

# THE UNITY

A Journal for the Priesthood of the Reorganized Church of  
Jesus Christ of Latter Day Saints.

Vol. 4

INDEPENDENCE, MO., MAY AND JUNE, 1918

Nos. 1 and 2

## ANOTHER DOUBLE NUMBER.

Owing to absence from the office, made primarily necessary by the Toronto trouble, we have been unable to supply copy for THE UNITY since the double number in April. We are now mailing another double number, containing information which we feel sure will be of service to the ministry. The Toronto situation and its results demand giving some attention to it, for the attacks made will needs be met by the men of the church.

## R. C. EVANS LEAVES THE CHURCH.

It having become apparent that things were not moving aright in the Toronto Branch, the Joint Council of Presidency, Twelve, and Bishopric last spring discussed the situation and decided that some kind of a change was necessary. It was decided that after conference a committee representing the council should visit Toronto, investigate, and take such actions as might be necessary. The committee went to Toronto the latter part of May.

It is not feasible to go into details of what was found further than to say that the committee (Brethren F. M. Smith, B. R. McGuire, and J. W. Rushton) soon found evidences of several departures from customary procedure and methods, and that Brother Evans had been manifesting evidences of disaffection from the church and bitterness towards its leading officials.

On such opportunities as presented themselves the visiting brethren preached, and addressed meetings of the priesthood, setting out as well as they could under the circumstances some of the beliefs and customs of the church. To these sermons and addresses Brother Evans felt disposed to reply, in his sermons, and speeches in the priesthood meetings. On Sunday night, June 2, he

preached, and spoke for more than an hour, making a bitter attack on the church and particularly on some of the leading officials, and displayed such a bitterness and antagonism, that only one course was left open to the committee, and that was to place him under official silence. This course was determined upon, announcement to be made the following Wednesday night at the prayer meeting. On Monday night, the 3d, a priesthood meeting was held, the undersigned in charge. At the opening R. C. Evans asked permission to read a letter addressed to President F. M. Smith. The request granted, he read the following:

51 Ozark Crescent, Toronto, Ontario;  
June 3, 1918.

President F. M. Smith,  
Toronto, Ontario.

After prayerful consideration, and long and careful meditation, I have concluded to tender to you my resignation as a member of the church over which you preside. This will take with it my position as Bishop of the Toronto District.

I have reached this decision, because I can no longer endorse many of your rulings, and the many changes you have caused to be made in the faith and practice of the church. I do not believe in much that you and those over whom you exert a strange influence, have brought into prominence.

I have had grave doubts for some time, about some things that I formerly thought I had a correct understanding, but now that the true facts are being brought out, I cannot endorse them.

I believe that you are leading the people away from the truth as found in the word of God, and I have heretofore told you that I would not follow where you lead, so have decided to put a stop to the matter by tendering my resignation.

I believe the gospel, and shall preach it as I understand it, and shall still hope for the mercy of God to be extended to me, as is promised to all who have faith in the mission of Christ.

There is much in your conduct and teaching that I cannot endorse, and am persuaded that it is best that I withdraw from the organization over which you preside.

Having been so unjustly treated by you, during

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PRESIDENT FREDERICK M. SMITH  
BISHOP BENJAMIN R. MCGUIRE } *Editors*

SUBSCRIPTION PRICE: 25 CENTS A YEAR

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

Address,  
ENSIGN PUBLISHING HOUSE  
INDEPENDENCE, Mo.

the years that are past at different times, I have thought to try and settle matters touching branch rights, as expressed in our branch papers to you, but having received such unfair treatment at your hands during the meetings we have had in this city, that I have concluded to refuse to be further humiliated.

All I ask as a parting request, is that I be permitted to address the people, for whom I have labored so long, on next Sunday evening at church service.

Farewell,

R. C. Evans.

After reading the letter and handing it to the one in charge of the meeting, he withdrew, another member of the priesthood withdrawing with him.

In the priesthood meetings previously held, R. C. Evans had participated, speaking frequently, "in reply," at one meeting speaking sixteen or seventeen times, many times more than any other one.

On Wednesday night, June 5, the undersigned was by the branch president, Brother A. F. McLean, asked to take charge of the meeting. Perhaps between five and six hundred persons were present. Suppressed excitement bore evidence that some movement was on foot. At the opening of the meeting the following was read by the undersigned:

Toronto, Ontario, June 5, 1918.

R. C. Evans,

Toronto, Ontario:

Dear Brother: Your written notification of withdrawal from the Reorganized Church of Jesus Christ of Latter Day Saints and your resignation of official

position therein is in my hands, and as verbally stated when you handed the document to me on the 3d instant, I officially accept your withdrawal from membership and your official resignation subject to such procedure as may be necessary.

You are instructed to surrender to me officially all licenses and certificates authorizing you to officiate in the priesthood of the church, and to make full accounting and transfer of such trust funds and properties as you may hold by reason of the general or local official positions you may have held in the church which are necessarily affected by such official resignation and withdrawal from the church.

Very sincerely yours,

Frederick M. Smith,  
President of the Church.

We then stated that in all probability the Toronto Saints would individually have to decide whether they would remain with the church or follow R. C. Evans out. We then introduced Brother J. W. Rushton, who in a careful, logical way discussed some of the things which had apparently been disturbing the branch. Following his address Brother A. F. McLean made a statement, saying that while he had loved Brother Evans and had worked faithfully with him, the step taken by R. C. Evans had brought them to the parting of the ways, and that he chose to remain loyal to the church in which his religious experiences had been so rich. He then stated that the withdrawal of R. C. Evans from the church had removed Brother Evans from those available to speak on Sunday, and that he as branch president would ask President Smith to appoint and announce speakers for the following Sunday. We then arose to make some announcements, and immediately some of Brother Evans's followers tried to introduce some resolutions. We refused to entertain any resolutions, and pandemonium broke loose. They would not listen to announcements, but shouted, shook their fists at the chairman, hissed, etc. Brother Evans arose to go out, and this seemed a signal to his followers, for some three or four hundred arose and started out, shouting and calling. Brother Evans mounted a seat to make a speech and called for his followers to meet on the lawn at a near-by home, and in a few minutes his followers withdrew. We

called the remaining ones to order, and made announcements for the following Sunday and dismissed them, advising them to go quietly home.

We were informed by Brother F. G. Pitt (who went to R. C. Evans's called meeting) that Brother Evans and his followers met at the place appointed where he spoke for some time, bitterly denouncing the church and Joseph Smith, the Martyr, attacking the Doctrine and Covenants, and further continuing his tirade on the church officials. He also announced that he would in due time organize his church.

While we are grieved to thus see one fall who has so long worked for the church, we cannot but recognize the fulfillment of prophecy, that in the last days even those thought strong in the faith should fall and go out of the church. The sad story admonishes us that God is hastening his work, that the forces are at work which will sift out those who are not wholeheartedly consecrated to the cause. The many friends of Brother Evans will grieve to see this end of his long record in church work; but they should be admonished that God's work depends on no man, that it will go on though many fall.

Brother T. W. Williams is in Toronto, working with Brethren McGuire and Rushton, and Brethren Williams and F. G. Pitt will remain there for as much of the conference year as is necessary, reconstructing and rehabilitating the work as they can under God's blessing.

As can well be imagined, the Toronto Saints are greatly disturbed. We were grieved to see how greatly they had been misinformed on the work of the church and its progress. May God's blessing attach, and great good to his cause and church come out of all the trouble, and that peace and happiness may come to those now distressed over the situation. We believe many following Brother Evans will soon see the error of their ways and return to the church.

Frederick M. Smith.

Philadelphia, Pennsylvania, June 11, 1918.

### THE DISAFFECTION OF R. C. EVANS.

No doubt the announcement through the *Saints' Herald* of R. C. Evans's disaffection and withdrawal from the church will be a painful surprise to many in the church at large, and particularly in Canada. Owing to the fact that Evans and his friends are seeking to justify his course by making bitter attacks upon the church and the chief ministers thereof, both past and present, it is a duty to the membership at large that we place the situation before them so they may know the facts and be able to render a just verdict in this case.

We first call attention to the recent claims which are now being made, publicly and privately, by the Evans faction, that owing to the recent discovery of evidences which implicate Joseph Smith the Martyr in the alleged revelation authorizing polygamy, and the connivance of his son, the late President Joseph Smith, in covering up this fact and seeking to either destroy or ignore the evidences, besides his disbelief in many of the revelations contained in the Book of Doctrine and Covenants, he could not continue in communion with the church. In addition to this, R. C. Evans claims that he was visited by an angel on June 3, 1918, who commanded him to leave the Reorganized Church of Jesus Christ of Latter Day Saints.

As a matter of fact, whatever truth there may be in the claim to angelic visitation and the other reasons now being sedulously advertised, and by which R. C. Evans seeks to justify his departure from the church and the organization of his new church, we have over his own signature the reasons which were presented and discussed before the separation took place. All of these go to show that his personal grievances with President Frederick M. Smith and objections to the rulings and policy of the church which he seemed to think were interfering with his personal ambitions and designs are the real groundwork of his action.

It is notorious that all of his association with the church in the leading councils for years, as well as being a constant attendant

at the General Conferences, the man has not raised his voice or sent in a line to advise the church of any matter involving principles, or doctrines, or history. But for years there has been a ceaseless complaint that he was victimized by jealous brethren, and with singular perversity he has paraded this obsession on the public platform, in his private correspondence and official letters, as well as his books and articles before the reading public.

This strange attitude of mind, and the virulent hostility which this man has nurtured for years, have been a source of anxiety to the church and have been communicated to the work in some parts of Canada, particularly Toronto; and with rare patience the church has borne with the brother, trying very hard to encourage him to live above such petty and trivial things and devote himself and the talents which all recognize he possesses to the building up of the church and the glory of God, but in vain. A long series of complaints, together with some very unfortunate developments in the Toronto Branch, taken at the dictation of R. C. Evans, made it clear that some steps must authoritatively be taken to save the situation. This resulted in the joint council of First Presidency, Quorum of Twelve, and Presiding Bishopric, held at Independence, Missouri, this spring, authorizing a committee to investigate these matters and take such action as might be considered advisable.

It is only just to say that this matter is not of recent origin, even officially; for since 1908 serious complaints against the conduct, official actions, and personal attacks on different people came to the knowledge of the Quorum of Twelve, which resulted in an investigation at which R. C. Evans was present and had the opportunity of hearing what the ones who complained alleged, and made what defense he could at the time.

During the following year these matters developed still further and it became clearly evident that this man, who at the time was one of the First Presidency, could not be sustained in such position under the con-

ditions which were proved to exist. In the beginning of the sessions of the Quorum of Twelve for the year 1909 the question of sustaining the First Presidency was formally introduced, the result being that President Joseph Smith was sustained, also F. M. Smith, but R. C. Evans was not sustained.

This action was reported to the president of the church, after which President Joseph Smith requested that the reasons for this action be placed in his hands. This was done in writing, and the fact that no attempt was made to offer formal charges which would involve measures being taken by the conference, but was merely an expression of the opinion of the Quorum of Twelve, is strong proof that there was not the bitterness of spirit which R. C. Evans has asserted so frequently characterized the actions of the apostolic quorum against him. Indeed, the whole matter was one of painful humiliation and profound regret.

It is not necessary to state the particulars, but merely to state that a copy of the complaints against him was handed by President Smith to R. C. Evans, to which he made a lengthy reply. The reply, however meritorious it might be, did not succeed in changing the attitude of the Quorum of Twelve; and, when the revelation of April 18, 1909, was given, through President Joseph Smith, the first paragraph sustained the action of the Quorum of Twelve; and it reads: "The voice of the Spirit to me is: Under conditions which have occurred it is no longer wise that my servant R. C. Evans be continued as counselor in the presidency; therefore it is expedient that he be released from this responsibility and another be chosen to the office. He has been earnest and faithful in service and his reward is sure."

It would be ungenerous to deny to the brother whatever comfort he may find in the gracious reference to his past services and the promised reward therefor, but the important thing is that because of the conditions existing R. C. Evans was released from the Presidency. We feel sure that the

delicacy in not stating the detailed reasons will be appreciated, but because of those reasons the Quorum of Twelve had lost confidence in the man, and the inspiration at the back of the work through President Smith confirmed the attitude, and release came.

The fact that the brother was ordained a bishop was another evidence of the magnanimity of the church, and he was given another opportunity to still do a great work and recover if possible the oldtime poise and influence. However, the experience of the years from 1909 to the present are proof in themselves as to the use he has made of those opportunities; and now, in the ungovernable ambition and desire for self exaltation everything has been jettisoned, the most sacred friendships violated, and even the reputation of the man who loved him most and is called by himself in his own book of recent issue, "Joseph the Just," is publicly traduced.

If conditions were existing in the church, such as R. C. Evans describes and publicly charges, then, as a church official of high standing for years, until June 3, 1918, what was he doing to let such conditions exist and yet never raise his voice in protest until he left the body? And now, joining with those who have vilified and slandered the dead and misrepresented the living, he glories in the shameful work of dishonoring men and the principles they stand for. In a letter written to the Reverend J. A. McKenzie, of Toronto, Ontario, R. C. Evans, with characteristic thoroughness, denounces this gentleman for doing the very thing which he himself for the last few weeks has done so cruelly; and we may use the brother's own aphorism and say, "A man is known by the company he keeps." May we express wonder as to where R. C. Evans has been of late?

All that needs to be said upon the matter of his virulent denouncement of the church and the leaders thereof is this; that for forty-two years there has not been a man in the church ministry who has been more extravagant in his defense of the church and her leading men, and that in spite of the fact

that he was acquainted with the literature behind which he now shelters himself; and the very arguments he himself has used so uproariously against them will be quite as fitting now in his case. The only question we have to decide is as to the honor and veracity of the man before June 3, 1918, or since that date. When we reflect upon the fact that it was in the church he now holds up to contempt and shame that as a "poor, weak, ignorant boy" he received grace and help, developing into a minister whose work and influence became a monument and a household word in many lands and homes; that under his ministry God gave blessings to many people and now have the witness in themselves that what they learned through him is true; that he was elevated to the highest positions within the gift of the church, and from the highest of which he was removed as a result of his own conduct, this distressing spectacle of this onetime champion of the cause he loved transmuted into a bitter foe, we are moved to pity, and may say with composure, "God judge between me and thee."

It is noteworthy that the same spirit in which R. C. Evans has made his attacks upon President Frederick M. Smith is manifested in the distortion of the facts, the misrepresentation of the policies, which has been noted in the foregoing. While he was making his attacks upon President Smith, insidiously impugning motives and holding up for public contempt and criticism the man and his work, yet on December 24, 1917, the following Christmas greeting was telegraphed by him to the man he was so cruelly slandering:

"Toronto, Ontario, December 24, 1917.

"President Fred Smith,

"Independence, Missouri.

"May God's first Christmas light illumine thy soul. May his matchless love radiate thy heart. May he impart to thee spiritual understanding as the chief custodian of his work, regulator of his will. May you stand triumphant as the most prominent representative of his church on earth.

"The same, R. C. Evans."

It certainly will require more ability than ordinary, straightforward people possess, in order to explain this situation. Recognizing the impossibility, we leave it as it is.

In the letter R. C. Evans tendered to President Smith, resigning from his positions with and withdrawing from the church, there is nothing of a definite nature stated, but in a general way the reasons for this action are couched in the following:

Because of many rulings and changes which President Smith had made in the faith and practice of the church, he was leading the people away from the truth as found in the word of God, and that President Smith had treated him unjustly; and also, there was much in the conduct and teachings of President Smith which he could not indorse. It will be noted that the communication makes general allegations involving the following:

1. Official administration.
2. Departure from the faith and practice of the church, and the word of God; i. e., Apostasy.
3. The conduct and character of President Smith.
4. Unjust treatment of himself by Frederick M. Smith, extending over a number of years, and at different times; also during the recent meetings held in the city of Toronto.

There is a notable absence of any definite and concrete instance and the want of a single specific fact. Surely this man must know that such an attack is out of harmony with the law and procedure of the church with which he has been familiar for forty-two years. So far as his complaint against the personal conduct of President Smith is concerned, the law of the church is clear and explicit, according to which such a matter could be adjusted, and none are exempted from this law. See Matthew 18:15-17; Doctrine and Covenants 42:23.

So far as relates to the official actions of Frederick M. Smith as president of the church, the law is equally plain and definite. See Doctrine and Covenants 104:37 and 122:10.

At no time has R. C. Evans made legal complaint or charges against President Smith personally, or as president of the church, and consequently in taking the course which he has he was knowingly guilty of violating the law of the church. If in the judgment of R. C. Evans the attitude and conduct of President Smith were wrong, then as a general church officer he had the right to bring the matter to the attention of the joint council, either as an individual or through the Order of Bishops to which he belonged; or he could from the floor of the conference have presented his open complaint, and petition for investigation. As is well known, our brother declined such a course, evidently preferring the public scandal which is now familiar to all.

It will be admitted as a fixed principle of our social life that no one is justified in breaking the law to secure redress for personal injury. A man who is sure of the righteousness of his cause cannot afford to take unlawful measures to gain his ends.

In the absence of specific instances and facts we are obliged to consider the four general complaints in the light of what has been presented in public meetings, priesthood meetings, and several documents. Perhaps the nearest approach to a deliberate statement of complaints is found in a document dated May 17, 1918, signed by R. C. Evans and two others, and handed to President Smith on the morning of his arrival in Toronto. It is evident that this document was the product of R. C. Evans, both in substance and form, and therefore may be taken as representing his especial grievances. We give it careful analysis as follows:

First: The claim is made that, as a branch, the members have the right to elect their own presiding elder, priest, teacher, and deacon.

When, where, and by whom has this been denied? There is nothing on record to show that this right of the branch was abrogated or curtailed. All that might be offered to justify such a strange perversion of the truth is the action of the recent General Con-

ference reported in the *Saints' Herald* for April 17, pages 373 and 374. This action merely provides for the suspension of the rule found in the book of Rules of Order and Debate, all of which is in the hands of a committee for revision, providing that branches shall elect presiding elders, presiding priests, presiding teachers, and presiding deacons. This rule had been found in practice to impede the work in the stakes and consequently the suspension was desired; but, it is left optional with all branches of the church as to whether they will continue the old method or will adopt the policy of not electing presiding priests, teachers, and deacons. In any case this suspension does not refer to the presiding elder. In reply to a question as to whether this rule should go into effect immediately, President Smith stated that it might be well to correspond with the Presidency's office in regard to the matter. The following quotation will show the elasticity of the action: "Also that section six, chapter one, relating to the selection of officers of branches, be so interpreted as not to compel the election of presiding priest, teacher, or deacon."

Second. This document states, "We, as a branch claim the right to decide who will do the preaching."

This may be the right of a branch to a limited extent, as all ministers are ordained and sustained in their offices by the consent and the vote of the branch. However, this is the only right the branch lawfully has in the matter. God calls the ministry of the church; the branch does not have that right. Again, the conducting of the services of the church is left with the elders of the church; "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—*Doctrine and Covenants* 17:9.

For a branch to assume the right of deciding who will do the preaching is an infringement of the constitutional right of the presiding elder and an intrusion into the prov-

ince of the Spirit of God working through the presiding elder. If the elder is not qualified to act in his calling he should be released, but the branch is not justified in curtailing the constitutional rights of the branch president.

Therefore, when the Toronto Branch, under the advice, or at least with the tacit approval of R. C. Evans, placed upon their minute book a resolution giving to him exclusive right over the pulpit, so that when he was present not one of the church ministers could occupy except by his courtesy, the law of the church was violated, and the autocracy of which we hear so much, found concrete expression.

We note in this paragraph a threat made that if R. C. Evans were moved from Toronto sorrow and desolation would be upon the heads of those making the change. This attitude is altogether out of harmony with the policy of the church. It is always conceded that the whole is greater than any one of its parts; and, the Toronto Branch being but a unitary part of the whole, it certainly could not be justified in this advertised defiance to the body politic of which it formed a part. It is well to remind ourselves that in baptism people are attached to the Reorganized Church of Jesus Christ of Latter Day Saints, which is "the body of Jesus Christ," and, not to a branch, but hold their membership in the church, enjoying rights and privileges so long as they remain in good standing anywhere.

To make a play upon membership in the branch is as meaningless as the play upon the quotation in the New Testament that those who are baptized "are baptized into Christ." For it is obvious that baptism into Jesus Christ means the alliance of the individual with the principles and policies and ethical code of Jesus Christ, and such principles, and policies, and code are for the government of, and find expression through the organized body of believers and devotees known as the church.

Again, all of the stipendary ministers, as

general ministers of the church are under the jurisdiction of the General Conference and not of the branch. R. C. Evans was a general minister of the church, and his appointment was made by the general church, the Toronto Branch having no more right to say what should or should not be done with R. C. Evans than they had regarding any other general minister. They had the right of petition but not the right of demand. No organization could continue its existence if the unitary parts became so much engrossed in their individual interests as to be indifferent to the interests of the whole.

Third. It is charged that espionage and a spy system have been employed by the president of the church, in Toronto and other cities. This grave accusation is absolutely without foundation. There are regular reports required from all church ministers, quarterly and annually. Also the missionaries have been requested to send in to the First Presidency's office a weekly letter, in which their experiences, comments, opinions, and criticisms are invited, with a view to improving our methods, developing more efficient means to meet the growing and more clearly definitized demands. To call this businesslike system "espionage" or denominate it a "spy system" manifests an unaccountable perversity of mind.

Fourth. The matter of the branch voting upon revelations given through individuals is introduced, together with an announcement that President Smith's ruling that such manifestations should not be voted upon but should be allowed to stand upon their individual merits would not be accepted.

This ruling of President Smith surely cannot be rejected on the grounds of illegality, for it is sustained by the law of the Book of Doctrine and Covenants, also by the customs and practices of the church. See Doctrine and Covenants 27:2; 43:2; 125:14. General Conference Resolutions, numbers 15 and 16.

The only manifestations which are voted upon are those which come to the church through its prophet and president; and be-

fore these are voted upon each revelation is submitted to the several quorums for careful examination and scrutiny. When the several quorums are satisfied, then they present their report to General Conference and it is voted upon and thus becomes law to the church.

It is obvious that if branches were to adopt the custom of voting upon local and promiscuous manifestations confusion would exist and the possibility of embarrassing the work would be greatly increased. Branches and districts should be governed according to the law which God has given and not by such manifestations. The law to govern the church is static and can only be changed by the conference in proper action; and the revelations coming to individuals are for personal comfort or direction, or merely for local conditions, and should not be made statutory by vote.

It might be said that the vote on such matters is but to secure general assent, like the saying of "Amen," to determine whether the gift is accepted as false or genuine. However, this function of testing the spirits manifesting themselves in public services does not belong to the body, but to the Melchisedec priesthood of the church. See Doctrine and Covenants 46:7: "Unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God."

When President Smith very mildly requested the Toronto Branch to discontinue the custom, because it was not sanctioned in law and was inimical to the best interests of the church, he was quite within his rights as president of the church. This action of President Smith must not be interpreted to mean that no person could receive manifestations, either of the laity or of the ministry, women as well as men, but simply to discontinue the voting upon such matters.

(Concluded in next issue)



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Vol. 4

INDEPENDENCE, MO., JULY AND AUGUST, 1918

Nos. 3 and 4

## DISAFFECTION OF R. C. EVANS.

(Continued from page 56, number 2.)

Fifth. This document raises the question of the right of the branch to vote upon recommendations for ordination, as though President Smith had denied this to the branch.

This is a serious and willful misrepresentation of President Smith's attitude, and there is not a shred of evidence to sustain the claim that the right of the branch to vote on all such recommendations is invaded or curtailed in any way.

The law of the church is specific in this matter, and President Smith has not, nor could he, interfere with this. See Doctrine and Covenants 17:12 and 16.

Sixth. The allegation that F. M. Smith took a position against women having revelations calling men to the priesthood; and that no traveling ministers should have a revelation calling men to the priesthood until after having talked with the branch and district presidents; and, the ordination should not be from the call but because of the action of the branch, is not a correct application of President Smith's attitude; but the following is the position taken by him:

While under proper and normal conditions in church work God would recognize the ministers in the general church, district, or branch in calling men to the ministry, "for the spirit of the prophets is subject to the prophets," yet God may manifest his will through any one whom he may select. Even a woman may be used to express God's call of any man; but when the call should come, through whomsoever may be the instrument, that call should be submitted to the district and branch presidents for consideration and action. This is provided for in the Book of Doctrine and Covenants, as already quoted, also in General Conference Resolutions; see numbers 124, 312, and 646.

The call from God comes first, and may come through any vehicle God may choose, but presumably through the responsible ministry; then such call must be referred to branch and district authorities for consideration and action by the branch and district, after which the ordination may be provided.

Seventh. The allegation that the Toronto Branch was to be divided into thirteen branches is absolutely without foundation. Never at any time did the joint council remotely hint at such a thing, and

the only proof offered by anyone that this was contemplated is a private letter from R. C. Russell. Whatever may attach to the private letter, it certainly cannot be regarded as an official document; and this is repudiated as such by the joint council, through its president and secretary. Brother Russell also declares that to say his letter reflects the attitude of the joint council is a misrepresentation. Even though such a thing were true, the joint council could not arbitrarily do such a thing, and certainly such a move would only be a suggestion which would be submitted to the branch for consideration. The branch then would decide by vote whether or not said division should take place.

Eighth. The assertion that President Smith has taken the position that a branch cannot purchase a site for a church building, or erect a church without the permission of certain officers who shall decide whether such church is needed, the kind of building, and the place where such building shall be erected, as well as prohibiting the collecting of funds for such an enterprise, is still another tedious instance of the persistency with which this man will distort the facts in order to secure his ends.

The question of building on behalf of the church is touched upon in the revelations which are accepted by the church as law, and the instruction was given that we should be cautious and at the present time not engage in such building unless necessary. (See Doctrine and Covenants 130:7.) The wisdom of that admonition is seen in the events which have crowded upon us since this calamitous war has broken out. Further, in the recent conference President Smith in his annual statement mentioned the growing need for a church architect, to whom should be referred all matters pertaining to church buildings, in which the general church may be interested. This was for the purpose of securing to all the church a competent man, who will be able to prepare plans and assist in developing a distinctive type of architecture, so that our people everywhere shall have the best work at the most reasonable price. Every building needs an architect of some sort, and to have one of our church men competent for this work will be a great saving to all. And in the referring of the matter of purchasing a site and so forth, to the Presiding Bishopric, they being vitally interested in such buildings, a consultation with the bishopric is designed to reduce the dangers of mistakes to a minimum and

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SUBSCRIPTION PRICE: 25 CENTS A YEAR

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

Address,  
ENSIGN PUBLISHING HOUSE  
INDEPENDENCE, MO.

place the services of the church at the disposal of all in these matters. Most decidedly the action is not a mandatory one, but is merely advisory, and surely intelligent people will appreciate the fact that the advice and counsel of competent men will be an advantage and not a hindrance. A casual reading of the paragraph in President Smith's speech and the action of General Conference on this matter will commend itself to all and be sufficient to expose the animus which lies at the back of the Evans misrepresentation. See *Saints' Herald* for April 10, 1918, page 355, and for April 17, pages 372 and 373.

The foregoing exhausts the complaints in the document, except of course the personal allusions and innuendoes, which we will not notice.

However, inasmuch as R. C. Evans has taken opportunity to publicly advertise his opposition to well established church policies, it might be well to notice one or two points.

It is now known to all that for some time R. C. Evans has been preaching and teaching against the gathering to Zion, and that the establishment of Zion beginning at Independence, Missouri, was to be ignored. On this question there can be no doubt but what everyone must decide for himself as to whether he will accept Evans's ideas or the inspiration which underlies the latter-day work. If the work represented in the Latter Day Saints' message is true, then R. C. Evans is woefully wrong.

Evans has thought it proper to make his attacks upon the financial policies of the church. He has shamefully misrepresented the matter of stewardships and consecration, and held up for public ridicule and execration the efforts of the bishopric to bring about a practical interpretation of this difficult and important task. In this he not only is in opposition to the church textbooks and the official interpretation of them by the church, but is also guilty of again unlawfully seeking to undermine the very institution with which he was identified, from which he re-

ceived his support, and whose confidence he was enjoying. Why, if this man seriously questioned either principles or policies, did he not discuss these with the brethren and in the conferences?

As we review the career of this man in the light of experiences with him, officially and otherwise, it has become more and more evident that in him is fulfilled the scripture written of others, who, like this unfortunate brother, passed the Rubicon of spiritual opportunity: "They went out from us because they were not of us."

If the man was impelled by high moral purpose and devoted to worthy principle, he surely would not have done what he has done, nor would it have been done in the spirit and temper which has characterized his work in this matter.

While the church officers tried to accomplish the unpleasant task assigned them by the joint council of investigating conditions in the Toronto Branch, so that difficulties could be removed and wrongs, if they should exist, be righted, this man, instead of lending his influence to the attainment of this end in which he himself would have been vindicated if innocent, was abusive in public services, was busy in surreptitious ways in undermining the influence of his brethren in the ministry and misrepresenting conditions so that it became impossible to gain a fair and just hearing before the branch. He complains that he was not treated fairly, and yet he made more speeches than any other man engaged in the controversy and was allowed greater latitude than any other even asked for; and finally, when the matters were being focused in such a way that it appeared compulsory that the brother should be subjected to ecclesiastical discipline because of his unministerial and even unchristianlike attitude and unwarranted attacks upon the church and men, he would not face the issue, but withdrew from the church. Not contented with this, he now seeks to camouflage that undignified withdrawal by making foul charges against the church and her leaders, and he even drags out from the sacred silence of the tomb the person and memory of the man of whom R. C. Evans himself has written and stated the most fulsome adulations, now publicly charging him with sheltering his father and denying his alleged guilt and alleged viciousness.

Of all the spectacles of shame which can humiliate the human conscience, none is so tragic as this in which a man, once loved and honored as the friend, comrade, and trusted servant of confiding and affectionate people, now cruelly and wantonly becomes the traitor and the would-be executioner of the cause and even personal honor of his erstwhile friend. And what for?

Not because of new light, of greater truth, of holy purpose or vision still more splendid. No; but simply to secure personal ends and win a cheap victory in the personal difficulties which he may have,

real or imaginary, with a fellow minister. Truly the sililoquy of Cardinal Wolsey contains what might easily be paraphrased and applied to this man who was once the loved friend of the late Joseph Smith; the honored and even pampered minister of the church. The complaints and actions of this man demonstrate that the only fault the church and his friend, the late President Joseph Smith, were guilty of, was loving not wisely, but too well, one who evidently has been unworthy of such esteem and affection:

"Cromwell, I charge thee, fling away ambition,  
By that sin fell the angels; how can man then,  
The image of his Maker, hope to win by it?"

John W. Rushton.

June, 1918.

#### BISHOP R. C. EVANS VS. MR. R. C. EVANS.

During the late General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Independence, Missouri, April 6, 1918, certain matters were presented to the joint council comprising the leading church representatives which necessitated an investigation of the affairs of the local church at Toronto, Canada. The investigation involved the work and ministry of Bishop R. C. Evans.

As a result a committee comprising President of the Church Frederick M. Smith, Presiding Bishop Benjamin R. McGuire, and Apostle John W. Rushton, was directed to proceed to Toronto to investigate and make such disposition of the case as the committee might elect in harmony with the laws and usages of the church.

These men were proceeding with their investigation in a manly, Christianlike manner when Mr. Evans suddenly resigned his ministry and membership in the church, since which time he has made vicious and unjustifiable attacks on the church and her leading representatives. We herewith present some interesting sidelights to this unusual occurrence.

There is no man in Canada or the United States who has made a more enthusiastic defense of the life and character of Joseph Smith, the Seer, and his son Joseph, the late President of the Church, than has R. C. Evans. This defense has been positive and unequivocal.

In books, pamphlets, and sermons, on the rostrum and in the pulpit, in public and private, Mr. Evans has fearlessly maintained that both of these men were true servants of Jesus Christ and that God blessed and honored their ministry. He has, with characteristic boldness, affirmed that they were men of pure character and exalted purpose. He has defended Joseph the Seer against the false calumny and malicious charge that he was either responsible for, or implicated in, the teaching or practice of spiritual wifery or polygamy. No man has ever

spoken in higher terms of the late President Joseph Smith than he. His present attitude is therefore anomalous, to say the least.

No valid proof, neither testimony direct nor circumstantial, has ever been adduced which would implicate Joseph Smith the Seer either in the introduction or practice of polygamy.

On this point let me present the statements made by Mr. Evans himself when he was a minister of the church. The following is taken from a pamphlet entitled, "Evans vs. McKenzie," being a correspondence between Mr. Evans and the Reverend Mr. McKenzie. This letter is dated February 23, 1917:

"Those who knew and loved Joseph Smith, that is, his wife, his three sons, and many thousands of his people, urge that he was innocent of the charge. There is not a single word in all the sermons, lectures, editorials, books, or other literature published during the lifetime of Joseph Smith wherein he, by a single word, indorsed the doctrine of polygamy. Eight years after his death, long after Brigham Young had departed from the faith, organized a new church, different in faith, hope, and doctrine from the true Latter Day Saints Church, far away in Utah, Brigham Young presented a paper to his people which he claimed Joseph Smith had given on the subject of polygamy. When challenged to produce the original paper he said Emma Smith, Joseph's wife, had burned it. Now, sir, Mrs. Smith lived to be an old woman, loved and respected by all who knew her, and she claimed all through her life to the day of her death that she had never seen or heard of that paper; that she did not burn it; that her husband never had any wife but herself.

"You choose to reject all the public sermons, all the books and other literature given to the world by Joseph Smith, turn down the testimony of his wife, his children, and thousands of his followers, and accept the word of Brigham Young and those who with him wallow in the cesspit of polygamy. Yes; you prefer to take the word of Brigham Young and his kind. Well, I have heard that 'A man is known by the company he keeps.' You are welcome to the inference. I prefer to take the word of Joseph Smith, his wife, his children, and thousands of good men and women. You may continue to take the word of Brigham Young."

On June 3, 1918, Mr. Evans stepped out of the church, since which time he has gone over to the side of Mr. McKenzie in his effort to assail the memory of Joseph Smith the Seer as well as that of his son. "A man is known by the company he keeps."

In his sermon entitled "Polygamy," which is found in his book of sermons, Mr. Evans states:

"Polygamy was never acknowledged nor taught nor practiced during the lifetime of Joseph Smith, by his consent, nor by the consent of the church."—Page 324.

"If it was done secretly or practiced privately by

some individual of the church, then the church should not be held responsible for that, any more than the church is held responsible today when some of its members commit murder or rob a bank."—Page 324.

Mr. Evans then proceeds to present the testimony of a number of witnesses to prove that Joseph Smith was not the author of polygamy in the church. He gives the statement of Brigham Young to the effect that he (Young) was responsible for the doctrine, as follows: "Joseph had never mentioned this; there had never been a thought of it in the church that I ever knew anything about at that time, but I had this for myself and kept it to myself."—*Messenger*, vol. 1, p. 29.—Page 326.

Mr. Evans shows from the testimony of a number of witnesses of the Utah Mormon Church that polygamy was not introduced until after Brigham Young had apostatized and led his followers to Utah. He quotes George Q. Cannon who said:

"Joseph and Hyrum Smith were slain in Carthage goal [jail], and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine."—*Journal of Discourses*, vol. 14, pp. 165, 166.—Page 325.

He gives the statement of H. B. Clauson, a son-in-law of Brigham Young, to the effect that "Polygamy, at that time (that is, at the time of Joseph Smith's death) was not known among those of the Mormon faith. The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there. (Salt Lake Herald, 1882.)"—Page 325.

Mr. Evans presents in this sermon the statement of Brigham Young given in an interview with Senator Trumbull in 1869 to the effect that,

"It (polygamy) was adopted by us as a necessity after we came here."—Page 325.

"Polygamy was not practiced by the Mormons prior to, and at the time of, the execution of Joseph Smith.—Ephraim Jensen, a leading Utah Mormon."—Page 325.

Statement of Elder Whitaker:

"Go back to the founding of our church, April 6, 1830. There was no polygamy practiced or taught in Mormon literature until five years after that band of persecuted saints reached Utah."—*New York Herald*, January 8, 1900."—Page 325.

Please remember that all these are witnesses used by Mr. Evans. In referring to Mrs. Emma Smith and her testimony, Mr. Evans states:

"Emma Smith lived to be an old woman. When she died she was loved and honored by thousands. Her house was surrounded, her gardens were dotted with people, who came for miles to weep at her funeral. If every person for whom she had done good was to drop one tear upon her grave, it would be thoroughly immersed in the waters of sorrow. There is not a man or woman living on record outside

of Utah Mormonism but what will say that she was a woman of the highest and noblest character.

"On the other hand, you have the vile polygamist and criminal, Brigham Young. There is such a thing as gregariousness. In other words, 'Birds of a feather flock together.' If you want to stand by Brigham Young as against Emma Smith, you can do it. I would not. . . . There is not a sermon, book or pamphlet printed in the lifetime of Joseph Smith, under his instructions, that can be produced to show that he ever taught, practiced, or sanctioned polygamy."—Pages 327, 328.

Suppose we say he (Joseph Smith) did teach, practice, or sanction polygamy privately, but the church did not know it. If he did, the church should not be to blame for that. Again, if Joseph Smith secretly taught or practiced polygamy, he did it contrary to all public revelations. He did it in direct conflict with the Book of Covenants, with the Book of Mormon and with the Inspired Translation of the Bible."—Page 328.

Let it be said here, without the slightest fear of honorable controversy, that Mr. Evans has no additional evidence in his possession at this time but was available to him at the time this sermon was delivered.

Mr. Evans, in a lecture delivered at Broadway Hall, Toronto, Canada, on Sunday evening, June 9, 1918, stated:

"Joseph Smith (the Seer) dominated the church until the people were done out of thousands of dollars. Manhood, virtue, and morality were sacrificed by him.

"Young Joseph took his father's place. Unfortunately he told so much about his father that the church did not want it. A book was published with much of an unpleasant character in it.

"Finally, Attorney Kelley got hold of the books and destroyed them. He told Young Joseph, 'The witnesses are all dead; all we have to do is to deny it.' Everyone of them have been destroyed; plates, type, and copy was all destroyed. Finally, I found one of these old books in New York. It opened my eyes and strengthened my suspicions. Later, in the States, I met a person who had paid one hundred and fifty dollars for a volume of this book. It confirmed the villainy of Joseph Smith (the Seer). When the evidence is placed in my hands, should I continue to cover up or be an honest man? Joseph's (the late President's) policy was to cover it up. Don't disturb it."—*Stenographic report*.

At the Sunday morning service delivered in the same hall Mr. Evans stated:

"God called Joseph Smith, but just how long after that call he began to sink into unspeakable iniquity I cannot tell. I do not know just when it occurred. I know before we get through we will find many things we have believed, are untrue. The evidence

come to me we have been mistaken in his conduct. I know one man who picked up an old book out of publication, paid one hundred and fifty dollars for it and, thank God, that was not the only one. I have that book that wakened me up to a realization that we had been deceived on many things.

"I found a book published when Ed Kelley was supreme lawyer of the church, with the confession that Joseph Smith made concerning the church with regard to spiritual wifery and polygamy. He destroyed the type, bought up all the books they could buy, but I bought one. These are some of the reasons why the angel commanded me [to withdraw from the Reorganized Church.—T. W. W.] for the leaders were leading the people astray."—Stenographic report.

Mr. Evans, in justification of his present position, states that he has only recently come into the possession of "a book" which was published by the Reorganized Church and which contained damning admissions made by the late Joseph Smith, implicating his father; that E. L. Kelley had these books suppressed, and that the late Joseph Smith acquiesced, as his "policy was to cover it up. Don't disturb it." This mysterious book to which Mr. Evans has recourse is none other than the *Life of Joseph the Prophet*, by Edward W. Tullidge. He also makes reference to the first volume of *Saints' Herald*, which contains a statement made by William Marks and which has been quoted by Mr. Evans in his book of Sermons. (See page 326.) The statement from Marks shows that Joseph Smith opposed polygamy.

This Tullidge book was published in 1880. It received quite a circulation. Subsequently, when the general church elected a church historian and began the publication of an accredited history of the church, there was no demand for this other book, therefore it went out of circulation. The book was not suppressed. Books in circulation were not called in or destroyed. Mr. Evans has had access to this book ever since its publication. He has shown this same book to members of the church as much as seven years ago. This book may be found in the private libraries of many of the ministers and members, also in the general library of the church.

The position taken by the late Joseph Smith has been that he had no knowledge of his father's complicity in the teaching or practice of polygamy, nor had there been sufficient proof adduced to implicate his father, though he had searched diligently in every possible quarter to discover same. He also said that even if his father should be proved guilty it was equally wrong in his father as in any other man.

There never has been any book, published by the Reorganized Church, which fastens the guilt of either the introduction or practice of spiritual wifery or polygamy on Joseph Smith.

There is no book extant containing any state-

ment from the late Joseph Smith upon which any such a charge can be predicated. E. L. Kelley is not guilty of the charge made against him.

We now present a matter which will prove interesting reading. We commend same to the prayerful consideration of Mr. Evans.

On December 13, 1914, the Toronto Branch of the Reorganized Church of Jesus Christ of Latter Day Saints held a memorial service in commemoration of the late Joseph Smith. Frank Gray, who was then branch correspondent, reported the affair. The same was published in the *Saints' Herald*, December 20, 1914, vol. 61, no. 52. Mr. Gray said:

"A remarkable incident took place during this service which is worthy of note. The same hymns were sung as sung at the funeral services of the prophet, and as the quartet was singing that song written by Joseph, 'Lights on the other shore,' Brother Evans was wrapped in vision. A number of brethren noticed he was in the Spirit; among whom was Brother Pement of Chicago, who passed a note directly afterwards, asking him what he saw. There were two Utah Mormon elders in the congregation, and during the latter part of the service Brother Evans made some magnificent points to show how the church stood in regard to the teaching of Joseph the Seer, and our Joseph, relative to the polygamy question, and under the Spirit he again buried Utahism deeper than ever, resulting in the following vision as he resumed his chair, which I requested him to write for me for the benefit of the Saints at large."

Before recounting this vision it is pertinent to remark the foregoing quotations from the sermon of Bishop Evans in which he outlines the position taken on this occasion. He also recounted a little incident in the life of Joseph Smith where one morning he spoke rather harshly to his wife Emma with the consequent result that he could not proceed with the translation of the Book of Mormon. He returned later and asked his wife's forgiveness. The matter had been so trivial that Emma had forgotten all about it. Mr. Evans remarked that a man who had such a tender regard for his wife never could have been the author of polygamy.

In his speech just before he saw this vision, referred to by Brother Gray, Mr. Evans exonerated Joseph the Seer, eulogizing his son Joseph, and outlined the general position of the church. Now to the vision:

"Elder Frank Gray: According to promise, I write for you the vision. Last Sunday afternoon while the quartet was singing, a song composed by Joseph entitled, 'Lights on the other shore,' I was wrapped in glory. The church passed away and I found myself in a most gorgeous park or garden with majestic trees, pretty flowers, verdant slopes, and murmuring waters. While gazing with delight upon nature in all her wealth of beauty, I beheld six persons walking

towards a magnificent fountain of water. I was given to know them, and with great joy in my soul I watched them as they approached the marble circle that surrounded the base of the fountain. The persons whom I recognized were Jesus, Joseph the Seer, Hyrum Smith, our Joseph, Alexander, and David. The Master was speaking and the brethren were listening with great attention as they neared the fountain. Our Joseph recognized me; he waved his hand and smiled very sweetly.

"Having arrived at the base of the fountain they stood there, when, all of a sudden the Master turned toward me, and walking four steps away from the brethren, he lifted his hand and looking at me, spoke my poor name, in a gentle but firm tone of voice saying, 'Richard you are justified in taking the position that the principle of polygamy is an abomination in my sight.' I watched them for a moment as they stood by the fountain of water, when the vision closed, and I found myself bathed in tears, seated behind the pulpit, surrounded by Saints.

"Perhaps I had better say to you that none of the six persons looked to be more than thirty years of age. Our Joseph and Alexander, whom I knew in life to be men weighing more than two hundred pounds, were not nearly so fleshy as when in the flesh; they appeared as young men, strong and beautiful, in the full vigor of manhood, as did the others.

"My whole being was charmed and filled with joy when our Joseph, looking at me, smiled and waved his hand. When I saw him last he was looking worn, weary, decrepit and feeble, suffering, as he said, 'R. C., please do not pray that I recover; I am so tired I want to go to rest'; and now to see him young, strong, and smiling, in the company of the Master whom he served so faithfully, strolling along mid flowers of perpetual bloom, gazing with pleasure on the sparkling waters gushing from the majestic fountain, enjoying the society of his father, uncle, and his two brothers, I was glad beyond expression. May the Lord give us each strength to wage a faithful warfare, so that when the struggle here is over, we, too, may be permitted to bask mid the sunbeams of celestial splendor in the presence of Jesus and those who have kept the faith, is my prayer.—R. C."

At the time this vision was seen by Mr. Evans he had just completed a brilliant defense of Joseph the Seer and of his son, whose memorial service was even then being observed; he had outlined the position of the church on polygamy and denounced the doctrine. As confirmation to him that his position was correct, God gave him this vision.

From the above we gather: These men were with Jesus. They were enjoying his presence; they had "kept the faith"; they had "waged a faithful warfare"; they were permitted to "bask 'mid the sun-

beams of celestial splendors' in the presence of Jesus and those who have kept the faith."

What say you, dear reader, as to Mr. Evans's present attitude? Did Mr. Evans really see this vision? If he did, then his position today is all wrong. If he did not see the vision then his testimony is unreliable in every particular. This man is condemned out of his own mouth.

Mr. Evans has slandered the memory of the best friend he ever had in the world,—the late Joseph Smith. He has accused him of dishonesty, of knowingly covering up crime. He has sought to steep him in the cesspool of polygamy.

In his recent book entitled, "Songs, Poems, Notes and Correspondence of Bishop R. C. Evans," Mr. Evans recounts the tender solicitude of Joseph who, when Mr. Evans was seasick enroute to Europe to the effect that on "the first night out, Brother Joseph took my shoes off and helped me into bed, and in every way possible ministered to my needs. He was kindness personified during the entire trip."—Page 157.

Again, "President Smith has been like a father to me, and in a thousand ways has endeared himself to me by ties that are stronger than death."—Page 158.

And what is Mr. Evans's return for all this kindness? When his friend is dead and can make no defense, he cruelly assails his honor and accuses him of covering up crime! For an exemplification of ingratitude I refer you to Mr. Evans.

Mr. Evans was in his right mind when he offered the following tribute to the memory of Joseph Smith:

"He came to the church when it was under the ban of suspicion. He has championed the cause amid the gloom of misunderstanding; he has stood in the front of the ranks mid the roar of battle. He has championed the cause for fifty years; he has been in all those years an example worthy of imitation, kind and gentle, just and generous, good and honorable. Even those who eloquently misrepresented the cause he loved dearer than his life have frequently spoken in the highest and most glowing terms of the man, forgetting that he was really the product of the latter-day glory, the output of the angel's message; but if his character was unapproachable by way of conduct, it was because that character was formed under the principles of the latter-day work."—Page 160.

"If ever the divine paradox of saintly power in frail humanity was exemplified, it has been in him,—gentle, yet forceful, loving yet determined, bold yet cautious, mindful of many interests yet responsible alone to God. Like a guardian angel he has stood mid stormy scenes in defense of the weak, the friendless, and deserted. He has ever been the defender of the downtrodden and oppressed. He has thrown himself in the thickest of the battle to protect those who

have been misunderstood in the hour of their adversity.

"I have gazed upon him when merciless and cruel criticism was hurled against him from where it should never have been expected. There he stood, dignity and pity shining from his tear-stained face, till instinctively my mind reverted to the Master of men, and in soliloquy I have said, There is the most perfect representative of the Manger-cradled King."—Page 155.

Reader, do you think a man possessing a character as described above would be guilty of deceiving the membership of an entire church and acquiesce in the suppression of facts which might undeceive these people? The above testimonial was written after Mr. Smith had gone to his account. His character did not change. Who has changed? Let Mr. Evans answer. I can pity a man who, in the burst of anger, misrepresents the living. There is no excuse for the man who so far forgets the relation of "friend" and "companion" as to unjustly assail the dead.

Mr. Evans charges that Frederick M. Smith is an "autocrat" a "base hypocrite and debauchee."

But these charges lack definiteness, and there is a notable absence of a single concrete instance or specific fact.

Mr. Evans was in attendance at the General Conference of the church which convened at Lamoni, Iowa, Tuesday, April 6, 1915. It was at this conference that Frederick M. Smith was chosen as President of the Church. Several of the leading men of the church gave expression to their appreciation of, and confidence in the man. Mr. Evans was among the number. He said:

"Mr. Chairman, Brothers and Sisters: It is with profound pleasure and I deem it a duty to speak upon this occasion. As many of you know, by the revelations of the Almighty, I was closely associated with Frederick Madison Smith as counselor in the First Presidency under his father. For years we served together in this capacity. I have sat with him not only as presiding officer at the conferences, but in the high councils of the church when cases of grave importance were being heard by us. I have been with him in almost every condition of life, those of pleasure and of hard work, and I have found him to be a careful, fair, honorable, Christian brother—modest and yet firm; sympathetic and yet just; tender and yet true to his convictions of that which is right. When in examination of cases before the High Council I have known him to study deeply in profound silence for a long time before he would pass one word of judgment.

"I feel that God has called him to this high and honorable position, and knowing the man as I do, both in boyhood and manhood, before he held the

priesthood and since, I feel that the church is and should be happy in the selection God has made as his servant and our President in the person of Frederick Madison Smith."—Conference Minutes, 1915, p. 2054.

To show that this expression of confidence and good will was continued I herewith present copy of a Christmas telegram which Mr. Evans sent to Mr. Smith on December 24, 1917. This telegram was delivered to Mr. Smith's office in Independence, Missouri, by the telegraph company and forwarded by mail to El Paso, Texas, where Mr. Smith was then.

#### HOLIDAY GREETING.

Western Union Telegram.

"Toronto, Ontario, 24.

"President Fred Smith,

"Independence, Missouri.

"May God's first Christmas light illumine thy soul. May his matchless love radiate thy heart. May he impart to thee spiritual understanding as the chief custodian of his work, regulator of his will. May you stand triumphant as the most prominent representative of his church on earth.

"The same, R. C. Evans.

"4:14 p. m., December 25, 1917."

What becomes of Mr. Evans's charges of autocracy, of hypocrisy and debauchery? Mr. Evans made these statements voluntarily. Now, when his official acts are under investigation and it is clearly evident that he must answer therefor to the responsible officials and judicial bodies of the church, he, rather than meet this investigation, resigns his position as bishop of the Toronto District, relinquishes his membership in the church, and institutes a campaign of vilification and abuse.

Mr. Evans's commendation of Frederick M. Smith as late as Christmas Day, 1917, precludes any side-stepping. Either Mr. Evans was honest in his tribute to the man or he was playing a double part. In either event his present position is inconsistent and defenseless.

His eulogy of Joseph Smith the Seer was given under the influence of the Spirit of God. In confirmation thereof he beholds a vision which portrays Joseph Smith, his brother Hyrum, and his three sons, Joseph, Alexander, and David associated with Jesus Christ; and Jesus, speaking to Mr. Evans, confirms the position which he had taken concerning the life and work of this man.

Mr. Evans's puerile attacks on his own ministry and the lives and works of the servants of God will be as impotent as the attacks of his opponents during the passing years of his successful career in the church. His testimonials in commemoration of the virtue and manliness of the late President Joseph Smith preclude renunciation now. His personal assaults on President Frederick M. Smith but show

the extremity to which a man will go who does not wish to face the consequences of his own official record.

We cannot contemplate the condition of Mr. Evans without experiencing inexpressible sadness and pity; pity because he has the potential qualities for doing great good among men; sadness, in that he has thrown discretion to the wind and, in desperation, seeks to overthrow the work of a lifetime. Thank God that the works which he has done in righteousness will stand despite his present attitude! May God be merciful to him!

As a fitting tribute to the character of President Frederick M. Smith we append the address of Senator W. P. Borland.

With love for all and malice toward none,

Yours only for the truth,

Thomas W. Williams.

Toronto, Ontario, Canada, July 10, 1918.

#### Statement of Congressman W. P. Borland.

"Mr. President, my friends, ladies and gentlemen:

"I esteem it a great honor to be called upon to occupy even a few minutes of the time of this important deliberation as your guest today. My own heart is with our soldier boys in the field; my work at home, and in Washington, has but one aim today and that is the perpetuation of our American institutions and the victory to our boys who have gone so gallantly forth to offer their lives upon the altar of our country.

"I know that in whatever assemblage we find ourselves, particularly in a religious assembly, the subject of 'Our Boys' is very close to our hearts; it is close to my heart. I am very glad to see this numerous assemblage here in the capital city of our county, in the capital city of our congressional district. I have had the pleasure on frequent occasions of working with your distinguished President, Reverend Frederick M. Smith. I regard it, my friends, as a privilege to say to you that no man stands higher in my estimation for a clear cut, transparent, manly character, a man of influence in the community, and in the Nation, than Frederick M. Smith, of Jackson County, Missouri.

"Whatever I have had the honor to receive in the way of communications from him, has had my unbounded, complete, and perfect confidence in its reliability and in the fact that it represented the highest type of citizenship and moral attainment in the community. I am glad to find that he represents an element which is aggressive for the good of mankind; he is always on the moral side, on the betterment side of every proposition. He has always felt free to consult with me upon any question of public importance; I have found that his

sympathies are broad; they are nation wide and worldwide; they extend to our colonial and insular possessions; they have always touched with a healing hand in every enterprise in which they have engaged. I want to renew to him and to you my feelings of the deepest sympathy and cooperation, and tender to you upon every occasion my own services along lines which I know, in advance, will be for the betterment of humanity.

I want to say to you that I shall in the future, as in the past, take it as a matter of honor and privilege to work in the same harness, side by side, with such distinguished leaders as preside over you today, for the great betterment not only of my own district, for we are not narrow in our sympathies, but for the better interests of the United States of America, and for the colonial possessions which have come under our charge, and for the world which looks to us, today, for the leadership of humanity. I thank you.

#### THE QUESTIONNAIRE.

Many of the priesthood may be asked to assist in filling out questionnaires and to state their purpose.

The Bishopric is constantly receiving letters from individuals desiring to move to the stakes. The law requires that such shall lay all theirs before the Bishopric: Doctrine and Covenants 72:3.

The Lord has counseled us to gather into one place inasmuch as it was practical and profitable to do so. We must therefore be very fully advised as to their financial conditions, the size of their family, their ages, their qualifications and ability, before we can safely advise.

When we learn of opportunities to place men in certain lines of business, professions, or trades, we can turn to our files, which are all classified, and find the men of that particular profession or trade and can put them in touch with the opportunity. This is a part of having all things prepared before you. Every question should be answered, even if by only yes or no; otherwise we are left in doubt.

If there is any question that you do not care to answer, say so. If your companion is not a member of the church and you do not feel free to answer some question because of this fact, you can so advise us.

The sole purpose of this survey is to make this department of the greatest possible help to those who have it in mind to eventually live in Zion or her stakes.

Benjamin R. McGuire.

Who in the same given time can produce more than others, has vigor; who can produce more and better, has talents; who can produce what none else can, has genius.

--Lavater.



# THE UNITY

A Journal for the Priesthood of the Reorganized Church of  
Jesus Christ of Latter Day Saints.

Vol. 4

INDEPENDENCE, MO., SEPTEMBER, 1918

No. 5

## THE FLIES IN THE OINTMENT.

*Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor.—Ecclesiastes 10:1.*

From somewhere in the United States a certain missionary writes concerning his field. He speaks in particular of an elder who has made a name for himself in the past as an excellent missionary in many fields, but who now on account of age is no longer in the active work and seems to have suffered a sort of spiritual decline. The writer says:

A few knockers like Brother X——— are doing some damage to the work by unwise talking about the leading men of the church and other matters. What a pity such men as Brother X———, with his years of experience, could not now use them to edifying and blessing of the Saints, so they might all love and respect him! His talk in the prayer meetings kills the spirit of the meetings and drives people away so they have about three or four in attendance, as they reported to us. I feel we did him some good and I am sure we did the Saints good."

Nothing gives us keener delight than to honor our aged warriors (who are worthy of honor). In this the church joins quite unreservedly. Some years ago, as an illustration, at a conference just shortly before the death of the well-remembered T. W. Chatburn, the Presidency was at some pains to show respect to that aged missionary, whose figure had become a landmark in the conferences, and whose title, "Ye Jots Man," had become a household word in the church.

Also just before the conference his picture was published in full page size on the cover of the *Herald*, over the title, "One of the Old Guard." Only one criticism came to our ears as a result of this respect shown to a worthy man while yet he was here to enjoy it. One man said to the writer, "They are running this 'old guard' business into the ground." Which merely shows that we *may* be con-

demned if we *do* while *surely* we will be condemned if we *do not*. This exception to the rule but emphasized the fact that as a rule the church joined heartily in the good will intended to be conveyed in the courtesy shown to a minister of age and standing.

It is a matter, too, of congratulation that the church has had and still has so many men who have served with honor and distinction in the field and in the quorums and in old age write well the closing chapters of their careers. We refer to such men as Joseph Burton, Charles Derry, I. N. White, Henry Kemp, and scores of others who might be mentioned—not forgetting President Joseph Smith, who announced it as his most earnest desire to "grow old gracefully," that he might not in the closing years tear down what he had previously labored to build up. These men by quiet dignity and exemplary humility, with serene faith, and with purity of life and wholesomeness of cheer, claim and receive their tribute of honor.

It is true, perhaps, that once in a great while disrespect may be shown to such a man. But far worse is it when a man who has served the church well and faithfully for years, by some form of folly in old age dishonors himself and to an extent brings his own work to naught. There are, happily, comparatively few such instances, but there are too many of them even at that—enough to cause a feeling of sorrow and concern.

Folly may pass unnoticed in the young and in those of little standing or reputation; but in the aged and in those who stand high in the councils of the church and in the hearts of the people it attracts even more notice than is proper. It is indeed like the dead flies in the sweet ointment of the apothecary. It may ruin the whole life, just as one big, dead, bluebottle fly ruins the box of ointment. No one sees the ointment or remembers its per-

fume and healing qualities. Every eye is fixed in loathing and disgust on the dead fly.

It is not too soon now for the middle-aged or even the young to think this matter over and decide upon a fixed course to be adhered to later in life. Shall we resolve in our declining years to conserve that which we have gained? It is possible for one who has passed beyond the years of active usefulness in the field or quorum to still exercise in the more restricted circles to which he is thus circumscribed a spirit that shall be strengthening to all who behold it—a spirit of steadfastness, of faith, of humility, of wisdom, and honor.

Or it is possible by acts of license or levity with man or woman, or by a spirit of carping criticism toward fellow workmen and church officials, and half confessed agnosticism towards the church and her doctrines and policies, to become a menace and a nuisance. A man who falls into such a state is a problem. His past record pleads for him that we shall have mercy and deal gently, sparing his present mistakes because of his past record. And yet the church must be protected. The weak and uninformed must not be left to partake of the poison of such an example.

Can we fix our minds with steadfastness to pursue the better course when our time shall come? How fortunate if we may become like Wordsworth's "Happy Warrior":

For wealth, or honors, or for worldly state—  
Who, not content that former worth stand fast,  
Looks forward, persevering to the last—  
This is the happy Warrior; this is he  
That every man in arms should wish to be.

Elbert A. Smith.

### OUR ATTITUDE TOWARDS THE GOVERNMENT.

A district president in the United States in a recent report writes:

"The attitude of the church toward the Government in its prosecution of the war for the world's freedom is to be appreciated. The Book of Mormon and Doctrine and Covenants contain the doctrine of universal freedom among men, and require support without

reservation of the government that seeks to establish and maintain liberty and human rights, that no Latter Day Saint can be disloyal to such government without being disloyal to his church and his God."

It is pleasing to note this succinct and significant paragraph from one accustomed to think about and analyze conditions. That we as a people have obligations to our respective governments cannot be gainsaid, and the position of the United States in this great war, the ideals for the defense of which the United States entered the conflict, intensify the usual obligations upon our church members who are also citizens of the United States.

### THE "IMAGE OF THE BEAST"?

A missionary in one of his weekly letters comments on Rockefeller's article as follows:

"Did you read John D. Rockefeller's article in the *Saturday Evening Post* on "The Christian Church—What of its Future?" If you did not, by all means read it. If I mistake not, his 'church of the future,' and it is a certainty, with 'all denominational emphasis set aside,' and without 'competition,' 'molding the thought of the world,' 'and leading all great movements,' is none other than the 'image' of Revelation 13:14, 15. His five 'essentials' fit the specifications of the prophecy all the way through. It took a Constantine with wealth and influence behind him to build the Catholic Church. It will take a Rockefeller with his wealth and influence to build this 'church of the future' about which so many prominent men and women are writing today. It must have a lamb-like appearance, fleece, horns, and all, to pass as the 'Church of the living God.' But its real character is revealed by the suggestion that it must have no competition.

"If the Catholic Church is the 'beast,' as all Protestantism avers, the 'image' of the beast must be something like it, and in the shadow of this coming church of the future we see the outline of the beast.

"Sectarianism was about the first thing that was killed when the war broke out,—it has been literally shot to pieces—and its dying admonition is that the people make the image, and they are going to make it because it is said, 'he had power to give life to the image,' and the Adventists will learn ere long that Sunday keeping is not the 'mark' of the beast.

"I am not a bit excited, but since we have been so often admonished to 'watch' it will pay to keep one eye on Protestant activities these days."

### THE FUTURE FROM THE PRESENT.

A missionary makes the following contribution as one of his weekly reports:

"The philosophy of Paul was that no present affliction is worthy to be compared to the glory which shall be revealed in us. His missionary experiences were doubtless largely responsible for the development of this line of thought. So I have tried to learn that it is a principle fundamental in all human progress to develop the ability to realize that no present condition, however flattering or adverse, is a proper criterion by which to judge the future, but that it is simply a link in the great chain of events, a necessary condition conducive to the accomplishment of a well-defined purpose, the realization of an ideal.

"Written history, which sometimes poorly reflects the characters and events it seeks to perpetuate, would have been quite differently written had men and women judged ultimate results exclusively by temporary conditions, become discouraged, and failed in trying hours or crucial moments.

"It cheers the heart of the missionary to know that final results are determined by a sum total of all the efforts that have been made, and that he who has his eye upon the sparrow and numbers the hairs of our heads, will not suffer any effort, however meager it may seem to us, to go unrewarded, or become ineffective and void of force in the ultimate count."

### THE BLESSEDNESS OF GIVING OUT.

A brother writes from Iowa:

"We had a blessed sacrament service here yesterday morning. I was deeply edified in listening to the prayers. I think it has been well said, 'No man can pray above the level of his spiritual experience.' The prayers to which I listened yesterday were rich with the thought of Saints who knew the consolations of Christ. Poor, bruised, suffering humanity needs the oil of that consecration as never before.

"Life contains no greater joy for me than to give out that which has been so richly given. That is the cup of consolation which we are able to hold out, in these sad days, to the tired, pressed, and tribulated children of men.

"The lime light of the Nation is today upon every man and upon every religious body. We are brought so close to the national life we can hear its heart beating. I trust we, as a people, will measure up to all that is required of us."

### A BEAUTIFUL TRIBUTE TO THE KIRTLAND TEMPLE.

A brother in one of his weekly letters wrote recently from Kirtland, Ohio, as follows:

"I am charmed with the place. The Temple has stood here for over eighty years, and yet not weary of its aged unchangeableness. I often sit within its shadow, allowing the influences of the place to bear me back over the years, to the far-off day, when perhaps, with a shout of 'Alleluia' they laid the corner stone. They could not foresee the result of the patient, hard labor they must have put into the structure. With thought of endurance stone was laid upon stone. But they have gone, leaving the Temple as a testimony of their faith. And so it stands like a thing that belonged to a different age from ours—like a chapter of history written in stone. The spire shoots to the clouds, symbolizing the upward gaze of the first worshipers in the Temple. I have walked round the venerable pile many times. An atmos-

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**SUBSCRIPTION PRICE: 25 CENTS A YEAR**

Acceptance for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 9, 1918.

UNITY is maintained by and is published in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints.

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

ENSIGN PUBLISHING HOUSE  
INDEPENDENCE, MO.

phere of gray antiquity hangs about it like a prophet's mantle.

"To enter the interior is to behold the embodiment of the beatitude of the Savior: 'Blessed are the pure in heart, for they shall see God.' The whole inside of the edifice is painted white. Not a glaring white, but a soft, subdued white, pleasing to the eye and uplifting to the soul. The pillars glisten in their white enamel coating, standing out in accented grace from the rest of the Temple, as if speaking to the visitor the immortal words: 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which cometh down out of heaven from my God; and I will write upon him my new name.'

"This peaceful Ohio valley is a good setting for the Temple. Such a building, it seems to me, should be far away from 'the madding crowd' and should give to all who enter a foretaste of the 'rest that awaiteth the people of God.'

"It was with a peculiar sense of fitness, like an inspiration, that led those intrusted with the care of the Temple to paint the interior white. Any other color would misinterpret its meaning. The world today has

turned from the gospel, and hearts are waxing cold, and many have turned away and walk no more with the Savior. But these chaste walls of the Temple keep expressing the words which John was commanded by the angel to write to one of the seven churches: 'Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy.' To me this Temple is an eloquent memory of a people who suffered and endured, and by the power of God prevailed.

"What a contrast between the peace that reigns in this valley and the fierce struggle that is taking place upon the shell torn fields of France! And yet in both I feel there is a great lesson for the Saints. If the Temple, in its atmosphere of peace, symbolizes the reward to him that overcometh, the strife that is thundering for decision across the sea symbolizes the spiritual combat through which every Saint must pass if he would receive the reward of the overcomer.

"In the stirring stories of the battles at the front we often read that the enemy made a terrific attack on our forces and then follows the significant phrase—'but the line held.' It is not easy to picture all that is back of this comment. Back of it is preparation, superior generalship, but principally the morale of the soldiers—that is the increasingly moral factor in the winning of this war.

"Everything possible is being done by the enemy to break down the morale of the American soldier, and we are leaving nothing undone to build it up 'But the line held.' That is a good phrase for the Saints everywhere, for the Adversary does not confine himself, nor his assaults, to one place. Never perhaps were the Saints called upon, as they are now, to make and keep the line of church defense impregnable to every assault. Our enemies are not always in evidence. For years they have been working underground.

"Happy for the Saints everywhere if the reward of being made pillars in the Temple, comes to them because in the day of great trial, 'the line held.'"

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Jesus Christ of Latter Day Saints.

Vol. 4

INDEPENDENCE, MO., OCTOBER, 1918

No. 6

## RUBBER BAPTISMAL SUITS.

"You have no doubt seen the rubber baptismal suits worn by some sectarian ministers when baptizing, so that they shall be dry and not have to change. Would it be proper and lawful for a Latter Day Saint minister to baptize in that way?"

We are not aware of any scriptural law either for or against the use of a rubber suit in baptizing. It is a matter to be decided according to the dictates of good taste.

The use of a rubber suit in baptizing does not appeal to the Presidency as being in good taste or in harmony with the occasion. It might be more reminiscent of duck hunting or trout fishing. It would indicate a certain ultra fastidiousness or shrinking from the slight discomforts and inconveniences incident to contact with the elements in the act of baptism.

However, a word of caution might not be out of place regarding care in dress upon such occasion. Some have been very careless and untidy in appearance when performing this sacred rite.

Of course, we must not be too exacting. The traveling missionary, for instance, when far from his "base of supplies" can hardly be expected to wear his best and perhaps his only suit into the water. Often he must use what he can borrow. The local man has an advantage in this, and may have presentable clothing for that very purpose—clothing that with proper washing and pressing from time to time may be kept in good condition.

But both the traveling elder and the local elder or priest should endeavor, when at all possible to do so, to appear at the water's edge clad in clothing that is clean, whole, and in keeping with the dignity and solemnity of the occasion.

## PREACHING BY ROTE.

A brother writes to the Presidency: "The idea has been pressed upon our branch and has taken form in established custom, that each member of the local priesthood have his 'turn' in preaching. And when this turn comes a visiting elder, missionary, or whoever he may be, has no prestige in the circumstance so far as the presiding officer is concerned, the visitor being left woefully to the mercies of the one whose turn it may be to speak. And on an occasion or so 'mercy' has not been extended. While this custom is urged relative to preaching only, I am wondering why it should not, if it be the 'system,' be adopted as governing presiding and assisting in presiding over prayer and other services. I am a believer in the method of having a branch *president*, such officer having the interest of the work in mind and meeting every occasion with the needs of the time,—'directing all meetings as he is led by the Spirit.'"

To this letter the following reply was made:

"Dear Brother: Your letter of September 15 was received at the office of the Presidency and has received consideration. We note your comment regarding the custom obtaining in your branch that the priesthood shall preach by turn without regard to circumstances or the presence of visitors. This custom has many disadvantages and few, if any, advantages. It does not obtain, so far as we have observed, in any of the branches of importance throughout the church. Among the disadvantages is this: Some of the branch officials are quite likely to be very indifferent speakers; they will not be talented along that line, although they may have gifts fitting them to perform other branch work very acceptably. This custom forces them

regularly into the stand and inflicts them upon the people as preachers when, quite obviously, it would be more pleasing to the Lord to have them engaged along those lines of work for which they are especially qualified. The branch president should keep the reins in his own hands and he should be free to use those men who are able to meet the needs of the hour and the occasion, and he should certainly be free at any time to use the services of any visiting elders who may drop in. In our opinion, the custom is unwise and unfounded.”

### PLAN YOUR WORK; THEN WORK YOUR PLAN.

A brother doing pastoral work writes in a weekly letter as follows:

“Some one has said, ‘Work well planned is half done.’ I do not think that this is true in the absolute sense, but I have learned that we should plan our work, then work the plan. One of my plans is to announce a theme for the social services from week to week. The first was ‘Service,’ and I can say I have never heard a series of prayers and testimonies more united and intellectual. The Saints take to the idea, and the results are good.”

### TAKE HEED LEST YE FALL.

A brother writes to the Presidency and speaking anent a recent difficulty in which one of the ministry fell and withdrew from the church, says:

“The moral of the whole business is that to men unworthy we ought not to show any compromise, but stand by the truth and consider only the good of the whole. The Platonic philosophy is certainly worthy of our deepest consideration and any individual not willing to sacrifice himself for the good of the whole is not Christianlike and is unfitted for the Christian ministry. We still have some men who apparently are individualistic in this pernicious sense, and whose work among the people tends to de-socialization.

No matter how brilliant the genius, or talented such men may be, if ‘value’ is in the reaction which we set up in the environment in which we are placed making for happiness, contentment, and improvement and betterment, then insofar as the individual fails to produce such reaction or if the reaction is in the opposite direction, such a man is unfitted for the important tasks of to-day and especially disqualified for the work of the Christian ministry. If Paul was not mistaken, the aim of that ministry is to create a divine family on earth which shall realize itself in union with the divine family in heaven. It seems to me that Modernist philosophy is tending from pluralism and even dualism to monism, and that in the sense of the Master’s exquisite prayer of John 17th chapter. I think, therefore, that we shall have to consider this important feature in our ordinations and especially in sending out men as the professional representatives of the work. I confess that this is a new vision to me in some aspects which perhaps I am indebted to a recent affair for pressing upon my consciousness.”

### A QUEER THREAT.

The following interesting comment is taken from a missionary’s recent weekly letter:

“You will remember of my telling you about a Mr. X circulating a letter about me around ——— schoolhouse. I have learned since coming back that some of those men out there had written the insurance agents of this town that if they did not stop us from preaching out there, the schoolhouse would be burned. So the insurance agents wrote the school directors to stop us from preaching there or they would stop the insurance. Two of the directors came in and told the agents that they would not stop us and that we could preach when and as long as we wanted to, and if they did not want to carry that insurance they would get some one else, that there were plenty of insurance companies who would carry it. So you see we are on the upward move.”

**THE NECESSITY FOR PREPARATION.**

A brother in the field makes the following observations which may well be carefully considered by the members of the priesthood:

"There are many in our priesthood, I am sorry to say, who are not willing to pay the price for power in their work. No man can be effective in the pulpit who does not think. No man can think wisely who does not study. Some of them have the advantage of public libraries, whose shelves are laden with useful knowledge, and yet we have in our priesthood men who have time and who never enter the libraries. They seem to lay emphasis on their call to preach, but give no thought to the necessary qualifications. They refer to what men did in the past who had no education. But the past is no more. It is true, the facts of the gospel never change, and can never change, but the interpretation of these facts widens with the process of the suns. There are ways of presenting the truth that grow antiquated and must be discarded. Many of our men, thank God, realize this. I believe, under your leadership, there will yet come out of the mass a priesthood of efficient men, that will build up the church, and be ready to meet the opportunities of the new day that is about to dawn upon the world. I think it wonderful what some of our men are accomplishing despite their limitations in training. I believe this is due to your own efforts, and they gratefully acknowledge the fact."

**NEW METHODS FOR NEW CONDITIONS.**

A brother from one of the southern fields in a weekly letter writes as follows:

"Incidentally I wish to mention how I feel regarding the plan to coordinate all of the church departments. My subject for last Sunday morning was 'Liberty,' and my discourse was based on 1 Peter 2:16. I must confess that the spiritual experiences which I enjoyed, both in preparation and in preaching the sermon, have opened my eyes. I felt to commend the labors of our stalwart workers

of the past, but there was deeply impressed upon my mind the great need for new methods to meet new conditions, and for the attainment of a higher objective, and I so expressed myself to the dear Saints assembled here.

"In the *Review of Reviews* for September, I read a most excellent article written by Charles H. A. Wager, from which I quote the following: 'I have to confess that these qualities of obedience, and endurance, and self-effacement are neither modern, nor, in the current sense, democratic, but I am persuaded that until democracy learns them, it is not safe for the world.' This same writer quotes from a letter received from a young officer in France, who writes that he 'rejoices in his ascetic anonymity.'

"I see a vision of the future work of our church which cheers my soul, and I feel confident, too, that many of our people who do not yet 'see' the utility of our recent changes will soon be quickened by the new light and power which is thrilling the body of Christ to-day.

"May you be able to continue your noble efforts to lead the Army of Israel to higher ground, to the promised land, is the prayer of your brother in the ranks."

**SCATTERED MEMBERS.**

A district president, alive to the needs of the time, writes of his work in the interests of the scattered members:

"Considerable of my effort this summer has been spent in reaching the scattered Saints, which work does not always admit of holding meetings, hence one reason for my small report as to figures. There are many scattered, one or two in a place, and under present methods of work it will be impossible to ever reach them all. The time and expense required are more than are available. A car would make it possible to reach all of these. I have been gathering a list of names, and so far as possible of the addresses of scattered members, which will be placed in the hands of the presiding patriarch, a copy being reserved for myself."

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

ENSIGN PUBLISHING HOUSE  
INDEPENDENCE, MO.

### MOTOR CARS IN MISSIONARY WORK.

Commenting upon the use of cars in church work, a missionary writes:

"I do not suppose it would be any use at all to suggest further that a car would be a useful adjunct to our work in this district. It does not appear like a fair deal to put a car in the deserts and mountains as a test of efficiency. Here in this country we have thousands of miles of level roads, paved and macadamized so that going is good at all times. Business of all kinds, including the war, has demonstrated the utility of the truck and touring car. Why are we so slow to catch on? Suppose some one has made a failure? Does that say that the scheme is all wrong? Some men to my personal knowledge have made a miserable failure of preaching, but that is no argument that preaching as a profession is a failure. There have been failures in every line of endeavor, and will continue to be, and not always because the theory is wrong, but because it was not properly applied. I am satisfied a car would be a good thing in this field, and had I the money to spare I would demonstrate it at my own expense.

"Under present conditions we are terribly handicapped. I expect to continue to agitate until I get some one or more to see as I do and then try it out. It was a long time be-

fore Mr. Ford succeeded in getting anyone to see the point in his argument that a 'horseless carriage' was a possibility, but today those same men must bow to Mr. Ford. I am just as optimistic as was he and expect to see my notion demonstrated some day, if I have to buy the car out of my own meager funds. We are losing considerable time and wasting valuable energy by our present methods, and I hope to see the day when a thousand may hear the gospel where one hears it now. A car in a fair test will do it."

### WHO HEARTENS THE DEPRESSED MISSIONARY?

A missionary writes as follows:

"As a rule the little branch looks to the missionary for support. But what about the missionary? If he has a case of the blues he must wrestle in sackcloth and ashes, when, perhaps, if some one should happen to write him a word of encouragement he, too, might be lifted up and be spared the fiery trial he must sometimes pass through to 'overcome.' I was wondering why it would not be a good idea to have an article in THE UNITY occasionally for the benefit of the lone missionary who may be in the valley of despair, or the by-paths of doubt."

One of our missionaries in his weekly letter writes as follows:

"I feel constantly stirred by those quickening impulses which urge me to 'come up higher.' The great work before us stirs me to qualify so that I may not be found wanting when greater opportunities come to us. Every moment of the present is precious to me. God is surely mobilizing his army, and training it for the attainment of a higher objective than has ever before been attained by the latter-day forces."

There is as much eloquence in the tone of voice, in the eyes, and in the air of a speaker, as in his choice of words.—La Rochefoucauld, in Maxims and Moral Sentences.



Cop. 2

# O N E

*"Be One; and if ye are not one, ye are not mine."—Doctrine and Covenants 38:6*

Vol. 4

INDEPENDENCE, MISSOURI, NOVEMBER, 1918

No. 7

## CHANGE OF NAME.

Because there is a magazine published in Kansas City called "Unity," we are under the necessity of changing the name of our journal. The purpose of the paper has been to promote unity among the members of the priesthood; and, remembering the words of exhortation to the ministry recorded in section 38, paragraph 6 of the Covenants and Commandments, we have decided to call the paper ONE. It is hoped that its issuance regularly will promote the oneness of purpose, belief, and activity which is greatly to be desired among the members of the priesthood.

May God add his blessing.

## THE SACRAMENTAL BLESSING.

A missionary who has frequent opportunity to scrutinize branch methods of procedure, makes the following observation which we wish the members of the priesthood to note:

"While away I made an observation, and I wish to get your opinion concerning what to me is certainly laxity and something I can hardly tolerate, viz: A brother in blessing the emblems used no book and I noted that half of the prayer for the bread was left out and in blessing the wine a considerable portion of the prayer to be used in blessing the bread was used. This spoiled the whole service for me. Am I too sensitive? What would you do in such a case? I presume I had better ask, What should I do in such a case? You might easily suggest that the prayer be said over again and the book used, for I had one in my grip; but if I should suggest such a thing it might be thought out of place. What would the jurisdiction of a seventy be in such instance? The district president was the only general church official, being a high priest and under general conference appoint-

ment, beside myself, present. Neither one of us was in the stand and had I been near him I would certainly have mentioned it to him anyway. I would not think of interrupting a service of this kind without knowing, having received the knowledge from you, that it was proper and right to do so. The Lord was so particular in this thing that he gave it absolutely word for word in both the Book of Covenants and Book of Mormon. I personally know some who never think of using the book, thinking that they have it committed to memory. I followed one of these brethren at one service, using my book, and discovered that he left out one whole line. This seems to be a most peculiar thing to attempt to memorize. One may think he has it well learned and feel absolutely certain, but when put to the test they usually fail. I have always used the book. Were we placed in a position where no book was available I believe the Lord would come to our rescue, and if he did not and a mistake were made, perhaps it would be overlooked. Am I too particular? What would you advise, or what would you do? This might not be a bad subject to discuss in ONE. I saw a member of the Twelve interrupt a service and suggest the emblems be blessed over again, and it certainly had its effect, doing no injury, causing no disturbance whatever, but it did leave an effect for good upon the minds of the younger ministry."

The brother is quite right in the feeling that an error is committed in failure to adhere closely to the blessing prayer appearing in the church books. Attention has frequently been called to this, and it is hoped that it will not be necessary to reiterate it. The prayer should be used exactly as directed. It is difficult but far from impossible to commit it to memory; and unless it can be quoted verbatim

in each instance of blessing, then it should be read.

In reply to the question what a seventy should do when departure from this rule is observed, we suggest that following the meeting the matter should be quietly and privately taken up with the branch officers and attention called to the repeated instruction given to adhere closely to the form given. In cases of disregard of the rule after it has thus been presented to those violating it, then the attention of superior officers should be directed to the matter.

### CERTIFICATES OF BLESSING.

The Church Recorder recently wrote us concerning blessing of children certificates, as follows:

“President Frederick M. Smith,

“Independence, Missouri.

“Dear Brother: A branch secretary makes the following inquiry of us:

“‘I would like to ask a question concerning blessing of children certificates. Does the church desire these to be recorded, or is this just a little unnecessary red tape? . . . When inquiring of a seventy concerning this, he said, “It is not at all necessary”; so I wish to know if his position is right.’

“How shall we answer this? A number of our missionaries are discouraging the issuance of these certificates, and a number apparently make no effort to obtain the items of genealogy asked for on the duplicate baptism certificate which is sent to this department. A word from you might help the situation.

Sincerely,

“The Recording Department,

“By C. I. C.”

It will be remembered that the issuing of such certificates is a matter indorsed by General Conference as well as by the directing authorities of the church, and the ministry should cheerfully and punctiliously comply with the instructions, and not look upon it as “unnecessary red tape.” There are good reasons underlying the move which ought to be apparent to all.

### PREPARING THE EMBLEMS.

A brother in missionary work asks:

“Whose duty is it to prepare the sacrament?”

On this question of preparation of the emblems, the editor of the *Saints' Herald* (probably Joseph Smith) wrote in volume 39, page 162:

“Please state which one of the branch officers' duty it is to prepare the sacrament.

“If no provisions are made by the branch designating who will have the charge of the sacramental utensils, and prepare and bring to the place of meeting the bread and the wine, it would properly attach to the deacon's office; but in every branch where the qualifications, surroundings and condition of every officer and member is properly considered, the care and custody of the utensils, the wine, and the preparation of the bread are confided to some one who is qualified, and whose circumstances, nearness to the place of worship, and conveniences for keeping them is selected without reference to the bond of duty; it being taken for granted that anyone properly situated will take pleasure in rendering the service required. It is usually left with the officers of the branch to determine the matter among themselves. In the Lamoni Branch, we believe that the presiding elder has himself cared for the sacramental service for many years, to the entire satisfaction of the branch. The wine should be prepared each year, in the season thereof, by mutual consent and direction of the business meeting, or by the officers in agreement, and be stored where it will be properly cared for and not be disturbed, or wasted.”

Commenting on this question Brother S. A. Burgess writes:

“Since I only find the one editorial, unsigned, though probably by President Joseph Smith, I will submit briefly the following note:

“The ground is covered in this brief statement. I have looked up other editorials concerning the work of deacon, though I have not made an exhaustive search, but do not find this specifically set forth. General Con-

ference Resolution 471 makes the statement that he is to see that 'the table or stand, lamps and other fixtures, are clean and in good order . . . to keep and preserve from damage, and account for all personal effects of the association.' This conference resolution is quoted in Duties of Branch Officers, by President E. A. Smith. It was also contained in substance in several editorials by President Joseph Smith, prior to the date of this conference resolution. This would appear to place the communion service and personal property in the charge of the deacon.

"It is his duty to see that these things are done. Part of these duties he fulfills, in some large branches, through the assistance of a janitor. Also it is probable in most instances, that the bread is baked by one of the sisters, who does all the preliminary work and even slices the bread and wraps it in a clean napkin, and that a sister also prepares the grapes, does the work of cooking, and makes and bottles the unfermented wine. The administration of the sacrament, the pouring of the wine, the breaking of the bread, the pronouncing of a blessing thereon, and distribution to the Saints, has been placed by the gospel law and Conference Resolutions, upon the Melchisedec priesthood, and the Aaronic priests, excluding teachers, deacons, and the laity. There remains then, the removing of the bread from the napkin and placing it upon the plates, then carrying and placing it upon the stand or table used for purpose of administration; the pouring of the wine from the bottle to the communion cups or receptacle, whatever its nature may be.

"This particular part of the work may very properly, and is frequently done by the deacon. In some instances it is done by the janitor. For instance, at Lamoni; but here the janitor is a deacon. The question could be raised whether a sister could move the bread from the napkin to the plate, and pour the wine from the bottle to the receptacle, but doubtless there would be much objection from some if she attempted this.

"The responsibility to see that all things are prepared and cared for, of course, rests

upon the president of the branch. He has been known to prepare the sacrament. Our custom, doubtless, is at present that it is attended to by the deacon, but there is no rule of General Conference, and no statements in the books of the church making it his exclusive duty alone."

#### CALL TO PRIESTHOOD.

A branch president wrote the Presidency relative to the question of manifestations indicating calls to the ministry. He was replied to as follows:

Dear Brother: Yours of October 6, addressed to President Frederick M. Smith, is referred to me for consideration.

Evidently, judging by your letter, you have had trouble in your branch through calls coming through irresponsible parties indicating this one or that one for particular offices in the priesthood. This has been a fruitful source of trouble in years past, and you will find direction in Doctrine and Covenants, section 125 and paragraph 14, which may be of some assistance to you in the matter.

It is true that the Lord may speak through almost any individual in the branch, if he shall so choose, indicating that certain individuals, if faithful, may be called to the priesthood. We cannot bind the Spirit of the Lord in such matters; but Paul says that the spirit of the prophet is subject to the prophet, and those receiving such testimony sometimes would use greater wisdom if they would restrain themselves and convey to the branch or district officers the intimations they have received instead of making it a matter of public testimony. Such prophecies, when publicly made, may be and should be considered by the branch or district officers for what they may be worth as a guide to their action, but they are not in themselves sufficient to be made the basis of action by the branch or district.

If such calls have come in your branch and you yourself have no evidence that they are of God and they are not in harmony with your judgment as to the needs of the situation, you are entirely justified in refusing to make

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BISHOP BENJAMIN R. MCGUIRE } *Editors*

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Acceptance for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 9, 1918.

ONE is maintained by and is published in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints.

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

**ENSIGN PUBLISHING HOUSE**  
INDEPENDENCE, MO.

such recommendation to the branch, or permit such recommendation to be made to the branch on the advice of those who are not in authority. This position I believe to be in harmony with the statement in Doctrine and Covenants above cited. Indications of the calls may come through you as president of the branch or they may come through others, but if they do come through others you are entirely within your rights in refusing to act upon them until you have sufficient evidence that the calls are of God.

Trusting I have answered your question fully, I remain

Sincerely yours,

E. A. S.

### THE BACKBITER.

The ministry of all men should need no warning against the sin of backbiting. They are supposed to preach against that very thing and could not well denounce in the pulpit that which they practice in private.

Yet judging from reports, once in a while one of the ministry does fall into that habit. A case in point: not so long ago a certain minister of long experience and of rather high standing, while visiting the home of Saints in a certain district, delivered himself of some very harsh and unwise sayings against President Frederick M. Smith.

Even had his criticisms been true and well founded, which they were not, he was altogether wrong in making them in that way, at that time, and in that place—they were made

in the open family circle before the various members of the family.

At the very same time and in the same community another elder unburdened himself of equally severe criticisms and damaging charges against the elder first mentioned. The biter was bitten. He could not well complain when receiving the treatment that he had accorded others.

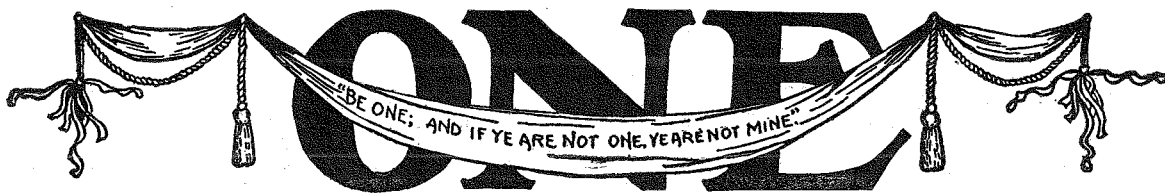
Reports of these two incidents reached the office of the Presidency the same day, and while we smiled at the irony of fate that it should be so, still we reflected upon the great wisdom of Paul's exhortation, that we refrain from backbiting lest we be devoured one of another.

This habit of loose and indiscriminate talk against brethren is very dangerous. It leads to spiritual anarchy. Every man is subject to the law. If he is in transgression he may be brought before some court on charges properly made out. Also his standing may be assailed by anyone at the time when he is sustained in branch, district, or General Conference.

It may take courage to challenge a man openly. It takes no courage to slander a man behind his back. Probably no president of the church has ever escaped this sort of criticism. (Certainly no one of them has escaped.) Branch, district, and stake presidents suffer likewise in their own fields of operation. The ministry suffers. To the extent to which defamation is indulged in the work is hindered.

This sort of criticism does threefold harm. It harms the man who talks; it harms those who listen; it harms the man who is talked about. If we have anything against a brother, let us go to him in a proper way, as the law directs. If he is in serious moral transgression, let us appeal to the courts. If the courts will not redress the wrong, let us challenge him openly at the elections. By all means let us check this underhanded pastime of backbiting. It is one of the most serious dangers within the church at the present moment.

Elbert A. Smith.



### THE LAW WORKS.

The law governing reconciliation works when it is given a fair test. Grievances against those spoken of as being "high in authority" in the church are no exception to the law. Go tell them to the ones against whom the grievances are held and not indiscriminately to the church.

An aged missionary felt that he had been unjustly treated by the appointing authorities. Misunderstandings intensified his trouble. He felt especially aggrieved towards President Frederick M. Smith. He is a missionary of long standing and clean and honorable record, but his state of mind portended that he would end his days in bitterness, and by unwise criticisms abroad undermine his past good work.

But it occurred to him to go directly to Independence and talk the matter out in the Presidency's office rather than in the field. He was cordially invited to do so. As a result the matter was adjusted, mutual good feeling prevailed, and he went back to his field happy. A few days ago he wrote to the office as follows:

"Since my visit to Independence I have felt much better, and from some cause I may not be able to explain I feel like I will be able to put more vim or enthusiasm in my efforts when I get out than I have the last two years. So I hope the month has not passed without something being done that will make for the good of the work as well as for my own self and sake, for I feel better spiritually and not less so physically. The condition had so worried my mind it had affected my health. So while I may not realize all that the text in Job implies (chapter 33, verse 25), 'His flesh shall be fresher than a child's: he shall return

to the days of his youth,') yet I hope my physical condition will be such that I can render more efficient service to the church than in the two years past, at least."

E. A. S.

### ON DEBATES.

It is not necessary to debate with everyone who issues a challenge. We are not obliged to meet irresponsible persons who represent no one and nothing. Nor are we obliged to accept unfair propositions.

Still, of course, there are times when it is necessary and profitable to accept a challenge and enter the polemic arena. Granted that it is worth while to join issues with an adversary in debate, it follows that it is worth while to go about the matter with some caution. If we are to submit the church and her doctrines to the test of forensic battle, we should see that the conditions are fair and the champion representative and capable. To jeopardize our interests by hasty and unadvised action would be foolhardy.

First, there is to be considered the matter of propositions. Some of our adversaries are very tricky. If possible they will induce us to sign unfair propositions—those for instance requiring us to affirm three propositions while they affirm but one. That was a favorite trick with Clark Braden. A recent apostate from the faith has issued a challenge to President Smith with propositions of that kind.

Such propositions might fool a novice, but not one of our experienced debaters. Therefore the wisdom of obtaining counsel in local situations of this kind.

Then comes the matter of selecting a representative. Not every good preacher is a good

debater. Indeed, a very good preacher may be a very lamentable failure in debate. The opposition as a rule spares no expense necessary to secure a man who is considered fitted for his task. True, they make some great blunders in choice, but at least they attempt to secure competent men. So with us, if we are to debate at all, let us secure those men who are prepared and qualified.

For these reasons and others, the Presidency feels that local men and men in the field should seek a measure of cooperation with headquarters before arranging for a debate. We advise that in all such instances correspondence or counsel be had with the First Presidency or some member of the Quorum of Twelve, if possible before a challenge is accepted, and most certainly before propositions are signed.

E. A. S.

#### SPIRIT OF THE PRINTED WORD.

A brother writes in one of his weekly letters as follows:

"I am at this moment fresh from the reading of the addresses delivered by yourself and President Elbert A. Smith at the Independence stake conference of October 6, and I wish to assure you that a very great degree of the power which was undoubtedly present when those sermons were delivered, attends the printed report of them.

"The power which was present at the feast of Cana was surely there, and the words spoken are potent to effect transformations equally as marvelous as the changing of water into wine, for that which comes to man through such Holy Spirit administration works its transforming grace, not upon the water or wine that slakes the physical thirst, but literally upon the very wine of life that springs up to enliven and regenerate the soul.

"Those testimonies in this week's *ENSIGN* by Brother J. A. Gillen and others are also exceptionally good; and the visions showing Frederick M. Smith standing in leadership as an accepted servant of God ought to be a source of some encouragement to you, and no doubt is.

"Please pardon my direct reference to yourself and to some of your work in this manner, Brother Smith, for while it would doubtless be a very grave impropriety for the foot to say at any time to the head, 'We have no need of thee,' or 'What doest thou?' yet it may be permissible at times that the feet express their appreciation of the worth and true dignity of the head, and to occasionally announce that they are warm and comfortable.

"I pray that we may all receive sufficient illumination from the one source of true light to enable us to perform our several parts, in the times of special peril that are upon us, in such a manner as shall best conserve the interests of the kingdom of God on earth.

"Evidently the times of the Gentiles are full and the hour of the humiliation of the nations has come. Our victories at arms, at the cost to date, of a hundred thousand American casualties, and a mint of money, are modified to some extent, so far as the favor or disfavor of God is concerned, in that he has permitted the plague to add to the curse of war, to the enormous figure for the United States alone, of *three hundred thousand deaths* of influenza in the last five weeks!

"Surely, this is the 'desolating sickness' spoken of in the prophecy."

#### SPIRIT OF ADAPTABILITY.

A brother who remained in his field during the epidemic of the influenza, wrote as follows:

"Personally, I am of the opinion that the ministry should seek to acquire the spirit of adaptability, so that under almost any circumstances we might be able to adapt ourselves to any need. For example, while I have been restricted in preaching during the weeks that the Spanish influenza has been raging, I have given myself largely to writing, that I might by that means reach those who otherwise might be neglected. By that means I have been kept exceedingly active, and the time has not been permitted to drag, nor has it been entirely lost. I have also visited with the Saints and friends of this locality and

have encouraged them to make a greater effort in the unfoldment of life."

### RECKLESS OF OUR HERITAGE.

One of our local men writes as follows:

"When I see war, pestilence, and famine stalking abroad in the world, and the nations a bleeding mass of humanity hardly able to lift its wounded head above the troubled waters of political strife and the whirlpools of social disaster, I wonder in my heart how long, oh God, how long, will mankind wander in the desert of sin before it claims by faith its divine heritage from the benevolent Father, who is anxiously extending his pleading and pardoning hand to help them to salvation in the material as well as the spiritual realm.

"When I at times am privileged to vision the opportunities before the church when this terrible struggle is over, my mind is again stirred in contemplating the possibility of failure by the lack of our preparation. If the powers which are laboring through the avenues of the spiritual for the salvation of the race would take actual admonition from the material forces which are warring for its liberation from the chains of egotistical autocracy, our preparation would indeed be glorious, and the effulgence of this gospel would shine in magnificent magnitude in all the world for a witness. To this end let us look, let us labor."

### DISTRIBUTION OF WORK.

A missionary writes:

"Now, I know a branch in this district where the branch president seems to think that if he asks any other member of the priesthood to do what he can do himself, he will be taking the stars out of his own crown. He takes charge of nearly all services; he does nearly all the preaching, and the others feel that they will never be able to accomplish any good. Now what would you advise in a case of this kind?"

Such a branch president clearly fails in doing his full duty. The work should be wisely apportioned, though as an executive he should keep in touch with the workers. A

branch president should endeavor to develop workers, and development comes from doing and studying. Study and work; work and study. Be willing to work, but sharing responsibility and wisely distributing the tasks should be a branch president's concern.

### THE POWER OF SYMPATHY.

A brother under appointment and laboring as district president in a field hard hit by the influenza epidemic, has found much to do even though a ban was placed upon public meetings. The afflictions of the people drew him close to them, while his spiritual ministrations drew them close to him. He has worked and meditated, and writes us as follows:

"This week I have come into closer touch with the sorrows of humanity than perhaps ever before. The pestilential influenza is sweeping with renewed intensity through this part of the land covering the rural parts as well as the towns and cities, attacking every class and claiming in death a considerable number of persons. Since coming here I have administered to a number who were in critical condition. In one family the wife and mother with her four children were stricken, and she developed pneumonia, in the midst of which her six and one half months babe was born. We laid her away yesterday with her babe in her arms. The youngest child had been given up but is now improving, but the loss of the mother leaves the family in pitiable condition. Though not a member of the church she was a noble woman and the light of heaven shone upon her some hours before her departure. The husband with others was touched by the few remarks we made at the funeral service and to-day I received a request to return and talk with him. As the ban has been put on again prohibiting all gatherings so that we can have no services to-morrow I have arranged to go there in the morning.

"The stirring events and the warning pestilence are sufficient to awaken many hearts to the deeper realities of life which have been so largely overlooked before. In the face of death and calamity voidness of

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soul is often vividly revealed to the person who has lived without God, and if he will but listen he will hear the still small voice directing him to the proper course of conduct and service. The pestilence is not without its benefits. The sad case of the mother and her babe leaving husband and four children produced a flow of human sympathy in the hearts of relatives and friends such as they had never known before. Such experiences stir every latent impulse of the soul to sublime activity, which impulses the frivolous pleasures of daily life never touch but tend to smother into deeper latency wherein the soul is unconscious of their existence. Such experiences soften the hardened heart, inflame the dormant spark of faith, quicken the spiritual faculties, and open to the mental vision a glimpse of the deficiencies of the soul within. What infinite wisdom is manifested in the working out of God's purposes even though his hand is shown in chastening judgment such as the world has felt in recent years! Surely the gospel will find a joyful welcome in many hearts which before had been closed to it." —o—

### BLANK REPORTS.

Not infrequently elders, district conferences, and even General Conference will take up the question of formulating blank reports, suggesting additions or eliminations in the

present forms used. We have long been of the opinion that the formulation of report blanks is not a function of district conferences, but should be left to the supervising quorums of the church to determine. To meet varying demands likely to change with the passing of time, there should be left opportunity to make changes in the form. The First Presidency has given much attention to the question of report blanks, and has clearly seen the necessity of leaving the whole matter flexible enough to meet new conditions. We therefore suggest that elders who have ideas concerning proposed changes in the form of present blanks write to or see in person members of the Presidency and submit the proposed changes. We have considered quite a number, and are glad to do so, and to submit the more worthy ones to the brethren of the Twelve and others with whom we frequently counsel.

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### ON LONG PRAYERS.

An elder writes:

"Of late we have been called upon to administer to a good many and I have wondered why our elders make such long prayers when administering. It seems to me that these long prayers are not the proper thing. For instance, they begin by telling God how good he is for instituting the 'laying on of hands' and then thanking him for the gift of his Son, and continue by telling God all that Christ did on the earth, and keep on until they speak of the sickness of the person and what great faith he or she has, and remind God how she is needed in the church and in the home, and all this time the other fellow is first standing on one leg and then the other and he is wishing to goodness Elder Longwind would say amen. The sick persons have to bear it, too, and if their heads ache I often wonder how they stand it to have heavy hands laid on their heads so long. And as for myself, I must confess I get out of patience and lose the spirit of the ordinance. I wish that you could call the attention of the ministry to this, for I feel that it is thoughtless on their part for doing so."





### IMPORTANT ACTIONS BY THE HIGH COUNCIL.

The Standing High Council of the Church was in session January 2, 3, and 4, and after due consideration formulated an opinion on two very important matters in which the members of the church, and particularly those holding the priesthood, can scarcely fail to be interested. On the 2d the following was unanimously adopted by the Council:

“Resolved that it is our opinion that the Standing High Council of the Church is, according to the law of God, the court of last resort in the Church of Christ, the findings of which are final and not subject to review or appeal before any other body in this church.”

This action is, we feel certain, quite in harmony with the law, and its fundamental and significant truth should be recognized in the practice of the church.

Several sessions were spent in deliberating the question of what officers in the church are answerable to the high council as a court of original jurisdiction. Many speeches and arguments were presented by the councilmen in deliberating upon this question, which has so long been an open one. It seemed almost hopeless to expect a unanimity of opinion could be reached, so widely divergent were the views held. But just before noon on the 4th, the President of the council briefly wrote out an opinion which appeared to the council to be as the voice of inspiration speaking on the subject. On reassembling in the afternoon, the following opinion of the President was unanimously approved:

“Let it be understood that all the courts of the church, from elders’ courts to the Standing High Council, are *church* courts,

and represent and speak for the general church. Elders’ courts are temporary in appointment; bishop’s courts and the standing high councils are permanent. Other temporary courts would be such high councils as may be called into existence to meet any emergency or exigency. This view makes it clear that the judicial voice of the church may be expressed anywhere, with respect to geographical locality, where a necessity exists for such judicial expression. This safeguards the question of expediency and justice considered from the standpoint of availability of witnesses, testimony, local coloring, and the matter of reputation and character of witnesses or accused. Thus, in addition to the methods of depositions, cases may be heard “on the ground” by temporary courts, elders’, bishop’s, or high council, or by available standing courts, either directly or by the reference later referred to herein, the seriousness or importance of the case determining whether the court shall be a court of elders, bishop’s court, or a high council in the original judicial examination.

“The functions of the Standing High Council of the church, under the provisions of the law are widespread and far reaching, and in its sittings it may well be considered a general court in ‘equity and justice,’ not limited by the rigid and sometimes narrow provisions of mere technicalities. It has original as well as appellate functions and jurisdiction.

“A general officer of the church is one who represents the church in a general way, and may include the general executive and administrative officers, those under General Conference appointment, and stake officers such as presidents and high councilmen, and especially those who, ex officio, are presumed

to devote themselves entirely to church work. This general definition is of course subject to modifications made necessary by varying factors.

“Such general officers may be called in question and their acts scrutinized for either ministerial or individual conduct. It is generally well understood that provisions should be made for certain immunities to prevent what may be termed legal persecution calculated to obstruct official activities. This protection is fully given in the law.

“In all cases where charges are brought against general officers of the church, such charges when properly formulated should be lodged promptly with the First Presidency, except where the charges are against a member of the First Presidency when they should be lodged with the Presiding Bishopric. From the degree of importance of the charges the Presidency shall determine whether the Standing High Council shall examine the charges, and the High Council shall from its examination of the charges determine the judicial course of the case, and may hear the case in all its details, or pass it to an inferior court for hearing and finding, subject always to the appeal provided in the law without prejudice from the preliminary examination of the charges.”

This opinion of the High Council sets at rest a long mooted question, and it is hoped that it marks a distinct step forward.

#### DOING ITS BIT.

A brother writes of the conditions in the branch where he is working. Among other things he says:

“The financial burden has been carried on wonderfully. Over or near \$5,000 has been paid in by the branch members. This has been distributed approximately as follows: Branch budget, \$1,200; tithing, \$1,750; Christmas offering over \$800; books and church papers, \$400; Religio Christmas offering \$80; besides Sunday school and Religio offerings, oblations, and some special funds. Things are moving along nicely.”

#### NEED FOR SOCIAL REFORM.

A missionary “unburdens” himself in a weekly report as follows:

“While engaged in missionary work I have tried to make a study of the social problem as it is related to the proper development of our own people, and also as it is connected with the spread of the gospel among strangers. It is clearly evident that this earth, even now, may be made a beautiful place, if the legislative and administrative branches of the different municipalities, counties, states, and nations, would initiate certain reforms conducive to a proper development of its people. The nations of today have introduced certain regulations as a military necessity, which in many instances have also had a very wholesome effect in the lives of the people. The people of today have, as a whole, been aroused from a shiftless, idle, and indifferent attitude to a state of activity and concentration. It has been proved that good laws can be successfully enforced, and that what many have believed to be ‘liberty’ was really ‘license.’ True liberty has been discovered to be that condition which is most closely allied with law.

“I respectfully submit it as my humble opinion that our gospel work among our people, as well as among others, to answer the full measure of its utility as a true remedial agency, must construct social plans, demonstrate them successfully, and then through the power of example, and through the ministration of the power of God, create a condition within the hearts of people that will move them to carry out the ideals we present.

“It appears to me that we cannot afford to overlook the value of this grand country of ours—‘the land of the free’—as an agency in the hands of God for promoting better conditions in this country as well as among other nations. This country has been the light of democracy to the world, and will continue to work as such until there has finally been established for humanity true freedom. This objective having been attained, we will then expect to see a consolidation of the forces of righteousness, and the beginning of

another effort, the greatest of all efforts, the thousand years of Jesus Christ, ending with the attainment of the final objective, and victory—"Thy will be done on earth as it is done in heaven."

"My feelings have been stirred to their utmost when I have observed the great need in some places for something that would supply the social as well as the intellectual demands of certain communities. I have observed the fact that men, women, and children will develop properly if given a fair opportunity. After the day of toil it is only natural that a being should crave recreation. The demands for companionship and revivification are often supplied amongst the most unfavorable and abnormal conditions.

"Immoral associations and harmful stimulants supply the craving that helpful agencies should supply. Such institutions as the Young Men's Christian Association, Young Women's Christian Association, and other splendid organizations have tried to meet the legitimate demands of beings. They have done a great deal of good. But, there is much that is left undone; more institutions are needed. My heart truly yearns for better conditions. My soul cries out in anguish for an awakening. It is my firm resolve to manifest an active interest in every agency for good, and especially in the efforts of this great Nation, and above all in the plans of our grand church, to better the conditions of mankind. With the poet of latter-day Israel I wish to sing, 'Zion, thy beauties we're yearning to see.'

"Zion shall truly be a demonstration, an example to the world, for out of her perfection shall shine.

"I trust that this letter will not be a burden to your office. I needed an outlet, and feel happy to have this privilege."

A brother who has long been a missionary writes as follows:

"I have been impressed to bring out, prominently, in my public ministry, here of late, the necessity of storing away reserve power for the future battles of life, on the

part of the young, to whom will come the armor when the present workers lay it off. As I view it, the great cause will develop no farther, when the young take it up (if they do) because of 'inefficiency.' My observations have been and are now, the younger element are rapidly rushing into the pleasurable intoxications of the world, and many are concluding that the home and the church are wrong, and the world right. The word of God, and solid food issued by the church are seldom if ever read. As Woodrow Wilson said to Y. M. C. A.: 'The segment in the circle of life is not complete without the word of God fills that segment, connecting the circle.'

A brother who has devoted many years to work as a missionary and representative of the church, in a monthly report recently added the following remark:

"Wishing you a prosperous year in your work, and that the Lord will so bless you that you may not become discouraged because you see so many of us ministers who seemingly are so slow to come up and occupy as we should. I know by experience how hard it is to keep on teaching when it seems no good is being done."

#### **A POOR BRANCH POOR HELP TO MISSIONARY WORK.**

One of our missionaries in writing his weekly letter comments on some of the difficulties encountered in trying to work in a branch where the church members are not zealous in church affairs and are not alert religiously, being lax in many ways. He writes:

"If ever this work is built up at this place it will be by the ones who are added and by new timber. I am afraid that the old members, most of them, are about hopeless. The trouble is they have mixed with the other churches and have neglected their own. There is a lack of spirituality and it is not much of a wonder, for many use tobacco and do not attend the services. When I first came into the church I did not think it made very much difference about tobacco, but in the last year I am well converted to the fact that a person

## ONE

A Journal for the Priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints.

PRESIDENT FREDERICK M. SMITH  
BISHOP BENJAMIN R. MCGUIRE

} *Editors*

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WNSIGN PUBLISHING HOUSE

INDEPENDENCE, MO.

who uses it is never very deep in the work, and will not have much of the spirit of the Master. A good testimony is not likely to come from the lips of a person stained with tobacco. I find that in many instances the people who have grown cold in the work are users of tobacco. Of course we have some good Saints here who are a great help in the work, but the public never look at the best ones. They always point to the poor ones and say, 'Look what your gospel has done for them.' Well, I look at it this way, the gospel did not have very much to work on to begin with. Just think of having a good sister tell you that one church was as good as another, and the Methodists were as good as Latter Day Saints, and they would all be saved together. Her name has been on the church record for a number of years. This is one of the questions that confronts the church today. What are we going to do to reclaim those who have grown cold in the work? The only thing I can see is to get more *ginger* into the ministry, for they are the leaders and on them depends the life or death of their various charges. A branch president who closes his own church to sing for the Methodists, and then when his own missionaries come will sit and sleep all through the preaching service, will never make his followers very leg weary by leading them at too fast a clip. This is not much of a letter, but I think the officers

at headquarters should know some of the conditions that the missionaries have to meet. Sometimes we preach a month every night and visit the homes every day, and we do not seem to accomplish much good, or at least our reports show no gain. If you know the conditions we sometimes labor under then you are in better shape to judge. Yet I am not discouraged in the work, for I can see an improvement in conditions in the last year in the church in this part of the field. The work here has just got to be built up, that's all, and it's up to us."

## IS IT INTERFERENCE?

A brother who has for some years been very active in local work in the northwest writes as follows:

"It seems such a task to report on paper when one has done so little. Yet the work has been very trying. We had services Sunday the 5th here, the first for three months, owing to the ruling of the county. I can truly say that the good Lord has blessed us greatly during the sickness. The Saints are doing well. I am pleased that I can write in this way.

"There are some things that ought to be discouraged in a way that it will have the desired effect. One is that the General Conference appointees should learn not to get up in meetings so often and say that certain ones should be ordained a priest, deacon, or elder. We can govern the local brethren fairly well, but not so easy to govern some of the ministry.

"I wonder if we will ever reach the time when the power or authority to disfellowship will have the authority to fellowship."

This local worker is quite right in protesting against the custom, too prevalent in some quarters, of General Conference appointees in public "calling" certain ones to the priesthood before properly counseling with local officers in charge of the work. We have repeatedly called attention to this, and hope the ministry make effort to follow the safe rules in the matter of "calling" to office.



### SYSTEMATIC WORK.

A pastor writes:

"My work in the business world as assistant secretary and treasurer of a local firm, is driving home some valuable lessons that should contribute to my success in the church work. I figure costs, receive reports from each department, and then condense them into the financial statement, which enables me to appear before the president and the board of directors and give them in detail what each department is producing, where we are losing money, where greater energy ought to be directed to bring a certain department up to the standard of efficiency, and at the end of the year a financial statement of the workings of the firm.

"This plan of keeping in constant touch with each department, each officer, certainly is vital to our success. I believe the presidents of branches should plan together with the priests and teachers and get at a systematic plan of visiting. That each officer ought to report all his work every so often to the presiding officer. I believe in this method of procedure I will be so organizing the men of the priesthood as to keep them all at work; I will be constantly in touch with all their activities. Same way with the departments.

"While I may not have outlined this as clear as it appears to me, you can see that I am working harder for greater activity and cooperation. Many times in the past I have despaired of making our work here a success. I felt many times that if I were only older in years and more experienced, how much better. But while doing the best I could, I have always tried to make my mistakes benefit me in the end, and to always try and get a lesson out of every experience.

With conditions appearing brighter than ever, with renewed courage, I resume my work with only a sole desire of bringing this branch to that condition, that by reason of the true conditions prevailing within all members will feel like saying, 'I was glad when they said unto me, Let us go into the house of the Lord.'

"One more plan I have in mind is to introduce a plan of a follow-up letter. By this means I will put a letter in the homes of the Saints at least once a month."

### COORDINATION IN PRACTICE.

A conference appointee working as a local man, writes:

"One of the conditions I found I had fallen heir to was that the majority of the musical talent were divided into little factions and some only willing to work in either the Religio, Sunday school, or branch, as the case might be. The question was how best to overcome this condition. Then I thought, here is the place to try out the remedial virtues of coordination. I called a mass meeting of all the branch and spent considerable time explaining the benefits of coordination and my views, and studiously avoided any mention of the divisions, or that I had even noticed such a thing in their midst. At the proper place I called for volunteers that were willing to serve in the work of the Lord, either in branch, Sunday school, Religio, or in the mission work, working under a general chorister with several assistants, and an organist with her several assistants. Then when we needed different bodies of singers at the same time I could call on the general chorister for the help, either as singers or musicians. What do you think of the proposition?"

### ENROLLMENT VERSUS ACTIVE MEMBERSHIP.

The bishop's agent of the Little Sioux District in closing up his books for the year did some thinking on the results of his "figuring up," and writes us as follows:

"As by nature, and training through doing much county and state historical work, I like to deal with facts, eliminating trimmings, and noting that our good friend and Brother 'Frederick A.' is to 'look up' lost members, a little of Little Sioux membership fact might serve you. We are counted a strong district in numbers and wealth—but are not strong as surface reports indicate. Then, too, enrollment strength in an old district like ours does us an injustice. We collected \$10,039.74 tithes this last year (1918), making a per capita tithes of about \$8.25 on the enrollment, but about \$12.75 on actual membership. And the rule applies on many lines. Two of our branches, Magnolia and Little Sioux, are well on sixty years of age, while there are members of the church not enrolled in the district. There are many who are counted who never serve in any capacity as members."

He then adds a list of branches with numbers indicating enrollment, absent members, and present members, showing a total enrollment for the district of 2251, "absent" members 905, "present" members 1346.

### VERSATILITY IN SERVICE.

A district president writes as follows:

"I have tried not to overlook the duty of looking after the sick and distressed, and most other matters I have given second place, and I know that my efforts in that line have been fully appreciated. Perhaps in no experience other than sickness and death do the Saints sense more fully the fact that the minister stands between them and God, and they not only respect his authority as a priest but to a considerable degree depend upon what they believe to be his superior faith to make up the deficiencies in their own. Nor are they wrong in this. The minister because of his broader experience should be able to add to the faith of the

Saints in their extremities, and because of his nearness to God be the medium of divine blessing. I feel that I am far from having reached the highest possibilities, and often stand silent before the working of God's will.

"During the years of my ministry it has frequently fallen to my lot to assist the sick in more ways than the administration of the gospel ordinance, and especially during the late epidemic period have I found it necessary to assist, sometimes taking the place, in part at least, of a nurse, and more often to suggest and advise in matters affecting the comfort and welfare of those who have fallen victims to its ravages. These experiences have brought many regrets that I had not at some time had a course in nursing, not for the purpose of becoming a nurse, but of increasing my efficiency as a minister for Christ in helping the Saints and friends in their distresses. As it is, I believe my ministrations along that line have been helpful, one instance being the case of a brother minister who was very ill in the field without proper care and whom I found after being directed of the Lord to go there, and nursed him till I could take him home. It was his firm testimony after that I saved his life, though if so the credit belongs to the Lord after all. Would it not be a great help to the brethren of the pastoral arm of the church if a short course of lectures on practical nursing should be given them, and perhaps a book on the subject should be put into their hands?"

### EXPERIENCES WITH THE POWER OF EVIL.

A brother who has had some years of experience in missionary and other church work writes of an experience with the powers of darkness which came to him in Wales. We present his description here, eliminating names. He relates the incident as follows:

"My home at the time of this occurrence was in England. My work as a missionary had called me to Wales, and the two brethren residing there were at variance. I advised them to become reconciled, but one said, 'No more of his meetings for me until he mends his ways.' I urged upon him to get right

and look at the brother's good points, and he promised to become reconciled on the morrow, on which date I was leaving. This brother was fond of me, and I said to him quite boldly, 'I am going to —— over Sunday, but I do not want to see you there,' enjoining upon him several times to remain and help out the other brother, as there were only a few members.

"The fellowship meeting of the afternoon had not been opened twenty minutes when in came the brother I had told to stay away, and as he came an assurance not of right came to me to the effect that he had a companion. The brother, as soon as he was seated, began to breathe heavily. I saw him work his fingers, grasping his knees as he sat. His hands appeared to me to be partially paralyzed and his face began to twitch and work. My brother (who was in the stand with me) got up and spoke to him, by his own volition, *not* under the power of God. This message lacked impression or edification, and he commended the brother and advised him to exercise the 'gifts' resting upon him. A little later I touched my brother and told him to watch closely, for the brother began to crouch and see-saw, with outstretched arms.

"A man who sat next to him was, as I could see, squirming and moving as if he would go through the wall if possible, shrinking back as far as possible. None of the other brethren or sisters could see this. I knew it was time to act. I thereupon again drew my brother's attention to him and said, 'Open your eyes, man.' He retorted, 'You are presiding, not I.' I stood up and announced from the stand my request for my brother Alfred to rebuke the evil spirit upon the brother, which he did, not believing, however, the situation to be as I stated. The unfortunate brother's gesticulations continued as if no one had spoken against it. I then said, 'Come with me.' We went together and my words in rebuke were: 'Evil spirit, in the name of Jesus Christ, whose servants we are, depart from this tabernacle.' It was bound to go; I felt a thrust come behind me

that pierced through my back like a sword of fire, telling me that even Satan himself has bounds over which he dare not step.

"The brother became normal at the word of rebuke. I smoothed his wrists, and passed my hands over his temples as I seemed led.

"We felt the good calm spirit come over the assembly, to our joy. I then advised the brother kindly, and explained why I had so emphatically asked him to remain at his home branch, and that this regrettable condition was the result of his disobedience. He afterwards admitted that no reconciliation had been made, as promised, and that for weeks he had been wondering if there were any evil spirits; but, 'Never any more will I doubt,' was his exclamation.

"He was very eager to know why I rubbed his wrists and temples, as it was so remarkable; all pains vanished with the touch of my fingers.

"The aforementioned man, who sat next to the brother, told us that he saw the Evil One take hold of the brother by the wrists, and menacing him and pulling him to and fro by the wrists. He described him as an entirely dark body resembling in outline that of a small man. 'Could I have done so,' he said, 'I would have gone through the wall.' The effect of fear was so terrifying that he thought once of trying to get out through a window, but the evil form was across his path. However, upon the approach of myself and brother the spirit resisted my brother so much that he could not reach the brother's head for a time, because as the man next said, he walked right into the form, but that I was seemingly led in my movements to avoid direct contact with it. Then at the word of rebuke it was seen to disappear as if it were nothing.

"I have detailed the discernment given to me in this experience. The account by our young brother who sat next the afflicted one was absolutely in harmony with my description of the whole affair, and is evidence of the power which God has given to his priesthood, 'In my name they shall cast out devils.'"

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### FAITH AND WORKS.

Writing of some of his experiences in a recent weekly letter, one of our pastors wrote as follows:

“Just yesterday, while visiting at the home of a sister and her daughter, the husband who is blind since childhood and makes no religious profession, engaged the writer in conversation on gospel principles. He claims, however, to have great faith in God. In speaking of this principle, he said that when a boy, with others of like condition, he had often prayed that his sight would be restored, but it never came.

“This man surely has my sympathy, and since talking to him I have been thinking very much of his statement. Apparently he was taught that asking in itself was faith. I believe that the idea of ‘faith without works’ has such a hold among men that few realize even the beginning of the great principle of faith. I believe this is true, for in my own experience I could see but little of the principle aside from belief until nearly thirty years of age. As I talk with many of our own people they speak of great faith in God and in his work, but they do not seem to know that the Apostle James gives us to understand that our faith is seen by our works. Our dwarflike faith may be also manifest in withholding our tithes, offerings, time, and effort from the church; and our love, for-

giveness, and long-suffering from our brethren and sisters.

“It seems to me that as we go to the world with our message this principle should be simplified more than in the past, and our children given more time in the teaching and cultivation of faith.”

### THE WEEKLY REPORT.

A missionary writes as follows regarding the Weekly Letter:

“I will again write you in my weekly report and will say that I appreciate your recognition of my last week’s letter, although I did not expect any answer. I believe that we are safe in saying that the system of reporting every week was presented by inspiration, and I am sure that much good is being derived from it both by the Presidency and missionary force.”

A brother who for years has been an active missionary with a good record for baptisms, writes of the disadvantages of the ban on public meetings the following, indicating that he could meet even such an emergency:

“The influenza is on the wane at this place, but no public meetings are allowed yet. I have four or five places where I am permitted to visit and talk upon the gospel. Some are very prejudiced; others are beginning to see the light. But oh, it is so slow to talk with one for an hour or two, then some other place with maybe two only. If I could get ten or twelve together and work it more after the wholesale style I think it would be more like business, but this is not permitted.

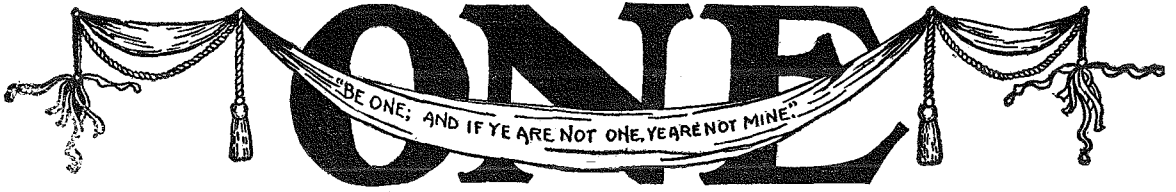
“I have, of course, not preached since last report, but on an average I have talked from two to five hours every afternoon and evening to one and another in private houses, but seldom more than to two persons at a time.”

### CHARITY.

Soft peace she brings, wherever she arrives:  
She builds our quiet, as she forms our lives:  
Lays the rough paths of peevish Nature even,  
And opens in each heart a little Heaven.--



Mass  
E B Hull  
54 Robert St  
Attleboro  
Apr 12



### MAY TEACHERS OR DEACONS PASS THE EMBLEMS.

Some time ago the Presidency received a letter from a brother in a distant field who propounds this question: "The main point that came up under discussion at our recent conference was one that came up during new business. I was asked as chairman of the meeting the following question: 'Is the distribution of the emblems at the sacrament service a part of the administration?' I replied 'No.'"

At about the same time a letter was received from another brother who reported that at a recent meeting he had requested a teacher to assist in passing the emblems because he did not consider that work a part of the sacramental service proper.

These questions were considered at a session of the Presidency and Twelve, and the unanimous opinion was expressed that the passing of the emblems is a part of the service and cannot be intrusted to either teachers or deacons.

This decision, of course, is in harmony with and supports General Conference Resolution Number 401, adopted April 12, 1895, following considerable discussion which took place in the *Saints' Herald* and also in the conference. The resolution reads as follows:

"Resolved, That we go upon record as believing that the act of conveying the emblems to those partaking forms a part of the work of 'administering the sacrament,' and, under the law, neither teachers, deacons, nor laity have right to serve in that capacity."

It may not be really necessary to call the attention of the church in general to the position taken in this resolution, but since inquiry has come from different fields it was thought best to give the matter some pub-

licity for the benefit of those who may have forgotten the action taken by the conference.

E. A. S.

### CHURCH EDIFICES.

An effort has been put forth for nearly two years to accumulate and compile accurate information concerning all of the church edifices and places of worship. At first it was thought this work could be done in a few months, but upon actively engaging in the task its scope widened and expanded until it is becoming a work of many months of assiduous application.

First, we asked and received a report from nearly every district, with a list of the branches possessing real estate or a house of worship. A personal request was then mailed to each branch president, inclosing a blank upon which to make a detailed report of the local church property, covering the legal description of the land, the dimensions and general construction of the building, with information as to its adaptability and equipment to provide for the needs of the congregation and auxiliary societies.

Many of the branch presidents responded promptly and their reports evidenced a comprehension of what was needed for this office; but for one reason or another there remains a large number of branch presidents from whom we have not yet received a report, even after the second or third request. We are confident, however, that as they grasp the purport of the endeavor they will cheerfully perform the portion of labor which devolves upon them in the undertaking.

It is the law of the church that the Presiding Bishop shall be the custodian of church property and that all real estate shall be held in the corporate name of the church in States

where the church is incorporated, and in the name of the Presiding Bishop as trustee for the church in the States where it is not incorporated, excepting where the state laws require titles to church property to be held in the names of local resident trustees.

The general offices have been equipped with a new fireproof concrete vault for protection of all documents of the church. Suitable filing devices have been provided, especially for the papers relating to the houses of worship. It is essential to have the deed; an abstract or certificate of title; the insurance policy, where the churches are insured; the detailed report of each church, as previously mentioned; two or more photographs, giving a comprehensive view of the church and surroundings; the local street address of the church building; and, where possible, a small map of the town, upon which is indicated the location of the church.

Upon receipt of the abstract, it is given careful examination in this department, so that if there are any defects they can be remedied without further delay, and the assistance of this office be extended in that effort.

It is felt that the injunction "that all things may be made secure according to the laws of the land," applies with peculiar significance. When we realize that the churches all over the world really belong to the Master and are his appointed offices for the dissemination of the gospel and transaction of the spiritual business of the kingdom, our desire becomes greater to be able to present to him an unimpeachable title to all of his properties whenever he may come to receive them at our hands.

Besides a complete index of all documents filed, a card index expiration record of all insurance policies is being made up, so that shortly before any policy expires, a notice will be sent to that particular branch notifying them in time to renew it before expiration if they so desire. The volume of work has been lessened by the church register begun several years ago by Bishop E. L. Kelley and by the reports and appraisals obtained in 1911 and 1914. These reports have been checked with the records in the First Presi-

dency's office, where a file is kept of all the existing branches of the church.

It soon became apparent that some buildings had been erected which had not been reported; some were in the course of construction; some branches had purchased a lot and were awaiting their ability to build; while still others were creating a building fund; some were buying a lot on the installment plan; and still others had no real estate at all, but possessed an equipment of organ, chairs, etc. In a number of cases the members had moved away, or from other causes had become disorganized, but the church buildings had not been disposed of. It therefore became necessary, in order to get a complete record of all church property, to send a personal letter and request for a report to the president of every branch of the church as hereinbefore mentioned. This work has now been under way for some time and is meeting with a gratifying measure of success.

We are sure the people will appreciate the necessity for this work, and those upon whom the labor falls will do their utmost to respond to our requests when they are informed of a few of the conditions affecting the titles to the church property which we have found thus far. For example: Several churches have been found with no color of title except a quitclaim deed, which may or may not be good; one church had a deed, the description giving the section number, but the township and range were missing and it was thought it could be rectified by procuring the deed of the parties from whom the church bought the land a number of years ago; but on receiving their deed it was discovered that the township and range were missing in the deed by which they acquired title to the property before selling to the church. This defect was cured by having an abstract of title made and getting a new chain of deeds back to where the title had formerly been complete. Another church had a deed to parts of two adjoining lots; the abstract showed that one of the portions had been included in a subsequent deed by the same grantor to another party; several churches have deeds made in the name of the local

branch, which the courts of the land decree have no right, authority, or power to take or hold title; in still other deeds the grantee is so named that the title would vest in another religious denomination.

The same or similar difficulties have been encountered in a number of cases in the taking of title to a new lot or a new church property. To aid in overcoming these troubles this department has procured legal blanks for every State in the Union, and deeds are being prepared in this office and sent to the churches ready for execution by the parties from whom the property is being purchased, and the titles for the deeds which are defective are also being perfected in a similar manner.

A word as to insurance policies: A number of our members have found by sad experiences that when a fire has occurred their policy was void because it had not been properly transferred from one owner to another, or because the owner's description in the policy did not coincide with that in the deed to the property; therefore the policy was void and the company refused to pay the fire loss. The insurance policies for the churches sent in have been in a great variety of ways; some show the policy made out in favor of local trustees who have deeded the property to the Presiding Bishop years ago; some show the policy written in the name of the local branch of the church, both of which could be contested by the insurance company. It is the intention of this office to carefully scan all insurance policies sent in and have them corrected so that the policy and title deeds correspond, that in case of fire loss there will be no dispute as to the payment by the insurance company. This has already been done in a number of cases.

It is a big task, but we hope, with this explanation, the parties to whom we are writing, making requests in any of these matters, will understand that we are only trying to serve the church and put its material interests in such shape as to merit the approval of the Master. Their fraternal cooperation is solicited.

BENJAMIN R. MCGUIRE.

### THE SPUR OF OPPOSITION.

We sometimes grow weary of opposition.  
When we do it is well to recall the lines of a  
toast to "My enemy."

Here's to the man who makes me watch each move,  
Here's to the man who keeps me from the groove,  
Though friends may cause my feet to go astray,  
My enemy by night and day  
Is spurring me to do my best,  
And doing it with a vengeful zest;  
Therefore I toast you, as you see,  
Long may you live, my enemy!

### ONE RESULT OF AFFLICTION.

A missionary in his weekly letter comments as follows:

"The outlook is good for preaching soon, although I have had plenty to do even though I was idle in that line during the epidemic season. I did a great deal of administering and some fireside preaching and there is one thing which I noted among both those in and out of the church, that while things looked discouraging on one side and some were feeling very badly because of the ravages of war and the overflowing scourge, it caused a deeper thinking people and I perceive that in their meditations the Spirit of God is like a fire burning away the old prejudices and making way for the gospel."

### FEELING AFTER GOD.

A brother writes in the weekly letter as follows:

"Another week finds us still engaged in the regular routine of church work. It is a pleasure to labor with a congenial class and when you know you have the support of all. There may be times when little difficulties arise, but they are like the storm clouds, and who can say they are not a help to better things?"

"I find a little knowledge of world events helps to reach some with the gospel. Our view of the plan of God I find more and more each day is reasonable from one standpoint at least that may not be noticed by some; that is, the man of the streets has a conception of God that is like unto our God that we preach. Hence 'He' whom they feel after is

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the God that we declare unto them. The man of the street has ideas and I find many who long to know more of God than we realize."

### OPTIMISTIC.

One in charge of branch activities comments as follows in his weekly letter:

"The release of the 'flu' epidemic, the resumption of services, and the coming of the New Year all contribute to cheerfulness and renewed ambitions for great things for the months ahead. The nightmare of the world's conflict is giving way to the rosy tinting of a day pregnant with promises of wonderful possibilities for the church. I pray we may properly interpret these prophecies of the present and future and may go to with our might to make the church a great factor in the world's progress toward the redemption of man in every way that will contribute to his well being."

### IS IT AN ASSET?

A brother, a college man, recently wrote us, inclosing the accompanying poem, on which he makes the following comment:

"You have doubtless seen or heard of poems somewhat along the line of the inclosed. I recall one especially, entitled, 'Jim had a future 'head of him.' He kept preparing, and preparing, and preparing, always

with a future ahead of him, and when he died, the preacher said, 'Jim has a future 'head of him.'

"Perhaps if you have suffered from such in the past, the inclosed may appeal to you."

To those who have been at times almost ridiculed for educational pursuits, and have had held up to them the "awful example" of some "learned incapable," the amusing climax of this jingle is a pleasing change. Here is the "poem":

#### How He Turned Out.

When he was young, his parents saw (as parents by  
the million see)  
That Rollo had an intellect of quite unequalled  
brilliancy:  
They started in his training from the hour of his  
nativity,  
And carefully they cultivated every bright proclivity.

At eight, he ate up authors like a literary cannibal,  
At nine he mastered Latin as the Latins mastered  
Hannibal;  
At ten he knew astronomy and differential calculus;  
And, at eleven could dissect the tiniest animalculus.

At twelve, he learned orthometry, and started in to  
master all  
The different kinds of poetry, the lyric and the  
pastoral,  
The epic and dramatic, the descriptive and didactical,  
With lessons theoretical and exercises practical.

Music he learned—the old and sweet, the up-to-date  
and hideous;  
He painted like Praxiteles and modeled like a  
Phidias;  
In language he was polyglot, in rhetoric Johnsonian,  
In eloquence Websterian, in diction Ciceronian.

At last, with learning that would set an ordinary  
head agog,  
His education far outshone his most proficient peda-  
gog;  
And so he entered life, with all his lore to lift the  
lid for him—  
And what do you imagine that erudition did for him?

Alas! I fear the truth will shock you, rather than  
amuse you all—  
To those who've read this sort of verse, the sequel  
is unusual;  
This man (it's hard on humor, for it breaks the well-  
known laws of it)  
Was happier for his learning, and a great success  
because of it'



### QUORUM ENROLLMENT.

The following letter of inquiry was received at the office of the First Presidency:

"I would like to have some information in regard to quorum membership. When a man who is a member of a quorum moves away by letter to another branch, is he automatically lost to the quorum of that district as well, or should a letter of removal be issued from the quorum? And if he is automatically lost by reason of his taking his letter to another district, then does one who moves into a district become a member of the quorum holding jurisdiction in said district? We have in our jurisdiction about twenty-five elders who do not seem to wish to be associated with us in quorum work. I have written to each one and sent them each an application blank, asking them to affiliate with us. But they do not seem to wish so to do. How can we induce these brethren to come in with us, or is it necessary? Are they as well off outside of the quorum?"

"Would also like a ruling on this matter of reporting: Two members holding the priesthood go forward; one opens the meeting with prayer and closes the meeting; the other one preaches a sermon. Does the first one have charge or assist? and which would be the proper way to report this work?"

To this letter the following reply was made:

"It is the opinion of the Presidency that officers of quorums should enroll the names of all elders permanently residing within the jurisdiction of the quorums. This enrollment need not wait upon their application. In the event that any elder is unworthy of membership in the quorum the same considerations that would bar him from membership will stand in the way of a further retention of

his license and should be brought to the attention of the district officers.

"You raise a further question of reporting work done when two ministers are filling an appointment, one preaching and the other offering the opening prayer and benediction. The one actually in charge should report himself as in charge of that service and the man doing the preaching should report a sermon preached. As a rule the man who offers the opening prayer and introduces the speaker is considered in charge of the meeting. Under certain circumstances, of course, it might be considered that the one doing the preaching was in charge. This, however, would not be the rule. One called into the stand to offer prayer while some one has active oversight of the service would report himself as assisting."

### OUR OPPORTUNITY.

Speaking of what appears to him to be some of the fine opportunities before the church, a writer says in one of his weekly letters recently:

"Everywhere one feels in the atmosphere a new day of opportunity and service. The industrial world never faced an hour, nor a future, like the present. The best brains, skilled with training and experience, will be employed at whatever cost may be required. The religious and educational world faces the same unparalleled door of opportunity and service, yet with much the same complicated conditions that demand the most competent and consecrated leadership possible to be secured in church bodies. The only thing that can lift the Latter Day Saint Church out of its present state of stagnation is education.

"It seems to me in this day of opportunity we should not be found lagging behind the

other religious bodies. It seems to me that we are as capable as others to do things according to our numbers—our spiritual, intellectual, and financial strength. Some task of tremendous responsibility rests upon the Reorganized Church of Jesus Christ in these days of general awakening. Let us get together in the coming conference, and by agitation and prayerful consultation find the work God would have us do in this new age, lest the Master come and find us sleeping by our work. There is much truth in the words of Shakespeare, to which all experience testifies:

There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune.

“Just at present it behooves us to ‘get busy’ and note the tide in religious affairs that is sweeping around the world, touching with new emphasis every phase of human life. Shall not the Latter Day Saint Church be on the crest of the wave to correct and clarify the visions of men with the headlight of divine prophecy? or, shall we stand aside and see the world go by, and some other people ‘take our crown?’

“We owe it to our missionaries who have been laboring so zealously in the field, to guarantee a future to our church to put across a forward movement program. We owe it to new members coming into our gospel to assure them that they are uniting with a body of people with a message for the world and a purpose and a plan to carry out the divine commission to preach the ‘gospel of the kingdom’ to the ends of the earth. We must keep the sentiment of our people at white heat, so that while we keep the ‘home fires burning’ we will be ready for a wide expansion of our work in mission fields. That the world is to receive the gospel is on the program of the new age. Now is our chance to show our faith by our works.”

A missionary writes:

“I am anxious to increase my usefulness in the church and I have come to the conclusion that the Spirit of God was never intended as a supplement to one’s ignorance.”

## MISSIONARIES BAPTIZING IN BRANCHES.

The Presidency has received the following inquiry:

“Will you please inform me as to the right of a branch president to say whether or not a person can be baptized? For instance; a good, respectable man asks for baptism in a town where there is a branch; three missionaries are there holding services and this man is desirous to unite with the church. Have these men the right to baptize this man without asking the consent of the president of that branch? Have these men, sent out to do this work and supported by the church as its representatives, no right to go ahead and baptize a person because there is a branch of the church in that town? I cannot find in the Book of Rules, the Doctrine and Covenants, or the General Conference Resolutions where it is recorded that we must first ask the permission of the president of the branch to baptize. Will you inform me where this right then comes from that gives the president of the branch the position of judge? I would like to know this as district president. A case may happen and I want to be prepared.”

In response to this letter of inquiry, the following letter was written:

“We will not undertake to say as to whether or not missionaries representing the church have the right arbitrarily to go into branches and baptize individuals without the knowledge and consent of the branch officers, or possibly even contrary to their advice, but we can unhesitatingly pass upon the wisdom of such procedure. In our opinion, it would certainly be unwise to go at such a matter in such a way. The branch officers are often cognizant of local conditions and better acquainted with such conditions than are the missionaries, and it might well be that missionaries baptizing without consultation would usher into the church undesirable characters who would make trouble for the branch officers long after the missionaries had gone their way. In any event, there need not be any friction or difficulty in such a matter. No ironclad, unchangeable laws and rules can

be laid down which will insure harmony between missionaries and the local authorities. There must be the spirit of brotherly cooperation. Something is seriously wrong if the missionary and the branch president, working together in the spirit of the gospel, after due consultation, fail to arrive at an agreement in the matter of baptizing individuals; and in extreme cases, where an agreement cannot be reached, it would be better for the missionary to wait and make the matter a subject of appeal."

E. A. S.

### WORD OF WISDOM.

A missionary, who has been in the field the best part of his life, writes in regard to the Word of Wisdom:

"I may be a crank on the question of the Word of Wisdom, but my observation has been that where it is disregarded, even in the matter of the drinking of tea and coffee, it has a detrimental effect on the spiritual development of the Saints, and as long as we are sending out men who ridicule the thought of 'hot drinks' being tea and coffee, it is going to have a detrimental effect on the Saints. And we have these men everywhere. I cannot teach part of the law and feel that I have done my full duty, but like Paul I want to be able to say when I finally bid farewell to those among whom I have labored that I have taught them the whole counsel of God. I have investigated this matter as thoroughly I think, as any man in the church, and I am fully persuaded that tea and coffee is meant by the words used.

"In the days of your grandfather, the church was rebuked for treating lightly the things that it had received, and for this they were told they would remain under condemnation until they repented. And they were reprov'd for failing to listen to and 'observe the words of wisdom and eternal life which I have given unto them.' But of all the commandments or words of God that are treated lightly there are none to compare with the lightness with which this Word of Wisdom is treated. I have never preached a sermon on the question but what the congregation has

indulged in the cracking of jokes about it immediately after the benediction has been pronounced, and nearly always the jokers are led by elders more or less prominent in the church. The elders themselves refuse to take the matter seriously, but for my part I cannot see why each command or word of God has not its significance in the development of the spirituality of the individual, and I cannot throw discredit upon one command given by the Lord without throwing discredit upon all, and if I do throw discredit upon one command, I give license to any one who choose to throw discredit upon another, and hence the lack of spiritual development among the people."

### THOSE WHO WERE NOT THERE.

A missionary, writing the Presidency, makes the following interesting observations in regard to the work of a certain branch president:

"At the eleven o'clock service yesterday I was privileged to hear one of our branch presidents relieve himself of what he termed his ardent duty. My heart went out in sympathy for the faithful few of his flock as they sat unavoidably receiving 'their portion' of the thunderous outburst calculated as rebuke and reprimand for those derelict of duty who were not present to receive their portion. The remarks and criticisms indulged in seemed to me to almost reach the proportions of cruelty.

"In this same branch it is doubtful if the membership would know what is meant by a pastoral visit."

### OUR HONORABLE CALLING.

One of our missionaries who has had an opportunity of visiting a State Capitol, and who availed himself of the opportunity, writes as follows:

"Last Thursday I spent the day with the legislators and senators. I thought I would get some points on parliamentary usage, but I was disappointed. I remarked to the brethren with me that for dignity and decorum our General Conference business sessions were a thousand miles ahead of them. They were

## ONE

A Journal for the Priesthood of the Reorganized  
Church of Jesus Christ of Latter Day Saints.

PRESIDENT FREDERICK M. SMITH }  
BISHOP BENJAMIN R. MCGUIRE } *Editors*

SUBSCRIPTION PRICE: 25 CENTS A YEAR

Acceptance for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 9, 1918.

ONE is maintained by and is published in the interest of the Reorganized Church of Jesus Christ of Latter Day Saints.

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

ENSIGN PUBLISHING HOUSE  
Independence, Missouri.

smoking and running around over the floor, and even seconded motions without addressing the chair or rising.

"Then, too, I reflected that men would sacrifice honor at times to gain a seat with representative authority extending to the boundary line of the State, while we legislate for the whole world regardless of nationality. We fail to appreciate the honor of our calling."

A brother quite young in the ministry, but zealous and active, writes of his rich spiritual experiences which have made him keenly conscious of his limitations, then he adds:

"My great fortress, other than the Spirit of God, has been, and is, the habit of reading, which I acquired early in life and which I have reason many times to thank God for. My chances for an education have been very limited, since at the early age of eleven years I went to work in the coal mines. My privileges since have been: one term of school. From that time until I went into the mission field my time was taken up making a living, but in that time I made constant effort to improve myself, knowing that the Lord had a work for me to do for which I must make preparation, and so I am thankful to say that my soul has found pleasure in good books and study.

"With the necessary preparation and the Spirit of God given, who could not preach

the gospel? I feel many times that in his infinite love and wisdom God has kindly recognized our labors and supplemented them by his holy power to the end that mankind may be served and God glorified, and we can only say with grateful heart, 'The Lord hath blessed.'

"Next to the light and consolation of the Spirit of God, my soul is delighted to revel in the books which bring to me light. They are an inspiration to me in my preaching; they help me to converse intelligently with my friends and strangers; they give me a desire to imitate good and great men; they flood my mind with good wholesome thoughts and leave no room for the prostitution of the mind with evil. 'An idle mind is the Devil's workshop.'

"The man who will not study commits mental and spiritual suicide, and if he is a minister for Christ he becomes the slayer of the souls of his brethren by this neglect. May this not be termed criminal negligence? And if so, what shall be our fate when we stand before the judgment seat of Christ, not having made the needed preparation? The same God who said, 'Repent and be baptized,' said also, 'Study to show thyself approved.' We tell the world with emphasis if they do not keep the commandments they must take the consequences. I have reason to think that the same rule will apply to us in the latter case, and I do not wish to come under God's displeasure.

"My soul has often yearned for the time when we shall have established the 'School of the prophets' in the hope that I may be privileged to study under the tutorship of a servant of God whose mind shall have been enlightened by the power of heaven, and study, and whose words shall be indited by the divine light from above. May God hasten the day is my fervent prayer.

"My constant prayer is, that the Lord of life will bless you abundantly with his Spirit to the end that the church may be lifted up and the world saved. My, what a great mission! My earnest wish is that I might be found worthy to have part in the task of such magnitude."