

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13

Vol. 1

INDEPENDENCE, MO., JANUARY, 1915

No. 1

EDITORIAL.

We have started this paper with the hope that it will be successful in meeting a demand existing for guidance in study and direction of priesthood service. We trust that it may improve as it continues. It is our purpose to submit lessons that will cause investigation, and afford the amplest latitude possible in discussion that will result in independent thinking, believing that where the fullest liberty exists, there the greatest measure of intelligence will develop; recognizing that where the greatest measure of true intelligence exists the approach to unity is more easily made possible.

We desire to provide a department for quorum news, a question and answer column, and print from time to time resolutions of General Conferences applicable to branch and stake, also those adopted by the stake conferences as considered advisable; likewise words of counsel from the Church Presidency, the missionary in charge and stake officers, together with an occasional clipping from reputable papers indicating the trend of thought in the religious world. Short articles will appear from some of our leading writers upon subjects, pertinent to priesthood, thought and service. Trusting we may have your co-operation in this undertaking, we move forward conscious that we are seeking to supply a need heretofore unsupplied.

You will discover that our first lesson is on priesthood, by J. W. Rushton. This is as it should be in view of the fact we are to address ourselves to the priesthood. What is priesthood? If we comprehend what priesthood stands for we can better tell whether we are performing the work to be represented by it. With that as a basis of study,

we can erect a building of a class of knowledge that will put us in a position to do service in a more approved manner. Let us try and discover the points made in the lesson, try the history, analyze the claims, see if the logic be sound, if the lesson be consistent throughout, consistent with what we as a church should support. Re-write it if you have time, look up the references, and if you have questions you are unable to answer or have others answer to your satisfaction send them to the editor who will place them where due consideration will be given them. Questions should be upon lessons or matters presented in the paper.

President Joseph Smith Deceased.

President Joseph Smith served the Church conscientiously leaving behind him a splendid record, impressing us with the wonderful influence a great good man exerts in a community. The newspapers throughout the country pay tribute to his magnificent life.

The editor having known him quite intimately submits the following observations concerning him:

No assumed attitude of dignity that would prevent a child or any one from approaching him with freedom. Treating all kindly. A defender of the weak and absent ones. Merciful in judgment, discouraging any proposed harsh treatment of the brethren. Looking for a place in the Church for those who in ignorance or weakness had made mistakes; holding the more intelligent ones closer to the keeping of the law. Patient in affliction, suffering long, still kind. Careful in expressing his thoughts, lingeringly considering what should be said before speaking. Thoughtful and sympathetic of those who suffered, visiting them when able. Strong for righteousness and against iniquity. It

was easy for him to give to others, and pleased to be able. His serenity of mind under trial has left an influence to composure when tried. He was energetic, studious and agreeable; a thorough and wise personal disciplinarian.

To the Quorums.

We have asked the quorums of the stake to furnish us with items of interest developing in their quorums. Space will be given to a limited extent for quorum news, believing this feature will prove of considerable interest to the priesthood generally.

We should be pleased to have all Quorum meetings held the fourth Monday evening of each month if practicable or some where near that time so that all may have about the same amount of time to study the lesson following the delivery of the paper.

An Educational Opportunity.

We are offered a splendid chance to become better acquainted with our language by the GRACELAND EXTENSION course. Send to Chas. B. Woodstock, Registrar of the Institute, for information concerning the same.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

LESSON FOR THE QUARTERLY GENERAL PRIESTHOOD MEETING OF THE INDEPENDENCE STAKE.

Introduction:

In this series of four quarterly lessons on the subject of Priesthood we shall tentatively discuss the four following features: First: General; what it is. Second: Historical; origin and development. Third: The official groupings,—the mechanism. Fourth: The functions; what it does.

Priesthood: What it is.

Definition.—The etymology of the word. From the Hebrew “Ko kane” which means literally one officiating. There seems to be no consensus of opinion as to the etymology (the derivations, structure and growth of words), of the Hebrew word, but according to Bahr, a German classical scholar who lived from 1798 to 1872, it is associated with an Arabic root and means “to draw near.” At least this is the accepted usage. In precise terminology it is used of anyone who may draw near to the Divine presence.

Read Exodus 19:22 and 30:20.

The modern dictionary in defining Priesthood throws us back on the word “Priest.” “Priest:—

one specially consecrated to the service of a divinity and considered as the medium through whom worship, prayers, sacrifices and other service is to be offered; and pardon, blessing and deliverance obtained by the worshipper.”

It is clear that in these definitions the essential idea, the vital quality and not the form or person is the subject of discussion. We must be careful not to confuse the principle with its form of expression.

In the Book of Doctrine and Covenants the terse but instructive distinction between the mechanism and the function is made. See Sec. 104: paragraphs 1 and 2, and Sec. 42:18 for the description of the principle, “for unto you (the priesthood), * * * the keys of the Church have been given.” We are all familiar with the symbolism used here. The word “key” is used to describe authority and power to represent and act for God on behalf of man. So we may conclude that the word Priesthood means that body of persons who have the right to act as intermediaries between God and Man, exercising the dual function of drawing near to God that they may lead Man into the Divine presence.

THE ESSENTIAL IDEA. Read Numbers 16:5.

This is a striking analysis and is quite characteristic of Moses who, while it is recorded of him that he complained of not being able to use adequate speech, yet expressed these great and original ideas in so terse but comprehensive a manner, revealing the benefit which sometimes results from economy in speech.

The three essential facts in the power of Priesthood cannot be overlooked,—and they are almost naked—as they were forced into expression by the challenge of the three rebels. “Tomorrow, the Lord will show who are His, who are holy, and will cause him to come near unto Him.” We deduce from this, First, the Priest is the Lord’s chosen one. Second, the necessary qualification is holiness of character. Third, his work is to draw near unto God.

THE WITNESS OF HISTORY TO THE SUPREMACY OF THE PRIESTHOOD.

In spite of many lapses it is still abundantly evidenced that the man who because of the consecration of his life to high ideals and noble enterprise, who having himself in some way a vision of the Divine feels called upon to pioneer a crusade in which the multitude shall be led out of bondage into the “land flowing with milk and honey;” he becomes the recognized, greatest and strongest. He may not have the blood, environment nor the trappings and even be without the name or title, but there seems to be a strange saving quality in the human conscience which can detect the voice of the insincere and untrue, and with the same unerring instinct can “hear the voice of the Good Shepherd.” A panoplied ecclesiasticism may frown upon the new light-bearer and consign him to Belzebub, “but the

common people hear Him gladly;" because "He speaks with authority and not as the Scribes and Pharisees." So we must distinguish very earnestly between the real principle, the inward truth of the priestly power and its forms of expression. History so many times shows to us the epochs of decadence which begin with the relaxing of "high willing" on the part of the accepted leaders of people, and then the people because "there is no longer vision," perish. When the greatest of all priests, Christ, was heralded, the message was "Peace on earth and good will towards men." It will not be doing violence to the text to paraphrase that and insist that "Peace on earth" is absolutely predicted upon "GOOD-WILLING" among men.

When kings and priests have been untrue to their trust and traitorous to their calling, then Providence has selected some man who charged with this passion for high and good "willing," becomes the Prophet of the Lord to the generation. He may be "the voice of one crying in the wilderness;" ostracized by the official priesthood, and insulted or even martyred by the king, but still because of his holy purposing God chooses him, and he leads the people nearer to God. And because he is the molder of the thought, the unfold of the new vision and the harbinger of a new day, he is indeed the true leader and ruler of the people. The true priest ushers in the new birth-hour," (this is Carlyle's expressive phrase), and as long as the true priest survives, "the age of miracles is forever here." The people may blindly and stupidly demand their choice to be crowned as king, and will have their way while disaster dogs their every step, and the true leader stands by neglected and alone, sometimes even made the instrument by whom the caprice and whim of the multitude whose degeneracy has numbed their better senses, is crowned.

But still the fact remains forever true and immutable, **THE TRUE PRIEST IS THE LORD'S ANNOINTED KING.** Peter and John with the gift of seership and gazing upon "the vision splendid" of a new earth and a new heaven—all things new—realized that the coming kingdom would establish its greatness and dominion, its sovereign would be King of kings and Lord of lords because it enshrined "a royal priesthood" and were a "nation of kings and priests."

What we mean by the power of the priesthood therefore is this quality of character in which the one who truly possesses it, because of his consecrated life, draws near the Divine Presence himself and then becomes the leader of the people on the Highway of Holiness, marching always in the van, until the people who shall follow him, his teachings and examples, are made the citizens of that Kingdom over which God rules, and whose legislation is righteous and just, whose great ideal is truth. Surely we can appreciate Carlyle's wonderful statement, "Higher task than that of Priest-

hood hath God given to no man," and "as a Priest is the noblest and highest of all men, so is a sham priest the falsest and basest."

We submit a few questions on the lesson.

How is the priesthood defined, and by whom?

Does the definition of modern dictionary conform to our understanding of priesthood?

Do we understand that a priest is a medium through whom worship, prayers, sacrifices, and other services are to be offered, and pardon, blessing, and deliverance obtained by the worshipper? If so, in what way?

We are cautioned not to confuse the principle with its form of expression. Can we disassociate the principle from its form of expression? What is the principle?

We are informed there is a distinction between the mechanism and function of the priesthood. Point out this distinction in the quotations referred to.

What does he finally conclude the word priesthood to mean?

What are the three essential facts in the power of the priesthood, and where are they discovered?

In the third part of the lesson on the "supremacy of the priesthood" are we justified in assuming there lies the thought that a man may proceed upon a divine mission because of a feeling within that he is called upon to do so; suggesting the thought must a man be called of God and be a descendant of some particular tribe of men to be qualified to enter the priesthood? How does priesthood authority come?

What is sought to be impressed as a reason why the people perish? Are we in agreement with Carlyle on the age of miracles? What is said to be the cause of the presence of power in the priesthood?

May we now ask, of what value to society is a spiritual ministry or priesthood? By what means are we to determine the true priesthood? What difference does it make to society whether a man be called of God or not if both teach correct principles of living?

THE WORK OF THE LESSON EDITORS.

J. W. Rushton will write up the general lessons, occurring quarterly.

J. A. Tanner will write up the lessons for the Melchisedec priesthood.

G. E. Harrington will write up the lessons for the Aaronic priesthood.

In the next issue will appear two lessons on the office of Elder and Priest respectively.

NEWS.

We have had sent us by President E. A. Smith a few leaves from what is called the Aaronic handbook, to show us what is being done in one of the priests quorums in the East, which we regard as an excellent way of

preserving matters of importance. One thing noted therein is a spiritual communication given to one of the quorums indicating the pleasure of the Heavenly Master with the efforts they were putting forth in coming together for study, promising them blessings in increased ability and usefulness.

We suggest that the priesthood of the Stake come to the priesthood meetings with suitable tablets or sheets of paper and spring-clamp writing board, to make notes as may be thought desirable. Many splendid thoughts pass through our minds which, if we were in condition to make note of and did it, would come in very useful some time. All should have scrap books to file away any item of interest found printed or written properly classified.

We trust that the quorums of the Stake will make it a point to have someone authorized to make note of anything of importance that would be of interest to the priesthood in general and send it to the editor.

RIGHTS OF MINISTERS

Relation of Stake officers and missionary in charge in regard to ministerial labor in the Stake.

General Conference Resolution No. 551.

We are instructed by the Joint Council of the First Presidency and the Quorum of the Twelve to report to the body the following resolutions:

First, that stake officers when presenting themselves to the appointing powers for appointment may be appointed as missionaries, but to appoint the stake presidency or bishopric outside of the limits of the stake, thus interfering with the operation of local organizations, would be unwise.

Second, that for stake organizations to choose general church officers or men under General Conference appointment and ordain them stake officers without the consent of the general body, is improper.

Third, all missionaries under General Conference appointment whether in stakes or out are under the general direction of the minister in charge, but the stake presidency has the right to direct local laborers within the stake not under General Conference appointment.

THE CHURCH TOO "LIVE?"

Religious Dances and Boxing Matches Have a Strange Sound.

From the Ohio State Journal.

Here is the copy from an invitation to a church cabaret held New Year's Eve in Chicago, 1914:

"You may tango if you like. When you are tired with dancing you may sit at a round table and dip frappe out of a glass. A stringed orchestra will set the pulses throbbing.

There will be girls and girls and more girls. Once in a while the orchestra will stop and somebody will sing. Then everybody will sing. The glasses with the frappe in them will clink together. The orchestra will play a 2-step, and the silk slippers again trip over the waxed floor."

This is supposed to be started to keep the young people from going downtown and attending cabarets of a more demoralizing character. St. Chrysostom Episcopal Church gave the fete. It is said the young people were properly chaperoned. A wise precaution, no doubt. Maybe such a religious function may do some good, but it does have an awfully strange sound to a "believer's ears."

Some church in Chicago is going to have a boxing match in connection with its moral influences. Let us hope this thing will stop before the game of poker is started to keep the youth from going downtown.—Taken from the K. C. Times, Saturday, Jan. 9, 1915.

SHOULD HELP THE BODY, TOO.

Dr. Frank G. Smith Says Religion Should Include Physical Healing.

Dr. Frank G. Smith, pastor of the First Congregational Church, corner Admiral Boulevard and Highland Avenue, spoke to his congregation yesterday morning on the theme, "Did the Teachings of Jesus Include Physical as Well as Mental and Spiritual Healing as One of the Rewards of Faith?" "I am forced to believe," he said, "that the appeal of the church of today for the most part is to the comfortable. The others are not here; they are not in any of the churches of the city in any very great numbers. The laboring man and woman are not here. It does no good to say they might be helped if they were here; the fact is they are not here and they are not in any of our churches in any great numbers.

"Listen; I have reached the point in my religious thinking when I am fully convinced that no scheme of salvation is going to cause the heart of humanity to throb with yearning that does not include the whole man and that does not begin now. Jesus said, As ye go preach, saying the Kingdom of God is at hand. It begins now; want can be relieved now; sickness can be healed now; poverty can be dispelled now; now is the accepted time and today is the day of salvation."

The speaker went on to show that the whole record of the life of Jesus in the Gospels, as well as his commission to his followers in all the ages to come, was one of healing as well as teaching and preaching.—K. C. Star, Jan. 5, 1915.

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., FEBRUARY, 1915

No. 2

EDITORIAL.

As a priesthood we should dig deep and discover the impulse governing human nature, and search just as earnestly to discover the laws that should govern them. Life embraces the possibilities of human nature in all of its activities; the human life we must understand if we are to treat successfully with it. To know God is life eternal: to know man is a step in that direction. We learn of God through his performances, and man is known in a similar way.

Man's insignificance is emphasized when comparisons are made between the accomplishments of himself and his creator; especially so when we consider him but a part of "the great stupendous whole," and that whole constructed by the universe builder. He is a wonder to himself, and the achievements of his fellow man increase that wonder, and as he attempts to spread out his mind like a huge fan to embrace the universe bewilderment follows and staggers him. As Herbert Spencer says, "By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing * * * that through which all things exist as the unknowable."

We are impressed by such thoughts as these that man is absolutely dependent on the guidance of the great mind of God in order to have answered the purpose of his creation. And that great mind has thought it wisdom in himself to call some men to represent him, and designates them a priesthood, and through this priesthood he intends to speak and lift the world of mankind to see his nature and perfections. It is therefore the paramount duty of this body of men to get an acquaintance with him as well as their fellow men, so that by understanding both may make themselves successful intermediaries, drawing men to God.

Long Preaching: Its Effect.

Does a preacher always know if his discourse is producing the effect desirable? If we are to judge by the effect produced upon

Mark Twain as related in the following we think not.

We were told that Mark Twain listened to a preacher on the subject of foreign missions whose remarks at first produced a profound impression on his mind, so much so that he concluded to give \$500.00. He listened awhile longer and his feelings changed: with the change of feeling came the change of figures, so he cut it to \$250.00. The preacher continued. Meanwhile Twain's interest lessened. Again he reduced the amount of his intended gift to \$125. The discourse proceeded, reducing Mark's desire to give to the minimum so that when the basket reached him with but ten cents in it he took that and put it in his pocket.

The preacher labors in some respect to a disadvantage because he must say some things that are unwelcome to the ears of his auditors, causing censure and opposition. However, there are times when it is reasonable to suppose he might properly hope for results in line with his desires but fails from lack of judgment. Are WE doing so? The above experience demonstrates it to be a fact sometimes.

NEWS.

We are getting a number of subscriptions from outside of the Stake, also favorable comments on the venture.

At Knobnoster those of the 3rd Quorum of priests all subscribed for "Unity."

The Religio Convention at that place was regarded as one of the most instructive and spiritual in its history.

COMMENTS ON 2 TIM. 2:15.

"Study"

It means mental exercise. It means there is a need of knowledge. It means we are able to discover it. It is a commandment to be obeyed. It results in enabling us to serve better by having clearer conceptions of thoughts to be expressed. It lends dignity to the offices we hold. It secures confidence and commands respect.

A seriously and conscientiously active body is a progressive body, and its instruct-

ors must keep in the lead or respect for them declines in proportion to their neglect to keep their minds alert and charged with needful and profitable information.

"To Show Thyself Approved Unto God"

Our accountability is to God for our service to man; a responsibility accepted by us, and by its acceptance pledge ourselves to a consecrated service to man, and the more we feel this responsibility the more we desire to inform ourselves of the needs of the work to be done, and familiarize ourselves with the needs we seek to supply. Neglect this and we become worthless as instructors.

"A Workman"

A busy man busy at the work we have promised to do for God.

"That Needeth Not to be Ashamed"

Those whom we serve are justified in expecting acceptable service, and not receiving it become dissatisfied and unsatisfied. The reasonable presumption is that those who serve have something to give or to say that is needed, any coming to the place where such supplies should be and finding no satisfying food will not continue their visits often. Coming hungry and going away hungry is a disappointing experience, and this frequently occurring results in diminished confidence, and diminished confidence means a loss of influence. To trace this back to a successful and satisfactory condition we proceed thus: I am a minister called of God to work for men. I began with having their confidence: I studied to be a capable workman. I work and confidence in me grows: they come for food and are fed; feeding they grow; growing they are satisfied and give pleasure to God. Recognizing this we feel a conscious pleasure and secure the commendation of God.

"Rightly Dividing the Word of Truth"

The importance of this statement must be apparent since men cannot be saved in ignorance. It is imperative that if we are to guide men aright we must know that which we say will be a sure means to that end. The power of discrimination is a prized possession and a necessary qualification for a minister for Christ. Without this power of the mind to properly discriminate, indefiniteness and uncertainty follow.

The truth must be seen to be told, and it is the privilege of the priesthood to perceive it and express it, and the more extended their knowledge of language, the better capable are they of making the thought clear which they desire that others should know. To be possessed of this ability necessitates diligent study, developing the faculty of esti-

imating the relative value of words, adding to this a quality of humility that will cause us to feel a great dependence upon the author of the work we are engaging in, so that in serving we shall be possessed of the elements of earnestness, consistency, and persuasion, thus being true and valued ministers.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

LESSON—ELDERS.

J. A. Tanner.

Elder:—

1. Definition: A prince or head of a tribe or
2. patriarchal family who occupies as ruler or
3. judge. An overseer.

Funk-Wagnalls Dictionary.

4. One who is older; a senior. One who from
5. his age acts as ruler or judge, a person of
6. experience and dignity. An officer in certain
6. churches.

Webster.

7. Hebrew.—(Zaw-kane, old) Since in ancient
8. times older persons would naturally be selected
9. to hold public offices out of regard to their
10. presumed superiority in knowledge and experi-
11. ence, the term to be used for the designation of
12. the office itself borne by an individual of what-
13. ever age. But the term "elder" appears to be
14. also expressive of respect and reverence in
15. general.

Popular and Critical Bible Encyclopedia.

Antiquity:—

16. We find there were Elders in Egypt, and they
17. went with Joseph when he buried his father.
18. Probably they were state officers, the term
19. "Elder" referring to the office also to the age
20. of the officer. See Genesis 50:7.
21. Frequent mention is made of the elders in
22. Israel, and it is thought by some that they
23. were lineal descendants of the patriarchs. (See
24. the phrase, "Draw out and take you a lamb
25. according to you families and kill the pass-
26. over." Ex. 12:21.) Moses was instructed to
27. tell of his commission to the elders. Ex.
28. 3:16, 18, shows they accompanied Moses on
29. his first visit to Pharaoh. No doubt they go as
30. the representatives of the Hebrew nation.
31. Through the elders Moses issues his communi-
32. cations and commands to the whole people, Ex.
33. 19:7, Deut. 31:9. They were his immediate
34. attendants in all transactions in the wilderness.
35. Seventy of their number were selected to at-
36. tend Moses, Aaron, Nadab, and Abihu at the
37. giving of the law, Ex. 24:1. After the settle-
38. ment in Canaan the elders seemed to be the
39. administrators of the laws in all of the cities,
40. Deut. 19:12; 21:3. A continuance of the office
41. is traced down through the time of the Judges
42. and Samuel. (See Judges 2:7, 1st Sam. 16:4.)
43. In the book of Ezra we learn of elders at the
44. time of captivity, and also at the time of res-
45. toration. In the New Testament elders are
46. frequently mentioned, and sometimes are re-
47. ferred to as overseers, or taking oversight,
48. Acts 20th Ch., 1st Pet. 5:1, 2.

Modern:—

49. In the revelations to the church today not
50. only do we have the term elders but very
51. much information about the office. Elders are

52. an appendage to the Melchisedec Priesthood,
 53. D. and C. 83:5. Elders, how called, D. and C.
 54. 17:12. Duties defined, etc., 104:7, and much
 55. more which will be taken up in later
 56. lessons.

Applies:—

57. The term elder does not always mean some-
 58. one who holds the specific office of elder, but
 59. may mean an apostle or any other member of
 60. the Melchisedec order. (See 1st Pet. 5:1,
 61. 2nd John 1:1, 3rd John 1:1, D. and C. 17:8,
 62. also 60:1, 3, and 119:3, and many other pas-
 63. sages, but space will not permit.

Points of note:—

64. Study the term elder and its origin. Note
 65. how the term as applied to the aged or elderly
 66. person gradually became applied to the office.
 67. Glean all you can of the antiquity of the term,
 68. "elders." Give its modern use and meaning
 69. and application by various churches.

Bibliography:—

70. The Bible, Doctrine and Covenants, Manuel
 71. of the Priesthood, Exegesis of the Priesthood,
 72. Funk-Wagnalls Dictionary, Webster, or any
 73. other good dictionary. The Popular and critical
 74. Bible Encyclopedia, Smith's Bible Dictionary.

The next lesson will be on the office of High Priest.

AARONIC PRIESTHOOD—LESSON DEPARTMENT.

G. E. Harrington.

1. It is the aim of the editor of this department
 2. to ask questions and direct those interested in
 3. this study to where they may find answers
 4. to the same with some exceptions to cause re-
 5. search work, and by study reach conclusions for
 6. themselves, rather than assert his personal
 7. opinions, which may be done at times.

Priest's Lesson.

8. Dictionary definition for priest as given by
 9. Webster is, "One who in any religion performs
 10. the sacred rites, and more or less intervenes
 11. between the worshipper and his God, especially
 12. by offering sacrifices. 2. In various churches,
 13. the second of the clerical orders, ranking be-
 14. tween a deacon and a bishop. In the Roman
 15. Catholic Church, one who is empowered to
 16. offer, bless, rule, preach and baptize. In the
 17. Anglican Church, one authorized to administer
 18. the holy communion and read the absolution."

19. In Cruden's Concordance we are informed
 20. that the priest under the law was a person
 21. consecrated and ordained of God not only to
 22. teach the people and pray for them, but also
 23. to offer up sacrifices for his own sins and those
 24. of the people, Lev. 4:5, 6.

25. As members of the priesthood we are more
 26. concerned about the significance attached to the
 27. word priest in the Church we represent and to
 28. the calling, ordination, and place of the priest
 29. in the church organization; his duties and
 30. privileges, together with the powers with which
 31. he is invested.

His Calling.—

32. How is he to be called, and by whom, and
 33. would it be proper for one to officiate except
 34. the same procedure was carried out in his case
 35. as was in the case we shall cite you to? Read
 36. Exodus 4:10 to 16, Heb. 5:1 to 10 inclusive.

37. In the above quotations two classes of priest-
 38. hood are spoken of. Should that make any
 39. difference regarding the method of the call?

40. In Doc. and Cov., Sec. 83:3, we are told who
 41. it is that calls. Sec. 26:2, tells us about the

42. calling of Joseph Smith. It will be well to
 43. ascertain to what priesthood he was called.

Are There Any Qualifications Needed Before Ordination?

44. Read Sec. 11:4, Doc and Cov., also 10:8, 10.

45. Is lineage a prerequisite? Cruden says,
 46. "The priesthood was not annexed to a certain
 47. family till after the promulgation of the law of
 48. Moses; before that time the first born of every
 49. family, the fathers, the princes, the kings were
 50. priests, born in their city and in their house."

51. See Doc. and Cov., Sec. 34:3, Now Sec. 83:3.

52. Are we to infer from these statements that
 53. only the descendants of Aaron would be called
 54. to that priesthood? Read carefully paragraph
 55. 6 of the same section and see if that thought
 56. is supported. Is there any indication of the
 57. possibility of any but the literal descendants
 58. of Moses and Aaron holding the priesthood?
 59. In connection with this read Sec. 116:1, Doc.
 60. and Cov. Now read St. Paul's statement in
 61. 1st Cor. 1st Chapter 26 to 29. This should be
 62. read with care and analyzed.

63. Should we understand the language found in
 64. D. and C., Sec. 11:2, that such persons are
 65. eligible for the priesthood. Turn to Sec. 119:
 66. 8, and see if it may not be fair to presume
 67. that such are not necessarily called to the
 68. priesthood. Read again Sec. 11:8.

Ordination.

69. In section 17:12, D. and C., we ascertain that
 70. that indicates the way distinctions are to be
 71. made in office and work to be done. By what
 72. rule is it done?

73. Does the Book of Mormon harmonize with
 74. the foregoing? See Book of Moroni, Chapter
 75. 3. Does a priest have a right to ordain others?
 76. If so, who are they? And where do we find
 77. authority for it? How was the first priest in
 78. this dispensation ordained? Who was he?
 79. Who ordained him?
 80. If possible write out the conclusions reached.

The next lesson for the priest will appear after we have given a lesson to the teachers and deacons. We believe this will better keep all interested than to continue on one office till through. However, the next lesson for the priests will be "The Place of the Priest in Church Organization, together with his privileges and powers. Later we will take up his duties.

The following copied from the "Social Service Bulletin," for January, printed at Evanston, Ills., and gives us a few facts of interest on the social and industrial problems.

"WILLING WORKERS OUT OF EMPLOYMENT."

"Everywhere unemployment and its results strikes the traveler in the face. In two personal incidents, a thousand miles apart, in a small country town, and in the whole city of Gary, Ind., where three thousand men out of thirty thousand men are out of work, there was driven home the utter inefficiency of our present industrial management on the human side of industry. Our churches are supporting families simply because the bread winners are idle from no fault of their own, and their wages while at work were inadequate to provide for this emergency. The business men of one community were asked, since they were going to feed the unemployed anyhow, why they did not find a way to put them to work. How long will it be before we face this situation with constructive effort?"

In connection with this we submit the following showing the wisdom of some men in their efforts to make their fellows self-supporting:

TRAINING THE CRIPPLED.

German newspapers report that soldiers who are permanently disabled are being given vocational training in lines which are adapted to their needs. This work is being carried on in the hospitals as soon as the men are sufficiently recovered to be taken in hand. For instance, men who have lost one leg are taught stenography or bookkeeping, so that when they are ready to leave the hospital they may be in a position to be self-supporting.

This is evidence of the way in which society can look after the welfare of its members if it will. If no attention were paid to the men in the hospitals except to care for their wounds, many of them might go out to become a permanent burden to the community. By giving thought to the matter it is possible to accomplish a great deal.

The policy of letting everybody alone to work out his own salvation without any guidance or help is fine—for those who survive. But it is mighty wasteful of human material.—Editorial, K. C. Star.

Can we get a lesson from this?

GENERAL CONFERENCE RESOLUTIONS ON CONDUCT.

Resolution No. 317.—Adopted April 16, 1886. Resolved, that the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and His gospel.

Resolution No. 377.—Adopted April 12, 1893. Resolved, that we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints.

Resolution No. 297.—Adopted April 9, 1885. Inasmuch as some of the members of this church are in the habit of visiting saloons and drinking intoxicants, which habit seems to hinder the spread of the work, therefore be it

Resolved, that it be made a test of fellowship for any member of this church who will persist in this practice.

Resolution No. 671.—Adopted April 9, 1912. That the practice of theatre going should be discouraged and that the members of the church should be urged to avoid the practice as detrimental to spirituality.

WHERE RABBI ASSI FOUND WISDOM.

In all his writings Rudolph Eucken, the philosopher who won the Nobel prize, emphasizes what he calls "activism"—knowing by doing. It is Eucken's belief that spirituality is the "very core of human personality" and that this indwelling spiritual life can only be attained through active and incessant effort.

Reflection and contemplation are indeed essential elements in the development of one's spiritual life; but it is through struggle alone that man's self realization and ascension into the spiritual world become possible. It is through action alone that man can come into intimate relationship with the great truths of life and thus become a creative worker. And creative responsibility is what Eucken demands of every individual whose aspiration it is to become emancipated from a "dead-level" existence.

But activism in its essentials is an ancient doctrine. It crops out in all ages. According to a Talmudic narrative there lived in the Third Cen-

tury a celebrated rabbi by the name of Assi. As Assi was about to depart from this world, his nephew entered the sick room and found him weeping. The dialogue which followed has recently been presented to the English speaking public in verse by Dr. Edwin Pond Parker in the Hartford Courant.

The nephew asked his aged uncle: "Why weepest thou? Is there any part of the Torah which thou hast not learned? Does not the fact that thou hast never acted as judge and hast never permitted thyself to be appointed to public office fill thee with supreme happiness?"

"Cease," cried the rabbi in distress,
 "Make not my cup of bitterness
 More bitter with the shame and pain
 Of praise as ignorant as vain.
 My soul is sorrowful, my son,
 For public duties left undone.
 I mourn the quest of truth pursued
 In disregard of brotherhood;
 The narrow, blind, scholastic zeal
 That heeded not the common weal;
 The subtle selfishness and pride
 In which I put the world aside
 And sought an individual good
 In self-complacent solitude,
 Withheld my aid and stayed my hand
 From truth and justice in the land,
 And weakly failed to exercise
 The law in which I would be wise.

"Wherefore with tears, I plead with you,
 Dear friends, a nobler course pursue,
 Beware the self-indulgent mood
 Of unconcern for public good.
 Think not cloistered studious ease
 Wisdom to win or God to please.
 For wisdom moulders in the mind
 That shuts itself from human-kind."

Goethe said there is nothing in the world worth thinking about which has not been thought already. Aristotle, with his doctrine that only the good man is capable of passing correct moral judgments, the prophets of Israel, with their emphasis on doing, Assi, the rabbi, Carlyle declaring that the end of man is action, the modern psychologists, Eucken, are all preaching the doctrine of activism—the doctrine that wisdom cannot be won in "cloistered ease," that "wisdom moulders in the mind that shuts itself from human kind," the doctrine that it is through an identification with the common interests of life that one's existence becomes spiritually enriched, and that one becomes really wise.

NOTICE.

Independence Stake Conference convenes at Independence, Mo., 1st Branch, March 13th and 14th. The Priesthood are all ex officio members and are required to report to the secretaries of their respective quorums 10 days before conference. These secretaries are to give a summary report of the work of their quorums 5 days before conference to the stake secretary, James Bunt, Box 115, Independence, Mo., others not members of quorums send direct to Stake Secretary.

Report blanks can be secured at Ensign office, Independence, Mo., or Herald office, Lamoni Iowa.

Do not delay in this matter.

G. E. Harrington.
 Stake President.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., MARCH, 1915

No. 3

EDITORIAL.

What we do we may expect others to do, and of right they should not be condemned for so doing if we assume the role of leaders. Leaders are to lead, with the expectation that others will follow. So in leading a prayer meeting: if we do not want others to pray or speak long, we ourselves should avoid it. We hear complaints something like this: Why does he pray so long? Why speak so long? Especially so when he advises us to be brief. Does he think he is heard for his much speaking? Has he a passion to hear himself speak? Does he think he can think only the best thoughts? Are the thoughts, prayers or testimonies of others so unimportant as to make him feel that a great loss would occur to the meeting if he should not consume their time?

These questions suggest the thought that it would be well to inquire of ourselves if anything like this will fit us. If so it is well to watch ourselves by the use of a watch, and not trust to our opinion of the amount of time we take either in prayer or testimony. Just recently one of our apostles was heard to remark that at a preaching service at which he was to speak a prayer was offered the length of which was such as to wear on his nerves and to unfit him for his part in the service. He was almost worn out waiting for the prayer to come to an end. This was related as a reason why our young people did not care to attend church. Are we guilty? Some seem to look upon the opportunity to pray in public as one in which a sermonette may be preached; but if we go to the Master for an example of long praying we find him alone up on a mountain or other secluded place, and advising his followers to go to their closets and pray.

However, we must not forget that "the elders are to lead the meetings as they are directed by the Holy Spirit," which if they possess will cause them to do the right thing. The Spirit has the right of way at all times. Nevertheless, "The spirit of the prophets is subject to the prophets," meaning that it is under control of the one possessing it, who may hold his message and deliver it at the

proper time. If one should in speaking feel the Spirit directing, the Saints will feel satisfied even though it continue at length; but the writer is of the opinion it will usually come within the limits of what has been advised by those in charge, especially so when such officers are directing as they are led by the Spirit, thereby being consistent with itself.

The determination of an individual is usually made up either by strong desires, or intelligent consideration of a matter upon which action is demanded. The will may be strong or weak. The fidelity one possesses to what is regarded as true and what should be the rule of conduct will determine the strength of the will. A positive attitude is a necessity to perform anything of value. Opposition sometimes reveals the strength of that will. Issues are raised by positive attitudes, and truth is more likely to shine out where all points of a proposition are placed before the mind, which intelligent people are usually successful in doing.

It is not always the case that right and truth prevails among men. That is largely due to ignorance or personal interests. A will made up with the consciousness of its righteous position can afford to struggle and permit death to follow in its defense, for he is not defeated in the ultimate reckoning. Even though he be in error he wins, for he forces the truth to appear by his determination, (as did St. Paul when he fought the Christians;) if not here, then "sometime, somewhere."

NEWS.

The Editor visited the Seventh Quorum of Priests, Kansas City, lately. All present subscribed for "Unity" and intend taking up the lessons prepared for the priests. Will meet hereafter the fourth Sunday of the month.

Bad weather prevented all the quorums meeting at Independence last Monday evening. Those present joined together and took up the lesson prepared for Elders by J. A. Tanner. The following conclusions were reached: Under the Mosaic law, elders were

elderly people, judges, rulers, officers, but not necessarily possessing the priesthood. Under the **gospel law** (New Test.) they were made overseers over members; ordained to office, held Melchisedec priesthood, constituted part of a joint council with the apostles. Apostles called elders. **Latter day dispensation:** hold Melchisedec priesthood, preachers, presiding officers, form judicial bodies.

SUGGESTIONS FOR QUORUMS.

It is suggested that each quorum supply themselves with the standard books of the church, together with a good dictionary, and appoint someone as custodian to whom references may be made from quotations and definitions required in studying the lesson, as a means of saving time and getting satisfaction concerning the texts used. Then a critic may be appointed who could act as quorum historian and reporter, and as critic to call attention to the improper use of language, manners, indecous, etc. A brief report together with any important question may be sent for publication in "Unity."

Next lesson is for Priesthood in general.
by J. W. Rushton.

DO YOU WISH TO STUDY. GRACELAND COLLEGE INSTITUTE Offers You the Opportunity.

For this movement within the church the services of some forty men and women have been secured to direct the study of those who have been deprived, heretofore, of the privilege of a higher education. Most of these instructors have completed full degree courses at the leading universities and all are competent to render valuable assistance to those who desire to study. The subjects are outlined as reading courses and are especially adapted to the actual needs of each individual.

The instructors volunteer their services, happy in the opportunity to serve others. The annual enrollment fee is but one dollar per subject for those in the employ of the church and two and one half dollars per subject for others. Twelve courses are now running but the whole field of education is open from the grammar grades through the university, and courses are started as they are asked for.

For full particulars and an enrollment blank write the Registrar.

FRED'K M. Smith, Director
SAMUEL A. BURGESS, Associate Director.
CHAS. B. WOODSTOCK, Registrar.

Lamoni, Iowa.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

HIGH PRIESTS.

By J. A. Tanner.

Priests:—

1. Definition: 1st, a Christian presbyter or elder;
2. a minister. 2nd, one who officiates at the altar,
3. or performs the rights of sacrifice, mediator, between men and the gods.—Webster.

5. Buck informs us that a priest is "a person set
6. apart for the performance of sacrifice, and other
7. offices and ceremonies of religion."
8. "St. Jerome, who will be allowed to speak the
9. sense of the ancients, says that in both the Old
10. and New Testament the high priests are an
11. order, the priests another, and the Levite an-
12. other."—Bingham, p. 50.
13. "If it be enquired, as it is very natural to ask
14. the question, why Optatus gives all three orders
15. of Bishops, Presbyters, (Elders) and Deacons,
16. the title of priesthood, answer is plain and ob-
17. vious, because according to him every ORDER
18. had its share though in different DEGREES, in
19. the CHRISTIAN PRIESTHOOD."—Bingham,
20. p. 246.

Antiquity:—

21. High Priests being members of the high priest-
22. hood, (see D. and C. 104:5,) their antiquity
23. would date back as far as the priesthood. The
24. order of the priesthood was instituted in the
25. days of Adam. (D. and C. 104:18). Adam,
26. Seth, Enos, Cainan, Mahalaleel, Jared, Enoch,
27. Methuselah, Lamech, Noah, were high priests.
28. (D. and C. 104:18, 29,) Melchisedec, Abraham,
29. Moses, and Jethro were high priests, and no
30. doubt Samuel, David, and Elijah were high
31. priests, at least they were not of the order of
32. Aaron, and we find them officiating in the
33. priestly office: That there were high priests in
34. New Testament times and subsequently goes
35. almost without question. Bingham says: "These
36. allegations are sufficient evidences as to matter
37. of fact, and the practice of the church in the
38. first three ages, that there was then an order of
39. CHIEF PRIESTS, or bishops, superior to the
40. presbyters (elders), settled and allowed in the
41. Christian Church." p. 50.
42. Of the "Chief Priests" he further says: "It
43. was no human invention, but an original settle-
44. ment of the apostles themselves which they
45. made by divine appointment." p. 54. "Now
46. this is most expressly said by Theodoret, that
47. he (Ignatius) received the gift of the HIGH
48. PRIESTHOOD from the hand of the great
49. Peter." p. 60.

Character of the office:—

50. To administer in spiritual things. "High
51. priests, after the order of the Melchisedec priest-
52. hood, have a right to officiate in their own
53. standing, under the direction of the presidency,
54. IN ADMINISTERING IN SPIRITUAL THINGS,
55. and also in the office of an elder, priest (of the
56. Levitical order), teacher, deacon, and member."
57. (D. and C. 104:5.) Their calling is to preside.
58. (D. and C. 107:42). High priests are the head
59. of the standing ministry under the direction of
60. the Presidency and the Twelve. (D. and C.
61. 120:3.)
62. High priests may be members of High Coun-
63. cil, Stake High Council, bishopric, etc. They are
64. pastors, ministers, teachers, and overseers, coun-
65. selors, advisors, physicians, etc.

Points of interest to look up:—

66. Were there high priests before Aaron?
67. Were there high priests during the patriarchal
68. administration?
69. Were there high priests during the theocratic
70. administration?
71. Were there high priests during the regal ad-
72. ministration?
73. Were there high priests during the foreign ad-
74. ministration?
75. The last four questions refer to the time of the
76. Israelites.

77. Were there any high priests in New Testament times other than Christ?
78. Were there high priests subsequent to the first apostles in the Christ Church?

Bibliography:—

81. Bible, Smith's Bible Dictionary, The Popular and Critical Bible Encyclopedia, Doctrine and Covenants, Book of Mormon, Manuel of Priest-hood, Exegesis of the Priesthood, Joseph the Seer, by W. W. Blair, Webster.

Next Lesson will be on Apostles.

TEACHER'S LESSON.

By G. E. Harrington.

1. Our object in this lesson is to have the office of Teacher considered historically, and ascertain if possible whether it went back of the time of the Apostolic Age, also the calling and ordination of men to this office.

DEFINITION:—

6. **Webster:**—"One who teaches or instructs, an instructor, a preceptor, a tutor, one whose business or occupation is to instruct others. 2.—One who instructs others in religion, a preacher, a minister of the Gospel. 3.—One who preaches without a regular ordination."
12. **Cruden:** "A tutor, a master, instructor, a public minister who by wholesome doctrine instructs the church, such as privately instructs others in the knowledge of spiritual things."

COMMENTATORS:—

16. **Clark:** Tells us that the person called a teacher as found in 1 Cor. 12:28, was one whose chief business was to instruct the people in the elements of the Christian religion.
20. **Jamieson Fausset and Brown:** Informs us that Pastors and Teachers, referred to in Eph. 4:11, were ordinary stated ministers of a particular flock, probably Bishops, Presbyters, and Deacons. "Evangelists founded the church, the Teacher built it up in the faith already received."
27. **James W. Lee, D. D.,** in his "Self-interpreting Bible," says: "Teachers are recognized as officers in the Church, such as instructors of Church members in the truths of the gospel."
31. According to **Smith's Bible Dictionary,** by **Hackett,** we are left with the impression that Teachers were ordinary officers that answered for special purposes during the introduction of Christianity, to be dispensed with in time, as were prophets, leaving such functions as were theirs to be carried out by the presbyters, (elders).
39. **Bingham** in his **Antiquities of the Christian Church** gives us to understand there was no recognition of the office of Teacher in the early Christian Church, quoting **St. Jerome,** who, he says, stated there were five orders in the church, 3 were officials, 2 applying to members. The officers recognized were Bishops, Presbyters, and Deacons. Members were designated "Believers, and Catechumens."
48. However these writers go no further back than the Christian era, some of which leave us without the assurance of the office of Teacher being in the Church. Let us with what is before us begin an investigation of the standard books of the Church, and see if we can get positive evidence to show the existence of this office before Christ, or justifiable inferential evidence warranting the claim for its existence B. C.
57. Read **Genesis 5:44, 45, Ins. T.,** then **Gen. 6:7.** What kind of a gospel and what kind of a priesthood is taught here? What priesthood did

60. Adam hold? See **Gen. 6:70, Ins. T., Doc. and 61. Cov. 104:18, 19.** It will be of interest and of assistance to read **Genesis 6th Chapter, Ins. T., 63. through.**
64. Now let us examine the **Book of Mormon 65. (quotations from last edition) Mosiah 11 ch. 66. 97-100,** then 113th verse of the same chapter.
67. Was this before or after Christ? How long?
68. Now read **Alma 21:27.** Find out what period in the world's history this was. This information may be had by reference to the **Book of Mormon 71. Dictionary.** Do we find the Church mentioned in connection with any of these statements? Could the ordinances of the gospel be carried out without the church existing? If Adam held the office of High Priest, preached the gospel, officiated in its ordinances, would we be justified in saying the church existed? If the church existed could we with propriety say there must have been Teachers in it?
80. Considering the history of the Christian dispensation do we have positive evidence of the existence of Teachers in the church? Does the statement of Paul in **Ephesians 4:11,** give us proof? Or his statement in **1 Cor. 12:28?** Does the **Book of Mormon** support this position? (See page 281, verse 97). Would it be inconsistent to insist that such an officer should exist in the church wherever it was properly organized? Where do we find authority for its existence in our Church?

CALLING:—

91. How called? Will the same rule apply in their calling as is applied to the Priests? Should they possess the same or similar qualifications?
94. Consider the scriptural statements given in regard to priests in our lesson for priests in the 96. last issue of "Unity."

ORDINATION:—

97. In what way should Teachers be ordained?
98. See **Doc. and Cov. 17:12, Book of Mormon, 99. Moroni, Ch. 3.** Can teachers ordain others? 100. If so, who?

Next lesson will be for Deacons.

SILENCING MINISTERS.

From **Res. 604, 2nd par.** Every man's claim of innocence should be respected until his guilt is established, and he is entitled to and should receive such consideration in the legal processes as to protect him from needless suspense or exposure and to secure for him a prompt and impartial adjustment of the case in which he may be involved, hence we have decided on the following:

3. Complaints of misconduct on the part of any minister may be made by any member of the church having knowledge of information regarding the same, to the minister under whose direction or jurisdiction the accused may be laboring.

4. It shall be the duty of the one in charge when thus informed to see that proper labor has been performed (if it has not already been done) with the accused, with a view to a restitution.

5. Should the efforts in this direction fail of desired results, he should see that charges embodying in separate counts the items of wrong-doing complained of are formulated and served upon the accused in person, or left for him where correspondence with him has been usual, at the earliest practical moment.

6. When notice is thus served, the accused shall be considered legally silenced, and should at once surrender to the minister in charge his license (and certificate of appointment if he be under general ap-

pointment) and should refrain from all official work until the disability thus imposed is removed.

7. No minister thus silenced should be held in suspension longer than is absolutely necessary to bring a case to proper trial; hence it is the duty of the minister in charge to appoint (unless he be a party involved in the case either as accused or accuser) a court, or to refer the case to the proper tribunal for its hearing without unnecessary delay. As soon as practicable thereafter, said tribunal confer with all parties involved as to convenient time and place for hearing of the case and at once notify said parties when these are decided upon.

8. Should exigencies exist in connection with any case of ministerial misconduct, such as to necessitate an immediate official imposition of silence, this action may be taken before formulating charges as hereinbefore provided; but in all such cases this action should be followed by as prompt an observance of all the details of the above requirement as the conditions involved will admit of.

9. When the minister in charge is personally involved in the case against the accused, he should turn the entire matter over to the most available minister in charge, of equal authority, or to the First Presidency.

10. In case where the accused is acting in local capacity only, or is not under general appointment, the local authorities should proceed as above; and in the event of their neglect to do so, or of their being personally involved, the minister in charge of the missionary field in which the case occurs should interpose and see that the matter is proceeded with according to the foregoing provisions.

11. In grave cases involving the membership of the accused, proper notice should be lodged with the branch of the church having jurisdiction.

COLONIZATION SCHEME A SUCCESS.

See Doc. and Cov. 128:2.

From the New York Tribune.

London—Fifteen years' trial of a strange system of land reform in the little village of Winterslow, near London, has proved the excellence of the plan.

In 1899 Major Poore, father of the Duchess of Hamilton, obtained possession of the old village and some of its environs and re-established a local government practically identical to that of the Saxons there more than one thousand years ago. At the beginning of the experiment the major chose for the personnel of the scheme persons noted more for industry than for wealth.

A Saxon village hundred was chosen, and this primitive legislature allotted land to heads of families under contracts whereby the payment for the land could be extended over a period from fifty to one hundred years. These plots surround a large common which belongs to the village, the grazing right of which is held in perpetuity by the villagers.

The village is now a self sustaining community, and what was started as more or less of a charity has proved successful commercially. All of the villagers are free men in the old Saxon sense of the term, and the social and political life of the place is based on this assumption of equality. The promoters have been chary of publicity for fear the plans might not succeed, but since success has been assured they have invited the leaders of the government land reform schemes to inspect the community.

A CHRISTIAN PASTOR'S VIEWS.

The Rev. Burriss A. Jenkins, pastor of the Linwood Boulevard Christian Church, informed of Mr. Harbord's action, said:

"Mr. Harbord is right about the leaders of the Christian Church being wide apart on the big questions. It would be impossible to have a heresy trial in our church because every man seems to have different views.

"That's why I believe a man should hold to our denomination. He can live independently and shape his own thoughts to suit himself. He has a chance to lead the life that appeals to him. Now, if a man doesn't care for that kind of liberty; if he wants his religion thought out for him and handed down for him to sign and subscribe I would say he was right in joining the Catholic Church. It's all a question of the individual type of man.

"I do not know Mr. Harbord."

After fifteen years as a minister in the Christian Church, the Rev. C. L. Harbord has renounced his faith in the teachings of his church and turned to Catholicism.—K. C. Star, Jan. 6.

EUGENICS AND BASEBALL.

Health Marriages Mean Brawn; Not Brains,
Mr. Powys Says.

The English Poet-Lecturer Will Take Geniuses
Instead of Athletes—He Discussed American
"Energy and Fuss."

A world of baseball players might be a very desirable thing; but John Cowper Powys, the English poet-lecturer, doubts if such a world would prove interesting. From which Mr. Powys arrives at the conclusion that eugenic marriages should not be indulged in generally. In his lecture before the University Extension Center at the Grand Avenue Temple Saturday night he declared against eugenic marriages.

In his support he quoted Henri Bergson's argument against eugenics, in which the eminent philosopher points to Beethoven as an example of the result of a very uneugenic union. Beethoven's father was a drunkard.

The world would have been robbed of many of its greatest geniuses had eugenic marriages been the rule, Mr. Powys declared. It is frequently in over-coming physical and mental defects that genius is brought out. Genius must necessarily stand apart from the rest of the world. Were it not different it would not be genius.

But then, Mr. Powys says, the world does not care enough about genius. Otherwise the government would set these men aside and care for them—give them absolute freedom.

"The curse of your America today," he says, "is energy with fuss. What you need is energy without fuss.

"It is the lack of leisure that is largely responsible for the lack of genius. Huxley and Darwin are a case in point," he continued. "Huxley was in a measure a victim of the struggle for the survival of the fittest. He was forced to write his works for sale. He had to have the money to live. Darwin, on the other hand, was free to express himself. He was not influenced by the demand of the public. Huxley had to spend much of his time defending himself. He did it well, but it took his time and energy.

"We must seek freedom out of the industrial struggle of today, but I do not believe we will gain it through eugenic marriage. If we must sacrifice genius and the intellectual for brawn and muscle, God pity us!"—Kansas City Times, Jan. 11, 1915.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., APRIL, 1915

No. 4

There is a certain attitude and relationship intended to exist between the family and official of the Church.

In the normal home there are parents and children and their attitude towards each other will determine to a large degree the kind of a home it will be.

Naturally in a new home, it is thought by those entering they will be happy, for each has love for the other, and the liberty they feel in each other's presence fills them with delight. Later, comes the children and a new relation develops with additional responsibilities. The child must be cared for—educated—prepared for some useful occupation or station in life. Society has to be treated with, also its influence is felt in the home; the situation becomes more grave as the dangers to life and morals increase.

If good moral training has preceded the marital relation and good character is strong, the child or children will be in favored conditions, and if added to this good moral standing is intelligence, so much more of an advantage to the child.

However, with all there is of this of advantage to the parents and child, there still remains an important contributing factor for home happiness which if failing to make its appearance, leaves the home lacking an essential element for its complete success.

Here now we introduce the spiritual factor, the official service. It may be the pastor, priest, teacher or deacon; either one of which can with propriety visit the home, each with their particular message, while it may be unnecessary for some of the officers to visit; that depends largely upon conditions existing there. It is of exceeding importance for those who are specially called to make such visits that a definite idea obtain of what is to aid in strengthening home ties, church ties and ties to society.

The dominating thought should be to leave something of spiritual value in departing. The particular need of the home may not at first be apparent, but by official sanctification, a spiritual endowment will fol-

low, permitting an understanding of conditions to be seen, furnishing the studious officers the line of thought to be pursued that supplies the need there; that awakens true interest in the spiritual element so important.

Officials are sometimes disinclined to assume this profitable service, preferring other lines for which they may be qualified, excusing themselves from the performance of their known duty for that reason. This is a fatal error, damaging to their own spiritual interest as well as that of others and should be corrected.

Favorable Comments on "Unity."

Borther John Siddall of Mass.

I am sending you the 25 cents as subscription to "Unity," which I think is just the thing."

L. F. P. Curry, Ohio.

You seem to be proceeding along right lines, and I wish you every success in your undertaking."

W. S. Macrae.

I am glad to see this move to furnish special instructions to the priesthood."

O. Salisbury.

I feel it will meet a long felt need."

ATTENTION.

Dont' overlook the article from the Indianapolis News on Webster's Oratorical impressiveness, he was accustomed to preserve his most excellent thoughts and awaited the occasions to deliver them.

We call your attention likewise to the splendid article "THE TRULY GREAT MAN," it will bear a careful analysis and perhaps help us to see greatness where least expected.

THE DIFFERENCE IN WAYS TO OVERCOME BAD HABITS.

Apostle Gomer T. Griffiths said when he undertook to quit the use of tobacco that is was a great struggle lasting for several days, but he quit it. There was another brother who undertook to do the

same thing, who felt confident he could do it. A few days after he told Brother Griffiths he was going to quit he met him and noticing he was looking rather downcast he asked him what was the matter and if he had been using tobacco, he said yes and felt bad about it, and wanted to know from him how he quit it; said he had tried hard and failed. Well he said when he felt the temptation coming on he went to God in prayer and asked him to take away the desire for it, and continued that way, and God blessed him and took the desire away. "The difference between you and me was, you tried to overcome it in your own strength and when you felt bad you went to your tobacco, but I went to God."

An argument in favor of the necessity of Co-operation with God.

The following newspaper clipping is worthy of thought in this connection:

"Self control is one of the greatest qualities. Technically, self control is known as 'inhibition.' 'Inhibition,' Prof. D. F. Harris says, 'is the art of restraining personal immediate tendencies for the good of the individual or the race, and it is best developed in the soundest nervous system. A person, no matter how highly educated, otherwise, is a neural monster if he has not inhibition. The lack of inhibition is not the expression of neural strength, but the result of the neural machine having lost its governor.

"Inhibition is the expression of neural vigor, it is knowing when and where to stop, when not to act, when not to speak. It is the art of keeping things within bounds, of gaining moral perspective, of subordinating self and the present for the sake of the race and the future. Though I speak with the tongues of men and of angels, and have not inhibition, it profiteth me, physiologically speaking, 'nothing.'"—The Doctor, Kansas City Star.

"Be ye clean that bear the vessels of the Lord."

GOOD THOUGHTS.

President Wilson addressing a Methodist Conference said.

"Wars will never have an ending until men cease to hate each other, get that feeling of reality in the brotherhood of mankind, which is the only bond that can make us think justly one of another and act righteously before God himself."

Concerning his office as President he said:

"I need not tell you that the president by himself is absolutely nothing. The president is what the American people sustains, and

if it does not sustain him, then his power is contemptable and insignificant."

These statements are true, and can be made serviceable among us. Brotherly love enables us to entertain good thoughts and feelings about each other. And officers are failures who are not honestly sustained.

Dr. Harvey W. Wiley, Pure food advocate, says:

"Every housewife should study the methods of obtaining the right kind of foods for her family. * * * You must know enough about foods to feed the members of your family that which will build their bodies."

Suggesting the thought that what you take into your bodies, builds up the bodies; if you build them up with poor food, you will have poor bodies. Read section 86 Doc. and Cov., and Bro. W. H. Deam's article in the April 1st number of the Ensign.

STAKE ACTION ON ENTERTAINMENTS

That inasmuch as there is a disposition to hold entertainments in the Churches of the Stake, your committee is of the opinion that where such are held, only those of a moral, intellectual and helpful character should obtain; programs to be submitted to the branch officers, who shall be given one week to render a decision, should the decision be unsatisfactory an appeal to the branch may be made. That we look with disfavor upon all suppers and all socials in the churches where eatables are sold, or any entertainment where an admission fee is charged.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

HISTORICAL;—ORIGIN AND DEVELOPMENT.

1. We are interested in the origin and develop-
2. ment of the idea of "priesthood" and in this
3. lesson we shall attempt to trace the rise of that
4. class of men, who because of their holy living
5. were able to lead men into the Divine presence.
6. It is not easy to state just when the idea of
7. priesthood originated, nor can we say who was
8. the first priest. To be sure in the Bible and our
9. own theology we could very easily say that
10. Adam was the first "priest," and that the order
11. was developed after the fall of man, but we
12. shall try and secure what information we may
13. apart from too close an observance of such a
14. text. I mean that we shall discuss the matter
15. from a "general point of view" rather than an
16. empirical point of view.

TWO VIEWS.

1. There are two main ideas regarding the de-
2. velopment of religion, with which the idea of
3. priesthood is associated; the first is;—
4. That religion is the result of the evolutionary
5. process. A man has widened and increased his
6. knowledge of himself, and the universe, he has
7. also developed his ideas of God, his relationship

8. to Him, and the place and purpose he should
 9. fill in the scheme of things. The accepted
 10. grouping is as follows:—beginning with Anim-
 11. ism in which it was believed that there was a
 12. "spirit" in everything which existed apart from
 13. the material form of expression; then passing
 14. to Ancestry worship, then to Polytheism in
 15. which there was recognized a multiplicity of
 16. gods, then to Henotheism in which supreme
 17. power was ascribed to some one of several gods
 18. in turn, and the belief in some special god for
 19. each race; then reaching the Monotheistic con-
 20. cept of which concept the Hebrews were the
 21. most conspicuous representatives; and, which
 22. became the foundation of the Christian idea of
 23. the Universal Father of us all.

24. The other view is that man commenced his
 25. racial career perfectly adjusted to the Divine
 26. environment, possessing everything within and
 27. without to make his relationship to God com-
 28. plete, having a perfect knowledge, a perfect
 29. theology, ritual and organization in every way
 30. identical with the Christian revelation; but
 31. owing to disobedience he fell from grace into a
 32. state of sin from which condition he had to feel
 33. his way back through various avenues until in
 34. Christianity he might secure once again the
 35. original intimacy with God forfeited because of
 36. this racial sin.

RELIGION UNIVERSAL.

1. It is immaterial to our present subject which
 2. of these two views may be accepted, the fact
 3. remains that as far back as history can go all
 4. peoples, of all climes had religion and expressed
 5. it in some form or other, had some organization
 6. and some order of men and women analogous
 7. to "priesthood."

8. "It is observable, that in all ages and in
 9. every country the several nations of the world,
 10. however various and opposite in their characters,
 11. inclinations, and manners, have always united
 12. in one essential point; the inherent opinion of an
 13. adoration due to a Supreme Being, and of
 14. external forms calculated to evince such a be-
 15. lief. Into whatever country we cast our eyes,
 16. we find priests, altars, sacrifices, festivals, re-
 17. ligious ceremonies, temples or places consecrated
 18. to religious worship." Rollin's Ancient History,
 19. preface page 23.

20. This same observation has been made by
 21. numerous writers on history and philosophy
 22. from Plutarch and Cicero to our modern pro-
 23. fessors of sociology.

24. "What concerns the sociologist most is the
 25. influence of religion in the development of the
 26. social organization. In the first place we shall
 27. find that religion has always been connected with
 28. the social order. The control of families, tribes,
 29. groups and even nations, has been brought
 30. about through religious influence. It has also
 31. lent a powerful sanction to virtue and morality,
 32. for it has established the relationship of indi-
 33. viduals in the home as well as in the matri-
 34. monial life. Long before politics and civil law
 35. could be established religion had made the
 36. customs that preserved the equilibrium of the
 37. social group. It has always fostered a vague
 38. belief in immortality.*** For the idea of im-
 39. mortality inspires hope and faith and courage,
 40. strong elements indeed in the development of
 41. man." Blackmar's "Elements of Sociology,"
 42. p. 201.

ORIGIN OF PRIESTHOOD.

1. Going back to Assyria which was the cradle
 2. of civilization and coming up through Egypt,

3. Persia, Greece and Rome we find that the priest
 4. exerted a most potent influence on the life of the
 5. individual and community. And, it is very
 6. singular to note that always the function of the
 7. priest has been the same, in every period and
 8. among every people the priest has been the true
 9. leader and ruler; even controlling the sovereigns
 10. and monarchs with undisputed sway. The prob-
 11. lem of Church and State therefore is one which
 12. goes down to the very foundations of our social
 13. life and cannot be disposed of quite so easily
 14. as some may imagine. We take up Blackmar's
 15. work again in which we find very concisely
 16. stated what other Sociologists all admit and
 17. read:—"One of the most remarkable influences
 18. in primitive social control arose from the Medi-
 19. cine-man or Priest. In the management of
 20. spirits there were those who assumed to have
 21. more power than others. Once being recognized
 22. as having superior power they assumed a mon-
 23. opoly of manipulation of the spirits. Owing to
 24. the fact that it was thought that disease was
 25. an affliction of an evil spirit the person who
 26. managed the evil spirit was the only one who
 27. could cure the disease, and so the services of
 28. priest and of medicine-man, were united in one
 29. person. Later these functions became divided
 30. and the priest attended to the affairs of religious
 31. worship and the medicine man to the cure of
 32. disease. But this separation came about very
 33. slowly, for the belief of the connection of dis-
 34. ease with evil spirits has been long and persist-
 35. ent in social evolution. The most significant
 36. fact concerning it in this relation is that the
 37. medicine man had power to control the whole
 38. tribe through his supposed connection with the
 39. unseen forces or the spirits of the air. What-
 40. ever he declared that the spirits had ordered
 41. done must be performed. He had always the
 42. first claim upon the food supplies of the tribe
 43. and learned early to cause others to attend to
 44. his wants. This method of social control in-
 45. creased with the development of religion until
 46. in barbaric and semi-civilized nations it be-
 47. came the most important ruling power in the
 48. government. Priestcraft in Egypt, in Assyria,
 49. and indeed in Palestine became the most potent
 50. force in the social order. Even in modern civil-
 51. ization the power of priests and clergy has
 52. manifested itself in the control of the govern-
 53. ments of the nations."—Elements of Sociology,
 54. pp. 195-6.

55. We still believe that it is the function of the
 56. priesthood to "Heal the sick, to cast out the
 57. evil spirit (the devil), to educate the people
 58. and lead them by spiritual vision and the power
 59. of God (goodness)."

WEBSTER SPOKE DELIBERATELY.

The Orator's Impressiveness Was Due to His Rate
 of Speech.

From the Indianapolis News.

A few years ago one might occasionally meet an
 old man, who, in his youth, had heard Daniel Web-
 ster, who remembered and could quote much of that
 great man's utterances. The day has gone by for
 any such efforts of memory. The orator of today
 does not feel that he is "delivering the goods" un-
 less he is rattling off two hundred words a minute,
 a rapidity that puts it beyond the power of the
 hearer to remember anything but the idea sought
 to be conveyed, and that too often not any too
 clearly. The great Daniel spoke with impressive
 deliberateness, for when he spoke he really had
 something to say and his speed was not above one

hundred and twenty words a minute. He would have been considered "easy" today, even by a stenographic beginner.

Webster's birthday is near at hand. He was born at Salisbury, N. H., January 18, 1782. His most remarkable efforts were his speeches in the Senate on the Greek revolution, and in his debate with Hayne of South Carolina. He also acquired great fame by two orations—one at the laying of the cornerstone of the Bunker Hill Monument, on the anniversary of the battle, July 17, 1825, and the other on the completion of the monument, in 1843. One of his greatest utterances which may be looked upon as a prophecy of the conflict that came near to the destruction of the Union, may be cited as the best remembered of his utterances: "When my eyes shall be turned to behold for the last time the sun in Heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on states dissolved, discordant, belligerent; on a land rent with civil feuds, or drenched it may be, in fraternal blood!"

THE TRULY GREAT MAN.

William Ellery Channing, Essay on "Self Culture."

The truly great are to be found everywhere, nor is it easy to say in what condition they spring up most plentifully. Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. The greatest man may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul, that is, in the force of thought, moral principle, and love, and this may be found in the humblest condition of life. A man brought up to an obscure trade and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, and have more presence of mind in difficulty, than another who has accumulated vast stores of knowledge by laborious study; and he has more of intellectual greatness. Many a man who has gone but a few miles from home understands human nature better, detects motives and weighs character more sagaciously, than another who has traveled over the known world, and made a name by his reports of different countries. It is force of thought which measures intellectual, and so it is force of principle which measures moral greatness, that highest of human attainments, that brightest manifestation of divinity. The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unflinching; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station?

CHURCH MUST PROGRESS.

When Science Teaches, Religion Cannot Ignore it.

Dr. John Mott Says People Reject the Gospel When Preachers Attempt to go Against Demonstrated Facts.

Lawrence, Kans., March 8, 1915.—Religion must yield to science when a conflict comes between them, in the opinion of Dr. John R. Mott, one of the

foremost religious workers in the world, who is conducting a revival at the university.

Doctor Mott holds that if science proves one thing there is no use in preachers trying to persuade people to believe something else regardless of convincing evidence to the contrary.

Must Investigate Before Judging.

"When contradictions between science and religion appear, the thing to do is to suspend judgment, call time and investigate," he says. "Truth in one quarter never belies truth in another and the truth must prevail.

"Many persons object to higher criticism of religion. But higher criticism is being applied to other spheres of human knowledge every day. The more important a subject, the more important it is to carry on rational study. The scientific method should be applied to religion above all things, for nothing so much as what a man believes controls his activities.

Emotional Religion Will Not Last.

"Thinking people will not stand for an unscientific presentation of religion any longer. There may be great emotional waves, but if the people stick the truth must be told and the teachings must square with the facts as they are revealed by careful investigation.

"Doctor Mott says that the most successful religious workers are abandoning the old dogmatic methods and ideas and are yielding to the results of scientific inquiry concerning evolution, history and sociology.

"More emphasis is being placed on this point of view now than ever before, especially among college students. This is true of America, Europe and Asia.

Cannot Deny Truths of Science.

"The trouble has been that we have emphasized belief in preference to investigation. Belief must follow investigation and when preachers try to reverse the process and tell people what to believe instead of telling them what is the actual condition, the people reject religion. There is no use in trying to deny the truth and the sooner Christian workers realize this and act accordingly the better it will be for the spread of the gospel."

POISONED BY JURY'S SMOKE.

Two Hours' Service in Court Caused Death of Michigan Man.

Owosso, Mich., June 3.—Word has been received here of the death in Sanilac County, of Eli Sawden, 51 years old, from nicotine poisoning, the result of being locked up with a circuit court jury in a small room for more than two hours. Sawden never had used tobacco in any form. The other jurors smoked almost continuously while in the jury room. The fumes of the tobacco made Sawden violently ill. He failed to recover after the ordeal and was taken to his home on a farm. His condition became worse daily in spite of all efforts of the physicians.

"I have always held it to be an unfailing truth that where a man had a cause that would bear examination he was perfectly willing to have it spoken about."—Beecher.

"The power of man consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic and inorganic being."—Emerson.

"Refined policy ever has been the parent of confusion, and ever will be as long as the world endures."—Burke.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., MAY, 1915

No. 5

EDITORIAL.

When we pray for light from above and are sincere we believe we shall get it. We think we need it, and if we get it, it may be for our temporary guidance, or for instruction. If for instruction it may be answering some question of difficulty in the interpretation of scripture, or some mystery concerning a spiritual phenomenon. If it be a class of information that is to permanently abide with us for use, it becomes additional intelligence to us. It is this spiritual intelligence which is of the greatest value to us, since the scientists, likewise philosophers, do a great deal of professional guessing. Their deductions are almost always questioned by others equally certain of their hypotheses; also the correctness of the superstructure built upon them; so that when a flash of intelligence departs from the divine, the question is answered absolutely right, following which a great relief is experienced, and we move on more contentedly. This is also true when a scientist gives us a positive demonstration proving his theory to be correct.

The world has struggled with many theological propositions and will continue to do so until all reach a unity of the faith. But for the present day there has been much relief concerning doctrines heretofore in question, viz: the atonement, baptism, resurrection, partaking of the sacrament, Sunday service, the holy kiss, the Lord's Day, transubstantiation, official functions, predestination, revelation, etc., thus demonstrating the value of present day revelation, and we may feel grateful for such light. However, while we have been greatly favored by such blessings as modern revelation, are we to expect to have all our problems settled in this way? It is a common fault with humanity to try and get their spiritual wants supplied by the least mental effort. We are inclined to hope for divine intelligence to be imparted by simply praying, and that not very frequently.

The constitution of the human mind is such that its full strength is required to solve

some of the valuable difficult problems. We can do so if we try. If we by diligence, courage, and energy can secure satisfaction in that way will we not be weaklings if we constantly expect to have God do our work for us? By intense earnestness and some sacrifice we make mental strength as well as spiritual. We need both in our work.

President Frederick M. Smith has believed it necessary for his official functioning to be mentally prepared for his great responsibilities. While recognizing the possibility of God constantly furnishing him with all the instructions needful for his work, he has determined to avail himself of the best thought that men has to offer.

Since having to work with men, he must know men, that his work among them may have a profitable familiarity. This is commendable, for a humble intelligent man is a mightier force than one humble with less intelligence.

General Conference is past, important things have happened, and considering the nature of the problems before it and the disarrangements of the Quorums through sickness its work was well done.

Wisdom, patience, and good judgment were elements that stood out prominently, both in presiding and among the body of the membership gathered.

One notable feature of the Conference was the educational advantages offered the ministry in the early morning lectures delivered by Samuel A. Burgess, and F. M. McDowell. Subjects, History of Philosophy, and History of Education. The lectures were deeply interesting and very valuable.

Our recently elected President Frederick Madison Smith, was ordained Wednesday evening, May 5 at the Stone Church, Independence, Mo. The Church was full, and the service was very impressive.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

APOSTLE.

By J. A. Tanner.

1. **Apostle.**—One sent forth; a messenger, one
2. of twelve disciples of Christ sent forth to preach
3. the gospel.—Webster.
4. **Apostle:**—Greek, Ap-os-tol-os.—One sent.
5. 1st, In general. It occurs once in the Sep-
6. tuagint, 1st Kings verses 4 to 6, and there as
7. uniformly as in the New Testament, it signifies
8. a person sent by another, a messenger, see Heb.
9. 3:1, 2.
10. 2nd, Hebrew—It has been asserted that the
11. Jews were accustomed to term the collector of
12. the half shekel, which every Israelite paid an-
13. nually to the Temple, an apostle; and we have
14. better authority for asserting that they used the
15. word to denote one who carried about encyclical
16. letters from their rulers. It is even a custom yet
17. among the Jews to call those who carry about
18. circular letters from their rulers by the name
19. of apostles. To this use of the term Paul has
20. been supposed to refer when he asserts that he
21. was an apostle, not of men, neither by men, an
22. apostle not like those among the Jews by that
23. name, who derived their authority and received
24. their mission from the chief priests or principal
25. men of their nation. See Galatians 1:1. The
26. import of the word is strongly brought out in
27. St. John 13:16, where it occurs along with its
28. correlate. The servant is not greater than his
29. Lord. Neither he who is sent greater than he
30. who sent him.
31. 3rd:—Christian—The term is generally em-
32. ployed in the New Testament as the descriptive
33. appellation of a comparatively small class of
34. men, to whom Jesus entrusted the organization
35. of his church and the dissemination of his re-
36. ligious among mankind.
37. **The Popular Bible Encyclopedia.**
38. **Apostolic office:**—It is among the highest
39. offices of the church. Some of the characteristic
40. features are, Must be called of God, or "one
41. sent." See John 15:16; Mark 13:34; Rom. 10:
42. 14, 15. Note the question "and how shall they
43. preach except they be sent.") Heb. 5:4; Gal.
44. 1:1.—To preach the gospel. Mark 16:15. To
45. cast out devils, heal the sick, perform mira-
46. cles, baptize, lay on hands. Mark 16. To ordain
47. elders, priests, teachers and deacons, and to ad-
48. minister bread and wine, confirm and baptize, to
49. watch over the church and take lead of all meet-
50. ings. D. and C. 17:8.
51. To have the care of all the churches, 2 Cor.
52. 11:28. To build up the church and regulate all
53. the affairs of the same. To set in order. D. and
54. C. 104:12, 30. To determine controversies. Acts
55. 16:4. To exercise rod of discipline upon offend-
56. ers, 1st Cor. 5:3, 6; 2nd Cor. 10:8. In connection
57. with this see D. and C. 120:4; 123:23.
58. **Points of interest.**—Elaborate on "one sent,"
59. "a messenger." Note closely the difference of
60. the apostolic office Paul was called to, and the
61. name apostle given to those who were apos-
62. tles given to those who were apostles of the
63. Jewish rulers. Enumerate offhand a number of
64. characteristic features of the apostolic office.
65. State in what sense you understand an apostle
66. to be a witness. Must an apostle see Christ to
67. be a witness for him? Is speaking in tongues,

67. casting out devils, healing the sick, performing
 68. miracles, etc., the evidence of apostolic calling?
- Next lesson—Succession in apostolic office.

LESSON FOR THE DEACONS.

By G. E. Harrington.

1. **Definition:**—Webster—A servant, a messen-
2. ger, a person in the lowest degrees of holy
3. orders. The office of Deacon was instituted by
4. the Apostles. See Acts 6:1-6.
5. In the Roman Catholic Church the office of
6. deacon is to assist at the altar.
7. In the Church of England the lowest of the
8. three orders of priesthood, there being Bishops,
9. Priests, and Deacons.
10. In the Presbyterian Church, the official who
11. attends to secular interests.
12. In the Independent Churches, the deacon's
13. office is secular, with the addition that he dis-
14. tributes the bread and wine to the communicants.
15. In Scotland the president of an incorporated
16. trade union who is chairman of its meetings.
17. **Commentators.**—Shaff Herzog Enc., p. 614.
18. The deacon had a precedent in the Jewish
19. Synagogue which usually used three officers to
20. care for the poor. Further that the office grew
21. out of the Apostolic office.
22. Bingham's Antiquity of the Christian Church:
23. That deacons were not generally called priests,
24. but ministers and Levites. From his state-
25. ments we infer that the deacons perform a serv-
26. ice under gospel law similar to that the Levites
27. performed under the law of Moses.
28. "Tertullian was so far from thinking them
29. only ministers of meats and drinks, that he
30. joins them with Bishops and Presbyters in the
31. honorable title of guides and leaders to the laity,
32. and makes them in their degree pastors and
33. overseers of the flock of Christ." Bingham's
34. Antiq. p. 86.
35. He further says: Some blessed the emblems,
36. and many carried them to the communicants,
37. also they were allowed to baptize.
38. Most all commentators and writers on ecclesi-
39. astical history are in agreement that the seven
40. chosen to wait upon the neglected widows as
41. found in Acts 6:1-7, were deacons, although we
42. find the name first in Paul's letter to the Phil-
43. lipians 1:1.
44. Nothing clearly shows that the office went
45. back of the Christian era. Yet from the In-
46. spired Translation, and the Doctrine and Cove-
47. nants, we have reason to believe that the office
48. existed in any gospel dispensation. Let us
49. reason the matter out. The Melchisedec Priest-
50. hood was first called "The holy priesthood after
51. the order of the Son of God," but the church in
52. ancient times out of respect and reverence to the
53. name of the Supreme Being called it the Mel-
54. chisedec Priesthood, because Melchisedec was a
55. great High Priest. Out of this priesthood came
56. the Aaronic priesthood, making two divisions,
57. and all offices coming out of this priesthood are
58. said to be appendages to it. So while we recog-
59. nize two grand heads or divisions of the priest-
60. hood, nevertheless it is one priesthood. Read
61. Dec. and Cov. 104:1-2.
62. The office of deacon is therefore a part of
63. the Aaronic division. If then it be a part of
64. this division, and its two divisions are necessary
65. where the church of Christ exists, either in
66. former or latter times, it is fair to presume it
67. dates back to Adam who held the high priest-
68. hood and was instructed to officiate in the gos-
69. pel ordinances. See Genesis, Ins. T., 6:70, 59.

69. The office is duly recognized in New Testament Scriptures. See Phil. 1:1; also 1 Tim. 3:8, 71, 10, 12. In Doc. and Cov. Sec. 17:11, 12, the 72. office is spoken of.
73. In what manner are Deacons to be chosen?
74. Do you regard those as deacons referred to in 75. the 6th chapter of Acts, (read from 1st to 7th 76. verses) and if so would you be satisfied to be 77. called in the same manner? How are they 78. called? Who suggested their calling? And 79. for what reason? What way should deacons be 80. called today? In what way do they become 81. eligible for ordination? How should they be 82. ordained? Is there any room for deaconesses 83. in the Church?

GENERAL CONFERENCE RESOLUTIONS ON LETTERS OF REMOVAL.

No. 706.

"That when a member changes his residence from one branch to another it shall be the duty of the officers of these branches to see that his membership is transferred as per Conference Resolution number 456, and that Certificate of transfer when issued be sent directly to the president or Clerk of the Branch to which the transfer is made."

Res. 456. "That members changing their residences from branches where enrolled, be instructed to unite with branches most convenient to places where they reside.

Where Objections are Offered to Granting a Letter.

Res. 509. "Resolved that when a member applies for a letter of removal in order to unite with nearest branch said letter shall be granted, or, if objection be made, that steps be taken as soon as practicable to deal with the member as the law directs."

ABSORBING THE CHURCH.

"Old forms, so far as church worship is concerned, are changing that the realities which they represented may be established," declared Dr. J. M. M. Gray, pastor of the Grand Avenue Methodist Episcopal Church in Kansas City, in his sermon yesterday morning.

"If it is true that the Church is changing into an instrument wholly social and educational," he continued, "let it change. The hearts of men will not lose their hold on eternity. It is the purpose of the Church to make itself unnecessary; it is only the agent for the production of the kingdom of God on earth. It is a John the Baptist crying 'He must increase, but I must decrease.'"

"To the extent that the Church is weaving itself into the fabric of society until its identity shall be lost in the larger fullness of life which is worship through work, just so far will it have attained its mission. To that extent it will have served the reason for which it was created.

"And if the changing needs and modes of human life necessitate vast and cataclysmic changes in the Church, all that the Church now accomplishes in ministry to the permanent needs of men, its consolations and its encouragements, its enlightenment in doubt, its inspirations to conduct and its answers to the wistfulness of human tears and pain—all shall be accomplished in some way commensurate, not with the vagaries of society, but with the changeless love of God who readjusts his grace to all the changing moods of men. The Church is but his instrument for bringing in the kingdom—'He taketh away the first that he may establish the second.'"

LIBERAL MINISTER ORDAINED.

Rev. George Ashmore Fitch Denied Belief of Many Bible Teachings.

New York, July 7, 1909.—The Rev. George Ashmore Fitch, one of the three graduates of the Union Theological Seminary, who in a recent examination denied the virgin birth of Christ, the historical identity of Adam and Eve, raising of Lazarus from the dead and the resurrection of the body of the Savior, was nevertheless ordained tonight by the New York presbytery by a vote of 10 to 7. He will sail this week for China to take up missionary work at Shanghai.

The Rev. Dr. Daniel Seelye Gregory, managing editor of the Standard Dictionary and an educator of note, spoke for the opposition.

"Tonight," he said, "it was a case of the Bible against the man. One or the other had to be thrown out and the presbytery of New York threw out the Bible as the infallible guide to faith and practice."—K. C. Journal.

THE INCIDENT OF DEATH.

From "Sadhana—the Realization of Life," by Rabindranath Tagore.

If we kept the searchlight of our observation turned upon the fact of death, the world would appear to us like a huge charnel house; but in the world of life the thought of death has, we find, the least possible hold upon our minds. Not because it is the least apparent, but because it is the negative aspect of life; just as, in spite of the fact that we shut our eyelids every second, it is the openings of the eyes that count.

Life as a whole never takes death seriously. It laughs, dances and plays, it builds, hoards and loves in death's face. Only when we detach one individual fact of death do we see its blankness and become dismayed. We lose sight of the wholeness of a life of which death is part. It is like looking at a piece of cloth through a microscope. It appears like a net; we gaze at the big holes and shiver in imagination. But the truth is, death is not the ultimate reality. It looks black, as the sky looks blue; but it does not blacken its existence, just as the sky does not leave its stain upon the wings of the bird.

THE MAN AND HIS IDEAL.

Power to Select Things Most Wanted Makes the Person Master Over Fate.

By Dr. Frank Crane.

Every one has an ideal; even those persons of whom we say they have none, they also have their ideal.

For an ideal is simply that thing or sum of things one believes to be most worth while.

And when I say "believe" I do not refer to any creed of the mind, nor anything you say, for belief is really a matter of taste, your true creed is what you like, always "it is with the heart that man believeth."

If you think you have no ideal, suppose an angel or a fairy were to appear before you, as in Grimm's tales, and ask you what you most wanted, and promise to grant you one wish. What would you say? Whatever it is, it would indicate your ideal.

What do you dream of in your waking reveries? What vision keeps recurring to you, rendering you unhappy because you cannot realize it? That is your ideal.

And here, to one who wants to make the most of life and escape lapsing into bitterness, here is where the critical mind comes in, dismissing unworthy ideals and encouraging sane and sound ones.

The advantage of wisdom, philosophy and religion lies in their power to prune or encourage, destroy or stimulate the ideal.

Men grow toward their ideal as flowers toward the sun, by an unconscious instinct. They are slowly, surely molded to fit the things they want. This force is utterly irresistible.

If, then, we cannot choose, select and reject our ideal we are hopeless, we are inert clay in the hands of the potter.

The beginning of life and power in a man is when he first believes that he can control his likes, can learn to want what he selects to want.

It is then only he ceases to be the plaything of world-forces and begins to be godlike, controlling the universe to his aims. He is then, and then only, a real man.

Sometimes it takes a great crisis or a great pain to reveal to a soul that the pearl of great price it covered is after all but paste. In peril, in great loss, or face to face with death, men have suddenly had shown to them that their idol was clay.

Sometimes a great emotion brings home to them the realities. The phenomenon called conversion is a change of ideals. Falling in love is the inrush of a new ideal.

Sometimes only a long experience can unclasp our foolish fingers from some worthless treasure, and only the dust of bitterness remains in the air when our idol crumbles.

Very rare is the man that in calm weather lays his hand upon his soul's helm, veers from the sirens, and shoals, and steers to a noble port.

IDEALISM IS GROWING.

America Will Evangelize the World, Dr. J. S. Lyons Says.

Idealism is growing rapidly in America, despite the commercialism of the age, in the opinion of Dr. J. S. Lyons of Louisville, Ky., who made an address in the Central Presbyterian Church last night at the closing session of the Upper Missouri Conference on "Stewardship and Evangelism."

"The American nation is just as wonderful as the Jewish," he said, "and bears as important mission from God. Americans are beginning to look at things from a moral standpoint instead of a material one. The attitude of the public men shows this. America is the big brother of the other nations.

"The whole world will be evangelized in this generation, and mainly through the influence of America. American vigor has overcome physical difficulties; and is now turning its attention to the jungle of civilization and is wiping out the wild beasts which infest it."

Doctor Lyons is moderator of the Presbyterian Assembly of the United States. He was followed by Dr. H. H. Sweets of Louisville, Ky., who is secretary of the educational and ministerial relief committee. He talked on the "Results of a Life Lived With God."

Doctor Sweets presided at the conference which began Tuesday and ended yesterday.

THE BUSINESS OF LIFE.

Collier's Weekly.

This is the task appointed: To hold the vision of a final arrival at some fitting destination; to maintain undiminished a sense of personal worthiness; to be defeated in each foolish dream of the younger life, and so to be disciplined into a larger vision, made more sure by adversity; to be delayed for most a lifetime, and yet to believe in the strength of human spirit to surmount pain, outlive sin and defeat malice and envy; to believe in the gradual but all-conquering power of good will; to be sad-

dened but not embittered; to be beaten but not conquered. That is the stern business set before us.

NEW TRADE SCHOOL IN MUNICH.

Boys and Girls Get Practical Education for Occupations.

The Munich schools have worked out the system of industrial training which undoubtedly leads the world, because it is based on demonstration teaching in work shops. Dr. George Kerschensteiner, a member of the Reichstag, has fought a long fight to bring the Munich schools to their present splendid condition. Today Munich has fifty-two trades for which teaching is given, and is enlarging here present plans and facilities. Seven fine buildings about the town give space for classes and for well equipped shops, where some ten thousand boys and about the same number of girls receive instruction.

Practical men direct almost all the subdivisions of the commercial, painting and decorating, building, printing, mechanical engineering, wood and metal working trades, besides miscellaneous ones like shoe-making, wigmaking and confectionery manufacturing. These teachers are often taken from their trade and taught to teach. Doctor Kerschensteiner would rather make a teacher out of a plumber than convert a teacher into a man of tools, although, when occasion arises, suitable teachers in the trade itself not being available, academically informed men are given furloughs in order to enter into actual practice for a sufficiently long time to master it. Some of the best teachers are part-time men who are eminent in their various lines, as, for instance, commercial photography and sculpture. The boy who works at a craft like stucco making may get part of his instruction under an artist instead of an artisan.

The foundation of trade education is laid in the day school. At about 10 years of age, boys planning to enter the professions customarily separate from the others, to go then or later into higher schools. It must be noted that this is in reality a separation of social classes, and there is little further contact between the groups. Those not planning for "higher" education, those numerous needy "others" who constitute the real human school problem, are then grounded in the use of tools, in carpentry, metal work, the rudiments of mechanics, and of gardening; or, in the case of girls, commercial study, needlework, housekeeping. In the beautiful new Sieboldstrasse common school there are excellent workrooms for all these subjects, and, in addition, fine bakeries with practical modern ovens, attractive garden plots where even horticulture is begun, and the concierge's chickens to serve as an experimental chicken farm. The boy who in his last elementary year really knows what he wants to do frequently obtains his apprenticeship by himself, or in answer to a request from an employer, who applies to the head teacher for a certain kind of helper. Description of jobs, with or without pay, or perhaps even requiring a premium, are posted as bulletins in this school. The parents, possibly the teacher, and well-classified information about occupations, based on the excellent census of trades and employment, are depended upon to help the boy to decide.—John J. Mathews in Harper's Magazine, Feb. 27, 1914.

ORATORY.

Oratory is the longest distance between two platitudes. Its success depends upon how much it impresses you when it is being delivered, and how little it impresses you afterwards.—From Life.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., JUNE, 1915

No. 6

EDITORIAL.

Organization contemplates officials. The magnitude and complexity of the work to be done determines the kind and number of officials necessary to secure the results sought after.

The gospel of Jesus Christ involves purpose and organization. It deals with a human being in every department of his nature. The aim is to treat with him from the standpoint of his necessities, physical, material and spiritual, with the view of the development of his powers so that when its work is done he may have reached the standard of perfection, becoming a graduate for celestial glory. It is in the wisdom of God that no part of his nature shall be left untouched by the operation of the forces comprehended in the gospel, and some of these forces have been lodged with a number of individuals called officers in the church or kingdom of God. That unnecessary provisions in the organization of the church have not been made must be conceded, hence all officials have their places and should be possessed of powers that when exerted at proper times will produce a favorable effect upon the object to be developed.

Withdraw the sunlight or the rain, the parts of a system contributory to the growth of vegetation, and it dwarfs or dies. Fail to employ the official forces of the church and development is retarded. The elder, the priest, the teacher and deacon are factors in the organization of the church, given for the perfecting of the Saints. Let them be inactive and how far will the body advance? Individual development may go on, but the church as a social and spiritual organization will dwindle and die. The church is called the Bride the Lamb's Wife, and the Master desires her to be without blemish, a perfect institution, as perfect in a spiritual way as a human organism is physically, full of vitality, intelligence, wisdom, mercy and power, breathing out love and kindness to all.

The greatest achievement of the Master will be when he has gathered a vast body of

people animated by his divine purpose, intelligently, unitedly working together. Each officer in the church is partly responsible to bring this to pass. Are we doing that part?

In this issue we print an article called for by the question asked by the Rev. Louis J. Sawyer of San Francisco, "What's the matter with our churches?" It is worthy of a careful perusal, and is suggestive as well as imparting valuable information.

The First Quorum of Elders of the Independence Stake for the first time took up the lesson outline provided in "Unity," the priesthood publication at their meeting on Monday night, and according to the report of the president, W. D. Bullard, the most interesting and profitable meeting in a long time was held, and it is certain that the quorum will continue to follow the lessons which "Unity" provides. One feature of the study work was partly introduced but which will be extended further was that of having some one member of the class prepared with all references from some one book, as for instance one member will handle the Bible, another the Doctrine and Covenants, another a good dictionary, another a Bible dictionary, and others other works of reference as many as may be desired, each being prepared to give information in his line when needed. This may be a helpful suggestion for other quorums.—Ensign, May 28, 1915.

A movement has been started at the Religio of the First Independence Branch on behalf of those of the priesthood who are interested along the line of public speaking. Classes are being formed into membership of about six. Each member in turn presents a five minutes paper, the title of which is agreed upon a week in advance of the subject being delivered. Prior to its presentation each person in the class is assigned to observe some particular point while the paper in being read. For instance, one would take under consideration the voice, another language, another consistency, another physical attitude, another climax, etc. After the reading, any remarks or criticisms thought to be necessary may be made. Later on it is expected to make a move in the direction of extempore speeches.

Up to the present four sessions have been held. Very keen and lively interest is shown and it would appear as if our hopes are to be realized that the movement will benefit those attending the classes.

We gladly welcome the attendance of those who might care to consider coming in with us.

James Bunt.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

SUCCESSION OF APOSTLES.

By J. A. Tanner.

1 Was the apostolic office perpetual? Was there
2 a succession of apostles? These are questions
3 that are mooted ones, and in this lesson the
4 student can well afford to give the question a
5 critical examination. We shall present the mat-
6 ter in a way to bring out thought and elicit
7 comment.

8 The first chapter of the Acts of the Apostles
9 gives a clear account of the calling, selection,
10 and placing of Matthias in the apostolic quorum.
11 He was "numbered with the eleven." To con-
12 tend for a succession several points must be
13 in evidence. The first is, did a vacancy exist?
14 Verse 22 says, "Beginning from the baptism of
15 John, unto the same day he was taken up from
16 us, "Must one be ordained TO BE A WITNESS
17 WITH US of his resurrection." Point two is,
18 whoever was selected must be a witness of the
19 resurrection of Christ. Point three is, to be a
20 witness of the resurrection of Christ it would be
21 well to have one who knew him before his
22 death as well as after, or as stated, one who
23 had been with him and the apostles from the
24 baptism of John till the ascension.

25 Questions. Had Matthias been with Christ
26 from the baptism of John till the ascension?
27 Was he a witness of Christ's resurrection?
28 What constitutes a witness? What in this case
29 constitutes testimony.

30 Acts 13:1, 2, 3, shows that Paul and Barnabas
31 were set apart by revelation and laying on of
32 hands to a work. Chapter 14, verse 14, would
33 lead us to the conclusion that they were selected
34 apostles. Can this be used as evidence of a suc-
35 cession to the Apostolic office? Did a vacancy
36 exist in the quorum? Is there as much evidence
37 to prove that Barnabas was placed in the quorum
38 as there is that Paul was? Were they (Paul and
39 Barnabas) witnesses of Christ's resurrection?
40 Had they been with Christ and the apostles from
41 the baptism of John till the ascension?

42 The following from Romans 16:7 is used in evi-
43 dence of a succession: "Salute Andronicus and
44 Junia, my kinsmen, and fellow prisoners, who are
45 of note among the apostles," etc. Did those men
46 belong to the quorum of twelve? Which vacan-
47 cies did they fill? Did they qualify to be "especial
48 witnesses?" A historian quoting Chrysostom says
49 he denominates the fellow workers of the apos-
50 tles as **Fellow Apostles**. Early Hebrew writers ap-
51 plied that term to men who were at the head of
52 synagogues. May it not be possible that Andronicus
53 and Junia were called apostles because of some
54 specific charge they had? Does the evidence show
55 they were apostles in line of succession? The

56. Thessalonian letter is introduced as follows:
57. "Paul, and Sylvanus, and Timotheus unto the
58. church," etc. Later in the letter, Ch. 2:5, 6, we
59. have this expression: "For neither at any time
60. used we flattering words, as ye know, nor a cloak
61. of covetousness; God is witness, * * * when we
62. might have been burdensome as the APOSTLES
63. OF CHRIST." Were Sylvanus and Timotheus
64. placed in the apostolic quorum? Where is the
65. evidence? Is it probable that some of the men
66. called apostles did not belong to the quorum of
67. twelve? Is it reasonable to think as Chrysostom
68. suggests that they were "Fellow Apostles, asso-
69. ciate ministers, one sent, messengers of the
70. churches?" Read 2nd Cor. 8:1-4, then verse
71. 19, then the following verse 23, "Whether any
72. do enquire of Titus, he is my partner and FEL-
73. LOW HELPER concerning you: or our brethren
74. be enquired of, they are the MESSENGERS OF
75. THE CHURCHES, and the glory of Christ."
76. Paul in the Galatian letter, 1:19, calls James,
77. the Lord's brother, an apostle. Was he an
78. apostle of the quorum? Was he in succession
79. of some one? Some early writers placed him
80. as president of the church: others say he was
81. bishop at Jerusalem. Did he hold these offices
82. by virtue of being an apostle, or was he called
83. an apostle because he held these offices?

84. Note D. and C. 19:1. Joseph Smith was to
85. be called an apostle of Jesus Christ. Paraphrase
86. 3, Oliver Cowdery was an apostle, called "mine
87. apostle." D. and C. 26:3. Joseph Smith and
88. Oliver Cowdery ordained to be apostles and
89. especial witnesses of my name. Sec. 83:10.
90. High Priests are called "mine apostles." This
91. term was used and the above men called to
92. office of apostle before the quorum of twelve was
93. installed in 1835, and neither Joseph Smith or
94. Oliver Cowdery were placed in the quorum of
95. twelve. May there not have been apostles in
96. the early church, and yet not of the apostolic
97. quorum?

98. In conclusion a word of suggestion: would
99. it not be better to prove the apostolic office
100. perpetual and a succession by just a few clear
101. evidences and cases, and not confuse the mind
102. and cloud the case by an array of many names
103. that it is very doubtful were called in suc-
104. cession or were ever in the apostolic quorum?

LESSON FOR THE PRIESTS.

By G. E. Harrington.

1 According to promise we will now consider
2 the place of the Priest in the Church, his powers
3 and privileges.

4 Since organization involves officials, and each
5 officer has a distinctive field for his operations,
6 with the effectiveness of the organization de-
7 pending upon the proper functioning of its offi-
8 cers, it is of considerable importance to all offi-
9 cers to know what particular place and work is
10 for and required of them. Therefore, we ask
11 the question, What place does the Priest occupy
12 in the Church of Jesus Christ?

13 Is he a representative man and preacher?
14 See D. & C. 17:10.

15 Is he a visiting officer, and to whom? D. & C.
16 17:10.

17 Has he the right of presidency? D. & C.
18 120:2; 17:10.

19 Can he be a missionary? D. and C. 83:
20 20.

21 Can he be a Bishop? If so, under what cir-
22 cumstances. D. and C. 104:8, 40.

23 Answers to these questions place him in the
24 Church organization.

25 Under whose direction does he labor if
26 doing missionary work? Gen. Con. Res.
27 551.

28 Under whose direction if doing missionary
29 work without support from the Church or re-
30 ceiving appointment from the Church? Gen.
31 Con. Res. 551.

32 Under whose direction if doing work in a
33 Branch? D. and C. 17:10.

34 Answers to these questions fix his official re-
35 lationship.

36 **His Privileges and Powers.**

37 Has he the right of performing marriage cere-
38 monies? D. and C. 111:1.

39 Can he bless and administer the emblems? D.
40 and C. 17:10.

41 May he ordain others? D. and C. 17:15.

42 May he preside over quorums? D. and C.
43 104:31.

44 What special spiritual visitation may he re-
45 ceive? D. and C. 104:10.

46 Do we find anything in the New Testament
47 Scriptures indicating the existence of the Priest
48 in the church of the Aaronic Order?

49 Does the fact that John the Baptist was not
50 permitted to employ the means of laying on of
51 hands for the reception of the Holy Ghost as-
52 sure us that he must have held the priest's
53 office? Admitting that he did, how do we ex-
54 plain he was in the Church of Jesus Christ?

55 Christ says, "I will build my church." Did
56 he authorize John to go before him and intro-
57 duce him to the world? Does the King James
58 translation leave us to infer this? Or are we
59 dependent upon the Inspired Translation for this
60 information? Read Inspired Translation, Matt.
61 17:13.

62 Are we to infer that because Peter in his
63 first Epistle, 2nd chapter, 9th verse, says, "We
64 are a royal priesthood," and John the revelator
65 says, "Hath made us priests and kings unto
66 God," (See Rev. 1:6) that, therefore, these
67 priests were Aaronic priests?

68 How do we consider the statement made by
69 St. Paul, "For the priesthood being changed,
70 there is made of necessity a change in the
71 law." Heb. 7:12. He tells us Jesus was a
72 priest after the order of Melchisedec, leaving
73 the possible inference that that was the change
74 made, thus substituting the Melchisedec for the
75 Aaronic priesthood. Still we have left us the
76 thought that a change may be made by adding
77 the Melchisedec priesthood to the Aaronic.
78 Reason it out.

79 Is it not true that we depend for the proof
80 of the existence of the Aaronic priesthood being
81 in the Church of Jesus Christ to Latter Day
82 revelation? However, there is one instance
83 which shows that it is fair to assume that the
84 Levitical Priesthood will be in the body to which
85 Christ will come in latter days. See Mal. 3:3.

86 In view of the investigation suggested in the
87 above, should we assume that our church or-
88 ganization is identical in organization with that
89 church of the New Testament?

**FROM GENERAL CONFERENCE RESOLUTION
NO. 222, ON ATTITUDE OF THE MINISTRY
CONCERNING THE STANDARD BOOKS
OF THE CHURCH.**

**To the Elders and Saints in Conference Assembled,
Greeting:—**

In the matter of preamble and resolution from
the Decatur District, referred to us on a previous
day of the session, we beg leave and submit:

It is our opinion that the free rendering and mean-
ing of the resolution passed at the semi-annual ses-
sion of 1878, and referred to in said resolution from
Decatur District, is that:

Whereas, Certain rumors had obtained currency
that the church had not at any time so attested the
Book of Doctrine and Covenants, and the later
revelations given to the church, by vote and affirma-
tion, that they should form with the Bible and Book
of Mormon, a standard of reference in case of
controversy and difference of opinion upon questions
of doctrine and practice in the church; therefore to
remedy this defect, if it existed, the resolution re-
ferred to was introduced and passed.

We are further of the opinion, that it is not the
intent and meaning of the said resolution to make
a belief in the revelations in the Book of Covenants,
or the abstract doctrines possibly contained in it, a
test of reception and fellowship in the church; but
that the things therein contained relating to the
doctrine, rules of procedure and practice in the
church should govern the ministry and elders as
representatives of the church.

We are further of the opinion, that, while it is
not intended, or indeed practicable to bind, or pro-
scribe the liberty of conscience, whereby violence is
done to the honesty and integrity of the people by
prescribing dogmas and tenets other than the plain
provisions of the gospel, as affirmed in the New
Testament, Book of Mormon and Doctrine and
Covenants, and set forth in the Epitome of Faith
and Doctrine; it is clear to us that it is destructive
to the faith of the church, and inconsistent with the
calling and dignity of the ministry, to decry, dis-
claim, preach or teach contrary to the revelations in
said Book of Covenants, or to arraign them in such
a way that the faith of the people of the church is
weakened and they thereby distressed.

We are further of the opinion, that the elders
should confine their teaching to such doctrines and
tenets, church articles and practices, a knowledge of
which is necessary to obedience and salvation; and
that in all questions upon which there is much con-
troversy, and upon which the church has not clearly
declared, and which are not unmistakably essential
to salvation, the elders should refrain from teaching;
or if called upon in defense of the church, or when
wisdom should dictate, they should so clearly dis-
criminate in their teaching between their own views
and opinions, and the affirmations and defined decla-
rations of the church that they shall not be found
antagonizing their own and other's views as a con-
flict in teaching upon the part of the church.

We are further of the opinion, that the ad-
vancing of speculative theories upon abuse ques-
tions, a belief, or disbelief in which can not affect
the salvation of the hearers, is a reprehensible prac-
tice; and should not be indulged in by the elders;
especially should this not be done in those branches
where personal antagonisms must inevitably arise,
to the hindering of the work of grace; and should
be reserved for the schools of inquiry among the
elders themselves.

We are further of the opinion, that until such
time as vexed questions now pending are definitely
settled by the competent quorums of the church,

the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement under proper rules of restraint.

J. Smith,
W. W. Blair.

Gallands Grove, September 29, 1879. Presidency.

CHURCH'S EFFORT IS MISDIRECTED, DECLARE AD MEN.

San Francisco Association Says Institution is Greatly
Overcapitalized.

Fail to Deliver Goods.

Greatest Proposition on Earth, But Do Not Grasp
Opportunities.

"What's the matter with our churches?"

This question was put to the Advertising association of San Francisco recently by the Rev. Louis J. Sawyer, chairman of the interdenominational activities committee of the Baptist, Congregational, Methodist and Presbyterian churches of that city. The Advertising association was asked to discover why there were so many empty seats at the services, and to suggest, if possible, a method by which the churches could be made "going concerns."

In response to this request of the interdenominational committee, the Advertising association appointed five of its members as a church investigating committee—H. G. Barkley, chairman; Louis A. Cotton, Frederick S. Nelson, Arthur J. Brunner and W. P. Russell. Armed with figures of attendance and revenue of seven churches of the four denominations, the committee began its work. It spent eleven weeks in a survey of conditions, and has now issued its report, in the making of which, it points out, it has endeavored to treat the subject exactly as it would any business enterprise that called upon the Advertising association for a diagnosis and treatment.

"What do we find?" it asks in the report. "The general average attendance, based on seating capacity, is 38 per cent membership; 16 per cent regular contributing members; 20 per cent Sunday morning attendance; 7 per cent Wednesday evening attendance; 51 per cent membership not regular contributors; 18 per cent Sunday school attendance. Taking the number of regular monthly contributing members of each church, we find an average payment of \$1.73, and the average total receipts of \$2.09, and an average total expense of \$2.26 per month.

Churches Over Capitalize.

Every church is over capitalized. By this we mean too much invested in building and fixtures for the volume of business, the number of members and average attendance.

Your records show you haven't enough customers for the size and expense of your establishments, and those you do have on your books are only 8 to 27 per cent paying customers, and less than that are repeaters. The gross sales, your total receipts from all sources, don't pay your running expenses, which proves conclusively that something certainly is wrong. They don't come back and bring a friend, which is the best kind of advertising because you didn't make good with your opportunities when you had them within your doors. You had a chance, perhaps many chances, to make good members of your auditors, but you didn't do it—they didn't get satisfaction. Isn't it because you are many years behind the times?

"From your own figures and the faithful investigation of this committee, none of you are delivering the goods.

"You tell of the omnipotence of God, but point no way by which we can, as His children, unflinchingly

draw upon that power for protection or benefit. You know there is a source of power for good, but are unable to direct us how to get it. As a matter of fact, you yourselves don't draw from it, though you tell of its being otherwise. There would be no lack of support to your organization if the tendency of work is toward God.

"You have the greatest proposition on earth, the marketing of spiritual understanding, but you are not acquainted with your stock and haven't a selling talk. If you knew your goods and had the gift of presenting them to mankind your churches would have overflow meetings. Is it not possible you have overlooked the saving grace taught by the Master, the value and uses of which have escaped from your training?"

"Is it not a fact that your church members have not found the spiritual help they craved, and have not been aided by their ministers in this direction to find God? Otherwise there would not be 64 to 94 per cent of your seats vacant.

Fail to Bring the Message.

"Now, how can conditions be improved? Will advertising do it? Yes, for a very short time: and then the rocks again. Our association stands for truth in advertising, and while your efforts may be directed by the principles of truth, you have failed to bring the message of truth home to the people, and this in our opinion, is the main cause of your non-success. Understand, we do not class your work as useless, but it is misdirected, or mostly so; otherwise it would have the support of the public.

"Every true legitimate enterprise is successful in a greater or less measure, but yours appears to be a failure. The dealer who goes behind month after month has to change his system or become bankrupt. You must change your methods of teaching the lessons of Christ, for by your works you are judged, and your works don't seem to result in as much benefit at the present time as you desire.

Proposition is Wrong.

"We cannot, under our banner, encourage any enterprise of any kind where we are satisfied the proposition is wrong. If the owner is agreeable to alterations that will eliminate mistakes, we would then lend our talents toward increasing the scope of its usefulness. This we will be glad to do for your organization, either collectively or individually, at such time when you have corrected the faults that appear to us, should you then find any need for our services, which we greatly doubt.

"We truly believe that when the gospel is preached with the mind that was in Christ Jesus, you will have solved your own problem."—K. C. Post.

MORAL PRINCIPLE AND MATERIAL INTEREST.

A Moral Principle met a Material Interest on a bridge wide enough for but one.

"Down, you base thing!" thundered the Moral Principle, "and let me pass over you!"

The Material Interest merely looked in the other's eyes without saying anything.

"Ah," said the Moral Principle, hesitatingly, "let us draw lots to see which one of us shall retire till the other has crossed."

The Material Interest maintained an unbroken silence and an unwavering stare.

"In order to avoid a conflict," the Moral Principle resumed, somewhat uneasily, "I shall myself lie down and let you walk over me."

Then the Material Interest found his tongue. "I don't think you are very good walking," he said. "I am a little particular about what I have under-foot. Suppose you get off into the water."

It occurred that way.—Selected.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., JULY, 1915

No. 7

DISCIPLINE.

"Discipline is instituted for the perfection of our faculties, so that when demanded we may use them properly and effectively.

"He who will not discipline himself is not qualified to teach or discipline others.

"He who does not subject himself to discipline is not worthy of a reward."

The foregoing was given to our late President Joseph Smith in a dream. He had approached a large school building: entering he found before him the superintendent of the school who required him to do service. This service was not to his liking, and he questioned the necessity of doing it. Several teachers were in the room. To these he looked for encouragement to assure him his attitude would be tolerated; but the expression on their faces told him he had better perform the service required; so as requested and directed he went, and at the first point these words were given him, namely: "Discipline is instituted for the perfection of our faculties so that when demanded we may use them properly and effectively." At another place in the room he was informed: "He who will not discipline himself is not qualified to discipline others." Directed to another part of the room this information reached him: "He who does not subject himself to discipline is not worthy of a reward."

We regard these jewels worthy of a place in the homes of the Saints throughout the world. They are fundamental governing principles.

First, discipline is instituted to perfect our faculties.

Secondly, we must discipline ourselves or we cannot successfully discipline others.

Thirdly, we are not worthy of a reward if we will not submit to it.

The results of its application are perfection, control, and reward.

We are sending with this issue of "Unity" President Joseph Smith's quotation on Discipline in such a form as will be suitable for framing.

It is the intention of the Business Manager, W. D. Bullard, to furnish back numbers of "Unity" (with the exception of No. 1) to all who subscribe, that they may have all numbers for the year; so that the subscription this year will pay for this year's issue only. If any have not received the full number, write him.—Ed.

Have the Quorums questions to submit for consideration by those in charge of the Lesson Departments, or any important item of news for publication? If so, send it along.

Our subscription list has reached the 500 mark.

SOLVES ITS HOUSING PROBLEM.

A German City Buys Land, Builds Homes and Sells Them.

Prof. Richard T. Ely of the University of Wisconsin, writing in the Survey recently, tells how one German city—Ulm on the Danube—goes about the business of solving the housing problem for its inhabitants.

What Ulm is doing, according to Professor Ely, is to buy all the land it can afford to buy and can get hold of. The city then builds houses on this land. The municipality as a landlord naturally is not likely to break its own building laws. Nor is it likely to construct houses in haphazard, ugly fashion. Every precaution is taken to build not only durable and commodious homes, but homes that are pleasing to the eye. A certain symmetry is observed in laying out new quarters. The esthetic taste must not be offended.

When these homes are completed they are sold by the city to workmen or business men. The city would rather sell a house than rent it. It wants people to own property, for it has found from experience that when a man owns property he becomes a better citizen. He has an interest in seeing law and order preserved. The terms upon which the workmen is allowed to buy a home are most liberal. If through misfortune a man finds that he cannot hope to pay off the mortgage on his home the city buys it back from him at a just price. Ulm is a city of sixty thousand population.

Man's greatness is only known by his achievements; and his achievements of value are the results of thought and work, with knowledge, through action. Partial knowledge by study; greater knowledge by knowledge applied.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

THE PATRIARCH THE PROTOTYPE.

2nd Division of J. W. Rushton Lesson, begun in April Number.

1. It seems to be fairly well established that
2. the family group called "patriarchal," may not
3. have been the original form of family life, yet
4. it is the "Social unit." Our reliable knowledge of
5. the Priest begins with the patriarchal type.
6. "This type appears strongest among the Sem-
7. ites, and Aryans.*** It represents the leader-
8. ship of the eldest male member of the group.
9. He owned the property of the whole family, he
10. had the power of life and death over each mem-
11. ber, and he was priest, judge, king, military
12. leader, law-maker and chief executive of all
13. social affairs."—Blackmar.
14. This is the starting point of official priest-
15. hood as we know it today. From Adam to
16. Moses the priesthood is patriarchal; and, in our
17. Bible we have occasional glimpses showing that
18. other groups and tribes had similar ideas,
19. methods and institutions. We know that before
20. the Hebrews became a nation the Chaldeans,
21. Egyptians and others had developed govern-
22. ment, a graduated social order, a religious in-
23. stitutionalism and a priesthood. There are
24. those who allege that the Hebrews under the
25. leadership of Moses being formed into a nation,
26. received their ideas of priesthood from the
27. Egyptian people with whom they had sojourned
28. for centuries.

THE OFFICIAL PRIESTHOOD.

1. Whether this is so or not is beside the point.
2. We do see that historically, the transition of
3. the Priest, from the Family functionary to the
4. national officer was effected during that wonder-
5. ful period when Moses converted an association
6. of families and clans desiccated and disinte-
7. grated into a social whole with common inter-
8. ests, ideals and motives; literally, a crowd into
9. a commonwealth.
10. Broadly speaking the priesthood was con-
11. cerned with three features of the communal life,
12. viz:—the arrangement of matters pertaining to
13. sanitary, hygienic and dietic moment; then
14. education, the making of laws the adminis-
15. tration of property and government; finally with
16. the intimate relationship with God, the unfold-
17. ing of His will and the superintending of the
18. nations religious ritualism.

CHRISTIAN MINISTRY.

1. In the days of Christ there was the further
2. development of the priesthood, in its separation
3. from secular affairs and its more efficient de-
4. votion to spiritual matters. Though always
5. there was exercised the right of supervising the
6. secular affairs of the people and the consec-
7. ration of them to spiritual purposes. A read-
8. ing of history will show how that by the end
9. of the fifth century the Christian Church has
10. secured complete victory over the hostile Roman
11. civil power; also had successfully challenged the
12. heathen gods and had developed ecclesiastical
13. rule. But with the securing of this victory pride
14. and cupidity dulled the sense of spiritual con-
15. cern and soon power and wealth were sought
16. for for their own sake and they became the
17. enemy which speedily exhausted the life of the
18. church, and left a corrupted priesthood which

19. speedily became a scandal, the shame of history.
20. However by the end of the twelfth century the
21. influences which culminated in the Reformation
22. had their origin in the official priesthood of the
23. times and John Wycliffe, "The Morning Star of
24. the Reformation," as he is called, commenced
25. the work which was carried forwards by others
26. until the Protestant movement had organized
27. itself to challenge and combat the evils of a
28. corrupted priesthood. And through the inter-
29. esting pages of the history of this period we
30. can clearly trace what has been alleged before,
31. that the history of civilization is inseparably
32. associated with the history of the church and the
33. history of the Church is the record of the in-
34. fluence of the priesthood and of priestcraft.

THE PRIESTHOOD OF THE RESTORATION.

1. Through the restoration initiated in the min-
2. istry of Joseph Smith we have the revival of
3. the idea of a spiritual commonwealth which was
4. to become the Kingdom of God and in a still
5. more elaborate way the idea of priesthood is
6. emphasized. The same definite and clear lines
7. of work and function are seen. The several
8. divisions all working in their departments with
9. the view of converting material things to
10. spiritual purposes, the conversion of the son of
11. man into the Son of God, the transformation of
12. the personal possessions into the tools and
13. equipment which shall generate value only in
14. so far as they are deflected to social ends for
15. the increase of uplift and happiness, the dis-
16. covery of the Kingdom of Heaven in the earth.
17. The aim of the priesthood shall be the exercise
18. "of spiritual authority in human sympathy" for
19. the accomplishing of God's purpose in man.

HEREDITY AND THE PRIESTHOOD.

1. It is unquestioned that the power and will of
2. God were at work even in the dark ages of
3. apostacy at any period and therefore the mes-
4. sage of the Book of Doctrine and Covenants
5. Section 84, paragraph 3, has peculiar signifi-
6. cance, "Therefore, thus saith the Lord unto you,
7. with whom the priesthood hath been continued
8. through the lineage of your fathers, for ye are
9. lawful heirs, according to the flesh, and have
10. been hid from the world with Christ in God,
11. therefore your life and the priesthood hath re-
12. mained, and must needs remain, through you
13. and your lineage, until the restoration of all
14. things spoken of by the holy prophets since the
15. world began."
16. If there is any meaning in this quotation, we
17. may assume that the law of heredity has some
18. place in the transmission of priestly power,
19. which also harmonizes with the Hebrew system
20. of setting apart one of the tribes for that work.
21. And during the dark ages when there may have
22. been no recognized and uniformed priesthood in
23. our accepted sense of the term, yet the power of
24. consecrated life has been manifested in every
25. age the majestic march of the Divine presence
26. through the centuries, and the "essential fact"
27. of priesthood has been working for the realiz-
28. ation of the Divine intent.
29. And, the elaborate tracing of Joseph Smith's
30. ancestral line to the pilgrim fathers in the late
31. number of the "Journal" is without point unless
32. we are willing to admit this continuity of this
33. power by which men are brought near to God in
34. the consecrated life of those who while in the
35. presence of God will take the hand of the multi-
36. tudes and lead them nearer to their destiny in
37. Christ.

HOW TO TREAT WITH MEMBERS WHO DESIRE TO WITHDRAW FROM THE CHURCH.

General Conference Resolution No. 529 adopted April 8, 1903.

Part of par. 2: Since the law of Christ does not provide for a separation except by act of the body, should a party simply make the claim to withdraw and move out and the body not act, he would go out and continue a member in fact, notwithstanding the seeming separation. If, then, the provision for separating by its terms seems harsh, it is the harshness imposed by the law, and not the church; and whereas other societies may have adopted more liberal methods, it must not be forgotten that they have also adopted more liberal methods for the receiving of members than is provided in the law. We are not, however, privileged as a church to change the law in either case.

Par. 3: In the matter of final action on the part of the body, it is advised as to the condition and state of its members through the findings of a properly constituted court. A branch in this way arrives at the place from which it may act. Your committee are of the opinion, however, that it is not necessary to formulate charges against a person who may wish to withdraw, either of apostasy or violation of the law in terms, in order to convene a court to hear such a case, but that the hearing should take place upon the act in question; viz: The persistent contention of the member to withdraw from the body, and should the court find that this claim is persisted in, and that due and diligent labor has been performed by the church officers to reclaim the member without effect, that the finding should be that the request be granted, and the member be severed from the body. This persistent claim to withdraw, in the opinion of the committee, is the only "specific charge" necessary, as referred to in Conference Resolution 284.

General Conference Resolution No. 284.

Resolved, That in the opinion of this council, no person's name should be stricken from the Church Records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the Church Record.

GARY SYSTEM AT TUSKEGEE.

Jacob Billikopf Tells of the Remarkable Negro School.

A Great Influence on the Submerged Race is Spreading Out From the Alabama Institute., The Kansas City Man Believes.

A negro institution of learning, the Tuskegee Institute of Alabama, with 1,800 students, founded by Booker Washington, has been for thirty years quietly putting into practice all the ideas about education that are at the bottom of the so-called Gary and other new systems of secondary education. So it somewhat appears to Jacob Billikopf, who has just returned from a trip to the Tuskegee Institute, where he was present at a meeting of the board of trustees. The board includes Jane Addams and Julius Rosenwald of Chicago, Seth Low, former mayor of New York, and other persons prominent in the United States.

The Tuskegee system, according to Mr. Billikopf, prepares the uneducated negro to be of use to his fellow men. The institute has forty departments. Those include shoemaking, laundry work, tailoring, printing, dressmaking, etc. They are housed in 103 buildings, over 90 per cent of which were put up by

the students themselves. But not only did the students put up the buildings, but they also prepared the materials, even to the point of making the brick used.

Earn Their Board by School Work.

In fact, says Mr. Billikopf, this work of construction is typical of the way in which every article, everything, which is used or consumed at Tuskegee Institute today is made there.

"The system is more adequate than anything I have ever seen," Mr. Billikopf said yesterday after his return. "Every student is supposed to pay \$10 a month for board, and the system of labor is so well worked out that every student can pay for his daily labor in providing things for the institute and getting his own education at the same time, for his board. Some of them even have something coming to them at the end of the month. I have yet to see in any other place such a close relation between books and work. In arithmetic the problems have to do with the practical jobs of the students. In English they write essays on their work in the shops. In reading, they read 'African Slavery,' by Booker T. Washington."

Rhetoricals Even Are Practical.

Mr. Billikopf was asked if this was not a reproduction of the "Gary system." He replied that the two were very much alike, but that this had been going on at Tuskegee for more than twenty years.

"They have rhetorical exercises at the institute once a month, and our party was fortunate enough to be present at one of them. Instead of the expected 'Across the Alps lies Italy,' this is what we saw. A girl gave a talk on how to prepare a meal. And moreover, she actually prepared it before our eyes, explaining the chemical proprieties of it, and its psysiological value. The preservation of fruit was the next 'oration,' treated in the same way. Another orator, in overalls and with sleeves rolled up, put up the framework of a bedroom, and the girl who followed him equipped and decorated it, making the fullest use of stenciling and of raffia work. I felt that the program was an education in itself for us.

"By Their Works——"

"Tuskegee is the nucleus of a great influence which is spreading out in the negro belt. Mr. Rosenwald is helping them to put up modern negro schools all over the South, giving a certain amount, which they must match.

"It is impossible to describe the sensations of a person who has experienced what members of the visiting party were able to see and undergo at the institute. We saw the students in their immense dining room observing a decorum that no university commons can match. We heard some of the negro men and women who have gone out to Tuskegee tell of their work, a work that is in many respects heroic in its unbending effort to uplift the race against great odds."

Mr. Billikopf said that it was a Tuskegee graduate who won the \$500 prize offered by Everybody's Magazine some time ago for the best essay on prohibition. The same man won one of the Hart Schaffner & Marx prizes on a subject of economics and also won a prize offered by the St. Louis Post-Dispatch on "What Made Missouri a Great State." The negro had never been in Missouri.—Kansas City Star, March 2.

WHY OURS IS A REAL NATION.

"The Little Red Schoolhouse," an American Told Madero.

The traveling man from Michigan had been telling his chance acquaintances at the railway junction the story of a business interview with the late Presi-

dent Madero of Mexico. But the best part of his story came at the end.

"I rose to go," he said. "Mr. Madero rose also and said, 'Please sit down again, unless you are in a hurry.' When I replied that I must not take his time, he answered, 'I am willing to match my time against yours. I want to ask you a question.' He motioned me to a chair and continued:

"First, I want to say this: I believe the United States of America is the greatest government in the world. No other can equal it. Tell me why it is so great. How do you hold your wonderful group of states together so that you have really a 'United' States? What keeps the various states from fighting each other? What keeps your political parties from war? How is it that on the day after election men of opposite politics will meet as the closest friends, when two days before they were at sword's points?"

The traveling man paused. In silence he watched a number of children passing the station with books under their arms; for it was late afternoon. Then he went on: "And this is what I said to him: 'Your question, sir, is easy. The answer is "The little red school house."'

"Mr. Madero was silent for a moment. Then he said, 'I was educated in the United States. I know what you mean. You are right. I will put a schoolhouse on every hillside in Mexico.' And when I asked him what Mexico would do during the generation or two that must elapse before his schoolhouse could educate the people, he answered, with a sigh, 'I do not know. I do not know. What can a nation do without education?'"—Youth's Companion.

ONE THING AT A TIME.

Hopkinson Smith complains humorously that he has frequently been taken for a kind of cultured 3-card monte man, because he has tried his hand at so many things. Which isn't fair at all, for in everything he has put his hand to he has done his best.

"My first rule," he says, "is to do only one thing at a time, and do that with all the energy I am capable of. When I am building a lighthouse I do not attempt to write a novel as well, and when I am writing a novel I leave my water colors severely alone. I am taking notes all the time, of course, but that is a different matter. The men working with me do not become literary material to me until after the work is finished.

PUPILS STUDY CITY PROBLEMS.

Features of Municipal Departments are Taught to Chicago Children.

Henrietta Rodman in the New York Tribune.

"Chicago children are learning civics by studying Chicago," Prof. Charles Zueblin told me. Professor Zueblin is himself perhaps the most popular teacher of civics in the country.

"The only way to prepare for citizenship is to study your city, isn't it? How much of that is done in New York schools?"

I admitted I didn't know. I wanted to know more about Chicago.

"They take different city departments in different grades," said Professor Zueblin. "I believe it was in the third grade that they studied the fire department. The large number of fires in the tenement districts brought up questions of space, air, light and social relations.

"The sixth grade followed up the methods of the contractors in paving and building, and then requested improvements in the school grounds, based on their own specifications. The seventh grade studied the smoke nuisance and made an examination of the revised code of Chicago.

"This resulted in special attention being given to the disposition of the city's wastes, and an individual proposal from each child of a method of solution. The eight grade followed this subject into the intricacies of sewerage and drainage, studying the history of Chicago and its most recent accomplishments.

"The mechanical genius of the boys found expression in the construction of bridges, locks, boats and all appurtenances of the drainage canal. This subject was not left without a considerable survey of the governmental questions involved.

"Citizenship is life. Why try to learn it from a book?"

THE POWER OF MUSIC.

Caruso Made Felons Cry.

And The Tenor Himself Was Moved to Tears As He Sang.

Prisoners at Atlanta Heard Three Selections and a Talk by Ty Cobb—Julian Hawthorne Wrote a Poem in Appreciation.

Atlanta, Ga., April 24.—After Enrico Caruso had sung for the nine hundred convicts in the federal penitentiary yesterday afternoon a poem dedicated to him by Julian Hawthorne was read. It extols Caruso's voice and says of its effect on the prisoners:

We were men once again in a sunlit day
Sin and grief and punishment all,
Were lost in that human trumpet call.
How, then, if such be music's spell,
Shall we doubt that Christ still conquers hell?

Caruso sang "Oh, Paradise," from "L'Africane," Myrbeer; "Idealle," a ballad by Tosti, and "Ridi Pagliacci" (sob song), from I Pagliacci.

The tenor, moved by his surroundings, threw unusual pathos into his notes, and when he concluded nearly all the prisoners were sobbing. Caruso himself cried.

"I can't help it," he said, "when I think of these nine hundred men shut away from life. I would rather give them a moment's pleasure than sing before kings."

Julian Hawthorne, son of Nathaniel Hawthorne, the author, who sat near the stage, wept all during Caruso's program. Hawthorne was sentenced for two years for using the mails to defraud in selling mining stock. "Lupo the Wolf," and his black hand comrades were not much affected. Caruso shook hands with Hawthorne and expressed hope that he would soon be free.

Ty Cobb, who accompanied Caruso to the penitentiary, made a brief and sympathetic talk to the prisoners.

Man's greatness is only known by his achievements; and his achievements of value are the results of thought and work, with knowledge, through action. Partial knowledge by study; greater knowledge by knowledge applied.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., AUGUST, 1915

No. 8

THE SABBATH.

With the many worldly pleasures offered us on this holy day, in a land where unusual liberty is taken with the Sabbath, it is sometimes difficult not to be drawn into some one or more of these pleasures.

It is needful to ask ourselves the question, Is it wrong to indulge in worldly pleasures of any kind on the Sabbath day? To which we may obtain an answer by having the Lord speak.

"If a man love me, he will keep my words."
—John 14:23.

"The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

A day of rest from toilsome labor, and a day for divine worship.

"Wherefore it is lawful to do well on the Sabbath days."—Matt. 12:12.

Jesus healed, and suggested relief be given on that day, healing the withered hand; suffered the disciples to pluck corn to satisfy their hunger; said nothing should be permitted to go to waste also. (D. and C. 119:7).

By such advice as this we feel it our privilege to aid the suffering to the extent necessary; meet our own necessities, and allow nothing to go to waste. This is our field of privilege, beyond which it becomes doubtful if we can go in safety.

The foregoing are our privileges and duties. The command is: " * * * And that thou mayest more fully keep thyself UN-SPOTTED from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."—D. and C. 59:2.

(V. 3.) "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart," etc.

It is to be understood that since the Lord had expressed himself previously on the matter that he granted, we would remember such of his sayings which were not to be overlooked, nor regarded as abrogated by this later declaration.

Admitting that all may be performed and be consistent with his will, it leaves but

little time to engage in the pleasures of the world, which, if we were engaged as instructed, it is very reasonable to suppose that our interest in worldly pleasures would have completely faded out.

"Then they that feared the Lord spake often one to another." It was a delight to them and to their God that they could meet often for this purpose.

Shall we please him, if we please ourselves by accepting the alluring offer of the pleasures of the world?

Would it be wrong to decide that all games or gaming on the Sabbath day is out of keeping with the will of the Lord?

The editor thinks not.

President Joseph Smith in an address at Independence church, Sunday, Sep. 6, 1914, cautioned the Saints against making predictions as to the outcome of the European war which began about a month before, stating it was not his purpose to attempt to analyze the events of the past month, nor to express his opinion as to the outcome. He referred to opinions held by some as to its portent, and admonished that "We may err in attempting to place upbrosium on either side. Quietly mind our own business, and watch events. I look for God's will to be done when the time comes for the ending of the conflict."

SAYINGS OF JESUS IN EXHUMED WRITINGS.

Uncanonical Gospel Discovered by Egyptian Explorers.

Material for 20 Books.

Rebuke of a Chief Priest Feature of the First Translations.

Boston, Mass., July 30.—A new uncanonical Gospel of Christ, containing many utterances of Jesus, which are today unknown to the world, is believed to have been discovered through the work of the Egyptian exploration fund, according to an official announcement issued from the Boston headquarters of the fund. Enough ancient writings have been

dug up to furnish material for twenty large printed volumes.

Prof. Bernard P. Grenfell and Prof. Arthur S. Hunt are at present engaged in the work of translating the mass of uncovered papyrus. Prof. Whittmore went to Egypt several months ago on the strength of subscriptions made by wealthy Bostonians and others. He succeeded in completing the work of opening and recovering the long hidden treasures from one of the mounds through special permission of the khedive.

Here Is Part of the Translation.

The bulk of the fragment concerns a conversation between Jesus and a chief priest, in the temple at Jerusalem. The translation is in part as follows:

"But give heed lest ye also suffer the same things as they; for the evildoers among men receive their reward not among the living only, but also await punishment and much torment.

"And a certain Pharisee, a chief priest, met them and said to the Savior: 'who gave thee leave to walk in this place of purification and to see these holy vessels when thou hast not washed nor yet have thy disciples bathed their feet; but, defiled, thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels.

"And the Savior straightway stood still with his disciples and answered him: 'Art thou then, being here in this temple, clean?'

Chief Priest Is Rebuked.

"He said unto him, 'I am clean, for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels.'

"The Savior answered and said unto him, 'Woe ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleaned and wiped the outside skin, which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men: but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life which come from—but woe unto the—'

Here ends the translation.—St. Louis Globe-Democrat.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

PATRIARCHS—EVANGELISTS.

Lesson by J. A. Tanner.

1. Our last lesson dealt with Patriarchs largely
2. from the Old Testament reaching down to the
3. term Evangelist in the New Testament scrip-
4. tures. It is contended by many that the New
5. Testament makes no provision for the office of
6. Patriarch, consequently the office was not in use
7. in New Testament times. Let the student seek
8. for evidence to offset the objection. Read 1st
9. Cor. 12:27, 28.
10. Who are the teachers referred to in this read-
11. ing? Could we in any way connect evange-
12. lists or patriarchs with the term teachers?
13. Were different names given to the same office in
14. New Testament times? Let the student locate
15. such cases in the scripture and cite them to the
16. class. May it not be possible that patriarchs

17. and evangelists were some times called by other
18. names? Read Ephesians 4:11 to 16. Who are
19. referred to in this reading as evangelists?
20. Can evangelists help in the work of the minis-
21. try? Can they help in bringing the body to a
22. fullness of the stature of Christ and to a
23. knowledge of the Son of God, and to a perfect
24. man?

Let the student show wherein it is absolutely necessary to have this office in the church to carry out the above suggestions. Modern interpretations of the work of an evangelist is that they are to go into all the world in the interests of missionary work, and that they were the minute-men of the apostles in the Christ church. Let the student show wherein this interpretation is wrong, if it is wrong.

Read Acts 21:8. Philip one of the seven is called an evangelist. In what sense is he an evangelist? If he was a deacon, as claimed from Acts 6th chapter, how could he be an evangelist? Read the Patriarchate by the order of evangelists published by Herald Publishing House. Read carefully from page 15 to 16 where Mosheim is quoted. Let the teacher and student make an analysis of this quotation and get all the facts it may contain bearing on the question. Read D. and C. 107:38.

What are sealing blessings? Does every patriarch have the right to hold them, and can they confer them on others? Read paragraph 29.

What are the keys of patriarchal blessings? If Hyrum Smith should henceforth hold the keys of patriarchal blessings upon the heads of "all my people" could anyone else be a patriarch at the same time and hold the same keys? If the office comes by lineal descent by what right do others hold the office? What is meant by "That whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven"? In what sense was Hyrum Smith a prophet, seer and revelator to the church? Was he equal with Joseph in giving revelations to the church? How do you reconcile Hyrum Smith being a seer, revelator and prophet with Sec. 43, par. 1, 2. Read Sec. 125:3.

What is an evangelical minister? How is the patriarch to be a father to the church? Can he be a father to the church and not be a prophet, seer and revelator? What is meant by the term revivalist? Has the patriarch the right to go and minister in districts and branches without the request, invitation or consent of authorities of same. As a father and spiritual adviser may the patriarch go into the homes and conduct his work as a revivalist?

Do you think he should do as the priest, visit the house of each member when holding revival meetings? Read Sec. 125:4. Why is he to be free of ministerial work as a traveling minister? Why is he to be free of the care of branches and districts? When traveling and preaching and holding revival meetings why is he not subject to the minister in charge? Why is he not to meddle with district and branch affairs? Why not listen to complaints, and why have complaints written and signed by party making them? Read Par. 5.

Who presides over the patriarchs? Is an action necessary for him to do so? What bodies may the patriarchs meet with in council? What are the privileges when in such meetings? Why

92. may he council and advise and still have no
 93. right to voice and vote on questions except by
 94. courtesy? What difference is there in the
 95. prerogatives of the presiding patriarch's office
 96. and offices of other patriarchs?

Next lesson on Bishops.

TEACHERS.

G. E. Harrington.

1. We presume that the office of Teacher in our
 2. church organization stands alone in the world
 3. among churches so far as its functions and place
 4. in the church is concerned. In this we have
 5. an advantage over all by reason of belief in
 6. present day revelation.

7. From the revelations given, and instruction
 8. in the Rules of Order, we find the teacher acts
 9. as a shepherd, watchman, judge, prosecutor,
 10. witness; also a presiding officer, instructor, an
 11. associate of the deacon, branch president, dis-
 12. trict president as occasion may require; like-
 13. wise he may preach, and act as missionary.

14. In D. and C. 17, fore part of par. 11; also
 15. sec. 83:22, the law points him out as a watch-
 16. man, and places a very great responsibility
 17. upon him, "to be with them and strengthen
 18. them." His watchfulness is such that he may
 19. be a discoverer of iniquity, and to the best of
 20. his ability, seek to remove it from the hearts of
 21. the saints.

22. He is to see that the saints do their duty.
 23. It may be well to ask what is comprehended in
 24. the statement "and also to see that ALL the
 25. members DO THEIR DUTY." Is it limited
 26. to the few things mentioned in par. 11, re-
 27. ferred to? If not, what further is involved?

28. From the same paragraph we get the idea
 29. of his being a shepherd, for he is to see that
 30. the church "meet together often," and be with
 31. and strengthen them. How will he do this?
 32. How often should the saints meet? How will
 33. he know whether or not they are meeting?
 34. Does it follow that members who do not meet,
 35. are necessarily transgressors? What causes
 36. may there be for non-attendance? What
 37. justifiable causes may exist for failure to
 38. attend?

39. He is to be a judge. In what way is he to
 40. be a judge? Read Matt. 18:15-17. You will
 41. notice in verse 17 the sentence "if he neglect
 42. to hear them." From this are we not justified
 43. in thinking they have authority to decide or
 44. advise? Who are the "them" referred to?
 45. See Rules of Order page 134, letter A of
 46. par. 3.

47. He may be a witness before a court. Read
 48. again Matt. 18:15, 16.

49. He may be a prosecutor. To be such, should
 50. he be informed in court procedure? Have we
 51. a complete guide in the law for this purpose?
 52. What has the church to guide in this matter?
 53. Rules of Order, page 133:2.

54. He is to be an instructor, teacher by word.
 55. Read clause "he may preach," D. and C. 17:11.
 56. See also General Conference resolution number
 57. 449.

58. He may preside over branches, and should
 59. preside over quorum. D. and C. 120:2. Rules
 60. of Order section 4, page 2.

61. It is advisable for all teachers to have in
 62. their possession Bible, Inspired Version, Doc-
 63. trine and Covenants, Book of Mormon, Rules of
 64. Order, Court Procedure, and General Con-
 65. ference Resolutions.

66. It must be remembered that to treat suc-
 67. cessfully with the members of the church, the
 68. Teacher must be familiar with the law and
 69. rules governing. To work in ignorance is
 70. dangerous to the interests of those being dealt
 71. with.

GENERAL CONFERENCE RESOLUTIONS.

Representatives Should Represent.

Resolution 298, paragraph 6. It is the sense of
 this body that any man who accepts appointment of
 ordination as a representative of the church is under
 obligations to teach, sustain, and seek to establish
 the faith of the church; and no one, be he whoso-
 ever he may be, has any right to attack the divinity
 of the faith in part, or as a whole, as said faith is
 set forth in the Bible, Book of Mormon, and Doc-
 trine and Covenants."

Ordination Nullified.

Resolution 329, paragraph 3. "Resolved, That in
 the event of a necessity for baptism, for a renewal
 of the gospel covenant, the former ordination of
 the individual thus baptized becomes null and void."

The Standards.

Resolution 368, 2d. Resolved, That we recognize
 the Bible, Book of Mormon, and Doctrine and
 Covenants as the only standard works of the church;
 and it is our opinion that every other book, pamphlet,
 or other publication, should simply rest upon its own
 merits, the church being responsible only for that
 which it authorized to be done, or which it accepts
 after it is done."

Enrollment.

Resolution 455. "The scattering members not
 enrolled upon branch records be instructed to unite
 with branches most convenient to their places of
 residence."

Resolution 456. "That members changing their
 residences from branches where enrolled, be in-
 structed to unite with branches most convenient to
 places where they reside."

Resolution 457. "Whereas, In the past members
 have obtained Letters of Removal which they have
 not presented to any branch, whereby such names
 have been moved from the general records of the
 church,

Resolved, That Letters of Removal be issued only
 to persons actually changing residence from one
 branch to another, and that names of branches to
 which removals are made be included in said Letters
 of Removal."

THE WORLD IS GETTING BETTER.

Bern, Kans.—To The Star:—Would you please
 answer the following question: Is the world grow-
 ing better or worse? And give your reasons why.
 Eugenia Harrison.

Better.

Consider the ancient world at the time of the birth
 of Christ. Half of it in slavery; the slaves regarded
 as so many cattle, often killed by their masters in
 the event of illness or old age, so as to avoid the
 expense of caring for them, hired for gladiatorial
 shows at \$3 a head, crucified as a punishment for
 any crime.

Or come down a thousand years nearer our own
 time. Consider the degradation of the great mass of
 the people. The peasants are no longer slaves, but

they are only a trifle higher in the scale as serfs. The whole earth is still the abode of cruelty. There is no such word as "progress" in its modern meaning; the word merely means a royal procession.

Or take the life of a century ago in Europe or America. In Europe the whole organization of society is for the privileged few. Those are the days of long, long hours of work for women and children in mines and factories. A person of the Twentieth Century transplanted to Europe of the early Nineteenth would have felt the outlook hopeless. In the United States life was generally primitive. It had none of the richness of the present day. Good books and good pictures and good music were wholly out of the reach of the mass of the people. The existence of slavery failed to shock the moral sense of the Nation.

It is harder to make comparisons of very recent times with the present, for the differences are less striking. But it is believed that there never has been a period when men have been more awake to the demands of human brotherhood—and that, in spite of the fact that the most terrible war of history is now in progress. Everywhere nations are awakening to their duties and their responsibilities to see that a larger measure of justice is done, and that the tremendous resources of modern life are brought more and more into the possession of the average family. Ideas that are called reactionary today would have been regarded as highly radical twenty years ago.

The Star admits that it is an optimist. But it believes that its optimism is founded on facts and that from decade to decade the world is progressing toward a nobler, fuller life for all the people.

AUSTRALIA'S FARMS FOR BOYS.

City Lads Get Three Month's Free Training in Various Subjects.

Three month's free training in milking, plowing, fencing, clearing, carpentry, smithy work, orcharding and care of stock is offered to boys by the Australian government on several farms in various provinces of the continent. Of these the Dreadnought Training Farm in New South Wales is the most flourishing. The boys all come to it from the cities, many of them being sent from London by the Central Association for the Unemployed. After their period of training, they are given bonuses of £2 each, and found work. Saturday mornings on the farm are given to riding and rifle practice and the afternoons to cricket. The boys have the same food as the overseers, and the accommodations for bathing, sleeping and recreation are excellent.—From the Boston Transcript.

DON'T NEED A PREACHER.

Laymen Hold Meeting at Independence Boulevard Christian Church, Kansas City, Mo.

The purpose of such meetings as the series of lay meetings each night this week at the Independence Boulevard Christian Church is farther reaching than any mere church service, A. E. Corey and R. H. Miller of Cincinnati, representatives of the Men and Millions Movement, said at the meeting last night:

"If a preacher had been scheduled to talk here to-night, I wouldn't have come," Mr. Corey declared. "Such a meeting as this is bound to reach out with its influence into places where no church will reach, and such purpose is worthy."

The lay movement, Mr. Miller said, put the layman in the preacher's place and the preacher in the layman's place, partners in the business of Christianity. W. B. Brown presided at the meeting.

ROCKEFELLER ON RICHES.

Great Wealth a Burden, He Admits After Pastor's Sermon.

Destroys Zest of Life.

Agrees with Oklahoma City Preacher that Gold "Banishes Peace from the Heart."

Cleveland, Ohio, July 30.—John D. Rockefeller admitted today that great wealth is a burden; that it destroys the real zest of life and banishes peace from the heart. He confessed it to Rev. Carter Helm Jones of Oklahoma City following a sermon at the morning services of the Euclid Avenue Baptist Church. Dr. Jones was supplying the pulpit in the absence of the regular pastor, Rev. W. W. Bustard.

During the sermon the Oklahoma City minister alluded to the "coronation crown of kings." He followed this up by a reference to a "crown of wealth and its incident anxieties and mental tortures."

Mr. Rockefeller listened intently to the pastor's words. He even leaned forward in his pew so as not to miss a single phrase of his pulpit utterances.

"That was one of the best sermons I have ever heard in my life," said Mr. Rockefeller to the minister at the conclusion of the service. "Your words were full of solemn truth indeed. I was deeply interested."

Dr. Jones spoke on "The Gamut of Grace," taking his text from the first verses of the 103d psalm, on "Forgiveness," "Healing," "Redemption," "Coronation" and "Satisfaction."

"The coronation crowns of kings are all too heavy," he said. "This is evidenced in royalty throughout Europe. In like manner the crown of wealth is much too burdensome. In fact, it is so heavy that all who wear it complain of its weight and eventually find that its burden takes real satisfaction out of life and banishes peace from the heart."—Sel.

Man's greatness is only known by his achievements; and his achievements of value are the results of thought and work, with knowledge, through action. Partial knowledge by study; greater knowledge by knowledge applied.

"The power of man consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic and inorganic being."—Emerson.

"Refined policy ever has been the parent of confusion, and ever will be as long as the world endures."—Burke.

"I have always held it to be an unfailing truth that where a man had a cause that would bear examination he was perfectly willing to have it spoken about."—Beecher.

EDUCATIONAL OPPORTUNITIES FOR THE PRIESTHOOD.

We are offered a chance to become better acquainted with our language by the GRACELAND EXTENSION INSTITUTE. Send to Bro. Chas. B. Woodstock, Registrar, Lamoni, Iowa, for information on this line.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., SEPTEMBER, 1915

No. 9

THE PRIEST AND THE SINNER.

Has it ever occurred to you as a priesthood the amount of interest and service required of you to bring a sinner to repentance regardless of how great a sinner he may be? There is a disposition on the part of some to remove all objectional members from the church in order that we may move on more rapidly and attain the goal for which the church is striving. SIN is the preventive, and sin is the permission of the unrestrained and forbidden action of the fleshly disposition to execute its desires, and all are possessed therewith, but some are successful in their mastery over them and others are not. The priesthood should be masters over them, and should be in excellent spiritual condition to instruct and work with those who are less successful than themselves; for by remembering the heroic struggles they have made to overcome the world, flesh and devils, and the various methods employed to defeat them, are in a position to advise and sustain the weaker ones.

The greater the sinner the greater the task calling forth all the power and wisdom in store, together with extraordinary patience to save the sinner. Must the priesthood let go or hold on to the sinking brother, or when is he justified in letting go? To change a bad man to a good one is a possibility in a great many instances if we are persistent, intensely interested and patient, and labor with him intelligently. The writer had a mental picture once given him that satisfied him that it paid to try to save the almost spiritually dead members. It was illustrated to him how it was done, and from his observations he saw the greatest factor was persistency, staying with your man and patiently laboring. The result in that instance was that from an apparently dead object a live, strong man resulted. Work with the weak and for them. It is your work, it is our work. Let us try to save sinners. Jesus said, "I am not come to call the righteous but sinners to repentance." He mingled with them and forgave the worst of them.

ERROR AND OVERSIGHT.

By reason of the editor not being in a position to exercise proper supervision of last month's issue of Unity an oversight caused you to get Elder J. A. Tanner's second division of his lesson instead of the first. Likewise you were treated to a reprint in part of a former issue found on the last column. The error was in line 13 of the Teachers Lesson that made the teacher a missionary. It was not so intended, but to make him an associate with the missionary in charge under some circumstances in dealing with members for misconduct.

"BILLY SUNDAY."

We note in a publication recently issued that Rev. Charles F. Aked attacked Billy Sunday's method of preaching the gospel characterizing him as a "preacher of dirt, indecency and obscenity," to which the Reverend Sunday replied: "Why after hearing some of these 'muts' you can't tell whether a man came from the zoological gardens or the garden of Eden. Science is transforming our religion. We are 'bughouse' and 'daffy' over science and culture. Nobody is afraid of God these days. Humanitarianism is exalted over repentance. There is an accomodating placidity in the pulpit. The virgin birth they call a 'fancy,' the miracles are 'imagination,' the resurrection is a 'hallucination,' the incarnation is a 'myth,'"

OSLER THEORY AGAIN SHATTERED.

After facing the bullets of 810 day's fighting in forty battles of the Civil War; after covering every field of medical science; after completing, at the age of 70, a book entitled "Reminiscences of a Confederate Soldier," Dr. J. A. Leavy of 4340 Morgan Street now offers the last bomb in shattering the already broken theory attributed to Osler by beginning the study of the Spanish language in his 80th year.

He took up Spanish a few months ago, and without the assistance of a teacher is enough of a linguist to converse on ordinary topics. He is now perfecting the technical terms of the different branches of science and reads, for hours every day, chapter after chapter of dry, uninteresting facts in the most difficult idioms of the Spanish tongue.

Why a man 80 years old would want to study Spanish is above the comprehension of most people, but Doctor Leavy seems to think that it is no more than ordinary. He says he not only intends to master the language, but in order to better acquaint himself with the popular idioms of Mexican and Portuguese, he will apply for a position in a large wholesale house and devote some time to the translating of letters. Doctor Leavy came to St. Louis with his parents in 1836, and has since resided in Missouri with the exception of three years in the Confederate Army. He calls himself one of the "oldest boys" in the state.—K. C. Star, May 4, 1910.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

PRIESTHOOD: ITS ORGANIZATION.

By J. W. Rushton.

1 In this lesson we consider the Priesthood as an
2 organization, and the division of the whole into
3 the several groups having specific duties to per-
4 form.

5 There is no doubt but what all priesthoods in
6 the pagan as well the Bible peoples were very
7 highly organized bodies of men with a graduated
8 code of duties ascribed to each grade. But the
9 first and most complete account we have of such
10 an organization is of course in the Old Testa-
11 ment. There is not any doubt but what the
12 Christian ministry was very largely based upon
13 the Hebrew system; in any case the lines of
14 identity are very clear and the author of the
15 Letter to the Hebrews arranges a very interest-
16 ing argument for the Christian philosophy upon
17 the analogy which existed between the
18 Christian idea of priesthood and the Hebrew
19 system.

DIVISIONS OF THE HEBREW PRIESTHOOD.

20 The two divisions of the Hebrew priesthood
21 seem to be as follows;—Prophets and Priests.
22 The former being concerned with receiving and
23 voicing the Divine communications and the
24 latter with the application and execution of such
25 communication. This fact is very clearly illus-
26 trated in the two historic characters of Jewish
27 national and ecclesiastical life, Moses and Aaron.
28 Exodus 4:10-17 gives a brief history of the
29 call of these two men to their missions and the
30 main differences between the functions of the
31 two is strongly intimated as follows:—That
32 Moses was the one who received the prophetic
33 afflatus and uttered it, while Aaron was se-
34 lected to give it expression and application
35 adapting the same to the comprehension of the
36 people to whom the message was directed.

37 In process of time the two divisions became
38 more elaborately organized and the functional
39 duties of each defined. The two main divisions
40 being subdivided and each group made responsi-
41 ble for the performance of specific duties allotted
42 to it.

THE PROPHETIC DIVISION.

43 A rather careful reading of the Book of Kings
44 the 1st and 2d, inclusive, shows that there was
45 an organized college or school of prophets, prob-
46 ably more than one school existed for we have
47 references several times, not only to individual
48 rivals but rival schools of these prophets, de-
49 veloping at times bitter and violent though quite
50 human belligerency. See 1 Kings 13: 18:17-40;
51 22:1-37; 2 Kings 2. This is a weakness which can

52 be duplicated in the scenes which are reported to
53 have been enacted among the Christian churches
54 and rival bishops and priests on more than one
55 occasion.

THE PRIESTS.

56 The Books of Exodus, Leviticus and Numbers
57 and also some of Deuteronomy are filled with the
58 distinctions between the several grades of the
59 priesthood and their duties are all very carefully
60 described. This section we may call the "sacer-
61 dotal" section of the priesthood as they were
62 concerned chiefly with the executive work in all
63 of its departments.

PRIESTHOOD IN THE NEW TESTAMENT.

64 In the New Testament we do not have as com-
65 plete a history of the priesthood, yet there is
66 ample to show that as the church grew into a
67 strong organization the priesthood became more
68 definite and elaborately organized and the duties
69 of the body as a whole became graded and al-
70 loted to one of the several groups. During our
71 Lord's earthly ministry he had at least two
72 groups of ministers, one he called Apostles of
73 which there were usually twelve at one time, and,
74 others who were evidently helpers or assistants,
75 of which there were seventy and they were called
76 the "Seventy." Shortly after the ascension of
77 Christ following the impetus of the Pentecostal
78 experiences the Church grew very rapidly and the
79 demand for a larger and more perfectly or-
80 ganized ministry developed. In Acts of the Apos-
81 tles chapter 6, we have the first intimation of
82 the main division which is analagous to the
83 Hebrew ministry. One section were concerned
84 with "the word of the Lord," and the other the
85 duties of "serving tables."

86 In Paul's time the organization had grown
87 and become more articulate for he names and
88 suggests some of the duties which were belonging
89 to prophets, apostles, elders, pastors, teachers,
90 and deacons. See 1 Cor. 12:28, 29; Eph. 2:20;
91 1 Tim. 5:17; Titus 1:5; James 5:14.

92 There is no doubt but what the early Christian
93 ministry was divided into the group of ministers
94 which concerned itself with spiritual services and
95 others concerned with ritualistic or ceremonial
96 duties. The first with God and securing a knowl-
97 edge of his will—comparable with the prophetic
98 school of the Old Testament; and the others as
99 sacerdotalists who interpreted and applied the
100 word of God as an authoritative and executive
101 body.

THE REORGANIZED CHURCH.

102 In the Reorganized Church in this modern dis-
103 pensation, we see very clearly this same group-
104 ing into two main divisions, the one being des-
105 ignated as the "Melchisedec Priesthood," the
106 order after the Son of God. Which title is
107 suggestive of the function; as Jesus Christ is
108 the Logos or the "Word of God made Flesh."
109 In other words "the Divine Expression." Sec.
110 104:1-3, Dov. and Cov. John 1:14. The Aaronic
111 or Levitical order of the priesthood "has the
112 power to officiate in the outward ordinances,"
113 that is to give outward and ceremonial expres-
114 sion and application to and of the Divine im-
115 pressions as the functioning of the Melchisedec
116 shall produce them.

117 In our modern revelations the several offices
118 of each group are detailed very clearly and the
119 duties of each outlined definitely. The Spiritual
120 section of the Priesthood consisting of

121 First, the Presidency.

122 Second, the Apostles.

- 123 Third, the High Priest including the Patriarch.
 124 Fourth, the Elders.
 125 To the Sacerdotal group belong the following:
 126 First, the Bishops.
 126 Second, the Priests.
 127 Third, the Teachers.
 128 Fourth, The Deacons.
 129 It is to be noted that the Bishops' office,
 130 strictly speaking, is belonging to the sacerdotal
 131 section, dealing in the temporal and outward
 132 matters; but in the absence of an hereditary
 133 descendant of Aaron this position may be filled
 134 by one of the High Priests. See Doc. and Cov.
 135 Sec. 68:2, and 104:8.
 136 The duties are particularly described in
 137 Section 17 of the Book of Doc. and Cov., and a
 138 close analysis will show that those duties are
 139 all but identical with the ones described in the
 140 New Testament.

**GENERAL CONFERENCE RESOLUTION ON
 ADULTERY.**

Res. 343.—“Whereas there is a difference of opinion existing in the minds of the saints regarding the requirements of Doc. and Cov. 42:22, relating to the trial of parties charged with adultery, some holding that two or more eye witnesses to the act charged are necessary before conviction, and others believing differently.

Resolved. “That * * * the laws referred to does not require eye witnesses to the act charged, but if there are found members of the church who as witnesses testify concerning facts or circumstances bearing upon the case, whose evidence is of a character to remove all reasonable doubt as to the guilt of the parties charged from the minds of the Elders trying the case it is sufficient. If one eye witness be found willing to testify in addition to the above it is better, though not absolutely necessary.

Res. 713.

That in cases of adultery where the guilty member has repented and the matter is not publicly known, a written confession duly signed and witnessed by one or two officers of the church shall be sufficient to establish the fact of the first offense; said confession, and associated statements of the officer or officers, to be forwarded to the First Presidency's office to be filed in the archives, which are not open to any other officers than the Presidency. The offense should not be made a matter of record in the home branch or district and should not be published by these officers receiving the confession.

If, however, the person should later fall into delinquency, then there should be some way to protect the interest of the church in the operation of the law which requires that the second offense shall not be forgiven, but there would be no way for the first offense to be known unless there was provision made whereby the officers should be made acquainted with the first offense. This can be reached in the instance above cited if the request recently made by the First Presidency will be complied with by local officers; namely, whenever charges of a serious character are preferred against a member, the Presidency shall be immediately notified of the charges.

This would enable the Presidency to notify the officers in the case they had record of a previous offense unknown to the officers who had formulated the later charges. We think the filing of the confessions with the Presidency would be safer than having them filed with either branch or district presidents, as there is less likelihood of them be-

coming public property if lodged there than if lodged with a local authority.

THE IDEAL CITY HAS 32,000.

**Surplus Should be Cared For in Neighboring
 Community, Says Briton.**

From the Literary Digest.

Cities that are using all legitimate efforts, and even some efforts that cannot be so described, to climb to a slightly higher rank in the census list, may be interested to know that Ebenezer Howard, an English authority on city planning, places the maximum population of the ideal city at about thirty-two thousand, depending somewhat on the size of the component families.

Increase in population should be provided for, he thinks, by building another city near by. Mr. Howard's ideal city covers six thousand acres, of which about half is cultivated, the other half being occupied by streets and buildings.

Not a very wide difference from this authority on the size of an Ideal City from those Elders of the Church who platted a city for Zion as found in Church History, Vol. 1, Page 297.

There they platted a city, territorially one mile square, to provide for containing a population of 15,000 to 20,000.

CHURCH HONORS A WORKER.

**Hammond, Ind., To Entertain Christian
 Efficiency Congress.**

The Little Town, the Home of President, Who, Starting With “Handful” Congregation Has Now 1,200 Members—Train From K. C.

Hammond, Ind., Aug. 28.—The second National Church Efficiency and Expansion Congress is to convene in Hammond Monday, bringing together clergymen and leading laymen of the Disciples of Christ Church of the United States and Canada.

The Rev. Cecil J. Sharp of Hammond is president of the congress. Hammond was selected as the congress city because of the great activity of the Reverend Sharp, who came here twelve years ago as a student. Sharp patched the roof, washed the windows and repaired an old dilapidated church building about to be abandoned by the few remaining members of its congregation and set to work removing the third, second and first mortgages.

From 8 to 1,200 Members.

He built the congregation up to 1,200 after having preached on the first Sunday to two men, six women and their children. He adopted the motto, “plant a church a year,” and the Hammond Church is parent to nine other congregations in the neighboring cities and communities as a result.

The Rev. Mr. Sharp established a Sunday school baseball team and acts as manager; stages an opera every year, operates a building and loan association with the congregation, conducts a real estate exchange for members, has a “barn raising” crew which goes forth and builds a church building complete between sunrise and sunset, and when the congress is in session will show the ministers the virtues of the moving pictures in church services. He introduced the movies several years ago and to this attraction added a jitney service to and from Sunday school from distant parts of the city.

A Departure in Church Meetings.

The church efficiency congress, which will be in session until September 3, represents a departure from the delegate church convention that the disciples have heretofore patronized. It is estimated the attendance this year will be 2,500. Reservations have been made for more than that number.

The congress will be divided into five schools. P. H. Welshimer of Canton, O., is dean of the school of evangelism and expansion; J. E. Sturgis of Mansfield, O., is dean of the school of singing evangelism; W. S. Buchanan of Union City, Ind., is dean of the school of church efficiency, and E. J. Meacham of Cincinnati, is dean of the school of Christian education.

A Special Train From Here.

Three special trains will bring congress attendants from Cincinnati, Kansas City and Des Moines, respectively. Parties have been formed in Canton, O., Springfield, Mo., Dubuque, Ia., and Cleveland, and special cars will be reserved.

There will be sixteen simultaneous sessions of the congress every hour of the day except at times set aside for assemblies and lectures.

SCHOOLS AID DEFECTIVES.

Teachers Agree on Need for More Social Work.

Activities of Jewish Women Among Jewish Children May be Extended by Educators to All Schools— School Nurses a Great Need.

One hundred public school teachers in fourteen public schools attended largely by children of foreign born parents met last night at the Jewish Educational Institute, learned of the work of the women school visitors of the institute among school children and volunteered to spread that social labor among the pupils of all nationalities.

The Jewish Institute workers for several years have performed this social service among the twelve hundred Hebrew pupils of these schools, acting as visiting nurses, medical inspectors, home advisers and charity dispensers; getting at the defective family life that so hinders the work of producing well equipped American citizens.

Last year the institute workers supplied two hundred Jewish children with eyeglasses and 318 children were given dental treatment in the institute's free clinic last month.

Met to Spread Social Propaganda.

The meeting last night was called in an effort to spread interest in this propoganda among other institutions such as the Protestant and Catholic churches, women's organizations and the city authorities, that the thirty-five thousand school children who are not reached by the institute may have the same advantages.

Recently the medical inspection in all but one of the schools in Kansas City was abandoned on the plea of economy.

The problem of all public school work is that of backward children, some of whom are retarded by easily remedied physical defects, others because of mental defects. This is the class, according to Dr. E. L. Mathias of the juvenile court, who eventually furnish the major part of the grist for the juvenile and the police courts.

Need Good Health for Efficiency.

"If we can make the children of this generation more intelligent and more efficient, we shall not have to worry over some of our major social defects in the future," L. A. Halbert, secretary of the board of public welfare, told the teachers. "The schools, if given the necessary equipment and proper allowance, can change the entire aspect of our average citizenship."

"Twenty-five per cent of the children of school age have defective or subnormal vision, a primary handicap in school work," Jacob Billikopf, head of the institute, said. "Eighty per cent need dental work, and defective teeth inevitably react through the health of the child on its classroom efficiency."

School Nurse a Prime Need.

"A professional nurse employed by the hospital board to aid in combating sickness among the children and in improving home conditions would be invaluable," suggested Joseph T. Ridgway, principal of the Washington School. "I think of nothing else that could so aid the effectiveness of the schools."

The visiting committee of the Jewish Institute is headed by Mrs. H. H. Mayer. The other members are: Mrs. Henry Cohen, Mrs. M. J. Berkowitz, Mrs. Herman Stern, Mrs. Phil Lipper, Miss Fannie Benjamin, Miss Jennie Gottlieb, Mrs. Charles Weill, Miss Bartha Scharles, Mrs. Sam. Feldenheimer, Mrs. K. B. Shaw, Miss Tillie Shaw, Mrs. Lee Lyons and Mrs. J. E. Shane.—K. C. Times.

ALL SHOULD LIVE TO BE 88.

Dr. Wiley Urged 3,000 at Convention Hall To Plan to Keep Alive.

Tobacco, Business Cares, Tango and Bridge Playing Are Shortening Lives, He Said—And Teeth Worth \$1,000 Each Are Neglected.

A Few Wileyisms.

Every disease of the mind and of the morals has its basis in some physical defect. Put the teeth of the bad boy right and give him good food and you turn him from a bad boy to a good boy.

The public school is the clearing house for children's diseases. How long is this to continue? So long as the children's teeth are bad.

Ventilation and proper heating are the two first things to be considered in building a schoolhouse.

The puniest son of the poorest workingman in your city is worth more than all the millions that beautiful and complete Union Station cost you.

Old age is the only disease a respectable person dies of. Why do you die before your time? Simply because you don't take the necessary precautions.

Some of you are nearly dead now, but you don't know it. There's no hope for you, but you can save your children by studying their diet.

It is more important to be well fed than well clothed. It is from our food that our bodies grow, and, unless that building material comes up to the standard, the building itself will be defective.—K. C. Star.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., OCTOBER, 1915

No. 10

THE PRIEST AND HIS GOD.

"For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:13.

The impression which is very forcibly made on our minds by this utterance of the Apostle Paul is that God intends to work with us, both member and priest, and the impossibility of success in either priest or member to serve or develop satisfactorily otherwise, is clearly evident. This necessity is apparent because of the limitations of the human mind. Unity is an impossibility without God. This is obvious to us all, as the present religious confusion demonstrates. The greatest of intellects are not certain. God has made certain reservations in the spiritual realm of thought and has precluded the wise, and the mighty, from the standpoint of human intellectual power, from an entrance therein, but has reserved this privilege for those whom He shall choose. So it is well said by Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:4.

Again he tells us few were called who were mighty or noble or wise after the wisdom of this world, but many who were regarded as foolish, weak and despised, were called to confound the wise and the mighty, for an excellent purpose, viz., "That no Flesh Should Glory in His Presence."

Again in the revelation given to the church as a preface to the Doctrine and Covenants we find similar language in regard to those who were to proclaim the gospel message to the world. In paragraph four it says, "That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." Without some superhuman assistance this could not be accomplished, making us to feel the necessity of a dependence upon the source of all intelligence. Ministers for Christ cannot substitute any worldly learning for this

wonderful, intelligent agent employed of God to give correct information regarding his mind and spiritual system of education.

Prayer and fasting and otherwise right living assures us of the impartation of this wonderful intelligence and influence. If we possess it we are always safe no matter what situation we may be placed in. We shall be able to testify before kings if necessary, as well as do all classes of service required of us as a priesthood. May we who are called as representatives of the Master more fully consecrate ourselves to God and to the work He requires of us that we may be filled with spiritual light, thus co-operating with God for the salvation of mankind.

The presiding teacher of one of our Quorums is the first to submit questions for publication and answers. May we hear from others who think they can be helped in that way.

Since our last issue we have lost by death three earnest, faithful members of the Priesthood in the Stake. Viz. Elder T. W. Chatburn, pioneer worker and well known throughout the Church, Elder L. A. Fowler, President of the Fourth Kansas City Branch, and Elder F. J. Pierce, known as one of our best tract distributors.

Well may it be said, no man can serve two Masters.

DOCTOR HILLIS'S EPIGRAMMATIC ADVICE FOR "THE MAN WHO HAS STUMBLED."

In his public confession to his congregation in Plymouth Church that he had departed from the ideals of the ministry and had been led to do things that he ought not to have done in his ambition to become wealthy, the Rev. Dr. Hillis said:

"I am ashamed to say how much money I invested in view of the wages of working people and the poor."

"I have taken honors offered me when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to repent."

"For years I have had a growing conviction that a minister has no right to make money, and does his best work without it."

"There are missionaries and social settlers and neighborhood visitors whose very shoe latches I am not worthy to stoop down and unloose."

"I have loved my books more than the poor; I have loved position and office and honor, and I have thought of my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor and to the boys and girls, with their eager and hungry minds."

"The day comes when we praise God for the thing which breaks our heart—we know that all is for the best."

"For the man who has stumbled, who has lived below his ideals as I have lived, and you have lived, there is always left the mercy of God."

"Where is the man who must not some time say: 'God have mercy on me, a sinner?'"

Further he says what we as a ministry must regard as true and should be fully sensed by us.

"At best the longest life is short, all too short, for the noblest of tasks, that of the Christian minister. Great is the influence of the law and medicine; wonderful the task of the jurist and statesman; marvelous the power of the press; great, also, the opportunity of the merchant and manufacturer, who feed and clothe the people; but nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who never has interpreted his ministry in terms of intellect alone, or has never secularized his sacred calling, and who, at the end of his life, is able to say: 'Behold, these are the sheep thou gavest me, and not one of them is lost.'"

To the young man who has met disaster, he said: Young man, play your game. Ask no sympathy. Keep your face to the front. Blame no one else. Play a man's part. Keep your lips still and smile.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

PATRIARCHS—EVANGELISTS.

Patriarch, No. One.

1 "A progenitor, the founder of a tribe. In the
2 early history of the Jews we find the ancestor
3 or father of a family retaining authority over
4 his children and his children's children so long
5 as he lived, whatever new connections they might
6 form. When the father died the branch-families
7 did not break off and form new communities,
8 but usually united under other common head.
9 The eldest son was generally invested with this
10 dignity. His authority was paternal. He was
11 honored as the central point of connection, and
12 as the representative of the whole kindred.
13 Thus each great family had its head or patri-
14 arch, and each tribe its prince selected from
15 the several heads of the families it embraced.
16 These princes were called elders of Israel."

No. Two.

1 "The word 'Patriarch' is also applied to the
2 founder of a family or to any illustrious an-
3 cestor."—See Acts 2:29.

No. Three.

1 "In later ages of the church the same title
2 is found, but is applied to ecclesiastical digni-
3 taries, and denotes the supposed paternal char-
4 acter of their authority." (Emphasis mine, J.
5 A. T.)

No. Four.

1 "The sons of Jacob, as the progenitors of the
2 Jewish nation, are called by way of distinction,
3 the twelve patriarchs."—Schaff, Bible Dict.,—
4 Critical Bible Ency.

5 Let the student make a careful analysis of
6 definition of patriarch in paragraph No. One.

7 Were all heads of families in patriarchal times—
8 the days of Abraham, Isaac, Jacob, etc.,—patri-
9 archs?

10 Being the head or father of a large family,
11 did that constitute him a patriarch?

12 Was he a patriarch outside of his own
13 family?

14 Was fathering the family all the work under
15 the head of patriarch they had to do?

16 Can you connect the patriarchal period in any
17 way with the gospel?

18 Did God only reveal himself through the
19 head of the family or patriarch?

20 Can you clearly point out any patriarchs
21 prior to Abraham's day?

22 Do you agree with paragraph No. 3?

23 In what way was the name patriarch applied
24 to ecclesiastical dignitaries different in New
25 Testament times than it was in patriarchal
26 times?

27 Can you cite any other patriarchal blessings
28 given than those pronounced upon the heads of
29 the sons of Jacob, and the two sons of Joseph
30 in Old Testament times?

31 Did Abraham give any patriarchal blessings?

32 Read chapter 14 Genesis—both King James
33 and I. T. Versions.

34 Do you think Melchisedek was a patriarch?

35 Was he the founder or father of a large
36 family?

37 Did he give any blessings or bless any one?

38 Did he bless Abraham because he was a
39 father of a large family and Abraham belonged
40 to his family?

41 Was the blessing Abraham received from
42 Melchisedek a patriarchal blessing?

43 What office does the inspired version say Mel-
44 chisedek held in the priesthood?

45 If a high priest could you say he was a patri-
46 arch?

47 In connection with above read Hebrews 7,
48 verses 1 to 8 inclusive. (I. T.) especially verses
49 4 and 7.

50 Do you think Melchisedek was higher in point
51 of authority than Abraham?

52 If both were patriarchs, in what sense do you
53 understand "the less is blessed of the better?"—
54 See verse 7

Evangelist.

1 "A messenger of good news." "This term is
2 applied in the New Testament to a certain class
3 of Christian teachers who were not fixed to any
4 particular spot, but travelled either independ-
5 dently or under the direction of one or other of
6 the Apostles for the purpose of propagating
7 the gospel. Philip, one of the seven deacons,
8 is termed **The Evangelist**.—Acts 21:8.

9 St. Paul exhorts Timothy to do the work of an
10 evangelist, 2nd Tim. 4:5, and though this name
11 is not given to Titus, the injunctions addressed
12 to him, and the services he rendered, are so
13 similar as to render the propriety of applying it
14 to him unquestionable. In the Epistle to the
15 Ephesians—4:11, the **Evangelists** are expressly
16 distinguished from the **Pastors** and **Teachers**.
17 The chief points of difference appear to be that
18 the former were itinerant, the latter station-
19 ary. The former were employed in introducing

20 the gospel where it was before unknown; the
21 business of the latter was to confirm and in-
22 struct the converts stately and permanently.”
23 —Campbell’s lectures on ecclesiastical history,
24 Vol. 1, pages 148-150. Critical Bible Ency.

25 Will the student please make a critical analy-
26 sis of the above and state points of difference
27 where they may not agree with it. Give reasons
28 why you do not agree.

29 In what sense do you understand Philip to be
30 an evangelist? also Timothy?

31 Were Seventies Evangelists?

32 What class of men do you think Paul meant
33 by the term evangelist in Ephesians 4:11?

34 Preserve this lesson for the subject will be
35 continued in the next lesson.

J. A. Tanner.

It will be well to review the former lesson by
Bro. Tanner previously printed after reading and
studying this—as this should have been printed first.
—(Ed.)

LESSON FOR THE DEACONS.

By G. E. Harrington.

1 We assumed in our last lesson that the deacons
2 existed in the church in any dispensation of the
3 fulness of the gospel. We might now ask what
4 place does he occupy in the church organization?
5 There should be some distinctive place and
6 duties that are particularly his.

7 We find him to be available as an assistant to
8 the teacher. See Doctrine and Covenants
9 17:11.

10 That he is one of the standing ministry to the
11 church; Read Section 83:22. That he may pre-
12 side over a branch: Section 120:2. Become a
13 member of a quorum and preside over it: Read
14 Sec. 104:38, and accepting the seven appointed
15 to serve in a temporal way the needy as found
16 in Acts 6:1-6, as deacons, we see a secular
17 phase of work entrusted to him. Aside from
18 what we glean from these passages and ecclesi-
19 astical history we are left to form an opinion as
20 to what he should do.

21 By accepting the position of his right of per-
22 forming secular or temporal service in the
23 interests of the membership of the church, we
24 have the only distinctive feature of work given
25 for him to perform. Can we grant him such a
26 privilege, and would we in so doing encroach
27 upon the duties and privileges of the office of
28 bishop? Suppose we consider him as an appen-
29 dage to the Aaronic order of the priesthood
30. (See D. and C. 83:5) and associate the thought
31 of the presiding Bishop being the president of
32 the priesthood, would there be any need of a
33 difficulty standing in the way of their working
34 in conjunction with each other? It appears
35 from a comprehensive investigation of what
36 constituted the duties of a deacon, the former
37 president of the church, Joseph Smith, reached
38 the conclusion that it was part of the duties of a
39 deacon that he is “to visit the poor, ascertain
40 their needs, and report the same to the church.”
41 If this be granted we can easily see the reason-
42 ableness of an association in labor of this kind
43 with the deacon and bishop, or deacon and
44 branch, as occasion may require. See Herald
45 of June 15, 1871, and April 20, 1889, likewise
46 General Conference Resolution No. 471.

47 In the resolution No. 471 referred to, it is
48 clearly in evidence that not only President
49 Smith, but the General Conference in adopting
50 his views, has assured us that the distinctive
51 service of a deacon from that of other officers
52 is temporal service. Hence the consideration of

53 and provision for the physical needs of the mem-
54 bership gathered at the houses of worship, as
55 well as their needs at their homes, are part of
56 the important duties of a deacon.

57 Aside from his being an assistant of the
58 Teacher in spiritual service, he is authorized
59 to perform the same class of service as a
60 teacher, viz., “To warn, expound, exhort and
61 teach, and invite all to come to Christ,” D. and
62 C. 17:11, and by action of General Conference
63 both teachers and deacons are considered duly
64 authorized to preach. Gen. Con. Resolution
65 No. 449.

66 Question: Where is it made a part of the
67 duty of the deacon to visit the poor, ascertain
68 their needs and report to the church? And
69 what is understood to be meant by “the
70 church?” Could the deacon consistent with his
71 official functions visit the poor and administer
72 to their wants without receiving instructions?
73 From whom should these instructions come,
74 the branch or bishop, or both?

QUESTIONS AND ANSWERS.

1. Can the teacher make social visits when there
is no official work to be done?

It is the editor’s view that all visits made by a
teacher should be considered as official, where his
purpose is to benefit the members in a spiritual
sense; hence he does not distinguish between kinds
of visits to members. The feeling of interest in
the members may cause him to visit all the members
of a branch, and when he so visits he does so with
the idea of carrying out his obligation as a teacher,
—“To watch over, * * * be with, and strengthen
them.”

2. Can he report social visits, or must he report
all as official, because he is an official?

This is answered in the answer to the former
question.

3. Is he an inquiring officer? If not, how can he
do what the law requires of him?

Most assuredly he has the right of inquiry; but
it is not to be presumed that he will ask members
of the church if they are committing iniquity, if
they are lying, or have committed adultery, etc.
We do not understand the teachers to be inquisitors,
but their duty is to be keen observers, having in
mind to keep in touch with the members, to be
capable of adapting themselves to the circumstances
of all; this due to a great extent because they are in
favor with the heavenly Father. We believe it to
be well to ask questions of the members in a way
by which we first draw from them their views upon
matters we wish to give instructions upon, and when
they have unfolded themselves we know as to the
correctness of their views and can converse accord-
ingly. For instance, Brother, what are your views
concerning attendance at the church services, the
partaking of the sacrament, of education, etc.?
Usually by this method you can enter into a very
profitable discussion of most anything pertaining to
Christian conduct without making yourself offensive.

GENERAL CONFERENCE RESOLUTIONS.

Two By Two.

In section 115 Doctrine and Covenants, the latter
part of it, we have this statement, “And moreover
it is expedient in me that my elders in going to
declare my gospel to the nations, shall observe the
pattern I have given. Two by two let them be
sent, that they may be a help and a support to each
other in their ministry.”

An interpretation thereon was sought, and given
to the General Conference as found in Resolution 622
which reads: To the General Conference assembled,

Greeting: I am authorized by the Quorum of Twelve to report to you as follows, on the petition from the Central California District asking that we send out missionaries two and two:

We respectfully call your attention to the following from the first Presidency which was adopted by the Twelve:

"Brethren: In the matter of question touching the revelation of 1863 in which it is stated that in sending the gospel to the nations it is expedient that the Elders be sent two by two, it is our understanding that refers to missions taken into foreign lands, or into fields not previously occupied, or organized into districts or missionary fields; and that it does not necessarily apply to the mission fields as now organized in the United States and Territories, except it might be in entirely new and large districts."

WHAT IS CULTURE?

A. Lawrence Lowel.

A scholar may conceivably have a most minute and comprehensive knowledge of history, or of philosophy, or of classical literature and philology, and yet, if he has strictly nothing more, not merit the title of a man of culture.

Now culture does not mean the possession of a body of knowledge common to all educated men, for there is no such thing today. It denotes rather an attitude of mind than a specific amount of information. It implies enjoyment of things the world has agreed are beautiful; interest in the knowledge that mankind has found valuable; comprehension of the principles that the race has accepted as true. All this involves a desire to know coupled with a capacity to acquire, and appreciate. No doubt men differ very much in their natural power of acquiring such a culture. Some people are born with little or no aptitude for it, others with a strong impulse for it, but no one is born possessed of it.

The man or woman who desires to be cultivated should strive to have at least a little familiarity with as many diverse fields of human thought as possible. No great region should be wholly a strange, unexplored wilderness, traversed only by people who utter dark sentences in an unknown tongue.

But there is another side to all this. A mere smattering of many things may give a facility in conversation, an appearance of education, a superficial aspect of culture, while the substance is hopelessly lacking.

I remember a young friend of mine whom it was said that he was striving to acquire many accomplishments but no education. It is not enough to stake out a claim to knowledge, and run the bounds. That may be of some use against outsiders, but it yields little profit to oneself. The possessor may claim the territory, but he cannot live on it.

The trained mind recognizes quickly the distinction between superficial phenomena and the underlying causes that produce them. Such a mind, we say, goes easily to the root of the matter. This is an art that can be learned, but, like other arts, it can be learned only by practice; that is, by getting at the root of something.

The true basis for culture is to know a little of everything and everything of something. If the best result is to be obtained, the thorough study of one subject must be contemporaneous with the diversified study of others, and radiate light into them.

Therefore, so far as culture is concerned, our problem is to develop, in harmony with our own institutions, a type of education that will cause young people to enjoy the things the world has agreed are beautiful, to be interested in the knowledge mankind has found valuable, and to comprehend the principles the race has accepted as true. This is culture, and to impart it is a function of the American college.—From Kansas City Star.

MEDICAL SCIENCE.

Dr. Carrel of the Rockefeller Institute by the employment of chemicals has been able to keep alive the cells of a body indefinitely. In fact it is claimed that as the processes are employed to keep alive the cells they are strengthened, becoming more vigorous with each treatment, so that it is said that as it grows older the cell becomes younger.

However, he has not demonstrated that life itself can be created chemically, but he has practically shown that immortality is merely a question of chemical action.

Dr. Carrel has removed from a cat all its essential organs, heart, liver, lungs, kidneys and stomach, the omentum, and intestines, and placed them in a laboratory solution, and by certain appliances has been able to get started these organs so as to watch their functionings, also he has kept organs in cold storage for years in a state of suspended animation.

Dr. Magitot of Paris had taken an injured eye from a man and put it in a solution and kept it for eight days, when another patient came to him with his eye injured requiring him to remove a piece of the cornea, this had to be repaired if the man was to see. So he took a piece of the frozen eye ball he had kept and put it on the injured part of the eye, and it adhered and healed and the man's eye sight was restored.—From McClure's Magazine, Jan., 1913.

"THE SUPERINTENDENCY OF PROVIDENCE."

Addison.

There are more casualties incident to men than women, as battles, sea voyages, with several dangerous trades and professions, that often prove fatal to the practitioners. I have seen a treatise written by a famous physician on the distempers peculiar to those who work on stone and marble. It has been, therefore, observed by curious men, that upon a strict examination, there are more males brought into the world than females. Providence, to supply this waste in the species, has made allowances for it by a suitable redundancy in the male sex. Those who have made the nicest calculations have found, I think, that taking one year with another, there are about twenty boys produced to nineteen girls. This observation is so well grounded that I will at any time lay five to four that there appear more male than female infants in every weekly bill of mortality. And what can be a more demonstrative argument for the superintendency of Providence?

MEDICINE GREATER THAN KNIFE.

Surgery Will be Subordinated in Next Twenty-five Years, Doctor Says.

Chicago, Nov. 15.—A prediction that for the next twenty-five years surgery will be subordinated to internal medicine was made today by Dr. John B. Murphy, new president of the Congress of Clinical Surgeons, speaking at the final clinic of the congress.

"If I were to start studying medicine today, and if you were to ask me whether I would take medicine or surgery, I would tell you without hesitation that I would start in internal medicine," said Doctor Murphy. The advance of internal medicine in the next quarter of a century will be enormously more than that in surgery. Internal medicine has enormously more possibilities than surgery has. Internal medicine has enormously more value than surgery has, or than surgery will have for the next quarter of a century. It is internal medicine that goes into details, makes a careful examination and analysis and endeavors to arrive at a diagnosis."

Doctor Murphy said the public stood willing to pay the internal medicine man, but "they will not pay a high price for inferior services."—Sunday K. C. Star, Nov. 16, 1913.

Entered at the Post Office at Independence, Mo., as second class mail matter.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., NOVEMBER, 1915

No. 11

1000 SUBSCRIBERS—WILL YOU HELP?

We are approaching the close of the first year of the publication of "Unity" and from many sources we have received words commendatory and encouraging of the enterprise. The paper has been a financial success chiefly because of donation service.

It has been decided to continue its publication for another year. In order to do so it is necessary for those subscribing to send 25 cents before the close of the year to insure its continuation. Send this amount to H. B. Roberts, Treasurer, 1407 W. Short St., Independence, Mo.

We are thankful to those who have assisted us to make the paper a success by their subscriptions, and otherwise, and will proceed with the hope of continued success. We have over 550 subscribers and wish to have your co-operation to raise it to 1000, will you help us? Don't forget the price, 25 cents per year in advance.

THE PRIEST AND EDUCATION.

For the spiritual idea concerning education we have the word "Study." "Study to show thyself approved unto God." Then "Search the Scriptures," also "Seek learning even by study, and also by faith." "Seek ye out of the best books words of wisdom." "Teach one another words of wisdom."

These instructions involve the necessity of a knowledge of language written and spoken; not merely a knowledge of words, but a comprehensive understanding of the signification of them individually and associated. To secure this knowledge requires a great deal of mental work. This it is intended shall be done, not by inspiration for the reason it is possible without it. Why ask God to do for us what we can do for ourselves? It is because we have the opportunity and the ability independent of any assistance given us of Him that it is insisted that we exercise our mental powers and acquire knowledge through personal endeavor. After we are familiar with these means of understanding there is a vast

spiritual field opened up to us which we are invited to explore, and the more enlightened the mind the greater the amount of valuable information can be assimilated by it.

Our field of work is so extensive and varied that the wider our knowledge, and the ability to adapt ourselves to all conditions is of such importance, that indifference to a proper mental equipment can be regarded as criminal. That we should have a knowledge of the divine law as applied to human life is necessary. Its proper interpretation as well as its application requires that whatever of education is needed to furnish us with this equipment shall be secured. Mental laziness is reprehensible, and failure in work because of being without the knowledge we could have acquired is condemnable, and the unfavorable consequences following we are responsible for. Let us be as bright and clear in mind and thought as is possible that we may reflect the glory of God, which we are told is intelligence.

The following from the "Outlook" on the test of friendship is fine, showing what constitutes a true friend. We commend it to your thoughtful consideration. It would be well to commit this to memory.

THE TEST OF FRIENDSHIP.

Loyalty is not blind adherence; it is clear sighted devotion to the highest interest of a friend. It will not hesitate to oppose an unwise plan, to tear away the bandage which closes the eyes to unwelcome truth! it will bear misunderstanding and jeopardize loss of friendship, if these are the price of loyalty to the highest interests of a friend.

For friendship can have no sure foundation save the frankness of absolute truth, and loyalty no aim save service to the highest nature of a friend. Our friends are not those who are silent when we make mistakes and flatter us when we do less than our best; they are those "who make us do what we can."

Such a friend is not only a delightful companion by the way, but a fellow traveler who makes the goal clear when fatigue and doubt cloud the vision, and resolutely urges us onward when we are tempted to falter in the quest; and such a friendship is the highest expression of integrity; it is a noble form of service to the world.—From the Outlook.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

BISHOPS.

By J. A. Tanner.

1 In this lesson we may find some ideas not in
2 harmony with our interpretation of the office of
3 bishop. In taking the opinion of supposed
4 authorities upon this question and comparing
5 with latter day revelation we see quite a con-
6 trast in explanation. Note the following.—
7 "1st, Superintendents—The apostles originally
8 appointed men to superintend the spiritual,
9 and occasionally the secular wants of the
10 churches—Acts 14:23; 11:30; 2nd Tim. 2:2—
11 who were ordinarily called Presbuteroi, from
12 their age, sometimes Ehpiskopoi—overseers
13 (bishops) from their office. They are also said
14 to preside—1st Thess. 5:12; 1st Tim. 5:17—never
15 to rule, which has far to despotic a sound. In
16 the epistle to the Hebrews, 13:7, 17, 24; they
17 are named leading men—compare Acts 15:22,
18 and figuratively shepherds—Eph. 4:11. 2nd. No
19 difference between elders and bishops. That
20 during St. Paul's life time no difference between
21 elders and bishops yet existed in the conscio-
22 ness of the church, is manifest from the entire
23 abstinence of distinctive names, (Acts 20:17, 28;
24 1 Pet. 5:12. The mention of bishops and deacon
25 in Phil. 1:1, and 1st Tim. 3) without any notice of
26 elders proves at that time no difference of order
27 subsisted between bishops and elders."—Popular
28 and Critical Bible Encyclopedia.

29 We urge the student to read and study care-
30 fully the above. Did the apostles appoint
31 bishops over spiritual and secular work in the
32 church? If so, why not the apostles appoint in
33 the same manner now? Does the question re-
34 ferred to warrant the conclusion that bishop and
35 elder were the same office? Do you think the
36 term elder in Acts 11:30, and 14:23, means
37 bishop? Note carefully the following from
38 Smith's Bible dictionary:—"BISHOP. The word
39 originally signified governors, or spiritual super-
40 intendants. The title bishop and elder, or pres-
41 byter, were essentially equivalent. Bishop is from
42 the Greek and denotes one who exercises the
43 function of overseeing. Presbyter was derived
44 from the office in the synagogue. Of the order
45 in which the first elders or bishops were ap-
46 pointed, as of the occasion which led to the in-
47 stitution of the office, we have no record. The
48 duties of the bishop-elders appear to have
49 been as follows: 1st—General superintendence
50 over the spiritual wellbeing of the flock. 1st
51 Peter 5:2. 2nd, The work of teaching, both
52 public and privtaely—1st Thess. 5:12; Titus
53 1:9; 1st Tim. 5:17. 3rd, The work of visiting
54 the sick. James 5:14. 4th, among other acts
55 of charity that of receiving strangers occupied
56 a conspicuous place. 1st Tim. 3:2; Titus 1:8;
57 Peter calls Christ "the bishop of your souls."
58 1st Peter 2:25.

59 Let the student study the above closely, read
60 it over in class or quorum work until you get
61 the ideas in mind clearly. Do you agree with
62 the above explanation of a bishop and his office?
63 Can you harmonize the relationship of bishop
64 and elder being in the same office? Are all
65 bishops elders? Are all elders bishops? Is a
66 bishop simply a teacher and preacher? As you
67 read of bishops in the New Testament can you

67 clearly point out the duty and prerogative of the
68 office? As you study the office of bishop from
69 the New Testament can you see the necessity
70 for latter day revelation to give light on the
71 office?

Next lesson on bishops from D. and C.

J. A. Tanner.

PRIESTS' LESSON.

By G. E. Harrington.

1 We now take up the duties of this office. The
2 priest is to "preach, teach, expound, exhort,"
3 (D. and C. Sec. 17:10) all requiring vocal ex-
4 pression. Are we able to distinguish between
5 preaching, teaching, expounding, exhorting?
6 These terms are defined in the Encyclopedia
7 Dictionary in part as follows:

PREACHING:

8 To proclaim or publish tidings, esp. to pro-
9 claim the gospel.

10 To pronounce or deliver a public discourse on
11 some religious subject, or upon a text of scrip-
12 ture; to deliver a sermon.

13 To teach or instruct by preaching.

TEACHING:

14 To impart instruction to; to educate, to in-
15 struct; to guide or conduct through a course of
16 studies; to impart knowledge or skill to.

17 To cause to know; to show, to tell.

EXPOUND:

18 To lay open, to examine, to search, to explain,
19 to interpret, to comment on, to show the mean-
20 ing of.

EXHORT:

21 To incite by words to any good or laudable
22 action; to admonish, to advise or encourage by
23 argument, to recommend, to urge, to advise.

24 We may now ask, does preaching comprehend
25 teaching, expounding, exhorting? If so, why
26 should we make any distinction between them
27 and preaching? Can we preach without ex-
28 horting, expounding or teaching? If so, in what
29 way? Are we preaching if we teach, expound,
30 or exhort? Would we be in error if we said
31 that PREACHING was proclaiming the gospel
32 by teaching it, explaining it, interpreting it, and
33 urging its acceptance? If not, does not a
34 preacher necessarily become a teacher, ex-
35 pounder, and exhorter?

36 This little drill in word understanding calls
37 our attention to the relative value of words,
38 causing the question to arise, how far need we
39 inform ourselves in the knowledge of language
40 to make ourselves acceptable preachers? What
41 part are we to perform, and what part do we
42 expect the Almighty to perform? Do we expect
43 him to use us, speak through us and we be in
44 ignorance of what is expressed? This may be
45 done at times, but what should we regard as the
46 rule?

47 If it be conceded that we should study
48 language in order to know how to express our-
49 selves, how far should we go in this direction?
50 Since as it appears that as God intends for us
51 to gain a knowledge without being instructed
52 by Himself or His Spirit would not the work we
53 are expected to perform determine the extent to
54 which we should seek to inform ourselves?

55 Now what are the ministry called to under-
56 stand? Read Sec. 85:21. There we are told we
57 are to be more perfectly instructed in theory
58 principle and doctrine, in the law of the gospel,
59 the things in heaven, earth and under the earth,
60 that which has been, is, and will shortly come to
61 pass, things at home, abroad, wars, perplexities

62 of nations, judgments upon the land, knowledge
63 of countries and kingdoms. Then read of the
64 preparation required of Hyrum Smith before he
65 was privileged to preach. (Sec. 10:8-10.) Then
66 Paul's instruction to Timothy, "Study to show
67 thyself approved unto God a workman that
68 needeth not to be ashamed, RIGHTLY dividing
69 the word of truth."

70 We are to study for the purpose of under-
71 standing. What a field of thought is offered us
72 of entering with the intention of being
73 acquainted and familiar with the information
74 contained therein! Can it be done by those un-
75 able to sense the language unfolding this infor-
76 mation? If not, what must we do? However,
77 are we not reminded that we should take no
78 thought of what we shall speak? (Mark 13:10,
79 11.) Do not overlook the circumstances referred
80 to in these verses. "Tarry ye in Jerusalem until
81 ye are endowed with power from on high."
82 (Luke 24:49.) "Ye are to be taught from on
83 high." (D. and C. Sec. 43:4.) "And if ye re-
84 ceive not the Spirit ye shall not teach." (D. and
85 C. 42:5.) What is the use of studying if all that
86 is to be given us is to come from on high?

87 Further, since we are informed that God hath
88 chosen the foolish, base, despised things of
89 nought to bring to nought that which is mighty,
90 (1 Cor. 1:26, 29) that no flesh should glory in His
91 presence, is it not reasonable to suppose that
92 God will do the work in us that His be all the
93 glory? Will there be any credit given to man?
94 If not, why not? and if so for what reason?
95 Read Sec. 85:36 D. and C.

96 Should we feel it necessary to consider our
97 manners in the pulpit, the volume of our voices,
98 the speed with which we speak, the pitch of our
99 voices, and its modulations, distinctness of
100 articulation? How about using words without
101 knowing their meaning? What about the length
102 of a discourse? What about illustrations? What
103 about making notes, writing out discourses and
104 reading them?

105 Does the mental training here suggested for
106 public speaking need consideration by those who
107 visit the membership in their homes? If it is
108 had will it not improve their addresses or conver-
109 sational powers in their associations with the
110 membership, also in prayer meetings where it
111 is expected they will exercise themselves in a
112 public way for the benefit of the body?

113 How does such texts of Scripture as the fol-
114 lowing impress our minds: "Go ye therefore and
115 teach all nations *** teaching them all things
116 whatsoever I have commanded you." Matt.
117 28:20. "But the Comforter, which is the Holy
118 Ghost, shall teach you all things and bring all
119 things to your remembrance, whatsoever I have
120 said unto you." John 14:26. "Sanctify them
121 through thy truth, thy word is truth." John
122 17:17. "And ye shall know the truth and the
123 truth shall make you free." John 8:32.

QUESTIONS AND ANSWERS.

1. As it appears from Doc. and Cov. 68:2; 104:8, 32-34, that a first born of Aaron is indicated as being the rightful first choice for the Bishopric, when such can be found and proved to be worthy, and as it also appears from Doc. and Cov. 110:4, 6; 102:5, 8, that one referred to as Baurak Ale is commanded to have charge of the temporal work of the redemption of Zion; should we not consider that Baurak Ale therefore is a designation of a first born of Aaron who shall occupy as Presiding Bishop in organizing the temporal redemption?

2. Should we not know who Baurak Ale is by noting who obeys the commands "to one of his servants" given in D. and C. 98:7?

Answer.

1. If we admit the premise laid down we may conclude the questioner to be correct in his deductions. However, it would not necessarily follow that the servant referred to in the parable, if even a bishop, would have to be a literal descendant of Aaron. The most satisfactory way for the editor to reason out the matter is as follows:

The parable as referred to is given in Section 98 which indicates the displeasure of the nobleman whose servants proved faithless, who had been placed in charge of his possessions. With these he was displeased, and decided to redeem the possessions by choosing one servant who was instructed to get the residue of his servants (those left) evidently not the same faithless men. These servants with the strength of his house were to go and overcome the enemies of the noblemen and secure the land. This servant was faithful and did what he was told.

The question to be decided is, who is this servant? Now let us go the 3d, 4th and 5th paragraphs of Section 100. Here we are told, "The redemption of Zion must needs come by power," and to bring it to pass He the Lord is to raise up a man like unto Moses for this purpose who should lead them. Then follows the statement in paragraph 4 which designates the name of the one who is referred to in the paragraph as Baurak Ale. In the 5th paragraph the language is much the same as found in that of the parable concerning the gathering of the strength of His people under the direction of Baurak Ale to go up to the land of Zion and possess it, etc. They were also to pray that peradventure His servant Baurak Ale may go up with them. Now, notice the language which follows: "And preside in the midst of my people and organize my kingdom upon the consecrated land." In view of the foregoing, the most reasonable conclusion for the editor to reach is that the Moses man, Baurak Ale, and the servant of the parable, is the President of the church, and not the Bishop.

2. Yes, if by means of obedience he does the work.

GENERAL AND STAKE CONFERENCE RESOLUTIONS ON THE USE AND SALE OF TOBACCO.

Gen. Con. Res. 92. That this conference deprecates the use of intoxicating drinks (as beverages) and the USE OF TOBACCO, and recommends to all officers of the church, total abstinence.

Gen. Con. Res. 217. That this body declares that the use of tobacco is expensive, injurious and filthy, and that it should be discouraged by the ministry.

Res. 235. That this conference discourage the use of tobacco and of strong drinks, as a beverage, by the church, and especially by the ministry.

Res. 329. Whereas, the Lord has spoken against the use of tobacco and strong drink on different occasions; and whereas, In all our appointments we ought to show respect to said counsel. Therefore resolved, that we henceforth recommend no man for General Conference appointment whom we know to be addicted to either of the above evils, and that decision take effect one year from date.

362. Whereas, The Quorum of the Twelve deem it wisdom to appoint none as church missionaries who do not honor the Lord in "avoiding the use of tobacco," etc., as enjoined in the revelation of April 1887 and, Whereas, branch and especially district presidents, are important church servants, therefore be it Resolved, That we do respectfully call the attention of all the saints to the propriety of observing

the example of the Twelve in appointing such officers, especially where others equally competent are available who do thus honor the Lord.

463. Whereas, the Lord has spoken against the use of tobacco, and strong drink on different occasions; and whereas in all our appointments we ought to show respect unto said counsel. Therefore, Resolved, that henceforth we recommend no man for general conference appointment whom we know to be addicted to either of the above evils, and that decision take effect one year from date.

Stake Conference Action September 11, 1915.

Inasmuch as there are in the stake some of our membership engaged in business who in the conducting of their business are selling tobacco in many of its forms indiscriminately to both old and young, and believing that such selling is not in harmony with the cause of temperance, good morals and the teachings of the Doctrine and Covenants, Be it resolved, That this conference disapprove of such selling and recommend the same to be discontinued."

Independence, Mo., May 24, 1915.

To the Quorums:—

The tobacco question is one frequently raised, and has in some quarters caused some misunderstanding and trouble in connection with the question of quorum membership. Under the old plan of organization, before the reorganization in respect of locality, it was frequently a rule of quorums that no member should use tobacco, under penalty of expulsion. As the reorganization of quorums was had this rule was in some cases carried over into the quorums locally organized. It is out of place there because it defeats one of the objects had in view, viz., having every ordained man a member of some quorum.

-We would, therefore, suggest that all quorums having such rule on tobacco using rescind it. We suggest this not because we are receding from our well understood attitude on tobacco using, but because we think we should occupy advanced grounds, namely, that one addicted to the use of tobacco should not hold a license. If one is not fit for quorum membership he is manifestly unfit to represent the church as a minister. We are admonished in our books that the use of tobacco is unclean and unwholesome. The ministry should be exemplars. Districts should, therefore, be willing to follow the lead of the missionary appointing powers who refuse to appoint known tobacco users. To hold the priesthood and represent this church is an honor, and it should not be violated. Those who think more of their tobacco than they do of their priesthood should be asked to surrender their licenses, so long as our books are so clear on this subject.

Let us take a forward step and insist upon one more move towards a celaner ministry.

Your servant,

Frederick M. Smith.

GREAT MEN.

The search after great men is the dream of youth and the occupation of manhood. We travel into foreign parts to find their works—if possible, to get a glimpse of them. * * * I count him a great man who inhabits a higher sphere of thought, into which other men rise with labor and with difficulty. He has but to open his eyes to see things in a true light, and in large relations; while they must make painful corrections, and keep a vigilant eye on many sources of error. But the great man must be related to us. I can not tell what I would know; but I have observed that there are persons who, in their character and actions, answer questions which I have not skill to put. One man answers some questions which none of his contemporaries put, and is isolated.—Emerson.

GREATNESS.

The greatness of a man lies in his ability to interpret his age.

Such a man must have that rarest of traits of genius; he must instinctively feel his fellow men.

He is not a leader. The whole strong man theory is a humbug. He is a servant.

The greatest man is the man who comes nearest to executing the will of the people. He is "servant of all."

If he is a poet, he utters the word they dumbly feel. If he is an artist, he bodies forth their impotent fancy. If he is a statesman, he materializes their political convictions. If he is an orator or writer, he says what they all would say. Always behind him is the mass, from which he draws his force.

It is this power of submerging one's self into the current of others' feeling that is the gift of greatness.

The lawyer is great who loses himself in the interest of his clients.

The physician is great who gives himself up to his patients, serving the poor.—Kansas City Star.

CHARLES DARWIN A "DULL" BOY.

Shrewsbury Schoolmaster Could See Little Genius in Now Famous Scientist.

Shrewsbury School, visited by Bonar Law, is proud of having had Charles Darwin on its benches. During his schooldays, however, the great scientist gave little indication of genius, being described by his formmaster as "a dull and apathetic boy." The only school books in which he took interest were Horace and Euclid, and all his enthusiasm was reserved for his playtime hobbies of collecting curiosities and blowing up his friends in chemical experiments. An unpopular amusement at the school where Greek was the teachers' pride and the scholar's endeavor.—From the London Daily Chronicle.

DON'T ALWAYS WORK UNDER A FULL HEAD OF STEAM.

From "Little Talks on Health and Hygiene" by Samuel G. Dixon, commissioner of health of Pennsylvania.

Do you belong to the army of the Eleventh Hour? Do you pant through the station gates a moment before the train leaves? Keep your engagements and transact your business with the lash of Father Time snapping behind you? If you do, perhaps you pride yourself on belonging to the Eleventh Hour brigade and talk knowingly of how much better you work "under pressure." Don't be deceived.

You are perfectly aware that the chauffeur who runs his car at breakneck speed, slams on the brake when he wants to stop and who always takes the hills on high gear, "just to show what the engine can do," has little consideration for the continued efficiency of his machine. The finest motor ever built is only a fraction as complicated as the human engine.

So it behooves everyone to bear in mind that the wear and tear of working under strain and continually driving business on high gear, can not be continued without risk.

Fortunately employers and employees are coming to realize that a certain degree of relaxation increases efficiency. However, there are thousands of business men who drive themselves relentlessly with an indifference which they would never permit an employee to display in handling the least costly equipment. The nerve force that proves so successful as a motive power, when exhausted results in complete breakdown.

A reasonable degree of deliberation and the exercise of forethought may save you much mental and physical strain without the least impairment of efficiency.

G. E. HARRINGTON, Editor
1208 W. Electric Street
Independence, Mo.

U N I T Y

W. D. BULLARD, Bus. Mgr.
Cor. Walnut and Fuller Sts.
Independence, Mo.

Price, 25 cents a Year

A Journal in the interest of the Priesthood of the Independence Stake of the Reorganized Church of Jesus Christ of Latter Day Saints.

Subscriptions should be sent to the Treasurer, H. B. ROBERTS, 1407 W. Short St., Independence, Mo.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the UNITY of the faith, all come to the knowledge of the Son of God."—Eph. 4:11-13.

Vol. 1

INDEPENDENCE, MO., DECEMBER, 1915

No. 12

THE PRIEST AND THE LAW.

"The law of the Lord is perfect converting the soul."

It is the duty of the priest to become informed upon the law of the Lord so far as it relates to man's development and perfection. The soul to be converted and perfected has to understand and apply this law; which law embraces all the essentials for its purpose, that which relates to the physical, mental, moral and spiritual, covering the entire range of human needs and possibilities.

The aim being to produce physical, mental, moral and spiritual perfection, it is necessary for each department of nature to be touched by this great law. That part of it applying to the physical we must know, so that as instructors we may be able to show the way to the health and preservation of the body. As we pay attention to this we find we are engaging in a work involving the mental, moral and spiritual. In what way you may ask. First, it is right to instruct concerning the body, to preserve it in health, disciplining it for physical good involving the moral principle. To discipline we must **know how**, involving the **mental**. We are commanded of God to do this, being obedient to him we become **spiritual**.

The same rule applies to the mental. **Study** to know God and man. It is right to study: it is wrong not to study; involving the **moral** part of the law. By studying we are improved mentally. The better our physical condition the healthier the brain, the stronger and clearer the mind, and by keeping the commandments by which we bring these conditions about, we are entitled to **spiritual** help and blessing.

The **moral** requires that we become acquainted with what is right as distinguished from what is wrong; to cultivate the disposition to do what is right. It takes mental action (and a great deal of it at times) to make the discovery of what is right, requiring the employment of the largest amount of human understanding. Likewise, it takes great courage sometimes to carry

out what we have discovered as being right. It is **mental** to understand right: it is **moral** to do right; and the better the **physical** the easier the performance of the task. The execution brings us **spiritual** uplift. Again we see the combination linked together.

The **spiritual** is the refined sense brought about by keeping in touch with the Infinite through obedience to His law which demands attention and action be given to the physical, mental and moral. Obedience to the whole law will place us in the best spiritual condition for service to convert the souls intrusted to our care, giving us ability and power to convince and lead effectually. In proportion to our obedience to law will we be recognized as the true priests of God. Will we rise higher that we may lift higher? If so, the church will rejoice, increase in power, and God be glorified. Let us try.

GATHERING OF THE SAINTS, AND WHERE.

In the "Saints Herald" June 24th number, 1914, there is an Epistle from the joint council of the Presidency and the Twelve, from which we submit the following.

"While we believe that Independence is the place which is designated as the starting point of this movement, it is clear that it is not expected **Zion will be confined to this one place**; but from this centre place there will run out what might be called the colonizing streams to other places which are termed stakes. * * * We strongly urge that parties who have the desire to come to Independence or the regions round about will correspond with the stake and Presiding Bishops and secure all the information possible before moving; and should matters not be favorable at the moment, then be patient until the **proper authorities with full information at hand** can inform such ones when there may be an opportunity to move with advantage." Emphasis editor's.

"It is intended that the Bishopric shall be the ones who shall direct in these matters."

We suggest that those who contemplate coming to Independence read the article before coming, and as a ministry we should so advise, that we be not found in conflict with the law or directing authorities.

No attention should be paid to those counseling otherwise.

SUBSCRIPTION LIST GROWING.

It is gratifying to know our subscription list is growing. Bro. H. B. Roberts reports 12 new subscriptions were sent in at one time recently and renewals are coming in satisfactorily.

From Bro. John W. Rushton we are informed that where "Unity" is taken good words are expressed concerning it.

The Committee on Lessons assume full responsibility for what they advocate.

JOHN W. RUSHTON, J. A. TANNER, G. E. HARRINGTON
LESSON EDITORS

THE PRIESTHOOD—ITS FUNCTIONS.

1 In discussing this final phase of this series we
2 suggest a close reading of the analogy which
3 Paul uses in his description of the Church as
4 found in the following quotations:—Romans
5 12:4, 5; 1 Cor. 12:12-31; Ephesians 1:22, 23;
6 4:4-16, and Col. 1:18.

7 The Church is compared with the human
8 body and is therefore the agency through which
9 the mind of Christ is revealed and the organiza-
10 tion by which His purposes are achieved.
11 The priesthood may be compared with the
12 nervous system including its centres and affer-
13 ent and efferent ramifications which constitute
14 the most wonderful study in human physiology.
15 The brain is the chief centre of this system,
16 the afferent nerves convey sensations from the
17 organs and external surfaces to that centre,
18 while the efferent nerves carry the impulses
19 from the centre to the organs and external
20 parts.

21 Speaking very liberally, for it is not wise to
22 press the analogy too far, Christ is the head
23 of this body and the priesthood serves the office
24 of conveying the impulses and desires of
25 Christ to the various parts of the body and
26 also officially connect the several members
27 and parts of the body with the head.

28 By "function" we mean the natural and
29 proper action of anything to which this word
30 can be applied. As applied to the priesthood
31 we mean the duties which in general are the
32 natural and proper ones in the discharge of
33 which the office receives its justification and
34 contributes to the health and development of
35 the whole. We have already emphasized this
36 as being that of mediation between God and
37 His people; and, in this lesson shall elaborate
38 this main idea.

39 To convey the offerings of the people to
40 God whether in the form of obedience to some
41 rite, or law or ethical duty or some sacrifice;
42 and then to carry the blessing of God in
43 recognition of such offering, to the people.
44 The altar has always been therefore the
45 visible point of contact between the Divine
46 presence and the human worshipper. And
47 while we do not have the altar of sacrifice any

48 longer in the Christian Church, yet we retain
49 the altar or the platform from which the officiating minister performs his sacred acts whether of a prophetic or sacerdotal character.
50 This idea is not only associated with ancient
51 priesthoods but is acknowledged by modern
52 churches particularly the Roman Catholic and
53 the Anglican or Episcopalian. In the creeds
54 of such churches the priestly function is di-
55 vided as follows:

56 First. To dispense God's word.

57 Second. To dispense the Holy Sacraments.

58 The preaching of the word and the per-
59 formance of those ordinances which symbolize
60 the several crises of the soul as it passes from
61 the death of sin into the life of righteousness.
62 In all of these we can easily trace the lines of
63 the two functions—awakening the soul through
64 preaching to a consciousness of sin and thereby
65 producing restlessness and anxiety for ease
66 through being brought into harmony with the
67 Divine power against which the soul had
68 hitherto been in rebellion; then in the rites of
69 baptism, the laying on of hands and the
70 eucharist the grace of God is imparted and
71 peace prevails. Here we trace dimly but cer-
72 tainly the afferent and efferent activities of
73 the priesthood.

74 In preaching the great end should never be
75 lost sight of

76 First, the awakening of the soul to God.

77 Second, the education of the awakened soul
78 in the ways of divine living.

79 The true preacher is always prophet and
80 pedagogue; and all the future is dependent
81 upon the thoroughness with which this first
82 work is done, as Dr. Henry Van Dyke so
83 beautifully states it:—"The art of preaching is
84 worth but little unless it serves to enrich and
85 ennoble the larger art of living."

86 Life is correspondence with environment.

87 The value of preaching consists in the
88 awakening or sensitising of new or latent
89 powers and bringing them into a state of in-
90 timacy or correspondence with a fuller, richer
91 and wider environment. The word of the
92 Master is singularly suggestive:—"I am come
93 that they might have life and have it more
94 abundantly."

95 Interpret the word life by its proper equiva-
96 lent "SOUL" and at once the significance of
97 Christ's preaching is clearly seen. I am come
98 that they might have soul, and as it is already
99 an accepted principle of modern philosophy that
100 value is "soul-product," it is not straining
101 language to insist that the aim of the Christ-
102 ian ministry must be to create the fullest con-
103 sciousness in man and fill that consciousness
104 with "the fulness of God."

105 Then to take this new life just beginning its
106 movement consciously Godward, and in the
107 gospel ordinances breaking down the chrysalis
108 of the old man and his sins nourishing it until
109 the new creation of God in man shines out in
110 Divine glory is the splendid initial triumph of
111 the faithful priesthood.

112 There is a final aspect which is still more im-
113 portant, in function of the priesthood and is
114 indeed the completion of the two aspects noted,
115 about which some word must be spoken, be it
116 but faltering and tentative, and that is:—it is
117 the glorious function of the priesthood through
118 the organization the church, to usher in the
119 KINGDOM OF GOD. Through the Church

122 the earthly governments and states are to be
123 transmuted into the Divine commonwealth.

124 Using once again the thoughts of Henry Van
125 Dyke:—"I wanted to tell the men who are
126 studying for the ministry that they must not
127 let themselves be educated out of sympathy
128 with the modern world; they must understand
129 the trials and difficulties of the present age in
130 order to serve it effectively; they must keep in
131 touch with the living men and women, outside
132 the circle of faith as well as within it if they
133 wished to help them."

134 It is only in the light of this larger vision of
135 priestly duty and privilege that we can appreciate
136 the system of our own Doctrine and
137 Covenants. This Latter Day message is less
138 concerned with the creed and the church than
139 with the ethic and the organization of a new
140 society whose builder and maker is God. And
141 it will be the realization of this glorious end
142 that will justify our creed and ecclesiasticism.
143 It is not sufficient to convert men to our faith,
144 ritual and institutionalism, nor to organize
145 branches and districts nor to extend a merely
146 theological influence over the world; we must
147 seek first to build up the KINGDOM OF
148 GOD. All of the matters herein noted are but
149 means to an end, and constitute the equipment
150 by which God and man in co-operation may
151 achieve this larger and more permanent end of
152 developing that Kingdom which has its foundation
153 in the character of its citizens whose
154 power is truth, whose glory is justice.

155 The true ministry of Christ's church must accept
156 then a programme which shall not be inferior
157 to the best which others have dared and
158 are courageously working at; but if we shall be
159 worthy of our leader as the Apostle and High
160 Priest of our profession," we must take the lead
161 and place ourselves in the van. So we may seriously
162 consider this challenge of Chas. Macfarlane in
163 "The Christian Ministry and the Social
164 Order."

164 "The minister is not simply to be sent out to
166 shepherd a particular flock. He is to do this,
167 but more than this. He is to serve his community,
168 and human society at large, in any and every
169 way by which his personality is brought to
170 bear. He goes out into the kingdom of God
171 rather than solely into a church. He is to do
172 more than administer ecclesiastical functions.
173 The idea seems to be from his standing ground
174 as a pastor, he is to engage in all great social
175 movements, and is to make his church a directing
176 factor in such movements. He and the church
177 together are to serve the world."

178 As with the Church of Christ so the function
179 of the priesthood must include all questions
180 and efforts of national and international
181 moment, civic reform, industrial justice, political
182 and social uplift and strenuous labor to
183 make it easier to be good and to do good in the
184 present world and harder to be bad and do ill.

185 What a remarkable witnessing of the truth
186 of Smith's message the modern thought is
187 making, and how suggestive is the alignment of
188 vital and active powers with the outstanding
189 features which he presented in a generation
190 when such thoughts were out of the realm of
191 church thought altogether.

192 This system beginning with the regeneration
193 of individual units and educating small
194 groups in the art of socialized living and fusing
195 the small groups into larger groups of church
196 relationship emerging into the splendor of im-

197 perial dominion under the excutcheon of
198 heaven. This is the imperfect and shadowy outline
199 of the true function of the Church's
200 ministry and whatever may be said of it otherwise,
201 wise, it is surely at least worthy of all consecration
202 and sacrifice, and to it the very best
203 powers of body, mind, and spirit should be
204 dedicated. For we wrestle not against flesh
205 and blood but spiritual wickedness in the high
206 places, and must labor with all the striving of
207 our Lord Jesus Christ to present every man
208 perfect in Him who is the hidden mystery of
209 all the ages;—Christ the Hope of Glory.

"LET IMPULSE MATE YOU."

**Eugenics and Reason Don't Make for
Perfect Race, Psychologist Says.**

After all the eugenists have spun their theories,
follow your own inclinations and marry the one of
your choice.

This, in a nutshell, is the theory of Dr. Samuel C.
Kohs, psychologist, author and mender of human
derelicts.

"The compelling desire for a mate, the longing
that will not be satisfied until a certain girl or a
certain boy is won," Doctor Kohs says, "is the best
known test for matrimony so far as the race is concerned.
Conscious reasoning may point out the faults of the
young woman to the man, or the other way around;
friends may show each wherein the other is temperamentally
unfitted to serve as a mate, but in the long run the
nonreasoning desire that drives you to want just one
person has a sound foundation."

The workshop of Doctor Kohs is the Chicago House
of Correction. There he is applying his talents to
mending the slightly damaged mental engines of
young prisoners.

"I confess that the idea of mating human beings
with the purpose of breeding for points does not impress
me favorably," he continued. "We know something of
the results that may be achieved with horses and other
animals, of the physical points that we know are transmitted;
but in dealing with human beings and the mating problem
we have more than bodies and physical points to consider.
The physical and psychic—the mental and moral—are so
interwoven that we must consider all the factors that go
to make up a human being as distinguished from an animal
before we are ready to say that this and that will result
from any marriage.

"The lives of men and women are not worked out
by conscious reasoning. We do and say things—we shape
our lives—on impulses. We are using the greater, and I
might be bold enough to say the better part of our minds
when we act on those impulses. Those impulses are the
co-ordinated experiences of ourselves and perhaps of our
race. Whatever we, as a race, or as individuals, have
learned, makes its impressions on our nerves and brain.
And the result is reflex actions that tend to profit by
those experiences."—Chicago Herald.

BIG TELESCOPE U. S.-MADE.

**Largest Object Glass in World Being Finished
At Pittsburgh.**

Pittsburgh, Pa., Nov. 10.—During a lecture here
last night Dr. John A. Brashear, president of the
American Society of Mechanical Engineers and one of
the most eminent astronomers, revealed to his audience
that there is nearing completion in Pittsburgh,
under the direction of James B. McDowell, the largest
reflecting mirror or object glass ever made. It is
seventy-two inches in diameter, twelve inches thick
and weighs two and one-quarter tons, with a

focal length of thirty feet. The mounting is being made in Cleveland. When the telescope is finally set up on Saanich Hill, B. C., by the Canadian government, the total weight will be about 260 tons.

Grinding of the immense piece of glass, Dr. Brashear said, was not a very difficult operation. Workmen are now engaged in correcting possible errors down to one-two hundred and fifty thousandths of an inch. This work is carried on in an underground apartment where conditions as to temperature are as perfect as science can make them and never vary more than two degrees in a month. It is possible to work only half an hour in twelve hours. It is expected the mirror will be completed in about a year.

WOULD HELP PICK HIS JOB.

"Too Many Lawyers are Teamsters," Says
Y. M. C. A. Secretary.

He would Create a Department to Advise Young
Men in Choosing a Life Vocation.

Are you dissatisfied with your job?

One-half of the crimes committed in Kansas City are due largely to dissatisfaction of this kind, says G. M. Husser, educational secretary of the Y. M. C. A.

Mr. Husser has an idea which, he believes, will help reduce dissatisfaction. It is a free vocational bureau.

The vocational bureau will be in charge of a student of human nature—a counselor. Young men graduated from high school will be taken through a rigid examination by the counselor. The young man's life work will be determined by his own report of himself. Blanks, bearing questions pertaining to his aspirations, his likes and dislikes, and his past life in general will be given him for filling in.

Mr. Husser believes that a bureau of this kind will prevent a great number of young men from falling into vocations for which they are not suited.

"I know young men in Kansas City," said Mr. Husser, "who are teamsters who should be lawyers. On the other hand, I know young men who are employed in banks who should be holding plow handles down on the farm. And, sooner or later, they will become dissatisfied."—Kansas City Star, May 24.

CUTS FRENCH RED TAPE.

New War Minister to put Responsibility on
his Aides.

Those Who Are Weak on Judgment Will Be Ruthlessly
Eliminated—Women to Be Used to
Relieve Men Workers.

Paris, Nov. 11.—Minister of War General Gallieni has struck a death blow at the traditional red tape of the army administration in a circular to civil and military heads, in which he declares too much time and paper are wasted in referring small questions all the way up the official ladder to the minister. He asserts the system must be decentralized because war calls for rapidity in reaching decisions.

Hereafter each official must use his own judgment and M. Gallieni will deal only with questions which involve his responsibility as minister. The circular states that since the fullest initiative is thus given it will follow that only those able to exercise it will be retained in the service and those who are incapable will be ruthlessly eliminated.

"I shall not hesitate to punish anyone who from ignorance or nonchalance tolerates incompetence," says the war minister. "Office methods must be modernized, typewriters and manifold machines being used as extensively as possible. Following the example of business houses, soldiers and civilians should be replaced by women typists and stenographers recruited by preference from among the wives,

mothers, daughters and sisters of soldiers killed or wounded."—Kansas City Star, Nov. 11.

GENERAL CONFERENCE RESOLUTIONS ON ORDINATIONS OF THE MINISTRY.

Res. 124. That this conference considers it very improper for branches to ordain men not belonging to their branch or district, and more especially when it is done without the knowledge or consent of the branch to which they belong, and that we hereby condemn all such action as unwise, and request all churches to be governed by the spirit of this resolution in the matter of ordinations in the future.

Res. 329. Resolved, That in the event of a necessity for baptism, for a renewal of the gospel covenant, the former ORDINATION of the individual thus baptized become null and void.

Res. 646. We are of the opinion that no ordination to any office in the priesthood shall obtain until the "CALL" has been approved by those holding the Melchisidec priesthood and in authority, whether it in stakes, districts, or branches.

Res. 312. That in organized districts, no one be ordained to the office of an elder, without the voice of the district conference be had ordering such ordination, or by sanction of the missionary in charge.

SAYS SOCIOLOGY IS NO SCIENCE.

Professor Thinks Changing Fabric of
Human Life Cannot Be Certain.

Prof. Robert M. Wenley of the University of Michigan says that sociologists are mostly dreamers; that sociology has not been organized as a science; that it lacks the foundation of proved facts necessary to make it exact and definitive.

Valuable sociologists certainly are dreamers. Sociology is a cramped term, anyway, and it never can become the label of a true science. Sociology cannot be a science any more than history can.

Sociology defines the study of human institutions in their flux. Psychology, for example, has the same ground to work on progressively because the elements of human consciousness remain practically unchanged, but the material upon which sociology works is the shifting fabric of human life in the mass, an organism that never is uniform, never fixed, never systematic in its phenomena. The "laws" to which it is subject are never to be laid down. Only the forces of hunger, of love, of the need for shelter, clothing and the instinct for co-operation can be traced, and these impulses are not regular in their manifestations.

A single invention, the steam engine, the cotton gin, the motor car, the telegraph and telephone, exerts a tremendous influence upon the changes which are constantly taking place in society and the evolution or effect of these things can not be foreseen.—From the Detroit News.

SUNDAY LESSENE OMAHA DIVORCES.

To the Star:—Prior to the visit of Billy Sunday to Omaha, the Protestant churches had a total membership of about seventeen thousand persons. But during Billy Sunday's revival thirteen thousand new "trail hitters" were made. In the divorce courts, couples who had been estranged and legally separated, were reconciled. Even those who did not hit the trail became acquainted. Thousands of new friendships were formed and it is believed that today on the streets of Omaha, ten men smile and speak to each other where formerly only one or two habitually wore a pleasant smile.—R. H. Owen.