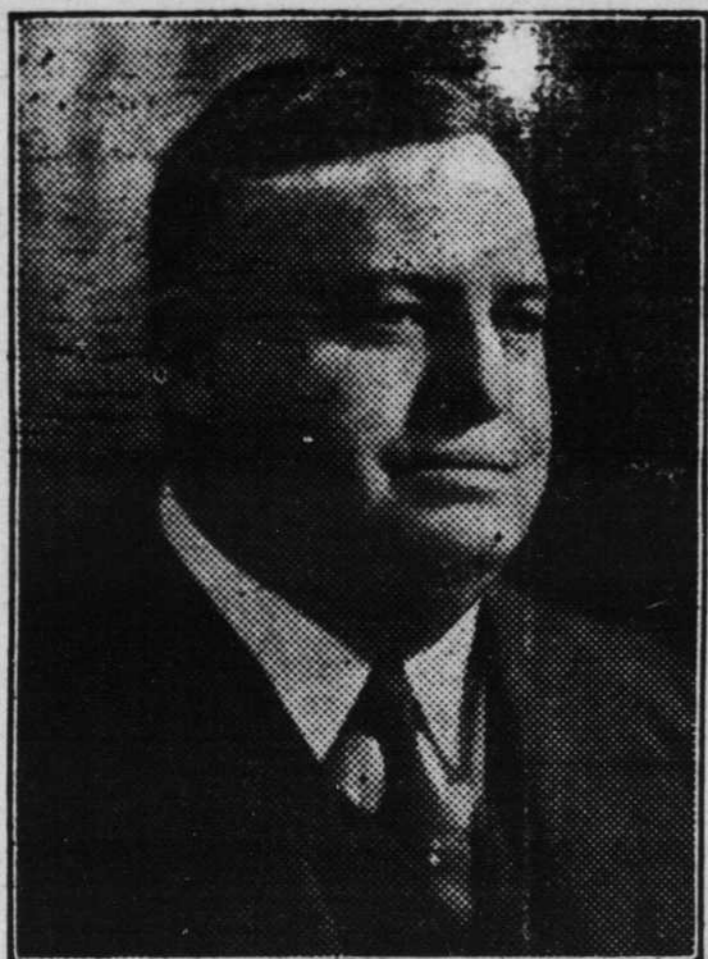


VOTERS OF NEVADA:

For many years it has been my ambition to become a member of the Supreme Court of Nevada, my native state. In this statement it is my purpose to place before the electorate of Nevada a brief summary of my education and experience.



My nineteen full years of school training began in the public schools of Nevada (8 years), continued in California (6 years), Minnesota (2 years) and New York (3 years). Shortly after graduation from the law school of Columbia University in New York City, the Supreme Court of Nevada granted me a license to practice law.

From the day I entered law school in 1901, until the present time, the law has been the subject of my study and my profession. Two years as District Attorney of Elko county, twelve years as Judge of the Fourth Judicial District, and an additional sixteen years of general practice — such has been my actual experience in Nevada law. It has included many important cases involving the law of water rights, mines, corporations and live stock besides many other branches of the law.

I understand the viewpoint of the general practitioner, the trial judge and the prosecuting attorney because of my own experience in all these capacities.

I am free from hate or bitterness. I feel kindly toward every human being who is loyal to our country and who honestly does the best he knows how. There is no person, be he private citizen, attorney or public official, who need fear that I shall be prejudiced against him.

If elected to this high office, I am prepared to dedicate what I consider will be the best years of my life to the performance of its duties, to the exclusion of all other pursuits, and with a solemn determination to do equal and exact justice, promptly and without fear or favor, to each and every person who may come before me.

**RESPECTFULLY,
E. J. L. TABER**

THE PURPOSE OF WORSHIP Tabloid Sermon by the Rev. A. S. Kean

One reason why people do not go to church is because they have lost the art of worship. And the fault is not entirely that of the ministers, tho they are partly to blame. They have acquiesced in the laziness of the people who come to church without anything to give. Like so many things in life, we only get results in proportion to the amount of self-giving energy we put into our worship. He receives most who gives most. This is certainly one meaning of the Lord when he said we must worship God "in sincerity and in truth."

What Worship Is Not

After much observation, reading and inquiry, says Dr. E. S. Conklin, a Psychologist, writing in *The Christian Century*, I am forced to conclude that worship as a religious exercise is disappearing from our Protestant churches, and is only partly evident in the Roman Catholic and high-church Anglican services. Being present at a morning service, listening to a sermon, putting something on the offering plates, singing mildly some portions of some of the hymns, and shaking hands with the minister at the door afterward, does not constitute worship.

What Is Worship?

Worship is essentially a personally participated in religious exercise with a two-fold purpose: (1) To bring about the restoration of harmonious adjustment with a world in which God is believed to be the dominant power, and adjustment which has been temporarily lost; and (2) to maintain such adjustment after it has been achieved. It is a human arrangement of a group of like-minded people wherein by song, prayer and meditation, "souls athirst for the presence and power of the living God" are satisfied. It is the belief of the historic Christian Church, that the outlines of such worship were divinely instituted by Jesus Christ and are to be found in the forms of worship practiced by the Apostles. This is particularly true of the so-called celebrations of The Lord's Supper.

Classic Orders of Worship

The classic orders of worship, notably the Episcopal Book of Common Prayer, assume that the worshipper comes to church more or less at odds with himself, his world, and his God. Put in religious language it means that the worshipper comes conscious that he has sinned and that something must be done about it. The introductory items in the order of worship stress the coming into the presence of God, and the inferior, sinful, humbled nature of man. There is confession and forgiveness and absolution. The tensions of conflict cease, the past is wiped out, a new consciousness of God and of the worshipper's relationship to God is established. Calm, peace, take the place of tension. Praise, thanksgiving, joy in fellowship, follow inevitably. The quiet happiness which follows the resolution of conflict and tension, is a matter of common observation and experience. Then come the prayers and efforts for the welfare of others. And that is the concluding phase of worship and of every complete religious experience. It is a very natural reaction when distress has been overcome, to desire to tell others of the truth and value of such experience. And this is the true source of inspiration of all so-called missionary giving.

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