

In that particular case I happened to know that the wife of the then president of Union Pacific Railroad was a very fine Bible teacher and earnest Christian, and I was able to assure him that as far as that railroad was concerned his fears were quite groundless. I don't think there is any great amount of it owned by the Mormons, but I don't think we have to find that out about everything with which we have to do.

Some of those fellows took such an attitude. I remember one of the missionaries who came from the Presbyterian Board to the Independent Board who was quite irritated at the restrictions they were making on him, and he said, "If we are going to follow this line of separation that you are laying down, we'll just have to go to some other planet; you just can't do it in this world."

I feel that ecclesiastical situations are to quite an extent a matter of expediency. I think it is very important for one to associate himself with other Christians; that one's influence is far greater when one can help others in a way he can't if he is completely separated from all other Christians. I would say that is particularly true today because people travel around so much. If you can't recommend someone who leaves your area and goes to another area as to where they can go and get true Christian teaching, you are at a tremendous disadvantage.

I think it is very important to have relations and to have means of making your voice heard more than it is if you are entirely separate from everyone else. Just a word there on the matter of ordination: I personally feel that if the Lord ordains me to His work, whatever human does really does not matter very much. I don't think human ordination is going to make me a different person afterwards than what I was before. I don't think it is tremendously important.

But I do think in the society we have, the standing one gets from being ordained is worthwhile. I think that the theory we have in the Presbyterian church that the-- I guess all groups have it that ordain-- that instead of the rank and file of Christians who may not be particularly well-trained, even if they are earnest Christians, but to get men who are trained in Christian understanding to make a judgment whether a man has been ordained of God to Christian work is very important.

But at that point, I personally consider independent ordination to be unwise. Because to me the point of ordination is to give assurance to the world that this group of Christians think that this man has been called of God to serve Him. Human nature being what it is people change. A person can -- no group of people can be absolutely sure that a person is not a hypocrite. Even if a person is an earnest Christian, he can fall into sin, and if he is truly a Christian the Lord can bring him out of it eventually but during that people he should not be considered as a worthy one for Christians to follow.

So the theory of the Presbyterian system (all theories depend on