city of Berlin was a veritable bee-hive of activity, preparing for the Olympic games. Its four and one-half million people united as one to prove to the world that they are one. Along the traffic avenues to and from the most perfect stadium in which the Olympic games have ever been held is a Mormon exhibition of the Word of Wis-

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GERMAN MISSIONARIES SERVING AS OLYMPIC JUDGES

The four missionaries were fitted out in white official uniforms, and are shown above, from left to right: Edward C. Judd (Salt Lake City), Vinton M. Merrill (Idaho), Jerome J. Christensen (Salt Lake), Charles A. Perschon (Salt Lake).

that John Elliott Tullidge, the composer of the tune "An Angel From On High" was born, in the year 1806, the son of Edward and Mary Elliott Tullidge. His father, being a wealthy man, gave his son every advantage. At the age of three years, showing signs of a very remarkable voice and a love for music, he was placed under the care of a tutor. At the age of ten years he led the choir at a concert in London. He received his education at Eton and at the same time studied voice culture. Later he studied composition and technique under the celebrated musician and composer Hamilton.

At the age of twenty he married Elizabeth Daw, granddaughter of Squire Horsey, a wealthy land owner of Brighton. Five children were born to them, three sons and two daughters, the youngest son dying when a child.

In his youth Professor Tullidge won the position as principal tenor of the Philharmonic concerts and he became one of the four conductors of the York Harmonic Society. Mrs. Sunderland, known as the "Yorkshire Queen of Song" and later as the greatest oratorio singer in England, was at that time the leading soprano of the society. With her Mr. Tullidge was frequently sent out by the society to fill engagements as the principal singers at the oratorio concerts of the northern countries of England. It was one of these professional tours that led him into Wales, where he became the conductor of St. Mary's Cathedral choir of Newport, South Wales. He was founder of the Newport Harmonic Society in 1843. This same organization, years later, took the laurels from the choral societies of all England and to this day this choral society is

known by the same name, and has never ceased to be active.

During the years he lived in Wales he gave concerts, taught voice culture and composition. Professor Evan Stephen's musical teacher was a student of Professor Tullidge.

In 1836 he was invited to spend the Christmas holidays at Lord Reynolds' castle. It was there he sang for Princess Victoria, who became Queen of England the following year.

In 1850 he returned to Weymouth, and it was about a year later his son Edward (the Utah historian) was converted to the Mormon Church by William Bowring, a distant relative of Sir Henry Bowring, his mother's cousin. Edward was a traveling Elder for seven years, only coming home long enough to get clothes and some much needed food. It was during these brief visits that he converted his sisters and brother.

In 1855 Professor Tullidge and his family moved to Liverpool where Edward became editor of the *Milennial Star*. In 1860 his daughters, Elizabeth and Jane, sailed for America and in 1861 Edward followed them.

It was in the spring of 1865 that Professor Tullidge and his wife decided to make that long trek to Utah. His son John and his wife and baby emigrated with them. The child died and was buried on the plains. They arrived in the valley in September, 1863. Professor Tullidge did not join the Church until almost a year after his arrival in the city. His wife never did join the Church. She and her family had always been Episcopalians and the Gospel coming to her later in her life, as it did, she was unable to make the change. However, she came to Utah, braving all the hard-

ships of the plains and pioneer life to be with her children.

Professor Tullidge gave his first concert in Salt Lake City in September, 1864. There was little in Salt Lake for a man of his ability but he accomplished as much as possible, giving concerts, teaching and composing. He was the first musical critic in Utah. Recently published in one of the local newspapers this article appeared:

"The earliest evidence of music criticism in Utah is very probably Professor John Tullidge's reaction to a concert witnessed upon his arrival in Salt Lake Valley, Saturday, October 31, 1863. This criticism expressed is the oldest of evidence used by Basal Hansen, N. A., of the Brigham Young University in a thesis dealing with the history of music criticism in Utah."

Professor Tullidge arranged the musical scores for the Salt Lake Theatre orchestra and was composing music for the orchestra at the time of his death which occurred in January, 1874, resulting from a fall which killed him instantly. The greater part of his compositions were left in England. He composed music for the anthem, "How Beautiful upon the Mountains," often sung by our choirs, and five of his music settings to hymns by early Mormon writers are found in *Latter-Day Saint Hymns*: "An Angel From on High" (Parley P. Pratt), No. 420; "Adieu To The City" (Pratt), No. 183; "Come All Ye Sons of Zion" (William W. Phelps), No. 214; "Think Not When You Gather to Zion" (Eliza R. Snow) No. 78; "Ye Ransomed of Our God" (Phelps), No. 123.

Professor Tullidge's daughter Jane became the wife of Bishop Alexander C. Pyper, and their children and children's children, faithful Church members, have reflected the musical genius of their talented ancestor.

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dom, and of Mormon doctrines. It is hoped by this exhibit to impress those who come from distant parts of the earth with the ideals that lift and inspire all who observe them to the upper levels of living.

During the Olympic Games in Berlin four missionaries of the Church of Jesus Christ of Latter-day Saints served as judges at the International Olympic Basketball Tournament at the invitation of the

German Olympic Committee. This honor came no doubt as a worthy acknowledgment of the splendid assistance Mormon missionaries have given to various organizations throughout Germany preparatory to the Olympic Games. The missionaries were given white official Olympic uniforms and were cordially and generously received into the group of Olympic officials.

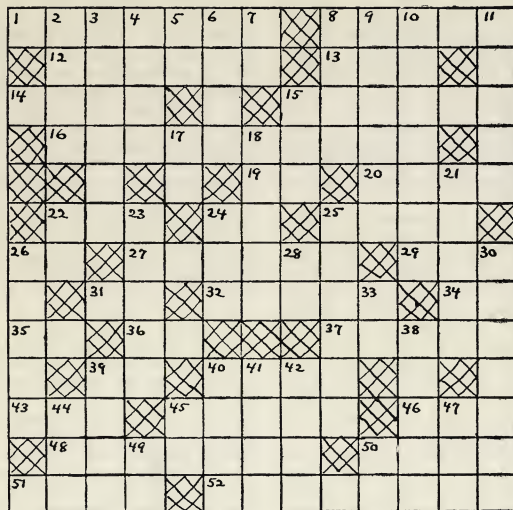
This question is often being ask-

ed: "Are the German people interested in religion?" The answer is "Yes!"

In letters that come from seventy-five traveling Elders to mission headquarters every month, stories of keen interest are related. During the fall conferences of 1935 many of the two hundred fifty local branch missionaries—these are faithful Saints who try to spend a few hours a week

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THE SCRIPTURES IN CROSS-WORD PUZZLE



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NO. 1 WORD CLUES

No. 1

ACROSS

- 1 The . . . of these puzzles is to make you
12, 13, and 16 across
8 The Egyptians used this for making
bricks Ex. 5:7
12 "when ye shall . . . for me with all your
heart" Jer. 29:13
13 Article
14 Gad was David's . . . 2 Sam. 24:11
15 "a God ready to . . ." Neh. 9:17
16 They testify of Christ
19 God in Hebrew names
20 Great waters
22 Because
24 Preposition
25 Pronoun
26 King of Egypt 2 Kings 17:4
27 Easter comes from this name
29 Fifth son of Jacob Gen. 30:6
31 Pronoun
32 "and if there be any praise, . . . on these
things" Phil. 4:8
34 Japanese measure
35 Home of Abraham Gen. 11:31
36 New England state
37 Early church leader Acts 15:22
39 Pronoun
40 Possess
43 Truly
45 "into . . . darkness" Matt. 8:12
46 Tall East Indian palm
48 "a far more exceeding and . . . weight
of glory" 2 Cor. 4:17
50 "more than meat" Luke 12:23
51 Gen. 27:38 is one
52 Hard stones Ezek. 3:9
A command of Christ is 12, 13, 16, 22,
24, 25, 31, 32, 39, 40, 48 and 50 combined.

DOWN

- 2 "learn to maintain good works for neces-
sary . . ." Tit. 3:14
3 Resound
4 Young salmon
5 Conjunction
6 Marine fish
7 Expression of inquiry
8 It led the Wise Men
9 "thou shalt . . . the mountains, and beat
them small" Isa. 41:15
10 Mackerel food (two words)
11 ". . . of the morning" Ps. 139:9
15 Assyrian king 2 Kings 15:19
17 A Benjamite 1 Chron. 7:12
18 "the . . . shall be holy unto the Lord"
Lev. 27:32
21 Nephew of David 1 Chron. 2:17
22 Chinese name of Buddha
23 Pass a rope through
24 Professor of some ism
25 More rigid
26 ". . . to shew myself approved unto
God" 2 Tim. 2:15
28 New England state
30 Cuddles up
33 Two Old Testament books
38 Language in use in Christ's time Luke
23:38
39 Westralian name for a tree
40 Alaskan Indian
41 A threshing floor Gen. 50:10
42 Part of the Argo constellation
44 Fish
45 Same as 5 down
47 Aster
49 Babylonian deity
50 Note

(Solution to appear in November Era)

How Fares The Church In Germany

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carrying the "Good News" to their neighbors—reported that they had experienced better response to their endeavors than for a long time past. Here is a typical expression from one of them:

The people are reading the Scriptures more and more. Outwardly they seem not to care about religious matters, but inwardly they are giving themselves much thought about it.

That they are being encouraged to read the scriptures is evidenced by a number of Catholic book stores in Berlin now displaying the Bible in their windows and urging its sale. They are also urging a Bible for every home. Formerly the Catholic church would not permit the reading of this sacred book by the laity.

This new effort however is quite necessary, for the German people as a whole do not know their Bible as they did formerly. That is not because they have lost interest in religion. They, as many other people of the world, desire a reviving of it. The fault is not in religion itself, but in worn-out forms, rituals, and creeds. The German people are not incidentally, but consciously, seeking something that will offer them certainties, not hopelessness; life, not damnation. This restless seeking accounts for the recent new movements in their religious world. Nothing short of an everyday workable faith will satisfy them now. The tradition and error of old faiths have gone to the scrapheap. Until one shall come that will sound the depths of the soul and at the same time inspire the noblest aspirations, there will be no religious rest in this newly awakened nation. Once they find it and can know they have found it, it will be adopted with full heart and purpose.

Not with projectile and bomb, with trench and fort, is the greatest "Watch on the Rhine" being kept; but in cheerful hearts and kindly acts toward fellow men; by a message of eternal hope, a way of life that meets the needs of the now and the "to be." This "Watch" is being kept for the great German people by a humble, earnest people and their friends. It is the defense against evil and destruction. Preserved by a kind Providence, it is the one that will endure.