

### PRACTICAL WORK

A bishop's agent writes:

I have found that it is very essential that a missionary keep posted in affairs that are the vocations of the people among whom he is laboring. My knowledge of live stock, general farming, and twenty years' experience in buying and marketing grain and live stock, I find a great asset in my talk with the people. It is the means that gives an opening to present the financial law to them. Those people at Bern will be converted to the temporal law of the church as well as any other principle of the gospel.

### FROM A MEMBER OF THE CLASS IN RELIGIOUS EDUCATION

Following is a letter from a member of the class in Religious Education at Graceland College. This young man, whose name we withhold in order that we may not embarrass him, came to the college last year in time to get only one semester. His record, however, was splendid, and he will return next year to complete his course. His letter will give our readers a glimpse of the spirit of devotion and consecration in the hearts of the young men who are taking this course from year to year. No cleaner or keener young men have ever rallied to the support of our standard. To presume that a year in Graceland College, under the spiritual influence prevailing there, and imbibing the instruction received, will unfit them for the ministry, or in any way be displeasing to our heavenly Father, is to put

forth a statement that can hardly be credited, even by the most credulous.

We look for the young men of this class to be the best argument that can be made in favor of the idea of preparation for service now being fostered in the church.

McClelland, Iowa, June 26, 1921.

The First Presidency,  
Independence, Missouri.

Dear Brethren: I have been notified through the Quorum of Twelve that provision has been made for my continuance at Graceland next year and that the details of it would be furnished me by the First Presidency. Of course, you understand that if the government were not paying the tuition, books, etc., I would not be able to do this.

I do not like to look forward to leaving the field again in September, for there is nothing that I would rather do than proclaim the doctrines of Christ's gospel to the peoples of the earth. However, I want to be able to represent our God equipped with the very best means of doing so. During and after my schooling it is my intent to consecrate what I have gained to the service of Christ's church. The little time I was able to use at Graceland this year has so broadened and cleared my vision of what lies before the church that I sense the bigness and the difficulty of the solution of the problems ahead of us more than ever before. It is going to take more of our best trained men both in the ministry and the temporal affairs of the church than have heretofore consecrated

their time and talent to the work of establishing the kingdom of God.

I have written this that you might know my attitude in regard to the program of the church, and that it is with no other design than to increase my capacity for service that I desire to avail myself of the opportunity afforded.

I trust that I am doing the will of God in this. Very sincerely yours,

### SERMON OUTLINES AS TRACTS.

During the late young people's revival services at Lamoni each day an outline of the sermon preached the night before was left at each house in town, accompanied by announcement of the next meeting. An effort was made to so arrange these outlines that they would be clear, concise, and consecutive, serving the purpose of a brief religious tract as well as an advertisement. Following are three of the outlines used:

#### Baptism.

By Elbert A. Smith.

Text: Acts 10: 44-48.

#### I. Introduction:

- A. "In mouth of two or three witnesses."—Matthew 18: 16.
- B. "To the law and to the testimony."—Isaiah 8: 20.

#### II. Let the Witnesses Testify:

- A. John—"A man sent of God."
  1. "He sent me to baptize with water."—John 1: 33.
  2. Preached baptism.—Mark 1: 4.
- B. Peter—"Endowed with power."
  1. "Be baptized every one of you."—Acts 2: 38.
  2. "Can any man forbid water?"—Acts 10: 47, 48.

#### C. Paul—"A light to the Gentiles."

1. Calls baptism a gospel principle.—Hebrews 6: 1, 2.
2. Baptized his jailer.—Acts 16: 28-32.

#### D. Philip—"Preacher of Jesus."

1. Baptizes the eunuch.—Acts 8: 35-38.

#### E. Ananias—"A devout man according to the law."

1. "Arise and be baptized."—Acts 22: 12-16.

#### F. A host of other witnesses.

#### G. Jesus our Lord—"Hear ye him."

1. "He that believeth and is baptized shall be saved."—Mark 16: 15, 16.
2. "Go ye teach all nations, baptizing them."—Mathew 28: 19, 20.
3. Is baptized himself and says: "Take thy cross, follow me."

#### H. God the Father:

1. When Jesus was baptized God said: "I am well pleased."
2. Do you wish to please God?
3. Please God rather than men.—Acts 5: 29.

#### III. Who Testifies Against Baptism:

- A. Many men "not sent of God."

#### IV. The Mode of Baptism.

- A. One true mode—Immersion.
  1. Used much water.—John 3: 23.
  2. Mode of Jesus' baptism.—Mark 1: 9, 10.
  3. Buried in baptism.—Romans 6: 4, 5; Colossians 2: 12.
  4. Born of water.—John 3: 5.
  5. Historic method was immersion.
  5. Origin of word signifies to immerse.

#### V. The Significance of Baptism:

- A. A symbol.
  1. Man has always used symbols.
  2. God appeals to that trait.
  3. Baptism symbol of cleansing.
  4. All can understand it.
  5. A beautiful symbol.
  6. Ruined by changes.

**VI. Baptism a Beginning:**

- A. Door to the kingdom.—John 3: 5.
- B. Prelude to baptism of the Spirit.—Acts 10: 44-48.
- C. And to a new clean life.—Romans 6: 4, 5.

**VII. Conclusion:**

- A. "Why tarriest thou? Arise and be baptized."—Acts 22: 16.
- B. If already a member of the true church, go on in newness of life.—Hebrews 6: 1.

Subject for Wednesday, March 16, "Laying on of Hands—A Gospel Principle."

**Laying on of Hands.**

Text: Hebrews 6: 1, 2.

**I. Great Importance of This Ordinance:**

- A. Because of its origin.
  - 1. Andient in human practice.—Numbers 27: 18-20.
  - 2. God made it a part of the gospel.—Hebrews 6. 1, 2.
- B. Because of its significance.
  - 1. A symbol of power and authority.
  - 2. Hand, implement of man's power.
  - 3. Also symbol of God's power.—Habakkuk 3: 4.
- C. Because of its association.
  - 1. With act of blessing.
  - 2. With healing of both body and soul.

**II. Blessing of Children:**

- A. Infant baptism unscriptural.
- B. Instead Jesus laid hands on them and blessed them.—Mark 10: 13-16.

**III. In Ordination:**

- A. Joshua ordained.—Numbers 22: 18-20.
- B. Paul and Barnabas.—Acts 13: 2, 3.
- C. Timothy's gift.—1 Timothy 4: 14.
- D. Nearl yall churches observe this rite in ordaining. Wh ynot go all the way?

**IV. In Divine Healing:**

- A. Christ set example.—Luke 4: 40; Mark 8: 23, 25.
- B. His ministry to do likewise.

- 1. "Works that I do shall ye do also."—John 14: 12.
- 2. "They shall lay hands on the sick."—Mark 16: 17, 18.
- 3. "Send for the elders."—James 5: 14, 15.
- 4. Jesus sent Ananias to lay hands on Paul to heal him.—Acts 9: 17.

**V. To Confirm Members and Bestow Holy Ghost:**

- A. "Then laid they their hands on them and they received the Holy Ghost."—Acts 8: 14, 15.
- B. "Paul laid his hands on them and the Holy Ghost came."—Acts 19: 1, 7.
- C. Ananias lays hands on Paul to bestow Holy Ghost.—Acts 9: 17.
  - 1. Jesus sent him to do that work.

**VI Why Scoff at This Principle?**

- A. Is associated with great and holy experiences.
- B. Has a deep religious significance.
- C. God chose to make it a part of his ritual.
- D. Who are we that we should withstand God?—Acts 11: 17.

Subject for Thursday, March 17, "Resurrection and Eternal Judgment."

**The Great Restoration.**

Sermon by Elbert A. Smith

Text: "I will do a marvelous work among this people, even a marvelous work and a wonder."—Isaiah 29: 14.

"This 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 in the future, but equally in the present. If his action is not visible now, it never will be, and never has been visible."—Sir Oliver Lodge, in Science and Immortality.

**I. The Apostasy of the Early Church:**

- A. Foretold by the prophets.
  - 1. See Isaiah 24: 1-6; Amos 8: 11, 12; Acts 20: 28-31; 2 Timothy 4: 3, 4; Revelation 12: 1-6.

## ONE

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B. Apostasy of "Dark Ages" recorded in both secular and religious histories.

C. Admitted by all Protestants.

1. If no complete apostasy then no need for Protestants.

### II. The Way to Recovery:

A. Restoration or reformation—which?

### III. The Reformation:

A. A fine work of preparation by brave men.

B. Yet endless confusion continues.

C. Reformers themselves looked for something greater.

1. "There can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."—Roger Williams.
2. "He will arise to maintain his own cause and set up his own kingdom."—John Wesley.
3. "Some new revelation . . . must be made. . . . We want the old gospel back sustained by the ancient order of things."—Alexander Campbell.

### IV. The Restoration:

A. Foretold in prophecy.

1. To do a marvelous work at a certain time.—Isaiah 29.
2. An angel to come with the gospel.—Revelation 14: 6, 7.

B. The vision of 1820.

1. Its keynote: "Hear ye him."

C. The angel's visit in 1823.

D. Priesthood restored in 1829.

E. Church organized in 1830.

### V. Religious Concepts of the Restoration:

A. Revelation restored.

1. An undreamed of idea.
2. But note Lodge's advice.

B. Second coming of Christ.

1. Few believed it then.
2. Many believe now.
3. Bishop Nickolai says all Europe is looking for it.

C. A scriptural form of doctrine.

1. See Hebrews 6: 1, 2.

D. Scriptural form of organization.

1. See 1 Corinthians 12: 28; Ephesians 4: 11-13.

E. A return of the gospel gifts and blessings.

1. See Mark 16: 16-18; 1 Corinthians 12: 7-11.

F. A restored priesthood.

1. Christ ordained men, they ordained others till the apostasy.
2. Trace your ordination back—does it lead to Rome?

G. Book of Mormon.

1. Ingersoll said God was ignorant of America till Columbus told him.
2. This book says to the contrary.

H. Zionie ideals.

1. War, pestilence, famine to come.
2. Jesus said pray to escape.—Luke 21: 36.
3. Zion a refuge.
4. Christ's social ideals never yet worked out.

5. A place, a people to be prepared.

6. Their aim, true brotherhood.

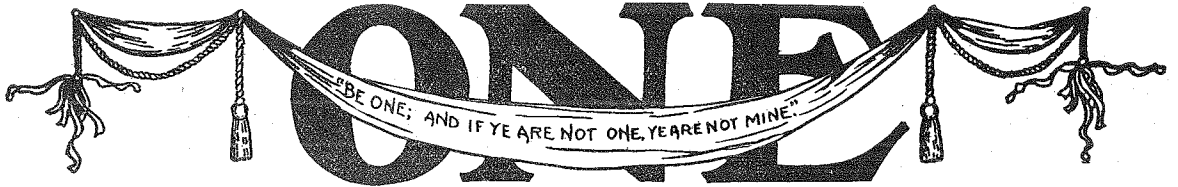
7. Principles: Love, consecration, stewardship, justice, equality.

8. Results: Blessing, joy, power.

### VI. Whence Came These Ideals?

A. From heart and brain of an unlettered boy?

B. No; from God, who said, "I will do a marvelous work."



## WAS THE MELCHISEDEC PRIESTHOOD TAKEN AWAY FROM THE ISRAELITES?

[Under date of March 23 a brother submitted to us the question having to do with the continuation of the Melchisedec priesthood. This question was in turn submitted to Brother S. A. Burgess for answer. Both the question and answer follow.—EDITORS.]

*Question:* The Inspired Version, Exodus 34: 1-4, says the Melchisedec priesthood was taken from the midst of the Israelites with Moses. Doctrine and Covenants 83: 4 says until John the Baptist, while according to Hebrews 9: 7-24, Inspired Version, it says the high priest entered the tabernacle once each year to offer sacrifice. Leviticus 16: 2 tells us that Aaron did that. Were Aaron and Joshua high priests, or what office did they hold?

*Answer:* In reply to the above question, I would very respectfully suggest that Exodus 34: 1 in the Inspired Version says: "I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them," etc. "But I will give them the law as at the first, but it shall be after the law of a carnal commandment," etc.

This could not possibly refer to the Aaronic priesthood. The Aaronic priesthood remained with them. It evidently must refer to the holy priesthood, or the Melchisedec priesthood, which was taken out of their midst.

There is no lack of harmony between this

and Doctrine and Covenants 83: 4 which says: "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John."

This makes it very clear again that it was the priesthood of the Son of God, or the Melchisedec priesthood, which was taken out of their midst. It was the Aaronic priesthood which continued until John.

As to the next point, Aaron was ordained high priest. The high priest is continually mentioned through the Old Testament—the high priest of the Jews in the days of Jesus, Annas, and Caiaphas. In the passage in Hebrews 9, and elsewhere in the Hebrew letter, there is considerable discussion of the difference between the high priest after the order of Aaron, and the high priesthood of the Son of God. According to one the high priest entered once a year; he who had the Melchisedec priesthood had the Spirit of God as an abiding comforter.

A man may receive the presence of God when he is worthy. (John 14: 23; Revelation 3: 20), also under the one the sacrifice must be made daily; also the greater sacrifice of atonement, yearly. Under the other, Jesus makes the sacrifice once and for all.

The high priesthood which was held by

Aaron evidently was the presidency, or the chief place over the Aaronic priesthood. He is sometimes referred to as the chief priest, but this must not be confused with the high priest after the order of Melchisedec.

It is true that there are some who contend that while the Melchisedec priesthood was taken out of their midst, so they did not receive its benefit in the ministry of the priesthood, that certain men still held or received that priesthood. Some of our brethren point to certain passages in the Psalms, and claim that David must have held the Melchisedec priesthood at one time. Others point to Alma, and his splendid discussion of the holy priesthood and of Melchisedec, saying from the thought and knowledge, he must himself have been a priest of that order.

As to Joshua we note he is spoken of as the minister of Moses. He went at least part of the way up the mountain with Moses. (Exodus 24: 13.) He was with Moses when he came down. (Exodus 32: 17.) He was with Moses in the tabernacle and remained there when Moses came out. (Exodus 33: 11.) Moses placed a portion of his spirit upon him in ordaining him, as his successor. (Exodus 27: 18; Deuteronomy 34: 9.) He stood with and upheld the hands of Moses when the battle was going against the Israelites. Now, what portion of his spirit Moses placed upon him may be open to discussion. There is no instance to show that he officiated as a priest after the order of Melchisedec after the death of Moses. There would seem a possibility that if Moses held the Melchisedec priesthood, that there were others of the house of Israel then holding the like priesthood. Moses had the blessings which attend the ministry of the high priesthood. Joshua acted as the military leader. He acted with Eleazer, the chief of the Aaronic priests, in dividing the land.

The statements as a whole would appear to be reasonably clear, regardless of whether Joshua once held the holy priesthood or not. The statement of the books is clear in both cases, that the Melchisedec priesthood was taken from the house of Israel with Moses, without regard to the consideration of whether Joshua, Elijah, or any other individual subsequently held that priesthood.

### LIABILITY FOR ACTION IN CHURCH CASES

A certain brother wrote in a letter of inquiry, asking as to the liability under which officers of a church might rest when bringing charges and pressing them against individual members. His letter was submitted to one of the church lawyers, Bishop I. A. Smith, who submits the following reply:

Your letter regarding the question of liability for damages in civil actions, etc., at hand.

I am quite sure that there could be facts which might support action for damages. Certainly one would have his recourse where he was intentionally and maliciously injured by a church through its constituted officers.

I am also equally positive that where church officials act honestly and within their apparent rights in dealing with members, the courts will not entertain actions for damages. Malice is always an essential element in such cases.

It is quite evident that in the case of an unincorporated religious society, the laity would not be liable for acts done by their officers, even if necessary elements were established, since malice could not be imputed to them.

In the case of a corporation, the acts complained of would have to be such as regularly come within the scope of the authority of the officers committing them, and would have to be done with intent to injure.

There is not a great deal of law on the subject; but the principles involved are fundamental.

The following request has been received by the "Presiding Bishopric: Please explain through ONE the duty and work of a bishop's counselor."

This was referred to the bishop of Lamoni Stake. We present Brother Carmichael's answer:

In Doctrine and Covenants 117:10, the bishop was instructed to choose two counselors and they were to be ordained to their office "*as my law directs.*" Referring to the law as given in Doctrine and Covenants 42:19, the duty of the counselors is referred to in this language, "and the elders or high priests who are appointed to assist the bishop *as counselors.*"

Webster defines a counselor as one who counsels; an advisor, a member of a council, and refers to the word *counsel* which he defines as interchange of opinion, mutual advising, deliberation together, consultation. These definitions, together with the legal application of the word, viz: "one whose profession is to give advice in law and manage a cause in court," would seem to point out to a considerable extent the work of a bishop's counselor.

A bishop is a common judge; he, with his two counselors, form a judicial body, in harmony with the spirit of the law. In routine affairs, the bishop is provided, in the personnel of his counselors, with those to whom he can go for interchange of opinion, who have been solemnly charged with this responsibility by ordination.

Since the work in which a counselor may assist the bishop is to be determined largely by inference, it would seem logical that in any place where the work required the en-

tire time of one or both counselors, it would appear to be in harmony with Doctrine and Covenants 42:19 in regard to their remuneration for service. They might reasonably do any routine work in which the bishop required their assistance and at the same time be more readily available for consultation.

So the conclusion would logically be, that whatever duties devolved upon the bishop could and should, upon the requirement of the bishop, be participated in by his counselors. (In the early church the bishop and his counselors were required to concur with the presidency and high council in recommendations for ordination, but this seems to have been discontinued.)

#### WHEN THE FOG CLEARS AWAY

The following letter from a certain brother shows how easily misunderstanding creates division, and the happy results following the dissipation of the fog of misunderstanding. May the good work go on:

President F. M. Smith,  
Office of First Presidency,  
Independence, Missouri.

Dear Brethren: A few days ago I was going through an old letter file and I was greatly surprised upon reading some of the copies of my letters sent to your office a few years ago. These letters were written during a period of extreme trial in this branch, and because of lack of quick action upon the part of the First Presidency it appeared to me that you were not dealing justly with us, and I fell in line with others who believed that we, as a church, were headed for an autocracy, and that both individual and branch rights were being denied us.

Some few years have passed since then and I have carefully watched the opposition in the church and have noted the outcome in the

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lives of men who were thus active. I have in addition to this received the manifestation of the Spirit, given to me, teaching me to have confidence in the leading quorums of the church, and especially confirming me in the fact that God is directing our President, and that, although the church as a whole cannot see clearly all that shall be accomplished, that the call to hold up the hands of those whom God has placed in these responsible positions is imperative.

Now the time has come that I can say from my heart; I regret that in the hour of trial I lacked the necessary confidence in the Presidency of our church, and in some of the Quorum of Twelve. I ask to be forgiven for this, and do now rejoice that time and experience, coupled with divine revelation to me, has made very clear to me the duty of every child of God to sustain in righteousness those whom God has called.

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### PREFERRING ONE ANOTHER

In the past a few elders have made the mistake of attempting to run up a long list of baptisms during the conference year. We do not mean that it is wrong for them to have a great number of baptisms to report, as that is highly desirable, providing the baptisms come along in the regular order of their services; but if an elder goes out of his way to solicit baptisms in order to make a record or in any way crowds in and baptizes where oth-

ers think they should have the preference, inevitably he is laying up for himself trouble in the way of jealousies and ill feelings. It is much better to prefer one another in these matters, and, if there is any question of precedence, allow the other brother the privilege of baptizing. Note the following extract received in a letter from Brother Kuykendall from Detroit:

“In the past, since coming here to Detroit, I have had all baptisms attended to by some of the elders other than myself, hence, have not been reporting any baptisms; however, there are a few baptized every week or so. This week, Wednesday night after prayer service I baptized two little fellows, their mother making special request that I do the baptizing.”

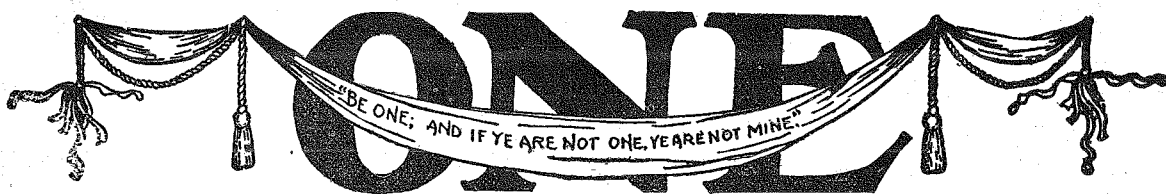
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### THE OPENING PRAYER

A missionary asks the following question: “Is it wise for the one in charge of a preaching meeting to call upon one of the members, man or woman, to offer the opening prayer, and would it not be better to use the priesthood, and have them on the stand fully advised or prepared for the part they were to take? Is it not wise to refrain from calling promiscuously for an opening prayer?”

In reply to the foregoing question, we will say that while our meetings should not become excessively formal and fixed, and while it is true that it is given to the elder in charge to conduct such meetings as he might be led, still there should be observed a certain amount of form and dignity and order in all religious services, and it would seem to us much preferable, as is usually done, for the elder in charge of the services to call upon some member of the priesthood to offer prayer, and ordinarily to have the one offering the prayer in the stand at his place and ready for that part of the service.





## VOLUNTARY WITHDRAWAL FROM CHURCH

Question.—There are in our branch two who wish to be expelled. Is it necessary that we go through with the regular routine of procedure, or will it be sufficient to have them sign a petition to the branch, asking that they be excommunicated?

Yours in bonds,  
E. N. McCall, branch president.

Answer.—The Presidency has advised that in cases where people persistently wish to withdraw from the church they shall be labored with according to the usual order, then in case there is no transgression requiring charges of unchristianlike conduct, an elders' court should be appointed, before which it may be established that they wish to withdraw on their own volition, after having been labored with. This court can then upon its discretion report to the branch advising that the names be stricken from the church record.

Very sincerely yours,  
The First Presidency, by E. A. S.

## EXPOSITORY SERMONS

One of our younger pastors, Brother D. Amos Yates, writes the following interesting letter from San Bernardino, California:

"We had a good meeting here the evening of the 6th in celebration of the church's anniversary. The newspapers gave us quite a nice writeup the next morning. Will try to get a clipping to send you next week; haven't one at hand just now.

"Our Sunday's services were well attended. Brother Boren spoke for us in the morning and I preached in the evening. I am taking up a series of expository sermons upon the Book of Matthew, for a while, to see if that kind of preaching will be beneficial. We usually preach topical sermons in our pulpits, but I believe that a great deal of spiritual food and educational matter can be obtained by analyzing the various books of the Bible and arranging a modern setting for the many beautiful things taught by the various ancient writers. Human nature is very much the same now as it was in Christ's time, and the sins and virtues are pretty much alike, so I believe we can learn many a good lesson by applying those ancient teachings of the Bible worthies to our modern life. It is my purpose in this method to acquaint the people more than they are accustomed to knowing about the Bible as a whole, taking its books singly for consideration."

## A DEFINITION OF ADULTERY

Toronto, Ontario, Canada,  
363 Markham Street,  
March 2, 1921.

President Elbert A. Smith,

Dear Brother: An elder of the Utah church told me that no prominent elder of the Reorganized Church would give a comprehensive definition of adultery. He asked me a number of questions which I should be glad if you would answer.

1. What is adultery?
2. Is it any particular relationship between

man and woman that constitutes the sin of adultery, or is it the spirit and intent of the relationship?

3. Were the daughters of Lot guilty of adultery?

4. Were the daughters of Lot as bad as a modern woman who marries and lives with a man with the deliberate intention of having no children?

I should be pleased if you would favor me with an early answer to these questions.

Your brother,

G. A. Smith.

Lamoni, Iowa, March 16, 1921.

President E. A. Smith,  
Box 255,  
Independence, Missouri.

Dear Brother: With regard to questions asked by G. A. Smith, of Toronto, Ontario.

First. What is adultery? may be safely answered in general terms from the dictionaries and law encyclopedias. Webster's International states that it is voluntary sexual intercourse of a married person with another than her or his husband or wife. It also states that it was not a crime under the common law of England, but it was an offense against the ecclesiastical law. And it constituted adultery only on the part of the one who was married, and fornication on the part of one who was not married, in England. Under the Jewish Law and Roman Law, it was adultery if the woman was the wife of another. In the United States adultery is a crime by statutes, in several States, for both parties, whether one or either is married.

The American-English Encyclopedia of Law states that adultery, by the common law, is a criminal offense when between a man, whether single or married, and a woman who is the wife of another. The reason for this was that the Common Law concerned itself only with property rights, and since the hus-

band held the property for the family, the question was involved of inheritance from him. But under the Canon Law it was an offense which constituted adultery if either of the parties were married to a third party. It was a sin arising out of the marriage relationship.

Second. Is it any particular relationship between man and woman that constitutes the sin of adultery, or is it the spirit and intent of the relationship?

The offense of adultery under the law of the land is of course one of illicit intercourse, or a particular relationship between a man and woman. For crimes, however, in law, intent is necessary, but that intent is one to commit the crime, or the act which constitutes the crime. The man who shoots into a crowd promiscuously, would appear to have the requisite intent if he kills a bystander.

In the law of the church, I would respectfully suggest the particular relationship is a necessary ingredient of the sin. At the same time, the sin is naturally affected by the spirit and intent of the relationship. It cannot be said safely that it is one or the other alone.

Under the common law of the land, if a man is gone from home and is not heard from for a number of years, but less than seven, and his wife remarries again, she is technically guilty of the offense; even though on proof of good intent the penalty would doubtless be very light. That does not change the fact, however, of guilt. It would be an extenuating circumstance. If more than seven years had elapsed, the relation would be innocent, but on the return of the husband the marriage would be void; and she would still be the wife of the first husband.

Bigamy is evidently adultery, but it is worse than adultery, because it adds on the part of one at least, to the infidelity to the marriage

relationship, which constitutes adultery, a pretense that the law sanctions the relationship through marriage, and it is thus often, if not usually, the deceit of an innocent person. The relationship does not become lawful, even on the part of the innocent person, because of ignorance, or because of her or his spirit and intent in the relation; though it is true, that in the courts of the land, or before a church court, the innocent party will not be convicted of the offense because of the lack of the requisite intent. But it happens to constitute an offense of adultery just the same, and of course is the more grievous on the part of the other party who is guilty of the bigamy.

Utah polyamy is adultery, because it adds to the wrongful act of adultery and infidelity against the marriage relation, the additional false pretense of sanction in the law of the land as in bigamy, and further pretense that the illicit relationship is sanctioned of God. The false pretense, however it may affect the spirit and intent of the relationship, does not change its being a species of adultery, and being many times worse as is indicated, because of the reason of these additional false pretenses. The woman who marries a man, knowing he already has one wife from whom he has not been legally separated, is guilty of adultery. The woman who marries a man having more than one wife, under the pretense of an ecclesiastical law, is still guilty of adultery. The plausible pretense does not change the essential relationship of the act.

It will be noted that the definition calls for voluntary action. If a woman be placed under a drug, the offense would probably be rape in most of our States, on the part of those concerned in her injury. A woman is not held responsible for what is done while in an unconscious state, while the offense of the party of the other part is thereby increased.

Such a case as that of Jacob, where another woman is substituted in the nighttime, would not make him guilty of adultery. We are assuming for the moment that Jacob had been openly married to Rachel, and the substitution was made later of Leah. But that is not the assertion made in the Bible story. But on proof of such fact, there would not exist the requisite intent to commit the act of adultery.

It will be seen, therefore, that the particular relationship is the very essence of the sin or offense; and the intent is also of the essence of the offense. But no fictitious or alleged intent on the part of one conscious of what he or she is doing in fact, will excuse. The claim of divine sanction for polygamy is no excuse, nor does it change the intent of the relationship; just as other pretenses will not excuse or change the fact of the wrongful relationship.

A woman who marries a man believing that he is single, and free to marry her, making inquiries in advance to satisfy herself of that fact, would not be held morally guilty if later it is found that he was in fact a married man, and has a living wife from whom he is not divorced. But when that fact is ascertained, she at once becomes guilty if she continues the relation for a single hour thereafter.

A woman who knows that a man is married, and has a living wife from whom he is not divorced, is guilty of the offense of adultery, regardless of what other name it may be called by, or regardless of what excuse or explanation she may bring forward in defense of the relationship. The intent of those to enter into celestial marriage for absolute life, and the spirit of the relationship of two wives to him, changes not the guilt of the relationship in the slightest.

Some make the claim that adultery is the relationship in anger, even though between

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husband and wife. That evidently is not according to the definition or meaning of the term, either in common repute, or in legal usage. The offenses within the marriage relationship are great. The abuses on the part of the one towards the other are not to be minimized, but that does not make such offenses to be adultery.

Third. Were the daughters of Lot guilty of adultery?

No, because their father was not a married man at the time, his wife having died. They were, however, in any event, guilty of the much more serious sin of incest. Lot was not guilty, for the reason that he was unconscious of that which took place. Therein lay their greater guilt.

Fourth. Were the daughters of Lot as bad as a modern woman who marries and lives with a man with the deliberate intention of having no children?

It is difficult at times to attempt to draw fine lines. The offense of modern women has been made such under the law of the land; at least for any who will assist them in such a course. Answering the question straightforwardly, my answer would be, Yes; their offense was as great as that of which modern women are guilty. And in saying this, we do not in any sense minimize the offenses of modern society.

We sincerely trust that this will be a sufficiently straightforward answer to your re-

quest. If it is not complete in any detail, we shall be quite willing to make the correction.

Respectfully submitted,

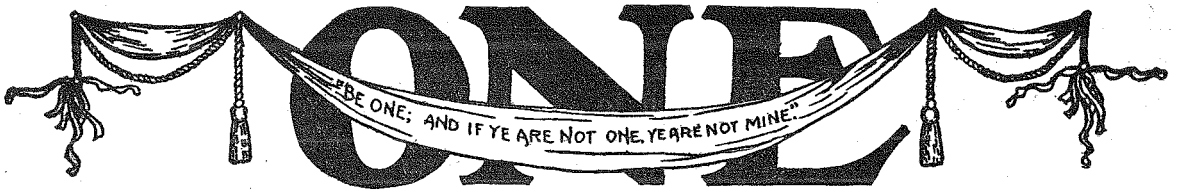
S. A. Burgess.

P. S.—In answer to the above questions concerning adultery, there naturally comes to mind the statement of the Master, that “He who looketh upon a woman to lust after her has already committed adultery in his heart.” This is quite in accordance with the teaching of the gospel law, that thinking a sin, thinking and holding it to us, we are already spiritually guilty, and will be punished by the withdrawal of the Spirit of God. One who assumes such an attitude, will, sooner or later, and probably sooner if the opportunity offers, be guilty of the overt act.

There is, it is true, already, infidelity in the marriage relationship, and lust within the heart. But that does not constitute an offense which can be readily handled before the courts of the land, or before the courts of the church.

Doctrine and Covenants 42:7 states that a man shall love his wife with all his heart, and cleave unto her and none else; and he who looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out. It is evident in this case there must also be some overt act on the part of the man who lusts after the woman, and if he repents not he shall be cast out. It also constitutes in the nature of a prophecy, for such an one will be guilty of an unpardonable offense in entering into a wrongful physical relationship.

We do not in this at all minimize the wrongfulness of continued lust in thought. But it does not constitute, under common usage, the offense of adultery. This passage, however, does not call it by name. It does state that he will lose the spirit, and if he repents not, shall be cast out.



### DISTRICT PRESIDENT HELPS MISSIONARY WORK

Following is a copy of letter written by a missionary who was elected district president and subsequently transferred to local appointment. It will be noted that he intends to still prosecute missionary work in his district. All district and branch officers should feel the call to missionary activities. True, their local charge has first consideration, but after those wants are supplied, every possible moment of their spare time should be given to missionary propaganda.

Greenwood, New York, June 27, 1921.

Quorum of Twelve,

Dear Brethren: I just wanted to write you and tell you that my selection as district president does not interfere with my missionary work, at least to any extent, as I will do the same work that I did before until some help can be sent into this district.

My activities were confined to the places that we had already in working order in the missionary line, because it was impossible to open any new places and attend to those already opened as they should be, with no one but myself to look after them, in the line of missionary work.

I will still look after them as I did before, and help the branches as I can. Sometimes the branches can be helped the most by keeping away from them, at least in being not too officious.

I will feel just as much responsibility and anxiety in the missionary line as I did before, and no doubt be able to do as much.

In my opinion a whole lot of this distinction between the local and missionary work is imaginary rather than real.

Yours in bonds,

G. Wellington Robley.

### ABOUT PATRIARCHS PRESIDING.

A pastor writing to the Presidency presents the following question:

"Is it an act of discourtesy to a patriarch to fail to propose and elect one to preside at a district conference if one should be present, either with or without others in the chair?"

The Presiding Patriarch to whom the question was referred for an expression of opinion replies as follows:

"I would answer 'No,' not necessarily; nor should I take offense if it were not done with me; as we are not in the executive line, it would hardly be expected that such a thing would be done. If they wish to show courtesy to any one under general appointment at the district conference, I would consider it an act of courtesy to ask him to sit with those in the chair, or elect him to preside if circumstances should be such as would need it."

### CONCERNING THE BOOK OF MORMON MANUSCRIPT

Council Bluffs, Iowa, June 8, 1921.

Elder E. A. Smith,

Dear Brother Elbert: In outline studies of the Book of Mormon, W. W. Smith states on page 22 that the original manuscript in the handwriting of Oliver Cowdery, Emma

Smith, Christian Whitmer, Martin Harris, and probably Alva Hale, was delivered to Oliver Cowdery, who gave it to David Whitmer, whose heirs passed it to your Uncle Joseph. I think this an error. My understanding is that the Seer retained the original, and gave Cowdery the printer's copy. Is the copy that we have all in the same handwriting, and does it bear the printer's markings? Please give me what light you can on the matter at your earliest convenience and thus oblige

Yours very truly,

J. J. —.

Independence, Missouri, June 14, 1921.

Elbert A. Smith,

Independence, Missouri.

Dear Brother: Yours, including the letter from J. J. —, making inquiry touching the manuscript of the Book of Mormon, is before me.

The copy of the Book of Mormon manuscript in our possession consists of 464 pages of foolscap paper, written in a clear and perfectly legible hand throughout. It is in the handwriting of Oliver Cowdery, Emma Smith, John Whitmer, and perhaps Christian Whitmer and Alva Hale.

The handwriting in the manuscript is changed sometimes in the middle of the page, sometimes at the top of a page, and sometimes at the end of a page. A goodly portion is not punctuated at all. Pencil punctuation begins at page 72 and continues quite a ways. Pages 108 and 110 were cut for the printer. Perhaps a third of the manuscript has been in the hands of a printer. The pages are folded and sewed at the back in folios. Those that have been to the printer have been cut in separate sheets, have been punctuated, have been marked for capitalization, etc. My inference is that most of what we have is—

say, perhaps two thirds the original copy; written by Oliver Cowdery and others at the dictation of Joseph Smith as he translated by the means of the Urim and Thummim. The rest of it—that which has been in the hands of the printer—is doubtless the copy made by Oliver Cowdery from the original, preparatory to printing the book. When the printing of the book was finished, Joseph Smith and Oliver Cowdery made up two copies of the manuscript; Joseph keeping one and Oliver Cowdery the other. Probably the one Joseph Smith had would be about one third printers' copy.

A careful scrutiny of the manuscript will reveal what I have said.

Very respectfully,

Walter W. Smith.

#### VOLUNTARY WITHDRAWAL FROM THE CHURCH

The Presidency frequently receives questions as to what shall be done when individuals persistently request permission to withdraw from the church. In such cases, where there is no immorality or unchristianlike conduct, it is not necessary to prefer the charge of apostasy or unchristianlike conduct. A court may be appointed and the fact of their desire to withdraw be established by written documents or other forms of evidence, together with evidence of labor having been performed. The court may then recommend to the branch that said members be permitted to withdraw, and their names be dropped from the record by action of the branch. This advice is given in harmony with General Conference Resolution 529, the third paragraph of which reads as follows:

“In the matter of final action on the part of the body, it is advised as to the condition and state of its members through the findings of a properly constituted court. A branch in

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

## TWO INTERESTING LETTERS

Des Moines, Iowa, 1921.

The First Presidency,  
Independence, Missouri.

Dear Brethren: I am wondering if you would have time to read a letter about baseball. Perhaps in the first place I have not time to write one, but I shall take the time. The diversion may be worth something, for I am persuaded your reading of letters sometimes grows very monotonous, as you survey page after page of the usual branch activities and difficulties. Various departments of the work are moving along nicely, so I am writing about baseball.

The Y. M. C. A. of Des Moines sponsors a Sunday school baseball league. Last year my class of young men joined this league, and while we lost more games than we won, we gained the reputation of being the cleanest team in the league. This paved the way for us to come back strong this spring. So far

we have won all our games, including practice games. We have won four scheduled games in a row, as follows: Defeated the United Evangelicals 16-7, Capitol Hill Church of Christ 11-3, Zion Norwegian Lutherans 6-0, United Brethren 8-3. This last team is one of the fastest in the league. To-night we play Clifton Heights Presbyterians and expect another victory. (Later.—Won this, 15-2).

The rules require that every player attend Sunday school three Sundays in four in order to be eligible. No profanity nor smoking is allowed on the field, and no one is allowed to play who plays Sunday ball. Needless to say that the results of our efforts along this line are very gratifying. Personally I find the relaxation well worth while, but best of all, when I come before that class of young men Sunday mornings I can talk to them heart to heart, for having played with them during the week, I understand their disposition. It is before this class Sunday mornings that I enjoy the greatest influence of the Spirit; not in the pulpit even do I enjoy more. Yesterday the wife of one of the young men was baptized, and others will come, for three or four of my class are nonmembers. I am happy in the work of the church, and am convinced that clean athletics will contribute much towards holding our young.

Very sincerely, A. E. Warr.

Des Moines, Iowa, June 2.

The First Presidency,  
Independence, Missouri.

Dear Brethren: Perhaps "static" has prevented the boys from putting through my radio to you relative to using part of my letter of May 23 in the *Herald*. I have no objections to your use of it, but of course had I known I was writing for publication perhaps I could have written a better letter. Since writing the boys have added two more victo-

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ries, defeating the Clifton Heights Presbyterian 15-2, and the Capital Park Methodist 5-3. The percentage of the various teams was published in the *Sunday Register* last Sunday. I attach clipping. This created much enthusiasm. I had twenty-three in my class Sunday morning.

Very sincerely, A. E. Warr.

## AN EXAMPLE IN PATIENCE

Glasgow, Montana.

The First Presidency,  
Independence, Missouri.

Dear Brethren: I had intended to spend last week at home, but I no sooner arrived than I was called to Dunkirk, Montana, to administer to the sick.

There are two families of Saints living there, about ten miles from the railroad. They are certainly in bad shape. They have had no crop for six years, and this year's crop is completely burned up. The wells are dried up; they have to haul water two and one half miles for the stock, and drinking water is almost not to be had.

The mother, a woman of seventy-six years, has just had an operation for dropsy. The father is dead. One daughter has tuberculosis of the bone, and has lost the use of one limb. She is able to walk on crutches. Another daughter is a widow with three children (nearly grown). She has a serious case of blood poison in her foot. The only son broke his leg a few years ago, and had to

have a piece of the bone taken out, which of course left him a cripple. But, the beauty of it all is that they, like Job, through all of this, "sinned not, neither have they charged God foolishly." An example of this kind should make some of us, who are sometimes found complaining, ashamed of ourselves.

I left them feeling better physically, and much encouraged spiritually. Their whole hope is in this gospel work.

I expect to visit the Vida and Golden Valley Branches in the near future.

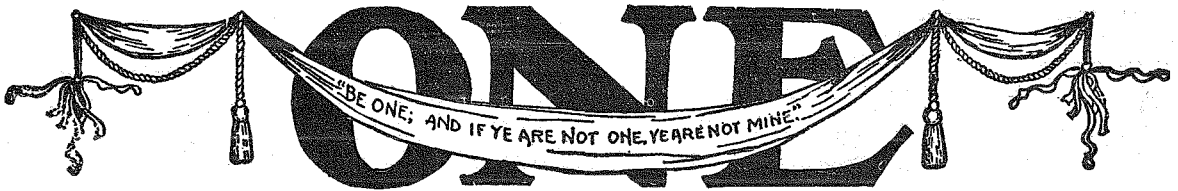
Your brother in Christ,  
Eli Bronson.

## THE DINOSAUR

Behold the mighty Dinosaur,  
Famous in prehistoric lore,  
Not only for his weight and strength,  
But for his intellectual length.  
You will observe by these remains  
The creature had two sets of brains—  
One in his head (the usual place),  
The other at his spinal base.  
Thus he could reason *a priori*  
As well as a *posteriori*.  
No problem bothered him a bit,  
He made both head and tail of it.  
So wise he was, so wise and solemn,  
Each thought filled just a spinal column.  
If one brain found the pressure strong,  
It passed a few ideas along;  
If something slipt his forward mind,  
'Twas rescued by the one behind;  
And if in error he was caught,  
He had a saving afterthought.  
As he thought twice before he spoke,  
He had no judgments to revoke;  
For he could think without congestion,  
Upon both sides of every question.  
Oh, gaze upon this model beast,  
Defunct ten million years at least!

—Bert Beston Taylor.





## CONCERNING THE RIGHTS OF AN ECCLESIASTICAL COURT IN FINDING UPON PROPERTY RIGHTS

Recently there appeared before a certain elders' court, with charges and counter charges, a man and his wife. The elders' court in bringing in its decision recommended that the daughter of the family should be given into the custody of the mother and that the husband should pay to his wife an allowance of \$80 per month during the period of separation of husband and wife, the court further recommending that the two should become reconciled, granting a period of one year for that purpose before further action should be taken. Appeal was taken from the findings of the court on the ground that it had exceeded its rights as an ecclesiastical court in finding concerning the custody of a child and the amount of money (which the complainant termed alimony) that should be paid to the wife, complainants alleging that this court had interfered with matters which could only be determined by the civil courts. Complaint and the findings of the court were submitted to two of the brethren who are attorneys and well versed in civil law, as well as in the rights and prerogatives of ecclesiastical courts. These brethren were I. A. Smith and S. A. Burgess. The readers will be interested in observing their comments on the decision, which follow:

August 2, 1921.

The First Presidency,

Dear Brethren: In regard to communica-

tion of Elders ——— in the case of ———.

We will fully agree with these brethren so far as certain general principles are concerned; that is, that the church cannot grant divorce nor try a criminal case.

So far as the record in this case is concerned, I do not find anything in the action of the general assembly in Doctrine and Covenants 112:8 that applies. Doctrine and Covenants 112:10 does apply, providing it is given a rational interpretation. For example, the church members have a perfect right to submit their difference to a court of the church, though this is a difference concerning money due or title of property. It can be made binding by the law of the land by taking proper steps for a court of arbitration. There exists no such an obligation as a duty to go to law or to file a suit before the courts of the land, except in the case of felony or treason.

Any two men may submit their differences concerning property to anyone whom they may choose for decision, and they may take it in such legal form as to be binding upon both. The decision of such a court of arbitration would not immediately transfer title. That could be effected, however, by the parties themselves, by their voluntary action. Or upon the refusing of one or both of them the award would be made effectual in the proper court of the land.

In this case we have not the pleadings, hence, cannot say how responsive the decision is to the pleadings. This court would have no right, of course, to grant any kind of a di-

voiced, but I do not consider that they have done so. There are no such terms in the decision. The court does give the parties a year in which to become reconciled, but there is nothing in the decision of the court to prevent them from being reconciled inside of twenty-four hours, if they choose.

In the second place a separation for one year is not a divorce *a mensa et thoro*, still I think the court would be overstepping its limits if they attempted to direct and grant such a separation, but to direct the parties to become reconciled, to make confession of their wrongdoing, and allowing them a year within which to accomplish it may be a very proper decision under the circumstances of the case.

We must remember that this matter was voluntarily submitted by both sides to an elders' court. If so, they would have the right to recommend that this child, a girl, shall be returned to the custody and care of her mother, and the church has a perfect right to make such direction under the penalty of expulsion.

It is quite true in such a matter the parties could take it to the court of the land and the court of the land would not be bound by any previous decision, for the simple reason that the courts of the land, in principle, do not consider primarily the technical rights of the parties, but the best good of the child. There are, of course, certain presumptions which are generally indulged, as to the relative rights of the two parents.

The courts of the land would place the parties in contempt of court if they did not obey an order. The church court will attempt no physical confinement, no physical punishment, but makes its order under penalty not to exceed expulsion, and that appears to be what this court has done. The matter being submitted to them, they would fail in

their duty if they did not make the necessary recommendations looking towards a settlement, and if in their judgment the care of this child, the child's best interest, requires the care of the mother, they should make that recommendation.

Now in doing so they do not interfere with any action the court of the land may take. If the court of the land had acted in the matter, the elders' court should not attempt to modify or change such action. If they had attempted to do so, such an elders' court would probably be in contempt of court, but no such position is alleged here. So far as we are informed by this statement, the elders' court did what they not only had a right to do, but a duty to do, to recommend proper care for the child during the period of reconciliation.

The same statement that is made above will apply in the case of the allowance to be paid the wife. Such support very clearly should be allowed to her and their child. The amount is a matter of judgment. The church would not attempt to force it further than to find unchristianlike conduct with the penalty of expulsion. The man who will not take care of his own family is not a fit member of the church. If he does not provide for his wife and child he could doubtless be called before the proper courts of the land. The elders' court would not attempt to fine him.

The court of the land in many States would punish; and would take into consideration the decision of such a body as the committee of conciliation and arbitration. The court of the church applies only ecclesiastical penalties.

It is true that our church courts should be very careful in attempting to make money judgments or judgment affecting the title of property. Yet as already stated, a board of arbitration chosen by the parties can do so. The church is concerned in unchristian-

like conduct. The decision that the husband should contribute to the support of his wife would, as far as this record goes at present, appear to be a proper one, even though the only penalty that the church can enforce is ecclesiastical. The fact that the decision in the third recommendation gives a year in which to demonstrate true repentance and that a complete reconciliation should be demonstrated at the end of that period does not limit the parties to wait until the year is up. In fact, if they should do so it would be impossible to demonstrate a complete reconciliation at the end of a year.

You may note that the payment of \$80 a month is not designated as to time. He no doubt could cut it short by a real effort for reconciliation.

For any further review we would have to await a consideration of the pleadings and evidence in the case. These extracts alone do not show that the court exceeded its authority, because its findings must be considered in the light of common sense, where more than one construction may be made. We will only interpret it in a manner to make it legal rather than the reverse.

Most sincerely submitted,  
S. A. Burgess.

September 24, 1921.

The First Presidency,

Brethren: I do not see that I need add very much to opinion of Brother S. A. Burgess who shows, I think, that a good many things can be considered by a church court when the parties to the controversy wish to submit their differences.

I am of the opinion that a church court can make any investigation necessary to get at the merits, and also make findings of fact (even as to indebtedness), and recommendations as to what may be necessary to adjust

the relationship of parties to each other and to the church.

I do not understand that any of this would conflict with Doctrine and Covenants 112: 10, as long as no attempt be made to "take from them this world's goods, or put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them."

A civil court will not consciously enter a decree that it cannot enforce, but a church court may do so. It may find, I think, as in the present instance, that the husband should support his wife—even to the extent of fixing the monthly payment; but so long as the court does not attempt to collect such moneys or to take one's property, there is no invasion of his rights under the church law. The "sanction" of the law in this case is moral—and not legal—that of loss of standing or membership in the body if requirements are not complied with.

And why not? Does this not result in more difficulties between members being heard by church tribunals and less by the civil courts? The prohibition exists as to the enforcement—not to findings of fact or recommendations. I do not understand that the court in the case under consideration attempted to divorce the parties. Respectfully, I. A. Smith.

#### A MINISTERIAL EXPERIENCE

Of late years, with the growth of materialistic sentiment, people have become more and more skeptical concerning various spiritual manifestations, and probably the majority of people would scoff at the idea of demoniacal possession, instances of which are recorded in the New Testament. However, even more recently there is a tendency in the other direction, and certainly there are manifested from time to time exhibitions of spiritual power, some of which are good and some of which without doubt are evil. The following

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is an account of the casting out of an evil spirit. It comes from a young man who is a pastor and at the same time is engaged in study in an accredited state normal school. He could hardly be accused of ignorant superstition, and in the light of his experience and training his report is of interest:

The First Presidency,  
Independence, Missouri.

Dear Brother Smith: Since writing to you the last time I have had several new experiences, one of which I consider the most remarkable and important of all my ministerial experience. It consisted in dealing with two individuals who were possessed by an evil spirit or spirits.

Of the two individuals, who were husband and wife, the husband was completely dominated by the power first. When it was rebuked and left him it went immediately into his wife and a siege of thirty-six hours ensued, during which time my colleagues and myself remained in fasting and in prayer, administering at intervals, until the evil power finally gave up.

During that time we were in personal contact with the two powers, that of the heavenly Father and that of the Evil One. We were made to realize the wonderful contrast between the two powers and the very insidious methods and desires of the Evil One. It voiced its sentiments very freely by word of mouth to us.

As a result of the experience I feel that I have a knowledge of some things which once were belief.

Of late we have had some very marked spiritual experiences in the church here in special fastings and prayer for the sick.

We are gradually organizing and unifying our local work by the group organization system.

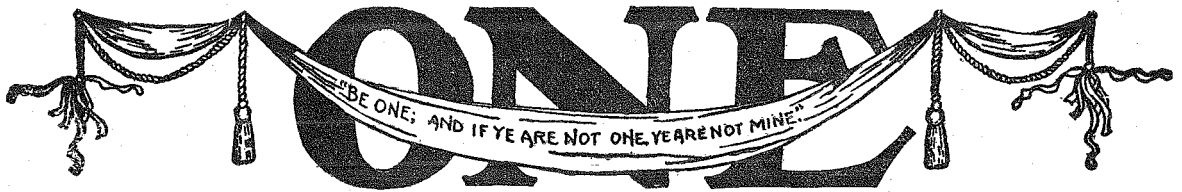
We have a fine spirit of unity and we feel very hopeful in the work.

The following inquiry from one of the branches, and reply of the Historian, may be of general interest:

"I have been instructed by the branch president to ask the Presidency through ONE what former revelation (and where it can be found) is referred to in section 125, paragraph 14? Branches and districts are to be conducted according to the rules given in the law as directed in a *former revelation*: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district.

This communication was referred to the Historian, who makes the following comment:

"This reference may have related to section 120:1, which reads: 'In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church,' etc. More than likely this is the former revelation which was to be the rule for conducting branches or districts, as it is the only place in which the two are mentioned in that relation."



## A LETTER OF APPRECIATION

### A Brother Who Holds a Position as an Executive Writes to President Smith

President Frederick M. Smith,  
Kansas City, Missouri.

Dear Brother Fred:

Since assuming executive responsibilities myself, I have often thought of you and the great load you must be carrying, with the problems of the entire church organization resting upon you.

I am afraid there are too few of us who appreciate your trials and perplexities (I am sure I did not, and have just come to a realization of this in trying to solve the few that come to me here), and were we to do so, you would receive more kindly assurances of our support than you do.

I do not believe gratitude and loyalty are wanting in your followers, but it is just because "they do not understand."

There have been times when I have differed in opinion with you, but I believe I have been honest in it, and with the light I had, have done my best to cooperate with you.

I write to assure you of my kindest regards and hearty support, believing that if more of us were to do this, the days would be a little brighter and the load a little easier to bear.

Wishing you a Merry Christmas and a Happy New Year, and trusting the Lord will continue to give you strength to fulfill your great task, I am,

## USE OF DISTRICT LIBRARY

(Extract from letter of Elder Chester Young, Ridgway, Colorado, August 22, 1921.)

We are using our district library to keep the isolated Saints interested and instructed. It costs quite a little in postage and we take considerable chance of losing some of the books, but I think it pays. There are many of these isolated Saints who would like to warn their neighbors, but are pretty poor talkers. There are many, too, who are not very well informed concerning our belief, but who would still like to warn their neighbors. They can do this better by getting their neighbors to reading some of our literature. We send them the books expecting to have the postage repaid, but it isn't always done. They keep them for six months or less time, then send them back and get others.

## HOW ONE MISSIONARY FEELS ABOUT EDUCATION

The following is a copy of a letter written by a missionary in a foreign field. It shows how ardently a man, placed at a disadvantage because of lack of preparation in such a field, may feel the need of the help that the church has to offer the class in Religious Education at Graceland College.

October 19, 1921.

Under the present conditions in the church financially, I have kept putting off writing this letter.

But I am not asking for financial help, so I suppose I can go ahead and write just what

is on my mind. My reason for writing is not that I have just recently been aroused from sleep, regarding education, as I can assure you that it has been my ambition ever since I was fifteen years of age, to get more education, but when I was thirteen I had to get out and help support our family.

In those days there was no such thing as getting high school, or working one's way through college; rather I had to work sixteen hours a day until I left England in 1912.

The *Herald*, *Autumn Leaves*, and *Ensign* came to-day and you know what that means to a foreign missionary. I read a letter in the *Herald* by E. Yewell Hunker. Perhaps it was his letter, with your address at Lamoni, that stirred me to action. I thought if only I had the education first, then the mission field second, how much better it would have been for me.

I can assure you that I envy these young men at Graceland who are receiving instruction in the different classes there that build a man up for the mission field. How much better to be built up first, then to action. Of course it is needless for me to say that I have tried to prepare myself for the ministry, and in a humble and uncouth manner have had at least a degree of success, but I look for something better.

I have not even had the pleasure of attending a large branch, where intensive study has been the order; rather had to dig; but for the men at Graceland to have the privilege to hear our leading men on "Zion" and other subjects, such as must come before our people very soon, "Stewardships," etc., I can assure you that you cannot understand just how I feel.

So I am applying now, so that sometime in the future, it may be years, if it is possible for me to work my way through for one term (I have been in the grocery business for years), I would do simply anything to have that term, sweep floors, clerk, anything.

I am confident that under the inspiration of Graceland, I should be better able to represent my heavenly Father.

I was put in bad shape, owing to losses on the farm, and my wife's sickness, doctor bills and trained nurses costing me eight hundred dollars. So my savings went, and had to make debts. I am making this application only on one condition; that is, that I may work my way through. There is a lot said about educating our ministry. There would be less said if those who criticize could be sent on a mission of this kind, with a public school education only. In so far as the all-important subject of education is concerned, it is very necessary indeed in a new mission.

Sincerely,

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#### CIRCULAR LETTER TO BRANCH MEMBERS

The following is printed as a suggestion to branch presidents. Copies of the original were sent to members of the Los Angeles Branch by the pastor. This effort to establish contact with members of the flock may be helpful to other pastors in similar work:

November 7, 1921.

To the Members of the Los Angeles Branch:  
Greeting:

You are interested in the welfare of this church of which you are a member, we feel sure. This being true, you will be glad to hear something of our work and progress. Every department is functioning and the services have been of the highest order. Our membership at present is about 550. On many occasions we have been unable to care for the congregation properly, the seating capacity of our chapel being inadequate. The crying need of our branch is a new church. Outside of the meetings at the church, we have two group organizations; one at Belvedere, in charge of Brother Dana Crum, and

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the other at Hermosa Beach, in charge of Brother Levi Hemenway.

This letter will no doubt reach some who are actively engaged in the work; others, who because of physical hindrances are prevented from taking an active part; still others, who seem indifferent to the interests of the church. From the standpoint of the church, as an organized body, we want everybody actively engaged in the cause. Have you any suggestions as to how we may be able to help you? If you have not received a visit from the pastor or his assistants, we want you to know that we deeply regret this inability on our part.

Each year it has been the custom of the church to give a special offering at Christmas time for some worthy purpose. The offering for this year is to be used to purchase inheritances for the servants of the church. We can think of no more worthy cause. No matter how much you might desire to do it, there are very few individuals who are in a position to purchase a home for some one else, but by combined effort this is made an easy task. The offering is collected under the supervision of the Sunday School Department, and Mrs. Amy T. Lewis, 2911 South Western Avenue, Los Angeles, has been appointed as Christmas offering secretary, and we urge you to send your contribution to her before December 25.

At the last business meeting of the branch it was decided to institute the budget system for our branch expenses. To further this end the following were appointed as a budget committee: Brethren Claude C. Smith, Nils Paulson, Orlo Backer, and David E. Dowker.

One word with regard to addresses. Have we your correct address? If not, kindly send us a card at once. Bear in mind that when you change your residence you should notify the pastor at once.

May the blessing of our Master be with you, is our humble wish.

Your servant and brother,

David E. Dowker.

2911 South Western Avenue.

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### AT THE ROOT

“Jesus did not doctor symptoms. He struck at the malady itself. He knew that the symptoms would disappear when the disease was eradicated.

“To change the metaphor, he saw that the multiform evils of the world sprang from a common root and he made it his work to destroy the root. His gospel was designed to strike at primal evils from which all lesser ones grow.

“John, the great forerunner of the Messiah, expressed it thus, ‘And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.’—Luke 3: 9.

“Every evil that affects humanity has its roots deep in human nature, as human nature is at present interpreted. No evil, whether social, moral, or economic, could continue to exist if the world were peopled with the right kind of men and women. Christ recognized that simple truth and proposed to get the right kind of men and women. He went back to the unit of society, the individual. He proposed to regenerate society by regenerating individuals. He declared, ‘Except a man be born again, he cannot see the kingdom of God.’—John 3: 3.

“No system or scheme of reform that does not include regeneration of the individual by the power of the gospel can ever permanently succeed. The gospel strikes at the root of all evil. Reforms that operate inde-

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## REPORT OF A LOCAL CAMPAIGN

Council Bluffs, Iowa.

The First Presidency,  
Independence, Missouri.

Brethren: Our campaign by local men to our membership began on schedule time at 8 p. m. We had expected sixteen speakers to preach on prayer for thirty minutes in sixteen different homes. Each speaker was supposed to have had five musicians. Fourteen speakers reported for the task and thirteen occupied.

The campaign will continue the rest of the week. The order of our work is to open the service in the usual way, with song and prayer. The speaker is to speak each night on the subject of prayer. The sermon is not to exceed thirty minutes. This is followed by a short prayer service, closing with a few gospel hymns.

The aim of the campaign is to awaken our members and develop their appetite for service.

Each speaker has a different group of musicians each night. The meetings are held in different homes, with the idea of getting into each home.

We hope to get a Sunday school membership campaign, also Religio and Women's Department. This will be later in the year.

This work will not interfere with our contemplated tent campaign, if we can get a speaker.

The number of musicians used last night will be reported later. We hope to see, out of a membership of nearly seven hundred, at least five hundred willing to do missionary work in our home city. Things are moving slowly, but we trust surely.

Sincerely and hurriedly,

O. Salisbury.

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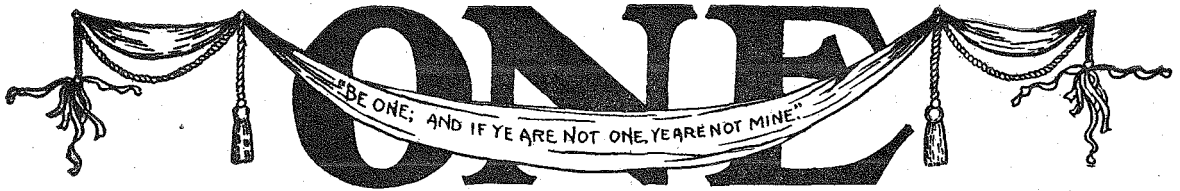
pendent of the gospel can at best only llop off a few of the branches.

"Here is a beautiful flower bed. The plants are growing thick and strong. A wide-spreading, repulsive weed has taken root among them. Presently it thrusts a branch up into view among the flowers. The florist seizes it and wrenches it off. Two days later another branch appears in a part of the bed a little removed from the first appearance. The florist breaks that branch off. A few days later he notices many branches, apparently individual weeds, defiantly rearing their heads above the flowers. He investigates and finds that they have one common origin. Carefully he reaches his knife among the flowers and severs the pest at the root. Notice how quickly all the branches wither and die.

"An occasional ramification of evil, upthrusting its head among the virtues of the world, is attacked and perhaps subdued by reformers. The sap from the main root is simply diverted into other branches and they grow the more lustily. Christ proposes to get close to the soil, to strike at the source of life.

"Therefore the preaching and actual living of the gospel is the first and most important work that is committed to the church. 'Seek ye first to build up the kingdom of God, and to establish his righteousness.' So far as the Saints are concerned other interests must be secondary."





## CHURCH BUILDING

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 38.

The instruction of the Master, quoted above as it appears in the Inspired Version, contains a fine thought not found in the King James Translation.

The King James Version conveys the idea of *seeking* only, "*Seek ye first the kingdom of God*"; the Inspired Version presents the idea of *building*, "*Seek ye first to build up the kingdom of God.*"

Christ was essentially a builder, and not an iconoclast. True, a part of his mission, according to John, was to destroy the works of the Devil; but his great work primarily was to build the kingdom. His attack upon other institutions was secondary and subsidiary, and was made that he might clear the ground for nobler structures.

The message of Christ was affirmative in nature. He spoke in negative terms on occasions, as when he warned his disciples to beware of the leaven of the Pharisees. But this also was subsidiary. His message was affirmative. The strong note of affirmation runs through all his preaching: "Upon this rock I will build my church"; "He that believeth and is baptized shall be saved"; "These signs shall follow."

His commission to his followers partakes of the nature of his own work: "Seek ye first to build up"; "Go ye therefore, and teach all nations." Our work is to teach the people and to build up the church. Under certain conditions we may find it necessary to attack institutions of men or to defend

against their attack, and we are always required to oppose evil and corruption, but if we habitually occupy the most of our time and dissipate our force in attacks upon others we are acting outside of our commission and not in harmony with the work and nature of our Lord and Master. We must affirm. We must build.

There are those who have rejected the truth and make it their business to oppose us, men who are dishonest in character and whose methods correctly represent their character, and it may be necessary at times to expose and denounce these men in no uncertain terms, just as Christ did in his day. This should be done without passion and in words sufficiently moderate to be well within the realm of truth.

There are multitudes of others whose opposition springs from a misunderstanding; and when it becomes necessary to negate and if possible uproot errors existing in the minds of such hearers, we should go about the work with care and consideration. Undue harshness and lack of courtesy, not to mention Christian charity, may enrage those whom we would teach, and cause them, together with interested spectators, to turn permanently against our message. On this subject a modern writer makes a statement which is at least partly true:

"It is not courage, but lack of sense, which usually gets preachers into trouble. Laymen are as a rule not unwilling to listen to new conceptions which have a show of reasonableness; but the man who tears to pieces their old truth with a chuckle and stamps upon it with a whoop is sure to be resisted.

It is not in human nature to relish reiterated and gloating declarations that nearly all one's old beliefs are both false and silly."

The work of preaching the gospel to non-members and converting them to the church is only a part of the work of building the church. Incoming members represent new material at hand to be worked over, shaped, polished, and fitted into the structure as divinity shall direct. Though much of this work may fall to the hand of the pastor, and others of the ministry whose particular calling is to the church, yet it is true here, as it is also of the missionary work, that *all* are laborers together with God.

Personal vanities, preferences, policies, and whims should be held secondary to the welfare of the church, and subject to the overruling of the assembly of the Saints, as all shall be led by the Spirit of God. Each must live, labor, and stand where he can accomplish the most good in the work of building the church in his particular locality or in the world at large, whether it be in obscurity or in the lime light. Of the work of the ministry in this particular Charles E. Jefferson says:

"The most pious of ministers may become one of the most dangerous and wicked of men if he writes himself large and the church small. Men who tear churches to pieces deserve to be cast out with the publicans and heathen."

These are strong words, yet we do not consider them too strong. That which is said of the minister will apply to a member under similar conditions. The Saint who persists in a course of conduct, or clings to a transgression, or rides a hobby, or fights for a fancied right, to the damage and disruption of his church, is not heeding the injunction to first build up, and he is dangerous in proportion to his ability and influence.

The character qualities needed by one who

would assist in building are thus set forth in latter-day revelation:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."—Doctrine and Covenants 11:4.

Love, faith, hope, charity, humility, and temperance qualify one to build. They affirm; they urge to action; they attract others; they cement the brotherhood. The *opposite* qualities, pride, dislike, skepticism, pessimism, intemperance, and the acid temperament disqualify men and women as builders. Skepticism denies; pessimism stifles energy ere it springs to action; pride, arrogance, ambition, unkindness estrange and disrupt the brotherhood. There is no pleasure in such work. God is against it. But the man who makes it his first care to build up the kingdom of God will be happy even under adverse conditions. He is a colaborer with God. Things are bound to come out right in the end. All the forces of good in the broad universe work with him. God is for him, and who can be against him?

Elbert A. Smith.

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## STANDING OUR GROUND

Paul exhorts us in the Ephesian letter, "Having done all, to stand." There come times when having done all that is possible the best we can do is to hold our position. Those are trying times. Any soldier will tell you that the hardest experience in soldier life is to be placed where one must serve as target for the enemy without the privilege of replying, and without permission to advance or retreat. It is comparatively easy to go forward when the bugles are sounding.

a charge, when everyone is cheering, and enthusiasm is in the air. It is easy to run away when everyone is retreating and rout and ruin are all around. It is quite a different thing to remain, holding our ground, waiting for the moment to come when we or our comrades may strike the effective blow.

Yet those times come in our warfare in the great latter-day work—times when we are waiting for God to speak and it seems not wisdom to go forward without direction; times when to go backward is ruin. There are times when God tells us to occupy in a lowly place and we think we ought to go to a higher place; and times when he says to come to a high position and we do not feel competent to occupy there. There are times, also, when we are exposed to the attack of pulpit and press and are denied any opportunity to make effective reply.

At one time the church under Moses reached a critical period in its history. Moses had gone from the midst of the people and was communing with God. God was giving him the law. When that law was fully given they would be in condition to go forward in its execution; until then, all that the people in wisdom could do was to wait. But they were like men to-day—they could not stand still. They must be doing something; so they made them an image of gold. "Up," they said, "make us gods, which shall go before us." The anger of God was kindled against them, and instead of making progress they lost a great deal of the advantage they had gained.

In 1844 there came a critical time in the history of God's people. The church had lost its earthly leader and was exposed on every side to the attacks of bitter and unreasoning persecution. It was a time of darkness and confusion that tried men's souls. Many went squarely back on their position, lost faith, and lay down the armor.

Others essayed to go forward without waiting for God to speak. They only brought dishonor and disaster upon the cause.

But there were some who said, "We cannot go backward because we know the work is of God. We cannot go forward without direction. We have done all we can, and here we stand until He speaks, if we stand here forever." It was a wise decision—"Having done all, to stand."

In time the Lord spoke, a leader was sent, and the work moved forward under the Reorganization. Those people who stood their ground saved the name of the church. They were the only men in all that number who kept pure and clean the good name of the cause they loved. In the inexorable march of events, some of those others have been compelled to stand up in the chief city of the Nation, with the eyes of the world on them, and admit that they have kept neither the laws of God nor the laws of the land. The men of the Reorganization before as great a multitude may truly say that they have kept the divine laws and therefore have not found it necessary to violate the laws of the land.

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### EVERY MAN ACCORDING TO HIS CALLING

"All are called according to the gifts of God unto them."—Doctrine and Covenants 119: 8.

"But now hath God set the members every one of them in the body, as it pleaseth him."—1 Corinthians 12: 18.

In the church there are many men of many minds. They differ in disposition and in ability. Not all of them could do any one class of work; and perhaps no one of them is adapted to all classes of work. It remains for the Infinite One to set each man his task according to his individuality and meet out

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to him such spiritual gifts as he shall need in that work.

But we, short-sighted mortals, sometimes feel that all men should be cast in one mold—and that after our own pattern. When we find individuals differing radically from us we are surprised, and at times irritated. We feel that such men are a menace to the work—that they should be crowded out. We do not realize that God can find a place for them to labor where even their peculiarities shall praise him and redound to his glory.

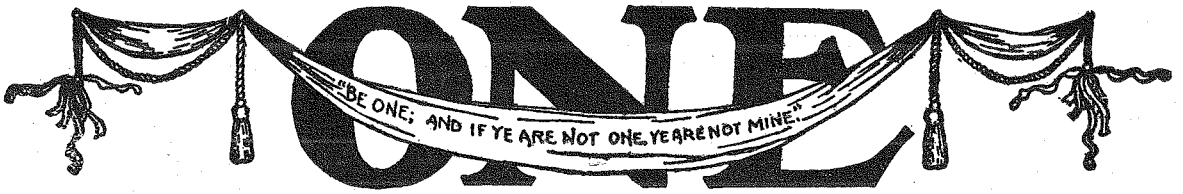
Two men of widely differing temperaments find that they cannot get on together at all. They rub each other at every angle. Each sees the faults and failings of the other, and each wonders what earthly good the other can be to the church. Yet God will take these men, and using them in different fields, he will accomplish a wonderful work with both of them. This has been done repeatedly. Our readers have but to cast about in their minds to recall such instances that they have observed.

It is a constant marvel to the thoughtful man to observe how the Lord accomplishes so much with individuals that he himself had mentally cataloged “n. g.” The man’s style of preaching is not my style; it bores me; I decide that he would make a poor missionary. But lo! he is led to a certain locality, and presently I am rudely surprised to find that his preaching has stirred that

community to its depths, and many are coming forward for baptism. The secret of it is that the man has worked according to the gifts of God unto him, not according to the gifts of God unto me. The Master set that man where it pleased him; not where it pleased me.

After all, God is the best judge of men; and he calls them and blesses them according to their various temperaments. Here is one man who is naturally a Protestant. It is his stronghold to protest against evil, to resist that which he even suspects of being evil, either outside or inside of the church. As a result of his strenuous and constant opposition to various measures which he considers wrong, he becomes known as an objector and is quite offensive to some individuals. Here is another man whose nature it is to affirm. He preaches an affirmative gospel, and perhaps neglects to negate certain errors that may be creeping into the church. It may be that the man first mentioned comes to regard him as an individual who is inclined to smooth things over, to shrink from exposing evil; while the last named individual regards the other as a confirmed crank and “knocker.” Perhaps in some instances both are correct to a degree, in their opinion; but in other instances they are decidedly wrong. In some instances God has been using both men very successfully in his work. He has given them work according to their temperaments. One has been the able and eloquent exponent of truth; the other has been the stubborn and successful opponent of error.

These are but typical instances. Our readers may enlarge upon the theme at their leisure. It all goes to show that we need a broader charity. We must learn that honest men may differ from us widely in opinion, policy, and personality, and yet in the hands of the heavenly Father be of immense service to the cause that we all love.



## SACRED AND SOLEMN CHARACTER OF THE ORDINANCES AND CEREMONIES

The various ordinances, rites, and ceremonies of the church are God-ordained and sacred. They should be observed with dignity and fitting solemnity. Those who witness them or have part in them should not do so lightly or thoughtlessly, or without an effort to apprehend their true significance. Nor should levity or frivolity accompany, precede, or follow in such a way as to mar the observance of the ordinance or ceremony, of whatever nature.

In all of these ordinances the priesthood is involved. The authority, dignity, and power of the priesthood should be respected by those concerned, whether as administrators, beneficiaries, or witnesses. This does not mean that the priest should be exalted above his fellows—he should be humble, as becomes a follower of Jesus. But the priesthood which he holds comes from God. It is a sacred and holy investiture and should be respected as such. In this some have come short of meriting divine approval, and have permitted personal antipathy toward the officiating individual to serve as a pretext for dishonoring acts of an official nature that by reason of conferred authority represented both God and the church.

In this matter the ministry themselves should set an example in at least two particulars. First, they should be very careful how they attempt without good cause to undo the official work of associates or predecessors, or undermine their usefulness and efficiency by slighting remarks.

Second, they should honor the priesthood which they bear by conducting themselves as becomes representatives of God and bearers of great and important tidings. Touching this matter we have often been admonished.

The minister who permits himself to become boisterous and clownish in the presence of the young and thoughtless or the old and foolish may win a passing handclap of approval as a "jolly good fellow"; but deep in their hearts the Saints accept him with reservation, and their sincere tribute of abiding respect, confidence, and love is reserved for the minister who preserves his dignity and regards the sanctity of his office. This does not by any means intimate that one should be stiff or unapproachable. Dead men are cold and stiff, but not necessarily dignified. We need live men in the ministry; men with hearts, and warm, human sympathies. All men could approach Jesus; but who dare question his simple dignity? He mingled freely with all, yet never condescended to act the part of the buffoon. Nor was he little, or mean, or spiteful, or hypercritical, or anything that might detract from his high and holy calling.

Ministers should first of all be gentlemen, and as such, aided by the Holy Spirit, should ever be able to mark the line beyond which lies impropriety. On this side of that line they will find plenty of wholesome humor, comradeship, and all that can reasonably be asked for.

But we are in danger perhaps of forgetting our subject. Taking for an example the

ordinance of baptism and the subsequent laying on of the hands of the priesthood in confirmation and for the conferring of the Holy Ghost. How reverently we should observe these ordinances. They are God-ordained. The immersion in pure water is symbolical of the death, burial, and resurrection of Jesus and the corresponding death of the old personality of the one baptized and his resurrection to a new and better life and personality. It typifies the washing away of his sins.

Then under the hands of the elders he is given membership in the church, and receives the gift of the Holy Spirit, which is to guide him into all truth. Those who officiate in these ordinances represent God. They exercise in this way, according to legal and scriptural procedure, their priestly authority to officiate on earth in that way which shall have binding force in heaven. They are men set apart unto a holy calling for that work. God is represented here and enters into these transactions. The hearts of men should be sobered at such times.

Administration to the sick is another ceremony that should not be observed thoughtlessly. Those receiving administration should not call for it upon a mere passing whim, or because some one else present in the meeting is to receive administration, or for a trifling or fancied ailment. The need should be real, and the spiritual attitude serious and accompanied by due reflection and prayer. The elders officiating should avoid formality and mere lip devotion. There is no room here for routine or perfunctory service. And those who sit by should join in prayer in behalf of the afflicted one, that thereby our hard and unsympathetic hearts may be moved and God be delighted to come in and bless, not only the afflicted one, but all present.

Perhaps there is no ordinance more deeply touching and solemn than the sacrament of the Lord's Supper. It should be unnecessary to admonish the Saints to observe this ordinance with deep reverence and humility, seeking to perceive its true significance and sense the sacrifice of Jesus thus represented. The prayer used in blessing the emblems is in effect a covenant to do the will of God and keep all of his commandments, that we may have his Spirit to be with us. Probably you have noticed its wording; if not, take particular notice at the first opportunity. Those who officiate in the blessing of the emblems and passing them to others should be clean in person and in mind, and pure in spirit, fully appreciating the solemn and holy nature of the duty that they should perform with joyful yet chastened hearts.

The blessing of the bread and wine should be done by those who have committed the prayer of blessing to memory, so that the beautiful and deeply significant prayer given us in the books for this purpose may not be mutilated and distorted. If one is unable to commit the prayer to mind thoroughly, it is far better for him to read it at the service than to use some garbled rendition, partly of his own construction, that is certain to detract from the dignity of the service and perhaps embarrass all concerned.

The subject treated upon is by no means exhausted. That which has been written may stir the minds of our readers to profitable thoughts along this line. Often while returning from administering to the sick or carrying the emblems to those who were unable to attend the regular church service, we have felt illuminated in mind and have realized that we have been near the gates of heaven. To officiate in the name of God to needy and suffering humanity—surely life holds nothing more ennobling and sacred.

## PAUL AND TIMOTHY

“Paul, an apostle of Jesus Christ . . . to Timothy, my dearly beloved son: . . . without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee . . . When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . Stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

### A Young Man and an Old Man

One of the beautiful scenes of the past that we behold through the windows of the New Testament is “Paul the aged” and the young Timothy working together in love and sympathy.

Paul was an old man and Timothy is said to have been scarcely thirty-five when Paul addressed him in his second epistle as “my dearly beloved son.” The two had worked together in bonds and affliction, and Paul had intrusted his young brother with some very important missions. The one had youthful hope and enthusiasm, the other experience and skill; what one lacked, the other supplied. The gospel of Christ knit them together with a love that knew no limitations of mere age or mentality.

Paul had denied himself wife and children and home for Christ’s sake; the character of his mission demanded it; but he was not a harsh old bachelor. His hungry heart went out to Timothy as to a child of his own. With loving care he taught the young man, and with insistent devotion sought to make of him a polished instrument in the hands of God.

### An Unfeigned Faith

The apostle had come in contact with

some whose faith was not all they wished it to appear. He was familiar with the men who made long prayers for a pretense while they secretly devoured widow’s houses; but in Timothy he rejoiced, finding “unfeigned faith.” He was also of the opinion that a man’s ancestry counts for something, and he did not judge Timothy by his own attainments alone. He says he is persuaded that his faith is unfeigned because he remembers how it dwelt first in Timothy’s grandmother, Lois, and also in his mother, Eunice.

That was not a bad reason to assign. It meant something to be a Christian at that time. At the most it might mean the slave-galley or the dungeon or the lions’ den or the “martyr’s death of flame.” At the least it meant an ostracism and disgrace that tried men’s souls. Paul, at the time when this letter was written, was a prisoner in Rome, where the ill will of the Jews had landed him.

The family that for three generations stood for the faith of Christ in the face of all this had considerable force of character and moral rectitude. The grandson of the oppressed did not take up the martyr’s cause except there dwelt in him unfeigned faith. Otherwise, Timothy would have said, as some say to-day, “I have seen what my mother and my grandmother suffered in the church, and what has the church ever done for them? I will keep clear of it.”

### A Glimpse of Human Nature

What a glimpse Paul gives us of human nature! We can almost see the aged grandmother, Lois, sitting in the corner watching the mother, Eunice, go about her work. How glad she was for the record her grandson, the darling of her old age, was making. How she wept if word came that he was in prison, and how she rejoiced when he was free! If she was yet living when Timothy

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came home with this letter from Paul, we can imagine how the tears of pride stood in her eyes to hear him so commended by the great man. We can see the flush that mounted to the thin old cheeks as she heard her own name mentioned. We can imagine her extending a trembling hand to touch the letter that Paul the apostle had written.

Why should she not rejoice? Here was a man who saw what her prayers and her advice and her character had been to Timothy—at least he saw a part, and God saw the rest.

It meant something to Eunice also. It was part payment for her sacrificing in giving her boy to an unpopular cause.

It meant a great deal to Timothy to have a man like Paul address him as “my beloved son.” It was high honor for a young man to have this letter that is now scripture addressed to him. Yet no higher than any young man may claim now; for unto as many as do the will of God is given power to become the sons of God.

### Power, and Love, and a Sound Mind

One of the things that Paul congratulates Timothy on is that God had not given them the spirit of fear, but of power and of love and of a sound mind.

The contrast is strong. Where fear is there can be neither power nor love nor a

sound mind, but rather weakness, dread, and confused intellect.

The spirit of fear is not a gift of God but of the Adversary. The very first man to obey the Devil was baptized of that spirit. Adam met God without fear until he obeyed Satan, and then he went and hid himself; he dare not meet his Creator.

And ever since, all who are at all in the service of the Adversary have feared to meet God or one of his angelic messengers. And one who has ever seen another openly and violently possessed of the Devil knows what a cold and horrible feeling of fear accompanies the power of darkness.

Christ displayed the highest bravery when he met the raving maniacs from the tombs and bade their captor depart. He did that, and his servants have done it, because his Spirit is a spirit of power. It is also a spirit of love, and perfect love casts out all fear.

It is no noticeable fact that those who deny that the Spirit must be received under the hands of a servant of God also deny that it carries with it the power of old. The giving of the Spirit is guarded because it is a spirit of power.

### The Christian Test

It was a spirit of love. It led these men of old to love one another. It is one of the tests by which Christ knows his own, that they love one another. We do not find Paul complaining of the youth and inexperience of Timothy, or Timothy saying Paul was an old man, in his dotage, his years of usefulness past. The spirit of love had knitted them together, and each had charity for the failings and appreciation for the excellences of the other. That is the only way in which the differences of age and position and education can be wiped away and the people of God united.