



COMMUNION WITH OTHER CHURCHES.

A letter addressed to Bishop B. R. McGuire raised a question as to the propriety of one of our elders partaking of the sacrament with other churches. The question was referred by President Smith to Brother S. A. Burgess for comment. His reply is attached, together with an extract from the *Saints' Herald* on that subject:

"President F. M. Smith,

Independence, Missouri.

"Dear Brother: Your question from Bishop McGuire has been received, as follows:

"Has an officer and minister of the Reorganized Latter Day Saints Church a right to partake of the sacrament administered by another church, and if he so does intentionally, and advisedly as far as he, the partaker, is concerned, then what should be done in his case?"

"Looking it up in our *Herald* file I note the attached editorial in 1876, [see extract at close of this letter] when your father and Henry A. Stebbins were editors. And I recall a similar statement in other editorials that I have had occasion to go through in the past year.

"1. We cannot recognize their authority to administer in the sacrament of the church.

"2. It means a renewal of the covenant entered into in baptism.

"3. It is a renewal of the communal bond of brotherhood between us.

"4. As is pointed out in this editorial, it should be between those who recognize alike, the body and the blood of Jesus in the memorial.

"5. Our prayer of consecration is involved, that they may keep his commandments

which he has given them, that they may have his Spirit to be with them. Among these commandments is the one of baptism by recognized authority. There is also involved, as a possible additional point, a recognition of the Spirit of God in inspiration and revelation.

"In partaking in some other church, they of course recognize in a way the memorial service, that it is in memory of the body and blood of Jesus. They also recognize in a way the communal bond, including all those who recognize Jesus, even though it be by the shaking of hands or the signing of one's name to a card.

"It would seem that there are good reasons why we are close communion and do not include others in our sacrament service. It would seem that there are also good reasons why we are close communion in the sense that we should not partake with others in their service. Yet it is possible that we may recognize all that they infer in their service, and much more besides.

"As a practice, it is rather to be condemned; that is, continuing to partake with other churches in renewing this very holy rite.

"But I call to mind the case of a sister who was hundreds of miles from the nearest church, so she attended services with the Methodists. Whether she partook of their sacrament, I do not know. I think probably not, as she let them know exactly who she was, and what she was. She did not at least, deceive them.

"Again, another instance of a young man who was located nearly as far from the nearest branch of the church, so he attended a Christian church, taught the Sunday school

class, assisted in the choir, and in other ways. He was called upon on one occasion to pass the sacrament, but declined. He also, I believe, made known his profession and faith. Whether he partook or not with them, I do not know.

“Again, one of our prominent ministers and another elder were invited by a convention of the Christian Church, a very large assembly, to deliver the principal address on Sunday. They did so, not concealing the fact of their church affiliations, and not, of course, confining their attention to the Book of Mormon, and such topics in the sermon that was given. Those in charge of the congregation knew who they were. But before they could withdraw, the Lord’s supper was administered. With hesitancy and with qualms, nevertheless, they partook, considering it the lesser evil of the two, as to have refused would undo the good work they had been attempting.

“A minister of the church who conveys by his habitual conduct a disrespect for this ordinance, or that we believe in great looseness and openness in its administration, of course, is guilty of a serious wrong and should be admonished. On the other hand, it would seem to me that occasions may arise incidentally, which at the time would make it at least excusable. We are close communion and I believe rightly so. The Apostle Paul has something to say upon this topic, which, if anything, was more pertinent.

Naturally we have to remember the difference of circumstance, as he was dealing with the problem of the heathen, and therefore urges we should not sanction idolatry. But at the same time he shows a great liberality, and says when we are invited out, do not inquire too closely. He places the objection at the right place; that is, it is not a question so much of his conscience, for he would be all things to all men to bring some to Christ, but it is the conscience of his brethren, and the conscience of those with whom he eats. The nature of the sacrament itself, and its history, makes it of necessity close communion. (See article on the sacrament in volume 60, beginning on page 1001, by

Frederick M. Smith, especially page 1003.) We should not make a practice of partaking in other churches. Some circumstances might make the incidental need to be excusable.

“Sincerely yours,

“S. A. Burgess.

“Lamoni, Iowa, April 26.”

Extracts from Herald.

“Query.—Is it in keeping with the consistent duty of a Saint to partake of the sacrament with (so-called) sectarian churches?

“Answer.—We certainly should not wish, or dare to partake of the sacramental emblems, with a body of believers that we did not regard as the church of Christ. We think that he who does fails to “discern the Lord’s body” within the meaning of the term, as used by the elders and quoted from the books. The partaking of the sacrament is an ordinance to be observed within the church; and witnesses, besides the commemoration of the Lord’s death and resurrection, the fact of fellowship with the Saints; that the hopes, faith and prospects are the same; that the lot of one is the lot of all; that the one determination to live, bear and forbear, suffer and do for one common cause, marks all the members of one body; and it seems to us impracticable to witness all these things in communion with a church, or churches which we do not consider as the church of Christ.

“The partaking of the sacrament also announces a belief in the presence of the Spirit with the band of believers who are worshipping, and the denial of the means whereby the Spirit is conferred, warrants us in being assured that that Spirit is not with so-called sectarian churches; this is to us sufficient reason, if there were no others, why Saints cannot consistently with themselves and their profession eat and drink of the emblems with unbelievers, so-called, sectarian churches.”—*Saints’ Herald*, volume 23, pp. 400, 401.

THE RESULTS OF USING TOBACCO.

A brother writes:

"I am sorry to say it, but the condition of this branch is due to the indifference of the priesthood; the condition of the priesthood is due to the use of tobacco. My experience has been, that where the priesthood use tobacco they are of very little value to the church; and the branch is suffering as a result.

"I will welcome the time when users of tobacco will not be allowed to hold a license of any kind in the church. Why draw the line between the missionary and local men? especially when we know the result. It is not fair to the local men; they have just as much right to be clean in that respect as the missionary."

GRIT.

A missionary writes from his field as follows:

"Things in this part of the field are in a pretty fair shape, and there will be a great work done here if we can only keep up our courage. That is another reason of failures. Many of us get the blues too easily and just because the house is not full the first three or four nights pull out and go somewhere else. That is a mistake, for when we start at a place we should only see *success* ahead, and not become discouraged at the first little trial and give that place up. Many a good opening has been lost this way, and the Devil grins and says: 'That missionary got cold feet easy, didn't he? He will never come this way any more, and I shall have this little town all to myself.' My experience has been that where we see the most discouraging conditions, there is always where the best work is done if we have the grit to stick; and unless a man is about ninety-nine per cent grit he has no business trying to be a missionary. Anybody can do lots of things and smile when things are going their way, but it takes a man filled with the Spirit of God to smile when he is hard hit. When a boy, I knew a fellow who was a poor judge of man power and many times he used some of

his poor judgment in picking his quarrels. Many times he got the worst of it, but he always said, 'Enough', with a smile. That man has made a success in life. There is a good lesson there; he met his trials with a grin. Grit and grin will win in the missionary field if mixed with a good share of the Spirit of God."

SELECTING A MAN TO PRESIDE.

A missionary writes:

"There is one question I have been thinking of asking your opinion about for some time. That is, where a missionary goes into a branch to hold a meeting, is it his meeting or does it belong to the branch? It seems to me he should direct the meeting; not arbitrarily, however, but agreeable with the feelings of the Saints of the place. There is nothing that this church needs more than a little education on good generalship in conducting meetings. For example: On last Sunday night when the church was full and a number of outsiders present, a man was asked to preside whom I believe never did take charge of a meeting before. He found a lot of announcements on the stand to be read and the poor fellow blundered along through them the best he could, but I think it an imposition upon any audience and especially a large crowd to put such men up to preside, and it surely is no kindness to the man. I would like very much to see something come out in the little priesthood paper on this subject."

Though no opinion be expressed here in reply to the inquiry, a reading of the query itself may start a profitable line of thought in some minds.

DEBATES.

A brother writes in a weekly letter as follows concerning debates:

"Relative to the discussion I shall only say that while we came out more than victorious I feel that the work has been cheapened to some extent in that place. The man we met in debate gained perhaps all that was gained, i. e., perhaps one hundred dollars or more.

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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While our people, as they testified, were only strengthened in the faith the discussion invited a slanderous attack which carried with it a certain sting both to those in the church and out. I am made to believe that while there are times when a debate is necessary to defend ourselves, there are other times when straight, constructive preaching would do far better than to pause and notice our jealous opposers when they want to 'meet in debate' where they can say enough mean things to affect our progress."

SOME WHOLESOME IDEALS.

One of our evangelists who tries to keep busy within the limits of his somewhat limited physical strength, recently wrote:

"I have been sick for some days prior to yesterday and possibly overdid, physically, by attending too many services yesterday—three—besides going at night to ——— to wind up the day's work by a sermon, the road being about as rough as I ever traveled over by auto. By the way, it may not be right to call it a sermon after what Brother Dwyer has to say about such! Yet his conclusion is legitimate—that the personality of the man must needs shine out and yet be clothed with the humility of the Spirit. Except ye have the Spirit ye shall not preach, should be the guide for every man, but how few of us have the courage to acknowledge that we do not have it by sitting down when we are made to

realize that it is not present? Time and again I have heard choirs sing, There's music in my soul, when I thought that they might be expressing the truth all right, but one thing was apparent; they were making a signal failure to display the fact outwardly. It was not so much the question of music *in* the soul as it was a question of having *soul* in the music! And so a soulless sermon is as dead as a soulless man—ready for burial. Yet after all there are bound to be a whole lot of discrepancies leading along the path to final victory. If I could have it my way my pulpit talks would be filled more and more with the humility of the Holy Spirit's presence as the years are multiplied unto me."

That is the lesson science has to teach theology—to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If His action is not visible now, it never will be, and never has been visible.—From *Science and Immortality*, p. 30, by Sir Oliver Lodge, F. R. S.

THE RICH AND THE POOR.

One elder writes: "I find that the poor people more readily accept the gospel; and in that part of the country where the people are quite well to do, they build churches, but do not worship in them; they buy Bibles, but do not accept the truths in them; they believe in God, but do not fear him; they acknowledge Jesus, but neither keep his commands nor follow him. So I bade them farewell and came back to my field of labor. My testimony will stand in the day of judgment as a witness against them."

WORK.

With hand on the spade and heart in the sky
Dress the ground and till it;
Turn in the little seed, brown and dry,
Turn out the golden millet.
Work, and your house shall be duly fed:
Work, and rest shall be won;
I hold that a man had better be dead
Than alive when his work is done.

—Alice Cary.



A MOST IMPORTANT STUDY.

The Book of Human Nature.

Salvation Army workers get very close to human nature. On the one hand they meet the ultra rich and fashionable, from whom they solicit. On the other hand they encounter the very lowest and most wretched outcasts, to whom they administer. Out of this rich experience Commander Evangeline Booth speaks:

"It was my father's firm conviction that no one is fit to do much in the way of helping folks unless he or she really knows them. And the system he founded provided an intelligent training and practical experience for every member of his organization, to gain this fundamental knowledge. He made no exception, not even with his own children. Not for a single week are any of us in the Army out of touch with life in its stark, unveiled realities; and every day brings us a new patience with the shortcomings of men and women, and a new admiration for their courage and faith."

Among all the studies that are urged upon the attention of the ministry none is more important than the study of human nature at first hand. The field for original research is at every man's door. No other study is more important or more fascinating. You may say that we should except the word of God. But the word became flesh and was best revealed in human character—that of Jesus.

Textbooks on psychology may give us laws and general principles. Contact with humanity gives us understanding. The one supplements the other.

But the one who seeks this understanding must realize that it can only result from a

sympathetic approach. Any least atom of contempt for others immediately closes the door of understanding. Jesus seeing the multitude had compassion on them. Too often we are limited strictly to our own class because we dislike and distrust all other classes.

Any minister who understands men, no matter whether he be a minister in charge, a district president, a branch president, or a quorum president, is at an advantage. He is then able to direct those under his charge and work with them. He is in sympathy with them and he understands them. His work will succeed. But the man who does not understand others can never direct their labors successfully. Every business man knows that a knowledge of human nature is indispensable to management.

On the other hand it is equally necessary for the preacher in the presentation of the word to man to do so with the understanding and the spirit. Not only must he understand his message—he must understand his auditors. Otherwise he can make no intelligent appeal either to heart or to brain—and every good sermon should appeal to both. The same also will hold true in all his ministrations, whether as priest visiting the homes of the Saints, as teacher essaying to settle difficulties, as deacon or bishop dispensing alms to the distressed, or as pastor over a flock.

The ministrations of Jesus were so profoundly satisfying and so successful because of his deep sympathy and his keen discernment. The secret is given in this: "He knew all men, and needed not that any should

testify of man; for he knew what was in man."

Elbert A. Smith.

(To be continued.)

QUESTIONS AND ANSWERS.

On Box Socials in the Church.

A district president propounds the following:

"Would you offer any objections to a box social, where the sisters fill a box with good things to eat, place their name in it, and sell it to the highest bidder at auction, in the main auditorium of the church, if there were no other suitable place; the proceeds to go to the branch; the buyer to eat with the sister whose name is in the box? This is causing much friction at present, in our district, in three branches. Some have tried hard to get my opinion, but I will let you decide."

The following answer was made:

"We note your inquiry about the propriety of holding box socials in the church building at which the sisters offer boxes for sale, their names being concealed within the boxes, the highest bidders to win the boxes and have the privilege of eating with the sisters who put up the lunches. While such a social gathering under certain conditions might be entirely harmless and innocent, there is some question about the propriety of holding it in the church building, and more particularly in your district, since the custom seems to have caused considerable contention, as you stated in your letter. In view of this fact, it might be well to advise against such practice. If it is causing extreme division and friction in three branches, as you state, certainly some other place had best be found for these socials, or some other form of entertainment be adopted if social gatherings are to be held in the church."

On the Communion Service.

A branch president writes:

"I am seeking your counsel in a matter that deeply interests me at this time, and trust you will pardon my taking up your time.

"I am desirous of making a slight change in

our manner of administering the sacrament, and wish to know your position in the matter, and whether my scheme is in conflict with the law of Christ, or the law of the church.

"I would much prefer to have our members come to the altar and leave their oblation, and be served by the priests with the emblems typical of the broken body and shed blood of Christ, than to have the emblems carried around the church and be taken by the membership in the listless manner that my observation leads me to believe is pretty general in this part of the field. I am not seeking to usher in innovations, or copy any of the methods of other churches, but I am sincerely trying to instill a deeper reverence for these emblems in the hearts of my members, and create within our branch a spirit of real progress, for I fully agree with the general position that we must come up higher, and not be fettered by 'decisions' and oldtime customs, some without any authority of law, and in some instances of common sense."

The following answer was given:

"The Presidency has received yours of May 20 and note your question concerning the method of serving the emblems at communion service. We are of the opinion that nothing would be gained by adopting the custom of having the members come individually to the altar to leave their oblations and there be served the emblems by the priests. This would be a startling innovation upon our historic custom, and ere such a change should be made there should be most obvious reasons giving justification. Such reasons do not exist in this instance, so far as we can judge.

"We believe that the time-honored custom should be observed. It is true that there should be an increase in the matter of devotion, and honor, and dignity in connection with the service; however, this may as well be obtained under one system as the other and may be obtained if the presiding officers will see to it that there is decorum and quiet in the assembly and that the priests serving the emblems pass out to the aisles in order,

and that the whole service is marked by that spirit of consecration, devotion, and order which should characterize such a service."

PROPOSED COURSE OF STUDY.

A former student of Graceland College who is interested in the proposed preparation of young men for missionary work has prepared an outline of study for the use of those who may be interested in the work in the Holy Land. For the benefit of those who may be interested, the list is appended.

Studies for Effective Work Among the People Of the Near East.

I. History.

1. The Hebrew.
 - a. From Abraham to the Captivity.
 - b. From the Captivity to Jesus Christ.
 - c. From A. D. 1 to 1800.
 - d. From 1800 to 1900.
 - e. Modern times.
2. The Turk.
 - a. From its origin to Mohammed.
 - b. From Mohammed to the Crimean War.
 - c. From the Crimean War to Balkan War.
 - d. Modern Times.
3. The Arabs, and nomadic tribes of the Near East.
4. Armenians and Nestorians.
5. Caucasians, Kurds, and Iranians.
6. Other nations, from Afghanistan and northern India to Arabia.

II. Philosophy.

1. Judaism.
 - a. The law of Moses.
 - b. The Talmudic interpretation.
 - c. The philosophy of modern Judaism.
2. Mohammedism.
3. The Armenian and Nestorian Christians.
4. Zoroastranism.
5. Lamaism and other beliefs of central Asia and northern India.

III. Characteristics and Social Customs.

1. The Hebrew, poor and rich.
2. The Turk.

3. The Christian peoples of the Near East.
4. The Arab and the Bedouin.
5. The Persian (Iranian) and the mountain tribes.
6. The alien element in the Near East.

IV. Language.

1. Hebrew.
 - a. Orthography and grammar.
 - b. Relation of Hebrew to Arabic, Turkish, Yiddish, and the other Semitic languages.
2. A cursory knowledge of other tongues of the Near East.

V. Geography.

1. Palestine—past, present—future expectations.
2. Egypt and Arabia.
3. Syria and Mesopotamia.
4. Asia Minor, Armenia, Transcaucasia, and Turkestan.
5. Afghanistan and northern India.

VI. The Gospel and the Jews.

1. Prophecies fulfilled.
2. Prophecies yet to be fulfilled.
3. The Messiah.
4. The "Angel's Message" and its relation to the Jews.
5. The Book of Mormon and the Jew.
6. Relation of Zion and Jerusalem.
7. The temporal law and the Jew.
8. The problem of the Ten Tribes.

VII. The Gospel and other Peoples of Near East.

1. How to break the hold of Catholicism in Asia.
2. The fallacies of the Koran.

VIII. Health and Disease.

1. Study of sanitation.
2. Short course in medicine and in oriental diseases.
3. Principles of nursing.

IX. Prayer and Devotion.

A LETTER TO DISTRICT PRIESTHOOD.

Elder O. Salisbury, formerly president of the Des Moines District, and newly elected president of the Pottawattamie District, has gotten out a circular letter with report blank to members of the priesthood in his district.

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ENSIGN PUBLISHING HOUSE
Independence, Missouri.

It is herewith presented, not necessarily as a model, but rather because of the suggestions it may have for other district officers:

740 Cross Street, Council Bluffs, Iowa.

To the Priesthood:

Dear Brother: You know a carpenter must be acquainted with, not only his hammer and saw, but he must know something about the material he is going to use before he can lay his plans. So it is with us. We want to become acquainted with the material in the ministry of the district. The inclosed blank is for that purpose. Do not delay in answering,—to do so means the retarding of the work of the district.

We should always have a purpose and work towards a definite end. If we are an elder, let our reading and studying be of a character that will qualify us for our particular work; if a priest, teacher, or deacon, remember our work is important, and to the extent we fail the work of the Lord will be hindered. The Master has called us and he expects our very best efforts. Our future will be just what we prepare for, for as we sow so shall we reap. We want to help you in every way possible, and to this end solicit your cooperation, suggestions, and criticisms. But with the criticism, always give a remedy. Your immediate reply will assist in arranging our future work.

Very sincerely yours,
O. Salisbury.

REPORT.

(Carefully fill out this blank and mail to the District President, O. Salisbury, 740 Cross Street, Council Bluffs, Iowa.)

Name

Address

Office

Age

When ordained

What experience have you had in preaching

In Sunday school

In Religio

What kind of church work are you best prepared for

What experience have you had as a visiting officer

How many visits do you think you can make a week for the next six months

Tell how you think a visit should be made.....

What church papers do you take

Are you studying any special course or books

If so, what

If you are an elder or priest, will you respond to do work outside of your home branch

If so, to what extent

Can the district president expect a weekly letter from you

If not, why

Remarks and suggestions

Date.....1919.



APOSTASY.

A brother writes from the field as follows: "What the Saints need everywhere, it seems to me, is a revival. Surely everything points to the fact that we are living in peculiar and trying times. Events never occurred, in the church and out of the church, as they are doing now. Everything seems to indicate that we are entering into the great apostasy foretold in the prophetic utterances. The sun is fast entering the shadow.

"I have just finished reading, for the third time, Canon Farrar's 'Early Christianity.' It is a marvelous work. It shows clearly that God's dealing with the world, and through the church, has been one long series of backslidings and reclamations, fallings away and restorations. But Paul tells of a time, which would precede the coming of Antichrist, when there would be a general falling away, more universal and pronounced than any that had obtained before.

"The sectarian churches are suffering in a more marked degree than we are. The recent statistics make the startling revelation that seven thousand congregations passed through twelve months without a single member being added, by conversion or otherwise.

"The more I read of the signs of the times, in the religious world, the more I am convinced that the apostasy of the time in which we now live is not one of the usual apostasies spoken of by Canon Farrar. It is not a temporary apostasy. I wish I could believe that it is. I am convinced we are entering into the apostasy that was seen coming upon the world through the inspired eye of the apostle. I believe before another ten years

shall have passed this fact will dawn upon many who refuse to see it now. I believe we are entering a starless midnight of church apostasy.

"To say that the Saints are exempt from the spirit of indifference that has crept into the sectarian churches would be clouding the truth. Hundreds of the Saints have ceased to hunger for the deep things of God. In many places the presidents of the branches complain at the ever-increasing laxity in attendance at the church services. The fires on the altars are burning low, and but few come to the feasts of the Lord."

A LESSON FROM BUSINESS.

We are indebted to Brother G. J. Waller of San Francisco for the following extract from the *Missionary Herald* for July, 1918, entitled "A shrewd lesson in modern business," which cannot be read by our missionaries without some profit. We suggest that both missionaries and locals consider the salient points in this article with a view to seeing how far such methods as are presented in the article can be appropriated to our own work.

(From *Missionary Herald*, July, 1918.)

[We take pleasure in reproducing here a portion of an editorial from the *Commercial and Financial Chronicle*, of New York, dated April 20, 1918. Readers of the *Missionary Herald* will realize that they are already familiar with the facts referred to, embodying as they do the story of the reestablishing of the Fen Chow station in Shansi. But we are sure they will be interested to learn

how these facts impressed an up-to-date business authority.—The Editor.]

An old American house, which found its business in China heavily disrupted and many of its local representatives killed in the Boxer outbreak, recognizing that a new state of things had arisen and that China would be compelled to enter as never before the markets of the world, determined to push its business by meeting as far as possible the new condition.

One of the moves was to send into a large province in central China, in which its loss had been most complete, a very small, carefully selected force. They found in the central city only something over a dozen people surviving who had had any connection with their work. The territory they wished to work measured 40,000 square miles, more than three times the size of Belgium, and contained a population of three and a half millions. They devoted themselves first to making a careful survey of the whole territory, to determine the resources of the country, the lines of intercommunication, the course of the rivers, the location of the towns and villages, the various occupations of the people, and, as far as possible, their customs and habits. The only maps they could obtain at the outset noted twenty-eight towns; they were able to locate eight thousand. Having completed the physical survey, they selected several growing cities as the most important centers of population and influence in which to begin work, which thus far they had kept well out of sight.

The next step was to select and train two trustworthy and competent natives as their representatives. These they sent to a selected center, with strict orders to settle there quietly, and simply say to all inquirers that they were there "on business," an answer which in China is always sufficient. These men were to make friends as opportunity offered, and learn who were the two or three men of the city most highly respected for their character and position. They were to get introduction to these gentlemen and take all the time necessary to win their friendship.

Only after this was done were they to tell them fully and frankly what was their business. Gradually they were to proceed to explain to them its advantages and secure their approval and possible interest in it. This done, and not before, they hired a place of business, fitted it up handsomely, prepared an attractive sign, and announced that they would have an opening day.

When the day came and the curious crowd looked in, it was surprised to see several of the best men of the town at the front, and to hear them speak favorably of the enterprise. Immediately men were put in training to go to adjoining towns and repeat the process, and each new position so occupied was charged with the duty of similarly multiplying itself. Meanwhile, the central station was rapidly enlarged, with especial reference to training the needed native staff and spreading knowledge of the business as widely as possible.

Ten years have passed. At the outset, as far as is known, outside the city of their destroyed original plant, not a person in the province had heard of the concern or knew anything of its business. To-day it is well established in seventy-seven important centers, with some four thousand church members. It distributes annually throughout the province some seventy thousand copies of its special documents. In its central station it has a compound of over twenty acres in extent, inclosing a number of important productive establishments, with two hundred native employees, and a special training class of three hundred and fifty men, many of them among the most influential in the city. It has won the confidence of the business world, so that it now fears no competition and can command considerable local capital as its needs may require. Some of its best local plants have been erected entirely by native funds. Though China is still in the throes of a great political upheaval, and no man can foretell what is to be China's fate in the recasting of the map of the world which is to follow the war, no foreign enterprise in China, commercial or otherwise, has a more

solid foundation or gives promise of larger returns than this.

That this is the account of a religious and educational mission opened by the American Board of Commissioners for Foreign Missions in the heart of a nation having 400,000,000 of population, after a great and destructive revolution, and carried to its present successful condition by several young American missionaries, ought not to make it less worthy of admiration, or less valuable as an example of hard-headed business intelligence."

COMMUNION WITH OTHER CHURCHES.

A branch president writes:

"In looking over the pages of the last issue of the ONE I found myself considerably interested in the article on 'Communion with other churches.'

"Members of the church have come to me with this question and my answer has always been to the effect, that other churches were not one with us in belief or purpose, and the Lord told Joseph that 'they teach for doctrines the commandments of men.' We deny their authority as divine and they deny ours and falsely accuse us. Webster gives as synonyms of the word *communion*: Fellowship, concord, agreement, and unity. Both churches that might be under consideration would agree in the interpretation of the word. This being true, I would not be dealing justly with God, friend, or myself, in partaking with them. In doing so with this understanding I would be misrepresenting the real thought of my heart. Should my friend meet in communion service with me, or in any Latter Day Saint sacramental service, he would then discover my true position in the matter and find that I had not done as I believed. His conscience would be wounded and his confidence lessened in my preaching.

"To me it is not a question of immediate results, but rather the effect of my example in increasing the confidence of others in the gospel of Christ. Neither is it a question of conditions, or occasions that may arise; if so,

the three Hebrews of Daniel may have been justified in kneeling before the image of the king, as it was not their real desire. If it be a question of the most good, and we be right in our position, then the most good will result in being true to our position."

DESIRES VERSUS DEEDS.

An elder writes:

"I noted the usual inclination on the part of the Saints to speak their love for the work and their desires to see and to help its progress. At the same time I think of the very tediously slow progress in the development of the lives of ordinary men and women, and how that in the lives of many we are able to note but very little change as the years come and go. From the standpoint of spiritual perfectness, this undoubtedly is responsible for the slow progress of our work in general. It seems to demonstrate that man's desires and the expression of them will avail him nothing without a mighty effort on his part and the continual absorption of Divinity. So I think when I hear the almost passionate expression of desires of men, and watch for results, that in many cases, behind it there is lacking that dynamic power that would bring about a more speedy regeneration, and in turn bring about a regeneration and perfectness in the church at large."

NEW WAYS TO TREAT OLD THEMES.

Elder L. G. Holloway writes to the Presidency as follows:

"Another week has passed and it is time for the 'weekly letter.' Sometimes I fear it is rather of a stereotyped form, but I try to give the things that would be of interest to you, especially in letting you know some of the activities in which we are indulging ourselves. With other duties, I have been trying the past week to develop some new sermons that would appeal, especially, to the Saints. I find it very educational and food for the preacher to formulate some new lines of thought, and that it is not only beneficial to the speaker, but also of some benefit to

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the congregation to whom he speaks. I have tried in my ministerial work not to get into a rut and preach the same sermon over and over again, but at times there appeal to me certain subjects, and when in the proper frame of mind I can develop these subjects, so that I get real pleasure from making a practical application of them."

A MOST IMPORTANT STUDY.—Part 2.

The Book of Human Nature.

In the preceding number we emphasized the necessity of studying human nature at first hand, as manifested in those with whom we come into intimate contact. But in order to understand others one must understand himself. On that point we again quote Commander Evangeline Booth of the Salvation Army:

"All of us have done enough of the things we ought not to do, so the memory ought to make us a good deal more tolerant than we sometimes are. It was our frank and genial friend Montaigne who gave it as his opinion that there is no man who has not deserved hanging five or six times, not excluding even himself. 'Five or six as ridiculous stories can be told of me,' he says, 'as of any man living.' Most of us would hardly make the statement quite so strong; yet even Phillips Brooks once spoke of the excitement that would be caused if all our minds were some morning to be emptied out on Boston Common for all the world to see. There may be some

man or woman in the world who can contemplate that possibility without the suggestion of a shudder; but if so he or she lives outside the experience of the Salvation Army. Our observation is that there are incidents in almost every life that would not look well on the front page of the morning paper; and that even the best of men have had critical moments which they dislike to remember, yet *ought* to remember often enough to keep them always humble."

It is quite necessary that a man should "examine himself" critically from time to time. Charity may truly be said to begin at home in that particular. The man who appraises himself correctly is very likely to be more patient and long suffering with others. The man who closes his eyes to his own faults is always most intolerant of others. The Pharisees never saw themselves until Jesus pulled the mask from them and held up the mirror.

A tenacious memory of our own past mistakes, follies, temptations, and close skirting of the precipice, will greatly help us to understand others. Human nature in the mass is our own nature written large. Let self appraise self without these easy excuses that we accept for ourselves but reject when presented by others. We then approach a mental state wherein we can apply the golden rule.

The man who understands his own nature and capabilities as well as limitations is in a position to direct his own work intelligently. On the one hand he will avoid the fatal malady of self-exaltation, commonly called the "big head." On the other hand he will avoid the other extreme of self-depreciation. Some men overreach themselves, while others never do the work they might do because they underestimate their own capabilities.

Know thyself is an ancient admonition. Certainly it is just as pertinent now as at any time in the past. Every man who is at all active finds that the peculiar times in which we live impose stress and strain, take toll, and suggest insidious temptations, so that he must needs know what manner of man he is.

Elbert A. Smith.



LIFE'S MYSTERY.

(Dedicated to the First Presidency.)

For Him to do, it seemed a thing so small,
To grant me but this longing heart's desire;
But His eye saw the aftermath; He know the pain
That lingers long from touch of fire.

With vision short I could not understand,
And my poor bruised hands beat long and vain
Against the prison bars that held my life in check
And seemed to mock with sharp disdain.

But in the after years I saw it all;
Those prison bars were the strong arms of God
Which saved me from myself, and whose warm hand
of love
Both wiped my tears and plied the rod.
R. Warren Farrell.

WHAT SHALL HE DO?

An elder writes:

"I am not sure that I have any information which has not come to you in former letters, but some developments in the union open air services, which are held yearly in the months of July and August, have not been reported.

"The minister and members of the Christian Church have put themselves on record and by unanimous vote two weeks ago, invited us to 'come in.' Each of the other churches were considering the matter and brought out the fact that the Methodist congregation and minister, Presbyterian congregation and minister, and Baptist congregation were against it. The Baptist minister declared himself on our side. Well, this is some progress. The mayor, who is an elder in the Christian Church, was appointed to notify us, which he did at the beginning of our sacrament service. So many have asked us why we did not come after this invitation

that I will insert in my weekly notes in the local paper next issue a statement of why. I think it is justice to us that such statement be made, and I am of the opinion that public sentiment will hand out some 'justice' to those who showed themselves narrow, but it may not be pleasant.

"Now I do not feel any resentment, but I do feel a *big* lot of ambition to make them hustle to keep the crowd. To offer an inducement to the public to attend your services, if done on the square, is no crime. It is simply 'up to us' to lay down, or *be up and at it*. If I had the means and the O. K. of those in charge, I would install a good moving picture machine, and have some good pictures on the lawn Saturday night, July 26, and would do some vigorous advertising in the meantime, and on Sunday night I would put on some sacred pictures—and—*get their crowd*. Beat them at their own game.

"Is this a legitimate, permissible thing? If so, must we just sit down and continue to be the *tail*? I have talked with Brother —, and he knows well the situation here, and he thinks this is perfectly feasible and right.

"Well, I just cannot think of lying down, because I am sure there is a lot of sentiment outside any church and much inside all of them, which resents this treatment, and I believe to enter in and use this opportunity will be of more benefit to us than to join in with the union services.

"I presume you are used to enthusiasts, cranks, and impulsive impracticables, so will not burden you with a further outpouring of a little of what I have much more of.

"Am doing some preaching in adjoining

places and hope to reach out to as many points as time and opportunity will permit."

DISCUSSION OF THE DIVORCE QUESTION.

Some weeks ago a certain branch president sent to the Presidency a paper which contains a rather interesting discussion of the divorce question. This paper was submitted to another brother who has made somewhat of a study of the question and who is also versed in legal matters. He prepared an article, reviewing the matter submitted to him. Both are herewith published, not with the idea that either presents a solution of the question, but in order that readers of *One* may have the benefit of this discussion. Some ideas presented may perhaps assist our men in reaching conclusions that may clarify a very vexed question. The articles appear in the order mentioned:

Letter from a Branch President.

I have found it necessary to give advice and also decisions in several cases covered by about the same state of facts as that recited below, which, as briefly as I know how, covers I believe the salient facts in the case in point and also affords basis for a decision in many instances where marriage and divorce are involved.

Local officers are often called upon by people who expect some conclusive advice, and it is hard to give it, not knowing whether such would be sustained or supported upon appeal.

Mrs. John Doe becomes dissatisfied with her husband. She, for reasons that do not appear in evidence and therefore must be ignored, refuses to submit to him or treat him as a husband in any sense. If presumption be allowed it must be, in this case, to the effect that she has centered her affections elsewhere, with or without actual guilt.

The husband, without allegation of any gross misconduct, but having given up hope of living with her, secures a divorce. The divorce being a mere legal inquiry into the cause, it would appear that the civil court has

sustained him, and construed the wife's act as a putting away.

She marries again and is accused, under the law of the church as enunciated by the Christ: "And if any woman put away her husband and is married to another, she committeth adultery," (the one valid reason, adultery, being understood in this case to be absent,) and is cut off from the church by action taken upon findings of an elders' court; without appearance or appeal. The church court, therefore, inquiring into the cause, found her guilty of putting away her husband and marrying another.

The husband, not having put his wife away, being himself put away, is permitted to remarry—*nothing in the law forbids it except to the one guilty of "putting away."* (In the case cited, he has not remarried or shown any inclination to do so.)

Using the case cited, can we not answer definitely, some, at least, of the many perplexing problems presented by parties who become discouraged because of the attitude of holy horror assumed by many towards either party to a divorce—no matter what may have been the mitigating or justifying circumstances?

In the time of Christ, if a wife was mistreated or sinned against she submitted to her lord and master because she found the conditions awaiting her if she left his home intolerable, going therefrom only when forcibly "put away." It was, therefore, possible to fix the blame for putting away and to apply the penalty. Only one circumstance was sufficient to justify him.

In our day conditions are different; the wife when mistreated can leave her husband, his bed and board, and sustain herself in an honorable position and condition in society. If she can show good cause, without guilt on her part, should be *regarded as one put away and given the right to remarry*. A man then could be said to have put away his wife upon rendering her condition as a wife, under the rules of our modern civilization, so intolerable as to justify her in leaving him.

The same reasoning applies to the man if circumstances warrant, we being admonished to "receive none such among us" who have left or put away their companions for the sake of adultery. That is, to commit adultery themselves by marrying one they like better, under color of legal right under civil law.

Inasmuch as divorced persons are frequently refused baptism and consideration in other matters at the hands of the ministry and membership of the church, injustice is done, and we should make some effort to educate our people to the end that diligent inquiry be made in all such cases and the blame fixed where it belongs.

We should not give too much notice to the findings of civil courts, as they are often careless in this regard and treat marriage as a civil contract. We, however, are under a law which is above the law of the land, a perfect law whose precepts are "written in the hearts and engraved on the minds" of those who love and serve the Lord; not like the law under which our fathers lived who had Moses for their mediator, and who did "eat manna in the wilderness and are dead."

If we can follow the above reasoning it would appear that no injustice is probable under a strict application of the law, as the innocent party is *put away*, therefore is *free* from bondage.

In the marriage vow we promise to be each other's *companion*, husband and wife, etc., not merely to keep ourselves wholly for each other and from all others. If one of the two conditions is broken, is the contract broken? In fact, has a husband or wife who ceases to be a companion not put the other away? If so, why is the innocent party not free to make a new contract?

A—————

The Comment.

June 19, 1919.

To the First Presidency,
Independence, Missouri.

Dear Brethren: In reply to the attached letter from A——, on the question of putting

away, remarriage, etc., we would respectfully suggest the following:

General Conference resolution number 412 attempts to make a distinction between putting away and divorcement. There is some distinction, but hardly to the extent intimated. As we read the fifth chapter of Matthew, we note:

"It hath been written that, Whosoever shall put away his wife, let him give her a *writing of divorcement*. Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—Matthew 5: 35, 36.

Also the 19th chapter of Matthew:

"The Pharisees came also unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made man at the beginning, made him male and female; and said, For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? And he said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery. His disciples say unto him; If the case of the man be so with the wife, it is not good to marry.—Matthew 19: 3 to 11.

We note this same factor of Moses commanding to put away, or give a bill of divorcement in Mark 10: 2 to 10, especially the 4th verse.

We see in these the high teachings of the Master. "They are one"; "What God hath

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joined together, let no man put asunder." "Divorcement is because of the hardness of your hearts." Both Matthew 19 and Mark 10 agree upon this.

Turning back to the Mosaic law, we note in Deuteronomy 24: 1-4.

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed, out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord; and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."

The Jewish Encyclopædia informs us that there were two schools of interpretation, prior to and in the days of Jesus. One held that this meant that he had found serious wrong in her, so as to render her as a woman morally unclean. The other held that it meant nothing but that she no longer found favor in his sight; she did not "look good" to him.

This latter was rather the dominant school of thought at the time.

The Master, in these passages in the three gospels plainly expressed himself in a strict construction and for a high ideal.

It seems to me that the putting away and divorcement are immediately connected in this thought. The teaching of the Master is against both putting away and divorcement.

We may note again, and repeat, that in these three passages, the two in Matthew, one in Mark, to which may be added Luke 16:18, we find the following clear statements:

First: Whoever puts away his wife, except for one cause, causes her to commit adultery.

Second: Whoso marries her that is divorced, committeth adultery.

Third: Whoever puts away his wife except for one cause, and marries another, committeth adultery. He states this also the other way, that if a woman put away her husband and marries another, she commits adultery.

It seems to strike each member of the triangle. There is not, however, any teaching with regard to penalty in this connection. It is the teaching of Christian idealism and of right.

Doctrine and Covenants 42:20 gives us a test: If the companion has been guilty of fornication, and is put away for this cause, the one sinned against is free; but if anyone put away his companion, for the sake of adultery, and is himself the offender, he shall be cast out.

The Apostle Paul evidently makes an important distinction in 1 Corinthians 7:10, 11 verses. He says, Let them not depart; but if she does depart, let her remain unmarried, or be reconciled; and then it is evidently repeated to refer to the husband. This is broad enough to permit them to separate when the conditions become intolerable. It does not, however, free them to permit them to remarry.

(Continued next month.)



THE KIRTLAND TEMPLE.

Willoughby, Ohio, August 25.

President Frederick M. Smith, Independence, Missouri.

Dear Brother: The season thus far has been very favorable for tourists. They have taken advantage of the good roads and the excellent weather, and at times have given me more than it was possible to do, but some of the local men have rendered valuable service, to their credit.

I have had at least three companies here this season that gave me an opportunity to place the work fully before them as representative men. Upon one of the named occasions was a company of twenty-seven Methodist ministers, who came in a body and gave excellent attention, asking questions that were a credit to them.

The next of note was a gathering of one hundred and fifty Odd Fellows who were exceedingly interested, expressing themselves as being well repaid for their efforts to reach this place.

On Saturday, August 23, there were present forty-five members of a men's Bible class of a Cleveland Methodist Church, who gave excellent attention while I explained our belief and the glaring differences between the Church of Jesus Christ and that of Brigham Young.

I have had opportunity to place in the hands of the visitors hundreds of pieces of church literature, and wish often that tract number ten of the Angel Message Series could be distributed free and placed in the hands of the people in company with the tract that is here for free distribution. I be-

lieve it would answer as a supplement to the other and be of value.

The reunion here at Kirtland has become history, and a good time was had by all present, I believe. Everything seemingly went off smoothly, no great complaints.

I have enjoyed my work here very much the past year, not alone in caring for the visitors that came here from time to time, but in a more complete sense; in assisting to replace the seating in the upper room of the "house of the Lord," and then to have part in the decorations of same. When I was placed in charge of the matter I resolved that as far as possible there should no man that smoked, or in fact that used tobacco in any form, or intoxicating drinks of any kind, have any part in the work of repairs. Thus far it has been carried out. And my soul was made glad when I learned that you had decided that the basement should no longer be used as a place of storage.

The impressions that have come to me of late are that the *dignity* of that house must be raised, and then maintained. This is my ambition, and if your ideas accord with it give me your assistance and moral support and by the grace of God we will do all that lies in our power to make it the place that God would have it be, that He may again come into it and *abide*, that from there may go the ambassadors of the Christ fully empowered to carry on the great work made mention of by the Lord to this church in the early days. May God hasten the day when the Saints shall arise and shine as our Master desires.

Hastily, and sincerely,

A. E. Stone.

THE EFFECT OF PRAYER.

From Montana one of our workers writes the following beautiful comment on prayer:

"We had a fervent communion service Sunday morning. The spirit of prayer was upon our gathering at the table of the Lord. There were many fervent supplications that God would send a spirit of prayer to every branch in the church. It seems to me that is our one pressing need in these days—the spirit of prayer! We need it to keep us at the proper point of vision. We need it to heal wounds of self-love, and to renew our courage. To me prayer resembles the air of these mountains of Bozeman that will allow no life to vermin. Prayer keeps our minds in a clear, healthy, courageous, believing tone.

"I have just finished reading the Life of Michael Angelo. His biographer records that Michael Angelo 'never moved his hand to carve a statue till he had steeped his soul in prayer.' The thought came to me after I read this interesting fact in the life of the great sculptor: If this be true of one who but carved a dead statue in marble, what shall we say of one, who by the all-saving power of the gospel, must carve anew a life thrice dead, plucked up by the roots? I think Jesus must have referred to this kind when he said: 'goeth not out but by prayer and fasting.'"

THE WESTERN DROUGHT.

Andes, Montana, August 28.

To the First Presidency, Independence,
Missouri.

Dear Brethren: Since my last weekly letter I was called to Alkali to administer to the sick. I found the Saints there in a very needy condition. It has been so extremely dry this summer that they have absolutely no crop at all, and the water in the wells is so low that many are taken down with typhoid fever. They seemed to appreciate my visit and were relieved through the administrations.

I came to Andes Saturday, and held meetings at Andes in the forenoon and at Fair-

view in the afternoon. My labors last Sunday are a fair sample of pioneer missionary work: I preached two sermons, baptized five, confirmed two, assisted to confirm three, administered to one, attended six services, and drove a Ford seventy-five miles.

Crops in this section of the country are a total failure this year, and mine is no exception. The man I had my farm rented to had to go to Dakota to work in the harvest fields to earn a living for the winter, so I am here now taking care of what little crop there is. It is only a few days' work.

Ever laboring for the cause of Christ, I am,
Eli Bronson.

DISCUSSION OF THE DIVORCE QUESTION.

(Continued from last month.)

In 1 Corinthians 7:15, a special case is made of the unbeliever. If the unbeliever departs, the believer is not bound in such cases. Of course, this must mean the law of the land having been fully complied with.

Taking up A—s' letter in detail, there is much that he says which is very good. However, I would be inclined to take exception to a few points. In the third paragraph he alleges that "she refuses to submit to him, or treat him as a husband." Refusal to submit is by no means presumption, that she has centered her affections elsewhere. The Apostle Paul suggests that when married, they belong in a sense to each other; there should be no unequal dominion. There may be many reasons why she justly refuses to "submit"; though those reasons do not appear in evidence. It may in fact be found that the husband is the one who has "put away" in making life intolerable for her. Certainly it does not, in the absence of other evidence, arouse any presumption that her affections are elsewhere.

I note he next alleges that the husband secured a divorce; he, of course, thereby takes active steps to secure the separation. If she

does not contest the case, it is a question how much the finding of the civil courts may mean. But if this logic holds, it would mean that every case in which a divorce is secured is a case of putting away. It therefore follows that every divorced person, especially the one who secures the divorce, is free to marry again, no matter in what court, or upon what grounds the divorce has been secured, i. e., if the finding of the court is conclusive evidence that the divorced person is guilty of putting away.

The fact that she married again, apparently soon, is of course, suspicious in this particular case. And the fact that she made no appearance and took no appeal also should be given due weight, though it is not necessarily decisive.

In dealing with the erring, it is not a matter for making things as easy as possible for the church, by a formal rule, but rather to consider what can be done to help those who do wrong.

As affecting the decision of the church court, we have to consider the direct allegation that she made no defense, so they heard but one side. It is possible that conditions have arisen that she has found unendurable, but does not care to discuss.

General Conference Resolution, number 412, however, would apparently permit him to remarry, since after the divorce his wife has already remarried. Personally, I am inclined to think it would require some consideration of all of the conditions. It may be true her early marriage is strong suspicion of her interest being elsewhere, but it is not conclusive. It is quite consistent with the facts alleged that the husband may have really been put away by his wife, and it may be because of her interest elsewhere. If such is the case, there should at least be some evidence to that effect. But it is not consistent with the allegations that he made life intolerable for her, and after a suitable time she has made a more favorable union.

As to the matter of the 8th paragraph concerning the attitude of "holy horror" assumed by many towards either party to a divorce, I do not think that this is one of the elements we can justly entirely remove. Our remedy lies primarily in right teaching of our young people. They should appreciate the great importance of this relationship, and that it is not to be lightly or foolishly entered into. (But on the other hand, it should not be unduly avoided; because of the dread of responsibility.)

As officers of the church, we may recognize that there are certain causes which justify or excuse a separation. But when we have, in addition to separation, a divorce with remarriage, we have not only a complication of the marriage relationship, but the element of a possible scandal. Our pity and help may be aroused; it is not a matter, however, to be glossed over.

As to the paragraph in regard to conditions in the time of Christ, women were then having much larger liberty than had previously existed under the Mosaic law. Some of these passages from the gospel directly refer to the wife putting away of her husband, as well as the husband putting away of the wife. Even under the Mosaic law she was provided for when put away.

We can hardly with justice assume that the limitation of a right divorce to the one cause by the Master is by any means limited to the conditions then existing, though it is concluded that it applies only to the condition under which Oriental women were placed at one time. Then woman was largely limited to matrimony. Here she is much more independent.

It must be remembered that by far the large majority of divorced cases to-day are by the wife. It must be remembered that she had rights in the ancient world, so it is not simply a question of the husband putting away his wife. If certain conditions consti-

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tuted adultery then, they certainly do not constitute less to-day.

Another paragraph again would justify any divorce granted by any civil court, and that I do not think we can possibly accept. What renders one's condition intolerable? It happens many times, even after many years of happy married life, conditions of sickness, "the change of life," however contingently, makes one of the parties *intolerable* for a time. Is that to justify lightly putting away, or does that justify lightly that one should consider himself or herself put away, leaving freedom to remarry?

The eleventh paragraph is correct, and also the next paragraph, that we should exercise diligent inquiry. General Conference resolution number 412 has practically declared that we will recognize a marriage existing in the case of any who may present themselves for baptism. If they have legally been divorced and legally married, the legal marriage existing is regarded by us, and does not prevent baptism. By amendment of conference, the qualification is added, referring again to Doctrine and Covenants 42: 20, that is, providing the candidate has not himself been guilty of leaving his companion for the sake of adultery. (The "himself" or "him" of course includes "herself" or "her.")

We should have higher ideals than the law

of the land, and should not assume the findings of the court are necessarily conclusive of all adverse presumption.

The practice of the church has been that when the innocent party is the one put away, it leaves him free, not from bondage, but free to marriage again.

The last paragraph is open to the same objection as the objections already set forth. How it is construed would be vital. It is true we do not fulfill our responsibility when we keep ourselves from all others and for each other during the period of natural life, but we should also be companions, husband and wife, observing the rights and obligations belonging to that relationship.

But the Master stated that one cause justified divorce. This is not a case of ordinary contract, where the weakening of one clause justifies rescission of the whole. Marriage is in a different class altogether, and is governed by different laws than other contracts.

Respectfully submitted,

B—.

NEATNESS IN CHURCH EDIFICE.

One of the conference appointees, writing from drought-stricken Montana, wrote recently as follows:

"The Saints here surely have a beautiful little tabernacle. They have erected a tent over a frame and finished the inside with a floor and homemade, but comfortable and neatly arranged seats. The pulpit is also homemade, but very neat. The interior is painted white and all decorated with flowers and plants until it is the most attractive and inspirational place of worship I have ever been in. This shows what can be done by a few poor but devoted Saints in a drought-stricken section twenty miles from the railroad. If some of our well-to-do Saints in more prosperous localities would do as well accordingly, we would have the neatest, cleanest, and most attractive churches in the land."



THE CHARACTER OF OUR REUNIONS.

One of the members of the Order of Evangelists, after his experience with reunions this conference year writes concerning the work of reunions. His comments are well worth consideration:

"Your letter in reply to mine of a week ago came yesterday, and I wish to write now and outline what I think would be a means of great good in the reunion work in the various parts of the country.

"I have attended four reunions in this State in the last four years; yes, five, and in all of them I have noticed a sad lack of appreciation of the advantages for good to the Saints that these meetings afford. The meeting held near ——— is a fair sample of all. In this reunion no arrangements were made to reach the Saints, but the whole idea seemed to be to see how many outsiders we could reach, or the idea of proselyting seemed to pervade the whole services. Not a single educational feature was engaged in, except we had a round-table in the afternoon, presided over by two of the brethren, and it depended on the brethren who were in charge as to the benefit derived. Some would make a farce of the meetings; others would try and make them of benefit.

"One of the sisters told me that she had tried to get the committee, or those who had charge of the putting up and ordering of the tents, to have a tent set apart to be used by the young girls of Oriole Girl age, and they would take charge of the children of the camp, and that would relieve the mothers, and also make the meetings free from crying

babies, and other disturbance of a similar nature, but she was met with indifference, and no provision was made for these young girls to have anything to do that would be of worth, and the result was that they were left to their own devices, and went joy riding with the boys, and this caused talk in the neighborhood, until a halt had to be called, and the girls rounded up, and made to stay in camp. The girls were just as eager for the service named as was the sister that suggested the organization of the forces for good, but no encouragement was given.

"I mentioned a committee, but there was none. Everything in a financial way was intrusted into the hands of one man, and he made no report to the reunion of funds taken in or paid out, that I knew anything about, and everything else was run in the same slipshod way. No one was asked, or at least I was not, what their expenses were in coming to and returning from the reunion, but was handed a certain sum, and was supposed to be content with that. Mine was only enough to pay my way one way. However, the Saints were liberal with me in a private way, so I had plenty to pay my expenses, and have no complaint to make along that line.

"However, one should not spend all of their time complaining of disease, but should try to suggest a remedy for ills. My idea of a reunion is that it is primarily for the benefit of the Saints, or membership. The word *reunion* implies that, hence the effort should be to make them of benefit to the Saints, and especially the scattered membership who may not have had any chance to work in the

church, and hear sermons along the line of duty, or may have had no chance to study methods of work that will make their services more effectual for good in the various places where they may live. For this reason I believe that institute work should be had in all of the reunions, and let this institute work be along all lines of church work, branch officers' work, Sunday school work, Religio work, and Woman's Auxiliary work.

"To the end that this might be accomplished, I would suggest that all reunions be held under the direction of a central committee, and that, so far as possible, the dates of these reunions, especially where they are held in close proximity to each other, should not conflict, so that workers could go from one to the other and not be rushed for time, and this would save expense; for one set of workers might be given charge of all the reunions held in this State, for instance, and in this way the expenses would be divided.

"I would suggest, too, that not many preachers be sent to these meetings. Two or three are sufficient for any meeting, and I am satisfied that better results are obtained by this method than with a half dozen or more in attendance. I attended one reunion where I preached every sermon that was preached on the ground, and while it was a burden for me that few, perhaps, could stand up under, I was able to systematize my work, preaching to the Saints in the morning, lecturing on the Book of Mormon in the afternoon, and preaching on the principles of the gospel at night. I presume that I hold the record for sermons preached in a given time, having preached twenty-four sermons in eight days. My idea would be to have three preachers at each reunion, or two where only two sermons are preached each day. Have the morning sermon delivered by a patriarch, or some one who is capable of treating on subjects that are of vital interest to the building up of the membership, and the evening sermon delivered by a seventy, or some elder that is

especially capable of preaching to the outsiders. In this way each man would be able to systematize his work, and make his sermons dovetail, and fit into each other to the edifying of all. Too many times men use but little judgment in selecting subjects, but have some pet hobby that they want to air, and their sermon fits into no other one, and hence a series of misfits that gets one nowhere. I think the idea that was inaugurated in the holding of General Conference some years ago is a good one and along this line that I have named.

"If it could be that men who are good preachers and good Sunday school and Religio workers as well be appointed for this work, it would be well; but if not, then let the preachers be appointed for the preaching and good men and women appointed for the other work, and let an effort be made to work together along this line, and the results would soon be felt for good in all the branches of the church. Some of these workers who live in isolated branches, and never get to attend general conventions would receive the benefits of coming in contact with those who do have this advantage, and the result would be a general diffusion of knowledge along this line that would be of incalculable benefit to the church at large.

"In fine, let the reunions be run along the line of the Chautauqua plan, and arrange for a corps of workers especially trained for this work, and sent out under general conference direction, if necessary at the expense of the general church, and let the work be systematized, and not left to the caprice of fortune, or as the plaything of some hobby-riding elder. I have seen some of the most disgusting things done at these reunions, and if disgusting to me, they surely were to outsiders. For instance, I attended one reunion held in this State in which the man in charge, and he was a high priest, put up a question box, and solicited questions from all, who desired information, and when the questions were

placed in the box, he would take them out and in nine cases out of ten call the one who put the question in the box an ignoramus, and hold the question up to ridicule, and sneer and make sport of the question and questioner. I do not think that he treated one question seriously; at least all I heard him answer were treated in the manner named."

—o—

"FROM PAUL."

The following rather unique appeal was circulated among the Saints in the vicinity of Cherokee, Iowa:

SPECIAL TWO-DAY MEETINGS WILL BE HELD IN THE SAINTS' CHURCH, CHEROKEE, IOWA, SEPTEMBER 20 AND 21. THE APOSTLE PAUL BIDS YOU COME.

Good Morning:

I am Paul. I am a special witness for Christ.

My mission is to preach Christ—and by godly example to "persuade men to come to Christ." At every opportunity I gather the Saints together and exhort them to be steadfast in the faith.

To the Hebrew Saints I said:

"Let us consider one another to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

To you living in the latter days, the admonition is still full of life, "Don't forget the assembling of yourselves together, as the manner of some is," but rather "be thou faithful unto death, and thou shalt receive a crown of life."

The Spirit hath made known unto me, that there will be many who will turn away their ears from the truth, but watch thou in all things; fight the good fight of faith; lay hold on eternal life.

While the world is going heedlessly on, I am preaching the gospel to the Gentiles—I am testifying of Christ before kings and rulers—

and through the name of Christ I am defying the power of devils. I am accused of heresy and madness because of "much learning," but "I know that the gospel is the power of God unto salvation," and "my speech and my preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit and power."

I am fighting the good fight of faith. Are you? I am earning my reward. Are you?

This is always my song:

"I know whom I have believed,
And am persuaded that he is able
To keep that which I have committed unto
him

Against that day."

I exhort all to assemble in God's house at the time appointed.

Grace be with thee. Amen.

(Signed)

Paul.

—o—

A THOUGHT ON STEWARDSHIPS.

A prominent sociologist connected with one of America's great universities, in a recent letter to President F. M. Smith, made the following comment which cannot but be of interest to all who are alert to the importance of reaching the establishment of stewardships in the church:

"It seems to me that your plans ought to result in important contributions to the tasks of reconstruction that are finding the country in general as unprepared for as we were for war. The doctrine of 'stewardships,' whether as a religious or as an ethical principle, must in my judgment become a part of human standards before we can arrive at any near approach to social stability. The sociologists, and some of the younger economists, are trying to reconstruct their philosophy of life in terms of 'function,' and I think the two ideas have a common root in the basic moral order. This is a reciprocating, a vicarious world. To work at its best, every individual must be rendering the best service that is in him towards the common enterprise of working out

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the individual and community salvation, whatever that turns out to mean. There is identity up to a certain point between the religious and the social renderings of this idea, and they ought to reinforce each other, both as principles and as practice."

DANGER IN SUNDAY EMPLOYMENT.

A brother who has charge of one of our western branches located at a summer resort, in a recent letter makes the following comment on a condition there which may exist in other places. He writes as follows:

"There were a number of vacant seats in our church yesterday, quite a few being absent from one cause or another. One that is giving me much concern is that several of our young sisters have accepted situations calling for service on the Lord's Day in serving refreshments around 'The Pike' where the environments are anything but spiritual and sacred, and must naturally partake more or less of the spirit of those who disregard the Lord's Day. I am amazed sometimes at the blindness of the parents in permitting lovely daughters to be placed in such surroundings merely for the paltry sums they can earn that way. I spoke gently and kindly to one of our finest girls on this matter, telling her I thought she should seek other employment for her own sake, but I fear it was not very

kindly received. There is such an allurements in these places to see a gay life that the effects of the 'sowing' are lost sight of, and only when perhaps it is too late will the awakening come that will reveal the exorbitant price which has been paid for the slight pleasure enjoyed. My heart is saddened, but I can only pray and hope that the good Father will so influence them that conditions will soon be changed for the better."

The danger pointed out by the brother is real, though unrecognized or ignored by those threatened. It is one which should be recognized by our pastors and by them pointed out to the people of the church.

BENEFITS OF COLLEGE WORK.

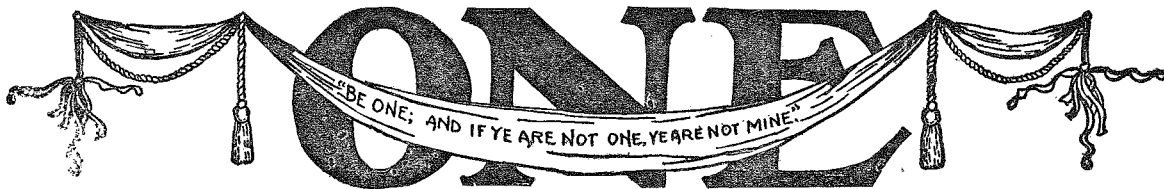
A brother of the general ministry whose work has permitted him to register for some regular and systematic work in a standard college, writes the Presidency as follows:

"The study required in my school work claims some time each day. This fact, however, is necessitating a more careful planning of all my work, which I think will be beneficial to me. I am of the opinion that a few weeks of college work would convince all of our ministry, who have not had much education, that they need it very badly. It has been wonderfully confirmed to me in the short time I have been in the college here. I am sure that it will be a great benefit to me in my church work. It gives me a new interest and impetus in life. Our branch here is in good condition and we remain hopeful for the future."

THE DIVORCE QUESTION.

An elder writes:

"I believe that the time must come when we as a church must take a better stand on the divorce question than we do now. I expect to uphold the action of the church as it is now so long as it is as it is, but I also expect to work for a higher standard the first time that it comes up for discussion in quorum or General Conference."



CHURCH COURT PROCEDURE IN CAPITAL CASES.

In a rare case where one of our members had been found guilty of murder by the courts of the land, the district president felt called upon to take some action ecclesiastically. The case being unusual demanded unusual proceedings. In submitting the case to the Presidency, the district president makes some quite pertinent comments on the bearings of the case in the light of our present book of rules and procedure. We submit his comments to the readers of ONE as being worthy of careful thought. He says:

"Incidental to this matter comes up the question of church rules. It has seemed to me for a long time, and experience more fully confirms it, that our rules as found in Court Procedure, and in the Book of Rules concerning official work in dealing with the erring, often tend to frustrate the carrying out of the law and render the executive officers next to helpless in ridding the church of transgressors. The rules may work in a well organized branch, with intelligent, active officers and a resident court which can take whatever time it needs; but in the majority of the branches, where the officers have to be directed and helped in every move by higher executive officers, and where courts have to be imported, it is not so easy to observe all the technicalities and almost arbitrary provisions of our rules.

"These rules seem to be made almost solely for one class of cases; namely, offenses between members. The case of murder mentioned before does not come under them.

Open, or public offenses, such as drunkenness, disorderly conduct, etc., are not against any one member and require a somewhat different procedure.

"In thinking along the lines suggested by this trial for murder, it appears to me that there is a particular *class* of offenses which have had but little consideration among us. It is that class involving the breaking of the law of the land. The obligation to keep in violation the law of the land is positively declared in the law of the church as given in the Doctrine and Covenants, so that when a member breaks the law of the land, and is found guilty by the courts of the land, he is a proven violator of the law of the church. Since the Doctrine and Covenants says, And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land, and so with lying and with murder, it would seem that the only way a member can be tried for such misdemeanors or crimes is before the courts of the land.

"It is also said, Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Any violation of the first becomes a violation of the second, and the particular offense which concerns the church is that its member has violated the law of the land. The church may not try one of its members for robbery, or murder, or any other violation of the law of the land, for our own law says he shall be delivered up to the civil authorities, but when a member has committed one of

these offenses and has been tried and found guilty in the courts of the land, he may be, and should be, charged before the church with having broken the law of the land, providing he does not first repent and confess his sin, and upon conviction be removed from the church.

"It seems to me that under this law if a member is adjudged guilty of some violation of the civil, or criminal code, and pays the penalty by fine or imprisonment, or both, he should properly be dealt with by the church and brought to repentance or otherwise removed. The church cannot afford to ignore such cases. A certified copy of court records in such cases should be sufficient to establish guilt before the courts for violation of the law of the land.

"Our rules of procedure should be general enough to make this class of offenses, as well as all others, easy of disposal by the officers and courts of the church."

A wideawake pastor in a recent weekly letter comments as follows:

"I am glad to be able to say that the work here is moving along in a way that spells success, if we can advance safely over a few obstacles. There is the usual indifference to exercise. Among some of the men I find infidelity (religious). Some one in and out of the church has been sowing the seeds of 'Rationalism,' and wherever these seeds drop there springs forth a damned crop. When we see men wandering in the mists of a darkness that blighted the earth twenty-five years ago, we feel sorry. These men are not up-to-date with their doubts. The old Ingersollian way of ridiculing things not understood (comprehended), is passe. (Brother Dwyer's letter in late *Herald* is correct and not correct. In certain fields we have apostacies, but for one apostate there are scores of indifferent ones. But who are these indifferent ones? As a rule they are not the real working force; they always have been the drones. Learn a lesson

of the bees: The strength of the colony is the workers.)

"We hear wild things from Independence. And we question the wisdom of Paul when he said—'Charity believeth all things.' I shall be glad when we get settled down to business, for the Devil has played battledore and shuttlecock with this old earth long enough. If we cannot build up Zion according to the pattern given (or hinted at) in the Doctrine and Covenants, we shall never build up Zion. I know that the trouble is with the people—and shall the management also be criticized? In these trying times we need men of faith. It was faith that made possible the Reorganization."

THE "WAGGING TONGUE" AT WORK.

An elder writes from one of the States:

"I find the greatest bar to progress is indifference on the part of many of the membership. I believe the proper place to begin our efforts towards reformation is with the priesthood. . . . I find here, as well as elsewhere, the 'wagging tongue' has been, and is, busy, and rumors are afloat which tend to weaken the confidence of some in those who occupy as leaders, and thus discourage them in the work. . . . I trust the day is near at hand when, with confidence fully restored, we can move ahead unimpeded by misunderstandings and disputations, when every man in the priesthood may receive from every other man the confidence and support so essential to his success. Inasmuch as this work is 'intrusted to all', *all* must labor together harmoniously or we will fail."

WORLDLY COMPETITION.

Elder Garrett writes:

"We had a pretty good attendance at the morning services yesterday, but it was quite light in the evening, especially at Religio. I occupied the pulpit both morning and evening, taking 'The hastening time' and 'Authority, is it an essential in representing Christ?

How is it obtained?" respectively. I always advertise in our two daily papers, but it seldom proves attractive to strangers in view of the attractions down town. This feature, however, does not discourage me. I am trying to educate the Saints so they will know how to defend their faith when attacked, and so long as I have good liberty in presenting the doctrine of Christ, I am satisfied. Of course, I would like to see strangers interested, and invitations are not wanting; but, as you know, popularity is made a 'principle' very often with people in their worship, so it is only the 'sheep' who hear the Master's voice, and we rejoice when one is attracted to the fold."

One of our pastors writes as follows:

"One of the greatest evidences of the divinity of this work to me is the spirit of light that accompanies its presentation. One may have his faith strengthened for a short season in seeing miracles performed, but that faith may be weakened when others not of the true faith of Jesus Christ will be seen doing many wonderful things. With the spirit of light man will be able to detect these things and his faith will not only be retained, but also strengthened. Its value far exceeds the efforts necessary to attain it.

"I do not know when I have been more busy than in the past three weeks, but I find pleasure in my work, and though disappointments come they do not dim the beauty and glory of the restored gospel. We pray that God will give light and strength to his servants to direct his work in this, the time of great tribulation in the world."

THE POWER OF A SAINTLY LIFE.

"What a blessed thing it is," exclaims one of our workers, "to come into a community where the Saints are singled out and marked because of their clean, upright lives!"

A splendid preachment of the word is the life of a Saint who walks in the fear of God

and whose life is squared and motivated by the principles of his religion. What a help and encouragement to the missionary and other workers when the church members may be pointed to and it be said, There go those whose lives reflect their religion!

PRIESTHOOD AND TOBACCO.

In several instances recently, district conferences have attempted legislation affecting priesthood rights in the church. Such legislation can properly be had only by a general legislative body of the church, and district conferences are not such. District conferences can express opinion on questions of general import and bearing, passing such opinions to General Conference for consideration.

It is quite within the prerogatives of a district conference to determine a standard to which members of the priesthood shall attain to be eligible to district office, and can designate what shall be cause for debarment. For instance, a district conference may rightfully declare habitual users of tobacco ineligible to district office, or it might go so far as to declare it would not recommend for ordination any known habitual user of tobacco. But to a district does not belong the right to declare that members of the priesthood using tobacco must surrender licenses. Such an act can come only from a general conference or through action of the administrative arm of the church.

Districts, therefore, desiring to express their disapproval of the use of tobacco by ordained men, should be careful to enact their opinion in harmony with the foregoing.

By way of illustration and suggestion:

A district recently passed the following resolution:

"Resolved that no one who uses tobacco shall be ordained to any grade of priesthood in this district.

"Be it further resolved that any member of this district now holding priesthood who

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uses tobacco shall be labored with by district or branch officers or both, patiently and kindly, with a view to the member quitting the use of it. After such labor has been performed and a reasonable time granted for consideration and the member does not quit the use of tobacco, he shall be required to surrender his license."

The forepart of the above resolution is tantamount to saying that the district will not approve the ordination of any tobacco user, and this action the district had full right to take; and the determination to labor with users with a view to securing a cessation of the habit is good and proper; but in making the action apply to present users the district exceeded its rights. Such action can be had only by the general authorities.

The Presidency is and has long been strongly opposed to the use of tobacco by members holding the priesthood, and with reasonable regard to individual circumstances extenuating in character has insisted that ordained men must refrain from the habitual consumption of tobacco, and in numerous instances has approved the silencing of those who persist in using it. The Presidency is fortified in this attitude by experience and results, and they hope some day to see a General Conference action forbidding

tobacco using by holders of the priesthood, and have repeatedly made effort to have such a rule indorsed by the Joint Council, but have met vigorous opposition in some quarters where, it is hoped, such opposition may soon cease. And the Presidency expects to insist that the priesthood be maintained at a high standard of cleanliness, and they hope some day to see a General Conference action supporting their attitude. In the meantime any district can voice its opinion favoring such a rule, and can refuse to elect to district office any man who is a habitual user of tobacco.

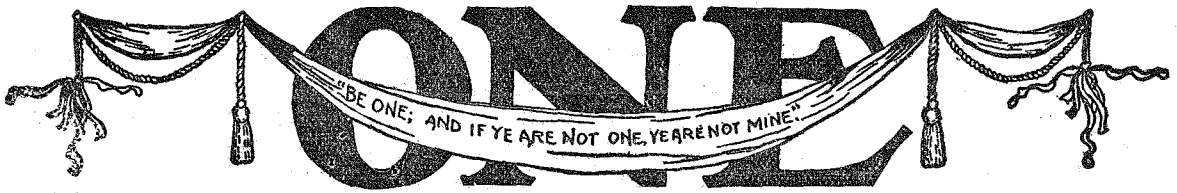
THE SPIRIT OF THE GATHERING

One of the "old warriors," who has been on the "firing line" for many years, recently wrote from his field:

"There have been wonderful seasons of spiritual light and blessing poured out upon the Saints, and especially upon his servants, while presenting the blessed gospel and its duties to the people; and at times I with them have felt that the long-looked-for endowment has in part been bestowed, and our hearts have burned within us under this most wonderful influence, and I can truly say joy has filled up my cup of blessing.

"The great theme of Zion has been emphasized in whatever subject has been under consideration, and it does seem the day is very near for a more general gathering together of the people of God.

"The terrible suffering of the Jews in some parts of the world, with those of other nationalities, through the awful havoc of the war, makes one's heart sick, and we are led to cry out with John the Beloved, Come, Lord Jesus, come quickly, so that peace may come to the earth. May the Bride make herself ready for his coming and the winding up of earth's wickedness and appalling crimes so common among us, is our united prayer and desire."



THE HANDICAP OF ADVERSE CRITICISM.

There have been times when new appointees to a field or position of church work have been placed at a disadvantage in entering upon their work by adverse criticism from old appointees to that field (and others) written to members in the field. This is wrong. Envy and jealousy should have no place in the hearts of church workers, while confidence in the ability of others to do acceptable work is stimulating and wholesome.

By way of illustration of the foregoing we might relate the following: Last spring, among other appointments was that of a young minister not previously under appointment, to a field wherein he was sure to meet many difficult situations and problems. Because of his lack of experience and the newness of the work, the young man took up his work "with fear and trembling," feeling he was under a handicap. This recognized handicap was augmented by finding, on arriving in his field, that a previous appointee to that field had written one of the local men concerning the new appointee, expressing the fear that his inexperience and youth would disqualify him for the tasks imposed, and that the work would suffer a relapse, or set back. The critic may have been prompted by his zeal and keen interest in the interests of that particular field; but the younger appointee should have been spared the embarrassment and handicap the circulation of that letter imposed. Another brother, in writing of the incident, partly comments as follows:

"It seems to me, however, that you could well counsel the ministry on such matters, urging that when missionaries are appointed by the proper church authorities it is uncharitable and wrong for anyone in the ministry to express criticism of such appointment that may not be in accordance with their liking; as such criticisms, when they reach the ears of members of the church amongst whom the missionaries referred to have to labor, diminish to some extent their prestige and may make it more difficult for them, for a time at any rate, to prosecute the work assigned them."

Let us be considerate of others, and help rather than hinder them in their work, and make our criticisms helps and not hindrances.

STOCK SELLING AND CONFERENCE APPOINTEES.

Information comes at times that some under General Conference appointment as missionary or local workers, perhaps in an effort to augment the small allowance, or to pay for a home, or just to "make money," engage in selling shares in stock companies, or sell land on commission, or engage in other business on commission, etc.

The single purpose of all sent out by the church should be to build up the kingdom of God, and men with divided interests work to disadvantage. Those sent out by the church are in honor bound to give their time to the church according to agreement.

Unfortunate it is that in many cases the spiritual position has been prostituted in the

interests of commercialism, and Saints have bought stock when sold by conference appointees, because of confidence in the ministers. This is doubly wrong—wrong for the elder to take this advantage of the confidence reposed in him as a church man, and wrong for the Saints to make a business investment because of spiritual position.

We therefore advise: First, those under conference appointment should not exploit the advantage of having the confidence of the people. Their interests should be church work. Their attention should be given to that, or they should resign their church position and engage in business. Business or commercial pursuits should not interfere with their primary interests. Second, Saints desiring to make investments should do so for business reasons, or on the advice of those in whose business judgment they have confidence. This will preclude the purchase of stock, or land, or the making of any other investment on the confidence they may have in a spiritual adviser or church man.

THE GOOD OF PRAYER MEETINGS.

A pastor writes concerning prayer meetings as follows:

“At our monthly sacramental service a goodly degree of the Spirit was felt and the meeting was abundantly enjoyed by all present. Such meetings are surely an inspiration to one, more especially when they come at a time when he feels the need of additional strength. We have several of what we may call the average kind, and very few that are not so good. Our good meetings have been far the greatest in number. These meetings with the necessary supply of the Holy Spirit are truly a wonderful provision made by our heavenly Father for his children. This is more clearly seen at such a time as this, when the world is apparently being baptized in the judgments of God.”

ARE OUR WORKERS EFFICIENT?

We should like to have the members of the priesthood read the following frank and severe criticism of our working system, and then if any feel they have something to offer in the way of suggestion let their suggestions be written to the First Presidency.

“I do hope that something will be developed which will make for the elimination of a great amount of waste of time and money which the church is suffering at the present. As I go around and have considered the various reports of missionaries I am persuaded that a large number are not concerned with their ministry except incidentally, and we are getting only a fractional part of the time and attention of these men. I am also convinced that with but few exceptions our system of supplying pastors is developing into a burden and hindrance rather than a help. I think therefore that careful consideration should be given this problem of pastoral work, to develop a system which can be put into operation generally with, of course, the necessary local adjustments, having in view two main objectives; the strengthening of our church influence in the community as a religious organization by organizing the local forces, in the pulpit, the Sunday school, and young people’s activities, the organization of a local advertising scheme and the alertness with which such a man could tactfully identify the church with all forward movements in the life of the city for righteousness; and then the training and development of the local ministry for a higher and more efficient service than they otherwise could render.”

ADVICE IN MOVING.

A brother who has for many years been alert to the interests of the church, and who thinks of his observations, recently wrote as follows:

“I do not know to what extent you are advised, but to me it seems an essential need

that missionaries should be advised that they are not to advise Saints to locate afar off, be it Canada or Texas, especially when they have gained by their position the confidence of said Saints, and paint in glowing terms great possibilities of some new location, and the ones impressed are oftentimes the ones who can ill afford to move and incur possible disappointment. Not only should these side talks be taboo, but *Herald* and *Ensign* should not publish letters telling of such investments. The missionary, the church, the investor may all be harmed. And in these days of unrest, of future uncertainty, and while the church teaches centralization, it is certainly a mistake, or I am mistaken."

The brother is quite right. The instructions given to the church have located clearly the officers whose duty it is to advise with the Saints on the question of moving, and missionaries or General Conference appointees should not run counter to such instructions. Much harm and the waste of much wealth have been incurred in the past by Saints moving here and there on ill advice from missionaries more enthusiastic than wise. Missionaries should not be land agents, nor boosters for land agents, but should recognize the provisions of the law in giving advice to the Saints on the general question of moving. Never was this caution more in point than now. We trust the general appointees especially will appreciate and act on this advice.

SUSPENSION, OR CUTTING OFF.

One of our pastors, after commenting in his weekly letter upon the necessity in his pastorate of bringing recalcitrant members to justice through the process of elders courts and dismemberships, adds:

"However, I should be glad to go over the possibilities of establishing the ante room. That is, if we find certain cases proved guilty, let such be suspended, sending due and for-

mal notification to the offending party that he or she has been suspended from full church membership until reconciliation has been made or further step looking forward to complete expulsion made. I have not worded this according to my thought, but you will understand my point.

"It seems that we need a middle ground, else elders and teachers will not know just what to do; for we are loth to cut off other than members absolutely dead, for whom there is no hope in this life; members who should be delivered over to Satan's buffetings, and not reclaimed in this life. With the middle ground well established we shall not need to 're-baptize', for when an awakening comes to those suspended members they can be received back by the lifting of the ban.

"If you could furnish some sort of procedure for me, concerning the matter in the foregoing, we could move more rapidly in bringing up this part of Zion to that standard necessary before she is a strength to the center spot. I am confident that when sinners fear and tremble that the righteous will rejoice because of God's more abundant blessings and of outsiders coming into the church. It was true of the golden age of the church in the first century, both in Jerusalem and in Central America; and will be true in this land in this age."

This is along the lines which have several times been suggested by the editors of ONE. The procedure necessary seems quite simple. The establishment of guilt is found by legal procedure, by duly organized court. The "penalty" can be recommended in the usual form and applied by the proper officers. In other words, it is only necessary to work into our court procedure the custom of more frequently applying the penalty of suspension and less frequently the extreme one of "cutting off."

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A HIGHER STANDARD OF ETHICS

One of our patriarchs under regular appointment, comments on the failure of the Saints in some branches to measure up to a sufficiently high standard of morality and ethics as follows:

"So many places we find that the branch officers are altogether too slow in looking after the erring ones; some members swear, others get drunk, others dance, others play cards, others are slow about paying their debts, and yet they are not visited or labored with, but are permitted to go on from year to year in the same old way not corrected.

"When will the time come when we will have better labor done along that line? Not until the *church* says that they who do such things *shall not* remain in the church. When we speak out in meeting, and make the matter clear and plain, so all may know where the church stands on some of the above matters. I am quite sure we are not strict enough as a church in regard to some of the above things. We just pass them up."

One exception we might make to the above is that we would favor the penalty of disfellowship only as a last resort. It is quite imperative that a higher and continuously higher standard of morality and cleanliness

shall be demanded, and we may well hold that those who fail therein shall not be considered in good standing. But let us repeat, the extreme penalty of disfellowship should be applied only when hope of reformation is gone.

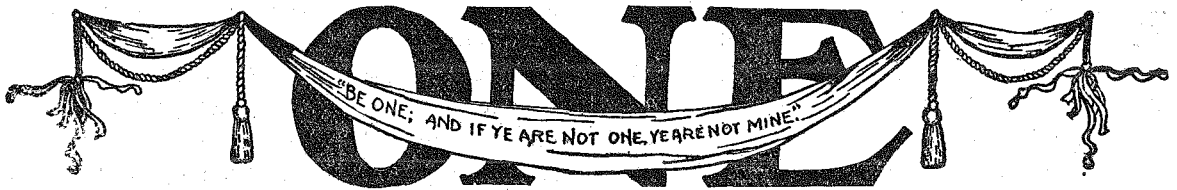
The following letter has been received by the Presidency from Elder C. I. Carpenter, President of the Kewanee District. So many lines of activity are mentioned in his letter that it is deemed worthy a place in ONE. Possibly it will convey to other district presidents some ideas or suggestions upon which they may act with profit.

"On Sunday the 9th we began what has developed into a series of discourses on 'The Duties of Members,' in the Moline Branch, which has seemingly created considerable interest among the members, the attendance being noticeably increased and the requests for continuance being worthy of consideration. We feel that under the circumstances it will be wise to follow it up until we have finished the subject according to a definite outline which we had worked out and are attempting to follow.

"We began the same subject in the Rock Island Branch, but have made no definite appointment for a continuance there, as we wish to go to Peoria as soon as we have concluded this effort here. In the meantime we are doing some much needed study, preparatory to a broader line of teaching, and following up some definite lines of correspondence work with the ordained men and the auxiliary departments.

"We are working out the details of a literature campaign among the members, and a campaign of education of the priesthood along the line of the detail of their specific as well as general duties.

"We are trying to prepare ourselves for more effectual labor by assembling the information to be had, preparatory to disseminating it as we go among the members."



WHAT IS YOUR EXCUSE?

A district president writes pointedly of the readiness with which excuse is found by those who fail to do their share of church work. He says:

"How often we are reminded of the statement of the Savior, 'I have bought a piece of land, and must needs go and see it; I pray thee, have me excused.' 'I have bought five yoke of oxen, and I go to prove them: I pray thee, have me excused.' 'I have married a wife, and therefore I cannot come.' I am convinced that he spoke the truth. That time is upon us now, and we will have to provide means to meet it. So many of the pastors complain of a lack of interest among the members. No time to attend meetings now is the excuse on every hand.

"I have advised them to take the gospel to them in their homes. Some are not willing to do this. Not all are willing to be active along all lines of priesthood activities. We are trying to open up avenues of work for the priesthood, but some do not want to do that kind of work. I think we are making some progress in getting our forces organized to do more constructive work that will be permanent."

BAPTISM FOR THE DEAD.

The following question was submitted to the Presidency:

"Why does not the Reorganization practice baptism for the dead? I have heard something about the uncompleted temple at Nauvoo, but what little I have heard has not satisfied me. If the temple was not completed and the church was rejected because of that,

why do you try to get people to join a church that God has rejected? I have often thought that on this point the Utah people had slightly the better of the argument. But I do not know enough to form an opinion on this matter."

This question was referred to a brother who has made somewhat of a study of church history, and he submits a reply which is appreciated for the benefit of our readers, as follows:

"In section 107:10, revelation given January, 1841, the ordinance of baptism for the dead is said to 'belong to my house, and cannot be acceptable to me, only in the days of your poverty wherein you are not able to build a house unto me; and I grant unto you sufficient time, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if ye do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord.' As in the case of the church when it was driven out of Jackson County, the rejection here spoken of was not the rejection of any one man; but the failure of the church as a whole to live up to the requirements that God had made upon them. See section 102:2: 'Were it not for the transgressions of my people, speaking concerning the church and no individuals, they might have been redeemed even now; but, behold they have not learned to be obedient to the things which I require at their hands.' Any man, either ordained or not, who lived up to the requirements of God, would not be rejected, but evidently the

failure to build the temple at Nauvoo, under the circumstances, constituted an offense by the church, sufficient for its rejection.

"This temple was not finished; it was burned in 1848 and every stone thrown down, since which time the various fragments of the church, rejected by the Lord, have sought to reorganize. This was undoubtedly the right and prerogative of any man holding the priesthood, and the only means of telling who was right and where the truth was being honored was the observance of the acts of those seeking to reorganize. If they conformed to the constitutional and organic law of the church, contained in the revelations of God, they would be acceptable to him, otherwise they would not. Seven members of the Quorum of Twelve of the old church (which was rejected), sought to reorganize in 1847; but in doing so they ignored the law and introduced strange doctrines, including polygamy. Adam God, the blood atonement, etc. Sidney Rigdon, one of the Presidency in the old church (the church rejected), sought to reorganize in 1845, but he too failed to observe the order provided for in the law, and organized new quorums, ordaining many to be kings and priests, and introduced strange doctrines. James J. Strang, an elder in the old church, likewise sought to reorganize the church as early as 1844; and he, too, ignored the law, having himself ordained as a king, and offering burnt offerings and sacrifices after the Mosaic law; and so I might mention others, such as William Smith, Charles B. Thompson, James C. Brewster, Alpheus Cutler, and others.

"In 1852, a group of elders, including Jason W. Briggs, Zenos H. Gurley, Henry H. Deam, all of whom had been elders in the old church, began a reorganization at Beloit, Wisconsin, which observed the law and order of the Church of Christ, neither seeking to add to, nor take from one item, in either doctrine or organization. This reorganization grew and flourished, receiving the favor of the Lord, and his continued direction, until

now it has absorbed nearly all attempts at reorganization except the one established by the members of the Twelve, which is now known as the Utah Mormon Church.

"In section 107: 12, it is clearly stated concerning temples, 'which my people are always commanded to build unto my holy name.' You will note that it does not state that my people are commanded to always build temples, but that my people are always commanded. This is not a general blanket command, which instructs the church to proceed with the building of temples, but just the opposite, a restriction, denying the church to build any temple without a command from God. Every temple built by the Church of Christ before its rejection—or even started—was begun at the command of God. Once, at Far West, in 1848, the church appointed a committee to locate a building lot, and commence a temple; but when Joseph Smith came, he asked them to discontinue the work and abide the command of God; and it was not commenced until a revelation was given, directing such building.

"The Reorganization has adhered to this doctrine and observed this precedent, and has built no temple; but it stands ready to do so when God shall command when and where such temple is to be built. The baptism for the dead was a permissive right, which permission was lost with the rejection of the church; this could not be resumed without God gave permission or command again. We feel that the Reorganized Church has truly observed the revelation touching the matter of baptism for the dead, and this church is the only one representing the restored gospel, which has observed the commands of the Lord in this matter."

AN INTERESTING SOCIAL PROGRAM.

One of our young pastors in his desire to furnish proper and wholesome amusement and entertainment for the young of his branch, after due consideration launched out on these regular "social meetings." His

success is indicated by the following extract:

"On last Friday night we held one of our social meetings, and from present indications they are going to be a success. The attendance was better than the first one and several expressed themselves as having a good time and intending to attend regularly. Brother _____ congratulated us two or three times and declared it the best meeting that has ever been held in the church here. Some of our members who have not attended any of the other meetings were present and there were some outsiders present also. We first had about twenty minutes of community singing, then the reading of the Diamond Necklace by De Maupassant, after which different ones were asked to give the purpose of the story, etc. The purpose we have in this is to develop ability to spend profitably the leisure time and cultivate a taste for the best literature. A thirty-minute class period follows in which psychology, economics, and sociology are offered; then we had an accordion solo, then games testing and developing mental alertness, and finally a vocal solo and closing song and prayer. The whole program consumes about two hours, but it is so diversified that it is not tiresome."

Our purpose in presenting the above is that it might serve as a suggestion for other pastors who might desire to develop programs of a similar nature adapted to meet local needs.

USE OF FINGER BOWLS AT COMMUNION SERVICES.

Question: "Does the First Presidency look with disapproval on finger bowls being used at sacrament services? I personally would be glad to have the decision of the Presidency on this matter, as I favor and advise a thorough washing of the hands in an anteroom as being preferable. I was present in the First Independence Branch when the matter of the use of finger bowls was turned down and I so informed the branch, with the

reply from one of the elders that I had told a deliberate falsehood about it, and that he did not believe any branch would do such a thing."

Answer: We have at hand yours of October 20, and note the question contained therein concerning the propriety of using finger bowls in the sacramental service.

In reply we will say that in the opinion of the Presidency the men who bear the vessels of the Lord in the communion service ought to come to the church clean in person and with clean hands. It is too late for them to perform their ablutions after entering the stand to break the bread and pour the wine; besides, to do so would be in bad taste. They should cleanse their hands before coming to the church or, if that is not practicable, they should do so in some anteroom before entering the service.

Trusting this covers the ground of your inquiry, we are,

Sincerely yours,
The First Presidency.

One of our growing pastors, appreciating the handicap of a lack of cultural development and who has made efforts to supply the need, writes to the Presidency in a way which we are glad to have the readers of ONE note, and the Presidency wonders if there are others of the ministry who feel as the writer of this letter does relative to suggested readings:

"Of all men, those who profess to be teachers of the public, should be able to express with clearness, with force, and yet with delicacy their thoughts. I find this faculty greatly lacking among ourselves as well as among some ministers of other churches. It must be the result of our failing to apply ourselves to the task before us. This failure to apply often comes through ignorance of the laws of application. It may be true that in many cases the results are what they are through willful neglect, but I prefer to believe that conditions would justify us in accepting the former as the rule.

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"It seems to me that a course of good reading engaged in by the men of the ministry would help wonderfully in developing this efficiency in expression. Without this efficiency we should not hope to make a success of our labors for Christ, or induce our fellow men to accept him. The day is here when we must by the beauty of our rhetoric and the power of our logic 'compel them to come in' and partake of the great spiritual feast prepared for the 'Sons of God.' Our battle cry must be, 'The sword of the Lord and of Gideon.' The Lord is always anxious to do his part, but he is not obliged to do Gideon's part also. The sword of the Lord is unsheathed for the conflict and if we are to have part with him in the victory we must make our weapons ready for the fray.

"I am of the opinion that should the Presidency, or some other appointed by them, make and publish a list of books for such a course as I have mentioned they would find many hungry readers who would thank them for their efforts. There are many books which can lay claim to the necessary characteristics for such a course, that is, beauty of diction and profundity of thought. I find that a man can study, with glorious results to himself and to his ministry, the orations of Cicero, Daniel Webster, Henry Clay, and many other masters in the profession of public expression.

"Many of our traveling ministry are reading just whatever they happen to pick up in their travels. In this way many precious hours are next to wasted, whereas they might with great profit be spent in the perusal of books which would make some of them Jeffersons in intellect and Websters in rhetoric. Why should we wade through a wilderness of trash to find good when we have those who can point out the best course to pursue? Is haphazard to be desired above direction? Is chaos better than order?"

The following question has been propounded to the Presidency. For the possible benefit of others who may be interested we make reply in ONE.

"What provision is there in the law for the selection of counselors to presidents of priests', teachers', and deacons' quorums, if any?"

Section 107 of Doctrine and Covenants, paragraphs 42 and 46, deals with the question of quorums, particularly the phase touching presidents and counselors. We here quote paragraph 46, relating to Aaronic priesthood quorums, which we believe answers the question:

"And, again I say unto you, Samuel Rolfe and his counselors for priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors: *The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my saints, and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference, and that he should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God, even so, Amen.*"



THE FORMULA USED IN CONFIRMATION.

(A Symposium.)

At a meeting of the First Presidency, Twelve, Presiding Bishopric, and presidents and bishops of stakes held in 1918, a discussion arose as to the use of the formula, "Receive ye the Holy Ghost," or "Receive ye the gift of the Holy Ghost."

Thereafter the Presidency addressed a circular letter to numbers of the elders asking for an expression of opinion. Some of the replies are here quoted, as our readers, and especially the elders, may enjoy their reading. There seems to be rather a general unanimity of opinion, with some slight differences in details. The closing letter, perhaps, rather aptly sums the matter up in a few words:

John W. Rushton says: "In the nature of things the act of confirmation is the official reception of the baptized believer into the church, with a conferring of rights and privileges of such membership upon the candidate; and, also the petitioning of God to bestow the Holy Spirit upon such candidate for the completion of the regenerative process. No man has the power, and therefore not the right, to say, 'Receive ye the gift of the Holy Ghost,' in the sense which would imply that such gift was within the power of man or even subject to his disposition.

"The Holy Ghost is the gift of God and the confirmatory prayer in its nature is petitioning that such gift God might be pleased to bestow upon the baptized believer.

"In all of these rituals the simpler we make our work and the more we keep 'man' in the background and place God to the front, the more effective our work is likely to be."

F. M. Sheehy: "No fixed formula is necessary. We assimilate by association with others certain forms or fads, they become fixed by habit. It is better to be fresh, original, and brief, but not to exclude some, or proper, sentiment. The Master is a right example in the matter of prayer in Matthew 6: 5-15."

D. J. Krahl: "I have your request for expression of opinion relative to use of certain formulas in confirming members in the church, as, 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost.' I do not find any place in the Scriptures where it would indicate that it was necessary to use these formulas. The occasion cited when Jesus revealed himself to his disciples after the resurrection and breathed on them and said, 'Receive ye the Holy Ghost,' was a special occasion, as is indicated by that which follows, and was stated in connection with a special charge to the ministers, giving them power to remit and retain sins.

"The Holy Ghost is given, I understand, by the laying on of hands, and not transferred by the repetition of certain words. In Alma 16: 17 we read concerning the acts of Jesus while on this continent thus: 'And behold while he clapped his hands on them they were filled with the Holy Ghost.' In the New Testament Simon observed that the Holy Ghost was given through the laying on of hands. In Acts 19: 6, 'And when Paul had laid his

hands upon them the Holy Ghost came on them.' In Moroni 2:11 we read, 'Ye shall call on the Father in my name in mighty prayer and after ye shall have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost.'

"In the baptism of water we have a formula of words given to be used by the officiating minister; but the officiating minister does not state, 'Receive ye the baptism of water,' or 'Receive ye the remission of sins,' but performs the act, and the candidate is immersed and his sins are remitted. We believe that this would be the same in the laying on of hands for the reception of the Holy Spirit. The officiating minister acts by authority in this instance as he does in baptism. His authoritative act accomplishes the purpose as much in the baptism of the Spirit as it does in the baptism of water, and we do not see why it is needful that a set formula should be used to make it legal."

G. J. Waller: "The matter brought to my attention in your letter of December 3 regarding the use of certain formulæ by elders in confirming members into the church has received my consideration and I would state that personally I am in favor of the elder officiating using in some part of the confirmation the words, 'Receive ye the Holy Ghost.' In my ministerial work in the past I have always been careful to use this formula and have noticed that most of the co-laborers with whom I have been associated have also used the same.

"I may say, however, that the omission of such formula in confirming an individual would not in my opinion prevent the bestowal of the Holy Ghost, as I believe that the Lord recognizing the imposition of hands by the elders officiating for the purpose of confirming a member into the church and for the reception of the Holy Ghost would confer the blessing upon the member seeking the gift promised under such authority.

"This question brings to mind a confirma-

tion in Honolulu in which a Hawaiian elder officiated with myself, he being the speaker. The elder in confirming used the Hawaiian tongue and did not make use of the formula that the Hawaiians present knew that I and other elders who had officiated in their presence had been in the habit of using. A Hawaiian priest after the confirmation stood up in the meeting and questioned the validity of the ordinance, inasmuch as the usual formula had not been used, and I was called upon to settle the matter. I then stated that while I thought it was always better to use the formula, 'Receive ye the Holy Ghost,' the fact that these words were omitted would not interfere with the bestowal of the blessing promised."

F. G. Pitt: "Touching the question as to whether or not it is necessary, in order for individuals to receive the Holy Ghost, that the elders in confirming shall use certain formulas such as 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' will say, after examining the texts cited, also other scriptures on the same matter, my judgment is that it is not necessary.

"While the words are permissible, if one is so led, yet it does not invalidate the ordinance if not used. If they were essential the Lord undoubtedly would have commanded their use as he did the words to be used in the ordinance of baptism, also in the blessing of the emblems in administering the sacrament."

C. J. Hunt: "In regard to the question raised in your letter of December 3, asking opinion on the duties of elders confirming new members into the church, permit me to say that the formulas 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' are not authorized in the three standard books of the church. In John 20: 21, 22, the Savior is speaking to the twelve apostles, not an instance of baptism of course.

"Of the five citations from Doctrine and

Covenants you gave I would refer to sections 32:3; 49:2; 83:10. The strongest of all these may be section 85, paragraphs 1 and 2. Yet I would not feel justified, in view of all the other citations, to use the formulas in question every time confirming baptized members. A case in point might be section 125:15, where the Lord directs the elders when laying on hands for the healing of the sick, that it is not necessary to always say whether they shall be healed or not, but to let the Lord give of the spirit of healing as it shall be in his wisdom so to do.

"In the Book of Mormon, book of Alma, chapter 16, paragraphs 116 and 117, Alma refers to seven of his colaborers who were accepting an important mission under his direction. Alma laid hands on them and they were filled with the Holy Spirit. Also in the book of Moroni, chapter 2, paragraphs 1 to 3, we have the words of Christ which he spoke unto his disciples, the twelve whom he had chosen. He directs: 'Ye shall call on the Father in my name in mighty prayer, and after ye have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost. And in my name ye shall give it, for thus do mine apostles.' And it is said that as many as received the laying on of hands the Holy Spirit fell upon them. In these instances no set formula is used, the servants, the servants of God administering the ordinances, leaving our Lord to bestow the Holy Spirit as it seems wisdom in him to give.

"We are instructed as a church to administer the sacrament of bread and wine, and those who have prepared themselves to partake have the promise of receiving a forgiveness of their sins. Yet those who administer do not say to them at the time of administering, 'Receive ye the forgiveness of your sins.' It is also true in the ordinance of baptism. It is generally believed that this ordinance is for the remission of sins, yet when the baptismal rite is being administered

the minister does not say, 'Receive ye a remission of your sins.' Yet the ordinance implies that, as also in the sacrament. What is true of the last two ordinances named is also true with the laying on of hands for the healing of the sick as recorded in James 5:14, 15."

Peter Anderson: "Regarding formulas used in confirmation of members, will say, that I know of no set formula and have no evidence that the Lord ever intended such to be used. The usual custom of saying, 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' is not, so far as I know, based upon any commandment from God. However, I deem it quite proper for those who confirm to use the above formula, when impressed by the Spirit to do so; otherwise—pray that the parties may receive the Spirit or the gift of the Holy Ghost, using such words as the Spirit may direct."

A. Carmichael: "The Holy Ghost is given as a gift from God, hence in so many places it is called 'the gift of the Holy Ghost.'

"The confirmation is a means unto an end: i. e., bestowing of the Holy Ghost.

"Those holding the Melchisedec priesthood are authorized to give it.

"'He (Christ) gave them (his disciples) power (authority) to give the Holy Ghost.'—Book of Mormon, page 653:71.

"'Ye shall have power that on whom ye shall lay your hands, ye shall give the Holy Ghost.'—Book of Moroni 2:2.

"'And whoso having faith you shall confirm in my church by the laying on of hands, and I will bestow the gift of the Holy Ghost upon them.'—Doctrine and Covenants 32:3.

"From the above we learn that God gives it through the delegated authority of his servants. It is then immaterial as to just the formula used in giving.

"If A gave B a loaf of bread to give to C, B in handing it to C could truthfully say, 'Receive ye the bread,' or 'Receive ye the gift of

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the bread.' Both mean exactly the same thing."

Henry A. Stebbins: "Replying to your question of the 3d inst., will say that I believe that it is best to follow the example of the Lord given in John 20: 22, and thus say, 'Receive ye the Holy Ghost' to those who have been baptized with water, when we lay hands on them in confirmation. Probably in instances the Holy Spirit has been given in answer to the prayer for it without the form being repeated, but I believe it is far safer to use the form the Savior used, or else insert the words, *the gift of*. It was over thirty years after I came in the church before I heard any confirmed without one form or the other being used. And unless the Lord speaks I do not know who can declare with certainty on the matter and the old form used so many years be omitted."

James A. Gillen: "Referring to the question as to whether it is necessary to use the formulas, 'Receive the gift of the Holy Ghost,' or 'Receive ye the Holy Ghost':

"While I see no good reason why this formula should not be used during the prayer of confirmation, I am of the opinion that inasmuch as the 'laying on of hands' in this ceremony is primarily for the bestowal of the Holy Spirit, or Holy Ghost, the failure to make use of the formula referred to would not do violence to the purpose of this ordinance. For in the nature of things the

tenor of the prayer should be to the intent that this gift should be given, whether the accustomed expression is used or otherwise.

"The burden of this prayer should be an entreaty to our heavenly Father for this divine gift to be given. And furthermore, that it may abide until it has served its purpose; until the candidate shall stand in the presence of God a full grown man in Christ Jesus.

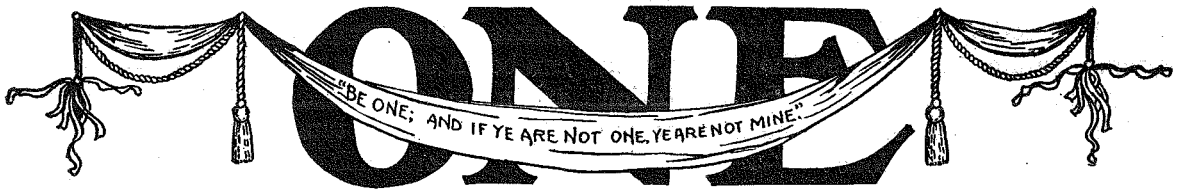
"Epitomizing my opinion, I would say: It would be well to make reference to the bestowal of this gift in prayer; on the other hand the failure to use the formula does not invalidate the ceremony."

I. N. White: "Replying to yours touching a precise, prescribed formula to be used in confirmation of new members after baptism in order to receive the Spirit, I have this to say: I think it proper, and probably more satisfactory to the convert, for the elders in confirmation to use one of the two formulas that is recorded in the books, to-wit: 'Receive ye the Holy Ghost' (John 20: 22); or receive the 'Holy Spirit' (Doctrine and Covenants 85: 1); they are used interchangeably, and mean the self and same thing, no doubt in my mind, and would bring us to the 'unity of the faith' in this matter."

W. A. McDowell: "Touching the question of the elders using certain formulas in confirming new members into the church, such as 'Receive ye the Holy Ghost,' or 'Receive ye the gift of the Holy Ghost,' I do not believe it to be necessary to use the above formula, as it does not add any more to the right, or authority, or power, in conferring or bestowing the Holy Ghost unto another, as that power, and authority, is already resident in the elder by virtue of his ordination, as found in John 20: 21, 22, 23; also Doctrine and Covenants 55: 1.

"Thus the Holy Ghost is conferred, or imparted unto the one who has been baptized in water, by virtue of the Holy Ghost and authority resident in the elder, and the laying on of his hands, all things being equal."

[Continued in next Issue]



FOR EFFICIENT WORKERS.

A brother under conference appointment and engaged in local work comments as follows:

"Since reading the article in the December number of ONE under the caption, 'Are our Workers Efficient,' and remembering the request for any comment or suggestion that might be written you, I had a desire to make some response to that appeal.

"I have had an experience of many years as to the knowledge of conduct and arranging of local work. For several years now have been in a post or station where I had active participation in an associate way in the oversight of a particular field of the general work, and I am fully persuaded that we have been dragging along for years with, as it were, chains loaded about our feet that have hindered and retarded us and have kept us far behind conditions that we should be found in at the present time.

"There can be no fault found with the general plan or arrangement of the church as its work is outlined in the law, the church officers and the local ministers cooperating and working in the places God has ordained they should occupy. The church and its development is found to come from within; that is, its force, its power, its strength and beauty. Not much of advantage or attainment and great help comes to the church from the world, or without, but in God's plan he has ordained that the ministers should be called from the men of the church. They should have their activity and their training therein. They should develop and qualify for the important places and stations that God calls

them to occupy. We have had all sorts of trouble, it is true, at different times by men who have been self-willed, some jealous and others perverse, who would not do, or would not allow others to do, but in these exceptions and extreme conditions the law must be applied that men shall be free and the organization not hindered.

"Every good man and every true leader in a stake, district, or branch evidences the power of his leadership, the foresight he has of the needs of the work by not keeping all in his own hands, trying to do all the work himself, but in developing men who shall be able to represent the work of God. It is true that we lose much of our power for good in the fact that men of local position with worldly responsibilities do not throw all the weight and influence into the work they might. This, no doubt, could be helped somewhat by the law being carried out, so far as the church is able, to appoint high priests in large branches and over districts whose responsibility should be to see that the work is pushed, that the men constantly press forward in all departments and make specific reports of the work outlined and accomplished.

"We cannot say very much in an incriminating way, because we feel the responsibility, and the question immediately falls back upon the church. If our men are not alive, if the work is not being pushed, if there are no definite plans to be carried out, what has the church done in the way of outlining a specific program? What is the responsibility placed upon each man in supervision in the way of getting results? What has he had in the way of

special direction coming to him through specific training in a course that fits a man and prepares him to go forth in this station of responsibility and execute the work as the church would have it done?

“This, of course, touches the question of the church training its ministers, and we are so far behind upon that point that we make no further comment, only to say the sooner we begin, the more nearly will we approximate the right condition in the church, and we will find we will be getting better results through the efforts of our workers. The law is written plainly on the church books that this work should be done, the training of the ministers to fit them for the places of leaders. There has been no revelation to countermand or rescind this responsibility of the church. One such place (Kirtland) erected for that work stands to the present day unused along that line. Can some of the confusion and division of to-day be attributable to our oversight along this line?

“Also we have the grotesque situation (no doubt the best we have been able to do up to the present) of men called from the farm, from the mine, from small country villages, where they have not had experience dealing with large church problems, advance work, business, or essential requirements of city administration, to minister in places that require adaptability, foresight, and leadership, which enjoins that they should be leading, advancing the work rather than, as in some places, where it is pushing, forcing, and driving them.

“Just recently we had the pleasure of visiting one of our branches, and they have the prospect of a man for pastor, but with some it is a question of how successful this man will be, admitting he is a splendid man and a good preacher, but from a social side, touching the question of leadership, a man to be continually leading the way in advance, there is a question whether he will fill the bill.

“Now I suppose that our past misfortune

makes it that we have but few such men. We can begin to-day a system by which men who are in the priesthood, consecrated to the work of God, can be taught and developed and made leaders such as we need as pastors to have charge of the work of God.

“For myself, I know I would appreciate the advantage of some such course, and I am satisfied there are many others among our workers who would avail themselves of it, the necessary provision being made.

“The success of the work depends on what we can do, as we submit ourselves the humble servants through whom God can work and carry out his divine will. I am willing to share, and desire not to fail in such responsibility.”

THE DIVORCE EVIL.

“There is one thing I wish to call your attention to, that is and has been for some time causing much shame and disgrace to the church in many places, and nowhere that I have been is it so prevalent as I find it in this district; that is—the divorce evil. So many have been divorced for any trivial cause and have married again, and in some instances I find that our ministers have married those who have been thus divorced, when the legal cause for which they may separate and remarry, according to Matthew 5:32 and Conference Resolution 272, did not exist.

“I am inclined to draw the lines very close in cases of remarriage where the legal cause as found in Matthew 5:32 does not exist. I am also requiring the priesthood to become acquainted with such cases and teach them the law and its consequences.

“In cases where there is a separation for other causes than adultery shall we disfellowship? See Conference Resolution 66. I am of the opinion that there are cases where a separation for other causes may be justifiable; but they should not remarry, but according to this resolution, we should consider

them 'unworthy of fellowship.' Where do we occupy as a church on this important question? We have laws, but they are not enforced, and in many cases we suffer as a church to-day for the laxness in their enforcement.

"Many of the sectarian churches are awakening to this evil and many of their ministers are refusing to perform marriages of divorced persons where the legal cause does not exist. Shall we be in the van or found trailing behind? I hope that one lecture will be delivered at the pre-conference lectures upon this growing evil.

"I cannot find words to express my commendation for the arrangement of these lectures, a dynamic in the church indeed."

Answered Vol. 5, No. 12, P. 1, under 3rd

IMPORTANCE OF COMPETENT PRIESTS.

From one of the brethren engaged in local work we have the following observations:

"As touching branch officers I wish to say this: As a rule here I find the officer most needed, the hardest to get to work, the one who understands his duty the least, and, as a consequence, the one least appreciated by the Saints, is the priest.

"When we get a priest who has initiative, learns his duty, is diligent in service, and gains the confidence of the Saints, often the district officers say, 'There is the live wire of that branch and should be the president.' He is ordained an elder and we lose a good priest and have a very common elder.

"Priests are ordained who tell me their homes were never visited; therefore, they never enjoyed the blessings derived, so do not realize the real worth of their office and are slow to move out. Again, other priests have failed to qualify, and so no real standard is set as a goal for the new man to work to. He waits for the older or more experienced man to move out.

"Men, like horses, are often influenced by their mates when broke in. As a farmer I found when I had a horse that worked to suit

me, I could best mate him by breaking a colt with him. The colt would learn to work, drive, and be handled like the more experienced horse. To my mind the best way, as a rule, to develop priests, and other officers we need, is to keep those who have become authority in the work, at least until others under their care and teaching have by experience, and otherwise, proved their worth in office, especially where there are two or three elders and a priest must be ordained to take the place of the one being ordained an elder."

ON TAKING COLLECTIONS.

A missionary writes: "I am holding a series of meetings at ——. I have preached every night this week and expect to continue one or two weeks longer. The interest is good. There were about fifty-five out last night and prospects for a larger crowd to-night.

"We have only one family of Saints living here, and they are unable financially to bear the expense of the meetings. I have come to the conclusion that under the circumstances there would be nothing wrong with taking up a collection or two. I know this is not customary with our people, and while I am opposed to continual begging, I believe that it is altogether proper for us to give those who attend our services an opportunity to help bear the expense of the meetings if they care to do so. Many of our men go out and tell the people they do not want money, and give the impression that they will not take money, and thus prevent outsiders from helping them who would otherwise be glad to do so, and then turn around and draw on the bishop or the Saints for expense money.

"I believe the sectarian world has gone to one extreme in begging and we have gone to the other extreme in denying the people the privilege of helping us. I hope we can strike the happy medium. We are not out of money, but it takes a little money to do effective work."

ONE

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

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THE FORMULA USED IN CONFIRMATION

(Continued from last Issue.)

C. A. Butterworth: "*Certain words to be used in confirmation*: I do not believe that anyone acting in authority for Christ is bound to use any set phrase in connection with any ordinance or ceremony. It is always, 'After this manner'; 'In the following manner'; 'On this wise'; and then a sample is laid down to follow. In the Lord's prayer it begins, 'After this manner shall ye pray.' Baptism is administered (Doctrine and Covenants 17: 21), 'In the following manner . . . and shall say,' and different words are used from what were used in baptizing Helam (Mosiah 9: 44), and both these differ in words from Nephi 5: 25, but all agree in sentiment.

"In blessing the emblems of the Lord's Supper, over which we are so particular in reading, it says, 'And after this manner shall ye administer it.'

"Of the prayer in the School of the Prophets Doctrine and Covenants 85: 40 says, 'Salute his brother or brethren with these words.' Verse 44: 'This is a sample unto you for a salutation to one another.'

"Manner does not necessarily mean the exact words, but custom, kind certain, degree or measure, etc.

"If the one confirming uses such words as these, 'As a servant of the Lord, ordained and sealed unto this power, I confer upon you the right and privilege of receiving the Holy Ghost, and may you order your life so as to merit this favor,' I think it should be sufficient."

George N. Briggs: "Touching the matter of formulas to be used in confirmation by elders, I am clearly of the opinion, after having read the passages referred to, and others, that it is not essential to use any such formula as 'Receive ye the Holy Ghost,' or, 'Receive ye the gift of the Holy Ghost,' but I do believe that it is advisable to use such expressions. So far as necessity is concerned I believe they can well be omitted."

From time to time complaints come to the Presidency regarding missionaries under General Conference appointment, to the effect that some go into branches and districts and announce meetings without consultation with the officers of district or branch. And also that some baptize individuals in branches without seeking the advice of branch officers.

While we wish our men to keep in mind the distinction between missionary and local work, we wish them to also bear in mind that there must be the closest cooperation between these two classes of church workers. Local officers in charge of the districts and branches should be best acquainted with local conditions and should know the need or demand for missionary efforts. Likewise they should know considerable about the private life and character of individuals in their locality requesting baptism, and a word of consultation may, in some instances, save the church a great deal of trouble and expense.

We feel confident that missionaries will find the local officers willing and anxious to cooperate in a missionary way, both in advising and assisting otherwise. And the closer the cooperation the better will be the results to the church and to all concerned.



A SLOGAN FOR THE MISSIONARY.

The growth of the church has been steady, and the number of baptisms has been good when we consider the number of men under appointment. But the signs of the times all point towards the hastening time in establishing Zion. I cannot but feel, therefore, that every missionary should be fired by a dominating zeal to increase his results over preceding years. Why not let the missionary force raise this slogan:

"TWENTY THOUSAND CONVERTS BEFORE NEXT GENERAL CONFERENCE, AND EVERY CONVERT'S FACE TOWARDS ZION!"

Frederick M. Smith.

"PUTTING AWAY."

Some very interesting questions sent in by a brother were referred to Elder J. A. Tanner for answer, and his answers may very profitably be passed on for consideration by the ministry and others who may be interested. The questions and answers are as follows:

Question Number 1, says: "When do you consider that a man has put away his wife?" or, "Can a man put away his wife without securing a divorce?"

In my opinion, a man has put away his wife when he permits some other woman to come into his life and win his love from his wife, and further permits himself to lust after that woman to the extent that his affections are placed upon her and clandestinely he lives immorally with her. I think this is likely the interpretation that may be placed

upon the statement of Jesus, in a broad and liberal sense, when he said: "He that looketh upon a woman to lust after her hath already committed adultery in his heart."

Question Number 2, "Can a man put away his wife without securing a divorce?" is largely answered in Number 1. However, I presume, in a legal sense, he cannot; that in the light of the law, as legally interpreted, a man does not put away his wife until a judge has granted a divorce, and he would then be considered free from her and separated.

Third, "In case either party secures a divorce on grounds other than adultery, and remains unmarried, could they be considered as having broken the law?"

To answer this question anywhere near correctly, one would need to presume that the securing of a divorce on grounds other than adultery was secured in good faith and without collusion or trickery or deception being practiced, and that the grounds upon which the divorce was secured were legal grounds in the light of the civil law. Under this presumption, it is my opinion that it could not be considered that they had broken the law if they remained unmarried, and only when they remarried, under conditions as cited above, would be considered legally as breaking the law in the light of that which is set forth in the scriptures which does not permit a remarriage upon other grounds than unfaithfulness upon the part of the companion that has been put away.

Of course, there are many phases of this question, and to present all of them and express an opinion upon them as they may ap-

pear in argument would require quite a voluminous letter, but I presume you just wished me to give a simple answer to the questions that you have presented.

THE PRAYER OF ANOINTING.

(A Symposium.)

At a meeting of representative men some months ago a discussion arose touching the matter of long prayers while anointing the sick in administration.

Subsequently the Presidency addressed a circular letter to various elders, asking for an expression of opinion. We give herewith extracts from some of the answers received.

T. W. Williams: "Replying to your communication of December 4, asking my opinion in regard to the matter of long prayers when one is anointing and administering to the sick, will state:

"First: I am committed to the thought that long prayers, except under very extraordinary occasions, are detrimental rather than helpful.

"The Wise Man has aptly said, 'Be not rash with thy mouth, and let not thine heart be hasty to offer any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.'—Ecclesiastes 5: 2.

"Jesus gives wholesome advice: 'But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking; be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.'—Matthew 6: 7, 8.

"It is well to note that 'the prayer of faith shall save the sick.' The great prerequisite is faith, and this does not necessitate long prayers.

"Under all circumstances man must be, to an extent, governed by the conditions, the surrounding circumstances and, above all, the operation of the Spirit of God.

"We cannot lay down hard and fast lines in this matter, as this would preclude the operation of the Spirit. It is, however, safe to

affirm that the general practice of many of the brethren in stringing out a lot of words with no particular objective, lacking cohesion and purpose, is reprehensible.

"The advice of Joseph Smith, late President of the Church, that it is not necessary to have two prayers at the time of administration, should be accorded to. It is painful to have one man take the bottle of oil, anoint the head of the patient, and then offer a long prayer whilst the other brother or brethren are standing by; then to have them confirm the anointing by another brother going over practically the same thing.

"It is well that those administering may, in a general way, know something of the needs of the patient, and then let the prayer be directed to that particular need. I would advise that the prayer be short, explicit, and to the point. By all means the elder should refrain from lengthening out his prayer so as to develop a spirit of prophecy whereby he may make some promise to the one administered to.

"The benefit to the sick is not dependent on the length of the prayer. In fact, I believe if there was ever a time when the prayer should be short and pointed it would be on an occasion like this.

"One other reprehensible thing is the practice of the brethren in placing their heavy hands on the head of the patient and bearing down in such a way as to make the act absolutely uncomfortable.

"When one is sick he is susceptible to every little thing, and it should be the studied purpose of the elders to make their presence as agreeable as possible and conducive to the well-being of the sick."

U. W. Greene: "Touching the matter of long prayers in anointing the sick in administrations, will say that many times in my experiences I have been distressed to note that elders in anointing with the oil would make a long prayer, then turn to me and ask that I confirm that anointing and that prayer. At times I have felt so provoked that I have wanted to say, 'You have administered and I

see no reason why I should confirm that which you have done.'

"I believe the oil should be placed on the head of the afflicted one in the name of the Lord Jesus Christ; then hands should be placed on the head of the party and a brief prayer offered by the one selected for that purpose.

"I may say that I do not believe in long prayers in blessing children or when ordaining to the ministry. The model prayers, in my judgment, are such we find in the Book of Mormon as used on this continent after the visit of our Savior."

Hubert Case: "Surely the prayer of anointing should be very short, and let the man confirming be led to make the long prayer, if either does.

"I would like to hear a word also on the line of their saying 'We have no power.' This is frequently said by the brethren, and I think we have some power. Luke said he gave them power and authority, and if they have authority they have power."

F. G. Pitt: "In the early days of the Reorganization the custom followed was for the one anointing to say a few words or offer a very brief prayer while anointing, leaving the burden of prayer to the one confirming during the laying on of hands. Your father always urged this rule.

"I very much regret to witness of late years a departure from this custom, especially among some of our younger men. In some instances the elder anointing would go so far as to lay his hands upon the sick and in a long prayer confirm the anointing, seal the blessing, and then turn to his associate for him to offer another prayer. An elder in Australia did this upon two occasions. After the first experience, I explained to him the proper method in administering to the sick, as I understood it. When he did this the second time and said, 'Amen,' I said 'Amen' and walked away. In explanation, I told him he had done all I could do, therefore all I could say was 'Amen.'

"I believe only a few words should be used

in anointing the sick and that the prayer should be offered by the one confirming, during the laying on of hands of the elders participating."

W. M. Aylor: "As to the question of long prayers in anointing the sick, I think it very unwise. I have heard some of the elders pray a long prayer in anointing, pray about almost everything. I have advised against this everywhere I go and get the opportunity. Also advised not to lay hands heavily on the sick."

C. A. Butterworth: "My position is that the prayer in anointing the sick should be as brief and to the point as possible. Calling the person by name, or saying, Sister, or Brother, as the Lord's servant I anoint you, or your head, with this consecrated oil, and ask God's blessing and directions on your behalf in the confirmation,—or something similar. The prayer for the sick or afflicted should be in the confirmation, and not in the anointing."

A. Carmichael: "It depends. Some men love to pray long and loud, and some men love to hear them. If this happy (?) combination occurs, let them indulge if said indulgence is necessary to the bringing of the Spirit of the Master. Of this, though, we are in doubt.

"Again it depends. Some men have the very happy faculty of brevity. Others enjoy brevity. If such a combination is found, let them act according to 'their gifts'; i. e., brevity.

"In general. The one anointing should do so with a few well chosen words, and the one confirming do so as led by the Spirit.

"The one confirming is, in common parlance, called 'the mouthpiece.' We suppose this expression is used because the one confirming should express the message of cheer and comfort, etc., to the individual.

"To the writer one of the things that spoil an administration is to have the one anointing make a long prayer, telling the Lord a whole lot of stuff that the Lord knows al-

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ready. The same may be said of an opening prayer at a preaching service. In fact, good taste requires that any prayer or religious service, speaking generally, used primarily to 'introduce' or 'begin' a service, should be brief. It lends a proper setting to the main occasion.

"If ever 'brevity is the soul of wit' (wisdom), this 'soul' or essence of wisdom will be found in the anointing of the sick."

Henry A. Stebbins: "I consider that a long prayer by the elder in anointing takes away from the privilege and the right of the one who is to offer the real prayer that is to follow. My own experience is that where two elders officiate, which is a common occurrence, the one who offers the prayer while they are upon their knees seeking help for themselves and the sick one, that he should do the anointing, saying a few words about it being done in the Lord's name and asking the Father to bless the ceremony, and then leaving it with the other elder to finish the service by making a full supplication in behalf of the sick one. If there are three elders each can do a part.

"If I remember correctly I have always believed in a brief prayer in anointing, and especially since I saw your father decline to offer the concluding prayer after an elder had covered the whole ground in making his anointing prayer. Joseph said that was enough to answer the purpose.

"Of course if the sick one is in great danger and it is desired that every effort be made, also the Holy Spirit so leads, then each elder may offer a long prayer, but be sure that it is wise to do so. When the one anointing makes too long a prayer, weariness results, and faith and hope are liable to become less instead of increasing by the service. I have witnessed such cases in my experience. Others have spoken the same."

(Continued in May issue.)

A PASTOR WRITES:

"I try to get the home of every member in the branch visited once every six months by either myself or some of the priesthood. And while I always leave them free to visit and instruct as they feel led, yet I also always try to give them one or two points that I desire them to establish in each home. For our visits beginning the first of January, I expect to advise that the tithing be taken up, and before we start the visiting I expect to have a meeting of the priesthood and attempt the task of explaining to the entire priesthood so there will be no contradictions in the different visits. I will ask each member of the priesthood to report the conditions and then use the deacons in following up the work. I hear a great many comments on the articles of the bishop in the papers, showing it is becoming effective."

The following interesting observation comes from one of our stake officers:

"I am impressed that the first qualification for an officer in the church is a desire to *work*, and the next essential thing is to know how to go about it. We have some who are sufficiently educated, and who could make a good showing for the work if they only would, who lack the ambition to take hold and push. There are others who may not show so much grace and dignity in what they do, but who are deeply interested in the work, and the Lord blesses their ministrations more."