

THE UNITY

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

Vol. 3

INDEPENDENCE, MO., MAY, 1917

No. 1

A CHARGE TO THE PRIESTHOOD.

As I understand it, ordination means the consummation of both call and selection: "Many are called; few chosen." I believe the time has come when this Church must exercise the faith necessary, and know that ordination means something. Those selected from the body of the membership, to act in a representative way, must be characterized by something that distinguishes them from the rest of the body, by something more than mere laying on of hands. The laying on of hands is but the introduction, or gateway to an enlarged field of usefulness; to the development of something latent within them, but which must be developed if they shall eventually functionize as God intends they shall. Have we not the right to believe that ordination,—the process of selecting and setting apart,—is the recognition of this marked ability even if it be latent? Ordination, if it carries with it something more than the mere laying on of hands, ought to be that which will set in operation the forces which will liberate this latent ability.

Not always is this latent ability recognized by God in the individual, developed by his ordination. This means that there shall come to individuals who thus take upon themselves this greater responsibility, a condemnation from which they would have been free if they had not been ordained. Condemnation must come to every man, if he fails to magnify his calling and to develop the latent talents God has recognized in him.

I think we have the right to suppose that ordination means that there shall be within the individual himself a willingness to serve, and that his chief motive in accepting ordination is not to receive honor that has been bestowed upon him by the setting apart to the priesthood, but that it simply means

an opening of the gate of enlarged activities of service. It means too, I believe, that there shall be within the persons ordained, a disposition to studiousness: "Study to show thyself approved, unto God, a workman that needeth not to be ashamed" is addressed particularly to those who are ordained, and hence it means that these men must recognize their limitations, their failures and weaknesses; and that they shall be constantly alert in studying these weaknesses, to eliminate them where possible, and fortify themselves against their own weaknesses. We have a right to believe that it means those individuals should be more pronounced in several characteristics, and one that I desire particularly to emphasize is cleanliness. The membership of this Church have a right to demand of their ministers,—those whom they have asked to act as their leaders, representatives, their ministers who stand between them and God at times in officiating in certain of the ordinances—that these men shall be clean in person; that they shall be clean in thought, and that they shall be above the ordinary, therein; that from their lips shall not be heard falling words which we can characterize as being unclean or suggestive of unclean thoughts or acts; that they shall be clean in their deportment; they should be circumspect in their conduct, in their contact with the membership of the Church and with each other; that they shall keep themselves continually above reproach in all things.

This ideal, in my opinion, should be emphasized continually by the Church and particularly by those who are placed in charge of local priesthood: That the ordained men must idealize the principles of this gospel for which we stand. They should be better men than men who are not ordained, and when they cease to be that, we have the right to ask them to cease representing us.

Men who are ordained, in a public way, acknowledge that they accept these responsibilities, that they answer a call to leadership, and it is a testimonial to us that they are cognizant of the fact that this responsibility carries with us certain demands that shall be made upon them, which they are willing to make an effort to meet to the fullest extent possible.

The call is upward, not only for the membership, but particularly for the priesthood, and until we can have a body of men who are representing us as our ministers, and as those who are supposed to be the servants of God, who are cleaner, who are more ideal, who have higher goals, who are stronger, and who have greater strength of character, who have more consecrated interests, whose purposes are more refined—I say, until he have that, we cannot expect that the membership shall be making advancement to that degree and with the rapidity that we can hope. The call that has come to us today, and the Spirit of God that is brooding over us as a Church, engendering this large spirit of consecration, encouraging every member in the Church to give to the service of the Church his best talents, his best property, his best being,—I say that demands that we shall make a specific effort to occupy higher grounds as ministers and then we can expect and make the call to the membership to follow.

This spirit of consecration is in our midst; everywhere we see manifestations of it, and I plead with the ministry of the Church to respond to that call by refining their lives, by refining their spiritual beings, by intensifying their interests, by making an unobserved consecration.

We have looked forward to an endowment of the ministry, and yet if that endowment is to come, it calls in loud tones for an individual preparation,—a consecration of mind, a consecration of spirit and a consecration of body; then, under the vivifying influence of the Spirit of God, there will be an enlargement of talent, an augmentation of energy, a supplementation of the spiritual, and an expansion of soul that will reach, ultimately, to

PREPARATION.

It is the almost universal direction of the spirit to those called to office in the Church, "Prepare for the work the Lord has for you to do," and "Be prepared when the Lord shall have need of you." Often the admonition takes the form of direction to "Study the Books, seek knowledge by prayer and by study." Scarcely a man has been called to the priesthood without the responsibility of preparation being laid before him. Coupled with the call is the well nigh universal direction to prepare.

The interpretation of this warning and direction is often too vague and general in its nature to be of use to the man called or of value to the Church which he is to serve, or of honor to God, whom he is to represent. It should be and is our duty to rightly interpret the word of admonition and warning touching the matter of preparation, as well as to observe and obey the call to service.

Inefficient service, or results far below what ought to be expected from a man called of God, tends to throw the divinity of the call into doubt. This ought not to be in the household of faith. When God calls a man we have a right to believe that there is within his reach the powers of service which will abundantly magnify his calling. It is the duty of the Church to look to the preparation as well as to the calling, of the men who must be her representatives.

Walter W. Smith.

A UNITY OF THE FAITH.

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

the very limits of the universe, as experienced by Paul in his refined ecstasies.

For that richness of endowment, let us hope, let us pray, let us work!

Frederick M. Smith.

THE AARONIC PRIESTHOOD RESTORED

"Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remisison of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."—Church History, Vol. 1. Pages 34-35.

We are informed that a messenger from heaven employed these words as he conferred the priesthood of Aaron upon Joseph Smith and Oliver Cowdery on May 15th, 1829.

Some notion of the power and influence which accompanied these words is gleaned from the statement of Oliver Cowdery as to what transpired on this occasion, as published in the *Messenger and Advocate*, vol. 1, page 15, 16, and quoted in the first volume of *Church History*, pages 37 to 39, wherein he says:

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wail, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the blaze of day; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No—where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But dear brother, think further, think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi

may offer an offering unto the Lord in righteousness!"

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and the untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"

To those who have been privileged to receive this priesthood there is a depth of meaning to this description, more far reaching than the beauty of the language in which it is clothed.

Those who have perceived this meaning, responding to the forces of their soul liberated thereby, joy, not only in the quest for a clearer vision, but rejoice in the performance of the work designed to be accomplished by Almighty God through the means of the priesthood.

May each one who has been honored by our heavenly Father, seek as earnestly to know his will that it may be done in his life as did these two brethren to whom was restored the priesthood in this dispensation.

If we do, I am sure that from month to month we shall be able to present in these columns that which will not only be interesting and instructive but will carry the spirit that shall induce us to make our calling and election sure and accomplish the purposes of our heavenly Father in so doing.

Bishop Benj. R. McGuire.

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

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SAVE YOUR COPIES.

This is the first number of *The Unity* under the joint-editorship of President Smith and Bishop McGuire. It has been delayed later in the month than we had hoped for but will be published near the 15th of each month after this issue. *The Unity* attained considerable circulation when only a stake publication and since it has been made the official Journal of the priesthood with the presidents of the two orders of the priesthood as editors, a large circulation has been obtained among the ordained men of the Church. We would suggest that you keep a file of the *Unity*, then at the end of the year you can have your copies bound and will have a book which we believe will be a valuable addition to your library. The paper will be entirely devoted to the interests of the priesthood and will endeavor to be of practical help as well as an inspiration to the men of the Church.

LESSON COURSE.

It is planned at an early date to begin a series of lessons in *The Unity* that will outline study courses for all grades of the priesthood. Men of experience and competent to teach their particular subjects will be obtained for this work and the lessons will be adapted for either individual study or for classes and priesthood meetings, and will cover the duties of all ordained men. We expect to make this one of the most interesting and helpful features of the new *Unity*.

GENERAL CHURCH OFFICERS.

FIRST PRESIDENCY.

Frederick M. Smith, Box 255, Independence, Mo.
Elbert A. Smith, Counsellor.

TWELVE.

Gomer T. Griffiths, Pres., 2561 Summit, Columbus,
Ohio.

Peter Anderson.
Francis M. Sheehy.
Cornelius A. Butterworth.
Ulysses W. Greene.
John W. Rushton.
James F. Curtis.
Robert C. Russell.
James E. Kelley.
James A. Gillen.
Wm. M. Aylor.
Paul M. Hanson.

PRESIDING BISHOPRIC.

Benj. R. McGuire, Box 125, Independence, Mo.
James F. Keir, Counsellor.

PRESIDING PATRIARCH.

Frederick A. Smith, Lamoni, Iowa.

HIGH PRIESTS.

Joseph A. Tanner, Pres., 811 Lydia Ave, Kansas
City, Mo.

SEVENTY.

Thomas C. Kelley, Senior Pres., 316 S. River, In-
dependence, Mo.

SECRETARY.

Richard S. Salyards, Lamoni, Iowa.

RECORDER.

Claud I. Carpenter, Lamoni, Iowa.

HISTORIAN.

Heman C. Smith, Lamoni, Iowa.

STAKES.

Independence.

Walter W. Smith, President, 631 So. Fuller, Inde-
pendence, Mo.

Mark H. Siegfried, Bishop, Box 115, Indepen-
dence, Mo.

Lamoni.

John Garver, President, Lamoni, Iowa.

Albert Carmichael, Bishop, Lamoni, Iowa.

Kansas City.

Joseph A. Tanner, President, 811 Lydia, Kansas
City, Mo.

Richard Bullard, Bishop, 1406 E. 9th St., Kansas
City, Mo.

Holden.

David J. Krahl, President, Holden, Mo.

Charles J. Hunt, Bishop, Holden, Mo.

Far West.

Richard S. Salyards, care 1620 Farrion St., St.
Joseph, Mo.

Burford J. Scott, Bishop, 1620 Farrion, St. Jose h,
Mo.

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No. 2

A PLEASURE TO WRITE MISSIONARY LETTERS.

A brother under General Conference appointment in sending in his weekly letter to the Presidency says: "I now look forward to this letter as one of the pleasing weekly events." When we read this we were pleased, and not at all surprised to read the following sentence: "In my pulpit work here I have been blessed very much, both in preparing and delivery of the sermon." How clearly these sentences reflect the fact that the brother is hard at work studying to show himself approved, and the further fact that he is finding joy and comfort in his work. May God continue to bless.

THE TRACT PROBLEM.

Plan Your Work.. Be More Definite.

Since the Presidency issued the statement concerning tracts, in which we suggested that those needing tracts should apply to the Presidency, we have received a large number of requests. Very few of the requests specify either the quantity, or kind desired. The writers simply say: "Send me some tracts," or "I can use some tracts," or "Send me my allotment."

Tracting should be systematic. The needs of your field should be carefully considered, and such tracts ordered as will supplement your work.

Indiscriminate distribution of tracts, like indiscriminate preaching, is inefficient. The needs of the people must be sensed. "Feed my sheep" carries with it as much the idea of appropriate food as right proportions.

It may at times even be best to sell our literature. Persons usually appreciate that for which they pay a price above that handed them free.

This all goes to say that tract work must be studied, and carried on intelligently. We

suggest an exchange of ideas on this problem. Write us about your successes and failures in tract work.

FISHERS.

The Church Needs 'Fishers of Men' not Waltonian Disciples.

A laconic but very expressive commentary on the poor condition of a certain branch is the following extract from a missionary's weekly letter:

"We are going to——— and begin a series of preaching services. Bro.——— urges it. I was there last Sunday and preached twice. Bro.——— wrote me some time ago that conditions there were 'very bad indeed,' and I soon found it so. Both the teacher and the deacon have been seen fishing on Sunday near the church instead of being at the services. The teacher was out last Sunday evening, but the deacon never showed up all day."

Then follow some sharp comments on the folly of attempting missionary work near such a branch. True enough! That branch needs cleaning up and reviving. Good chance for some work by the district authorities there.

In passing we might remind the piscatorially inclined officers that Christ's words, "Follow me and I will make you fishers of men," hold more of promise for lasting pleasure than is to be found by a disciple of Walton. The pleasure following the feel of the tug on the line does not compare with the warm pleasure following the knowledge that one by word or conduct has brought another person near to God or into a higher plane of living.

What a powerful supplement to real missionary work, is a live, well organized branch or district. And what a discouragement to one sent to proclaim the glad tidings to find

a congregation of Saints living far below the standards of the Church.

Let the local priesthood be alive, exemplary, and organized so we can assist the missionaries.

MANY BRANCHES POORLY ORGANIZED

What Are we Going to do About it?

One of our active missionaries, this year working in a new field, finds his missionary work greatly hindered because the branches are poorly organized and hence cannot be used as supports for his work. He very naturally felt discouraged, and this discouragement with some of the resultant thoughts found expression in one of his weekly letters. He says:

"There has been considerable preaching in this vicinity in the past, and the work might have a better chance if a local man with considerable talent would do his duty. There are Saints enough here for a branch and other conditions are favorable, school houses being at their disposal, but the man either lacks initiative or nerve. The country is flat with fine macadam roads in all directions and a local man with a car as this one has could do a wonderful work if he would get busy. It has been and still is a mystery to me why a man blessed of God with fine talent, good health, worldly goods a-plenty and the light of the gospel to brighten his pathway will deliberately lay down on the job. It occurs to me that I could ask for nothing better than an opportunity to be at home with my family and enjoy the comforts of a nice home with all modern conveniences and preach the gospel to my neighbors and build up a branch of the Church in my community.

"But our work has some very peculiar phases to it. In one community, as here, the work is suffering because a man lacks courage to do his duty. In another place it is brought into disrepute because some man has more zeal than common sense and wants to preside and be the whole push. Another man is full of preach but his daily life gives the lie to his message. And we find one of these men, sometimes more, in nearly every place we go, making it difficult to establish

the work on a firm basis. What wonderful progress we could and would make if every man would 'learn his duty,' and do it!

"Some time ago I had a dream in which I was sent to prison for a certain term, and from the present outlook I think I am behind the walls now."

The brother might well exclaim: "What wonderful progress we could and would make if every man would 'learn his duty' and do it!"

Comment on the brother's letter is not necessary. He lucidly portrays some real conditions. What are we going to do about it?

ALIVE TO OPPORTUNITY.

"Develop Faith in the Gospel and Loyalty to The Church."

A wideawake district president in one of his weekly letters to the Presidency writes:

"At _____ on Saturday last I revived a practice I followed in my work last year of getting the children together in the afternoon for a story with which I coupled appropriate instruction. This time the children requested it as they have also done at _____. I find this to be one of the ways of helping and have had some very gratifying meetings. My efforts in this direction are with a view to develop faith in the gospel and loyalty to the Church."

The foregoing contains some good suggestions for alert district presidents and pastors. "To develop faith in the gospel and loyalty to the Church" is a splendid goal for work among the children, and story-telling, coupled with appropriate instruction, is an excellent method among the many open to those who are willing to magnify their calling as shepherds. "Feed my sheep" and "Feed my lambs," are mandates emanating from the Christ which ought to ring constantly in the ears of elders upon whom has fallen the responsibility of conserving the spiritual welfare of a group of Saints or a number of branches. Let us be alert and active, for slothful servants fail in their opportunities.

A CAUSTIC ANALYSIS.

Facts are Bitter Things Sometimes, But Had Better be Met.

A district president in writing of the inactivity of a certain branch makes caustic analysis of the underlying causes. Doleful as is the picture drawn it contains much to arouse serious thought, and we commend it to the careful consideration of those of the priesthood.

"I believe the causes of this spiritual inactivity and of the absence of spiritual life are in the numerous and long continued evils among the members. Crooked business deals, dishonest acts, or in some cases accusations of dishonesty without proper effort to determine their truth, family squabbles over inheritances, lapses from morality resulting in public scandals, together with minor evils and strifes, have all had their effect on the life of the branch, much as a train of afflictions and sickness would effect the physical body, and though most of these things are dead, being long past, they are not buried, and some are yet present. Not all the members have done these things but all have suffered by them. I find that in most instances where members have been involved in any such things that they are without interest in the Church farther than to retain membership, and give it no active support. Yet they hold to the faith, acceding to all its teachings. These evils are wounds to the body of Christ and if the member remains unhealed the life of the body is thereby affected and too many of such members insure spiritual death. That is the end to which the branch is tending. With a considerable membership resident here it has found it almost impossible to pay hall rent for its meeting at times, and efforts to build even a small church are without hope of success even with a lot and about \$650 now available. If it were possible to remove the scars of long standing, and to heal the running sores it would be possible to revive spiritual life and health, but otherwise it can never be. The Church is helpless to deal with these long standing conditions and only as death shall claim many will the Church find relief. One

matter of five years standing is still racking the branch.

"There are good earnest Saints here, and I believe most of those who have failed in some point in the past years to their detriment and to the injury of the work want to be good, but lack understanding. I cannot help feeling compassion for them. Our members need a more watchful oversight; we need better informed officers and better methods. In trying to reach this condition I have tried to teach the priesthood the law and their duties but with only occasional visits it is slow progress. At _____ I urged in the absence of any other study that the priesthood in their meetings read and discuss "The Unity." I may do the same at the priesthood meeting here next Sunday. At one place I found the priesthood meeting used as a clearing house for all the troubles and dirty messes that sprang up in the branch. Of course I urged something better.

"My letter this week may seem a little discouraging but these special conditions of which I write are local and I would hope but temporary. The general prospects are more encouraging."

NOTES AND QUERIES.

QUESTIONS OF ADMINISTRATION.

President Bro. F. M. Smith,
Independence, Mo.

Dear Brother.—Noticing your letter in one of the late *Heralds* on more efficiency in the priesthood, will you kindly answer the following questions, if it is right to ask them?

(1) Where from nine to twelve elders are within easy assemblage distance, how could they be organized for training for duty? The reason for asking this question is on account of our quorum of elders being so scattered, hundreds of miles apart, few meet, as it is a heavy expense to do so.

(1) Yes, where ever there are two or more elders so located that they cannot attend the meeting of the general quorum they should arrange to meet together and study the work outlined for the quorum; this is also true in the case of other officers such as priests, teachers and deacons where they are separated from the main body of the quorum.

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(2) If these said elders were organized as an auxiliary to the quorum could they not send a representative to the general meeting of their quorum?

(2) Yes any members of their group that attended the meeting of the quorum could speak of their brethren not present.

(3) Where are elder's court proceedings filed for future reference?

(3) The minutes of all elder's courts should be filed with the First Presidency.

(4) Is it right to hold an elder's court on Sunday?

(4) It is preferable to hold elders' courts on other days than the Lord's day when it is practical, but sometimes this is impractical and it would be preferable to hold the court on Sunday rather than miss holding them or miss hearing the evidence some could give only on Sunday or for other reasons that might occur.

(5) If a high priest is presiding over a branch is there any official place for the elder or elders of said branch?

(5) Yes there is a place for every man that God has set in the Church. The presiding elder, whether he is high priest or elder should preside over and direct the work of the eldership of the branch, just as the presiding priest directs the work of the priests, the presiding teacher the work of the teachers and the deacon also. It does not follow that the presiding elder should do all the work of the eldership in the branch but must

preside over and direct the work of the elders. There is much to be done, and usually few enough to do it. All the elders should assist in the work of the Lord.

HOW SHOULD A BRANCH PRESIDENT WORK?

Pres. F. M. Smith,
Independence, Mo.

Dear Brother:—I am sending you at this writing my monthly report.

My greatest effort this year will be with trying to get the local priesthood to work in their respective callings.

(1) Is the president of the branch supposed to direct the work of the other officers of the branch including the presiding priest, etc.?

(1) Yes, the president of the branch is president of all the work in the branch. He should direct, advise and counsel all officers in every department. All this must be done without dictating, else he will get no response from the other officers.

(2) If there comes a question of policy between the president and one of the presiding officers whose policy should be followed? Of course it is understood that we shall have charity for all, and try to co-operate together, but if the president feels that the policy purposed by the officer will do or is doing harm to the work, what should be his attitude? Stop work or let this officer use his best judgment in his department of the service? We have had no friction which this might seem to imply, but I would like to be ready for any emergency.

(2) In case of conflict in policy between officers and the president of the branch, the law should be sought and if there is nothing written by which the subject may be settled, it would depend largely upon the nature of the question involved. If it was the performance of some ministerial service in the branch it should be directed in the last analysis by the president of the branch, if it were simply a matter of taste, it might well be left to the consideration of those intrusted with the work.

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THE WEEKLY LETTERS.

In response to our request many or most of the General Conference appointees are writing a weekly letter to the Presidency. This entails a large amount of reading, but so far we feel repaid for the efforts. We are not, of course, trying to answer all, but all are filed. The amount of information contained in these letters varies from a very small amount to that which is needed greatly by us. But even the letters containing a small amount of positive information at times reveal considerable in a positive way.

When we were in the East recently, the letters accumulated till on our return there were perhaps between five hundred and six hundred on the desk. These were all read and many answered. This was a task which justifies some suggestions which will facilitate the work of reading.

In the first place: the writing should be legible. This requires plain writing (even the poor penman by taking pains can improve the legibility), clear paper of plain color, not mottled, and pen and ink, or typewriter. Lead pencil, and particularly indelible pencil on glazed paper, should be avoided.

When ready to report, first think over what you wish to say, then formulate the letter in direct pointed language, strictly avoiding unnecessary sentences, phrases, and words. For instance, a sentence not infrequently appearing is the following with variations: "I seat myself to write, to let you know where I am." This is a useless sentence, because the date line shows where you are and your letter shows the purpose.

The letter should have a definite purpose. We expect a weekly letter reporting on your work as a Church worker. Remember all we have to read, and if you have accomplished

nothing to report on, and have no prospects, do not try to fill the letter up with facetious remarks or funny stories. We have time to read reports and but little for stories, etc. Besides, these stories do not blind us to the fact that after all you have told us nothing if there is nothing else in your letter.

This is all to say, let your letters tell something, tell it briefly, pointedly, and conserve our time by eliminating that which is useless. Write plainly, and use you best language in saying it.

The weekly letter is serving a distinct purpose, and we see no good reason why this custom should not be made permanent so far as the appointees are concerned. From these letters we are gleaning much information and many suggestions which can be "passed on" and we shall give **The Unity** readers occasional glimpses into these letters.

DISMEMBERSHIP VS. EXCOMMUNICATION.

In the practice of our ecclesiastical courts it has become customary to recommend penalties when guilt has been ascertained. These penalties vary from public confession and apology to restitution and dismembership. The latter penalty is of course the extreme one permitted us. But in its effect it is so extreme and severe that we are beginning to question the propriety of its imposition except in rare cases.

Along with the customs being and having been established in our court practices we have gradually reached a point where we have confounded terms and now fail to properly discriminate between excommunication and dismembership.

Excommunication does not mean or should not mean cutting off from membership, but

withholding the right to commune, or partake of the sacrament and participate in the rites of the Church.

We should in our opinion exercise the penalty of dismembership only on rare occasions, but use the penalty of excommunication more frequently as a means of hastening repentance. The extreme penalty of dismembership should be resorted to only when the violation of law is so flagrant that the extreme penalty naturally applies, or when hopes for repentance are gone,—which is rare.

The above is presented for serious consideration.

WHO SHALL PRESIDE OVER A BRANCH?

Because, perhaps, of a provision in the Book of Rules for the election of presiding priests, deacons, and teachers at branch business meetings, considerable confusion has arisen concerning the selection of branch presidents, and the question frequently comes to us in this form or some variation of it: "Who shall preside over a branch and under what conditions?"

Whatever may have crept into the Book of Rules contrary to the Doctrine and Covenants should not be allowed to stand, and it will be found difficult to support by the Doctrine and Covenants the Book of Rules provision of presiding priest, teacher, and deacon. Section 104, paragraph 31, provides for presiding priests, teachers, and deacons, in assemblages of priests, teachers, and deacons, respectively, referring doubtless to quorums, etc.

There is one great outstanding fact which bears directly on the question of branch presidency, and must not be lost sight of, viz., "The Melchisedec priesthood holds the right of presidency, and has power and authority over all the officers of the Church," etc. Clearly, then, the presidents of branches must be selected from among those holding the Melchisedec priesthood. Section 120, paragraph 2, states a branch may be presided over by a high priest, elder, priest, teacher, or deacon. But even that section and para-

graph emphasizes the fact that the president must be of the Melchisedec priesthood if practicable.

It is held that a branch can choose whom they please. Not exactly, for their choice is limited to selecting from among those eligible. In the first the voice of the people is exercised in selecting for the Melchisedec priesthood. Hence at branch business meetings, those to preside over the branch should be selected from among those holding the Melchisedec priesthood. If there are none available, or if those available are not fit, or are under disability, then one of the Aaronic priesthood may be chosen, according to Doctrine and Covenants Section 120, paragraph 2. In such a case superior officers should look into the matter and remove representative rights from those of the Melchisedec priesthood not considered by the branch fit to preside.

We believe the custom of selecting "presiding branch priests, teachers, and deacons," should be abandoned. All branch officers are under the direction of the one chosen to preside and should work under his instructions and with his co-operation.

MISSIONARY AND LOCAL WORK; THEIR RELATION EXPLAINED.

Not infrequently are we asked to distinguish between missionary and local work; that is to say, we are asked to write on missionary vs. local work. The statement of the problem thus put is wrong. It should be local **plus** missionary work, or missionary **plus** local. It is a mutual affair, that is to say, missionary and local workers, where practicable to do so, should co-operate in their efforts, to the benefit of their **mutual good**, the advancement of Church interests.

The chief distinction should be in the interest which gives direction and impetus to individual effort. The local workers' chief concern is the care of the Saints, while the absorbing interest of the missionary is to tell the good news with a view to proselyting. **But each may and can help the other!** Where

the local workers need help, let the missionary give it, but not to the neglect of his own work, and vice versa. There need be no conflict, no confusion. It is simply a differentiation of chief interest,—a specialization of effort calculated to give closer directional control with concomitant increase of efficiency. "Let every man labor in his own calling," but with a full realization that there is after all one dynamogenesis common to all,—viz, advancement of the Great Work.

To this end may we collaborate!

THE VALUE OF PREPARATION.

A district president who is systematically studying for greater usefulness in a recent weekly letter speaks of his experience in reading a work on homiletics and gives some resulting thought. His comments are worthy of thought, so we quote:

"This morning I finished reading, "The Making of the Sermon" by Patterson. There is much in the book which by adaptation is useful and helpful, though there are also some things that we would not want to use. Inspiration receives little more than a mere mention. A study of such a subject in the light of the restored gospel would wonderfully help the young men of the Church as ministers in their life work and I would heartily indorse the providing of such a course by the Church either in Graceland or in some other way. My indorsement would be as heartily given were this but one study in a broad theological course planned in harmony with the Latter Day Work, and which every young man called to the ministry would be expected to complete before being placed under General Conference appointment, or at least as many as could do so. I believe it would be to the benefit of the Church to take its young ministers who are unable to meet the expense of such a course and support them while taking it in preparation for their life work. The results of their more efficient labors during a life time would more than compensate for the additional cost."

NOTES AND QUERIES.

What constitutes an official priest visit?

The answer is obvious. Whenever a priest acting in his office makes a visit to ascertain the condition of a member, he makes an official visit, or a visit made in discharging his official duty. These visits necessarily vary in kind and method, to meet the varying conditions, hence cannot be accurately described. Surely no priest ought to be in doubt as to when he has made a "visit" as a result of doing his official duty.

How much may a member of the priesthood neglect his duty before he is asked to give up his license?

Obviously this question turns upon various factors and cannot be answered on general lines. Persistent refusal to work where no good reasons exist for such refusal is ultimately sufficient ground for imposition of silence. The point at which further forbearance ceases to be a virtue can be determined only by consideration of all the factors in the case. If reasonable hope of official reanimation still exists, further labor should be performed; if not, then the inactive member should give way to an active. There is here fine opportunity to display good judgment and discrimination. "Be sure you are right, then go ahead" is a good rule.

Where there is no missionary in charge, what is the method of procedure to secure necessary consent of superior officer?

The consent or approval of one of the Twelve near by or in that field who is familiar with the situation; or the First Presidency, can be appealed to direct. In the latter case the First Presidency if unacquainted with the necessary facts can secure such information as will enable them to give the proper direction. The foregoing applies to ad interim district conferences action.

Where provision is made for the consent of a missionary in charge for branch organization, what shall be the procedure where there is no missionary in charge?

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The member or members of the Quorum of Twelve in that field should be consulted. If not available, then the First Presidency should be appealed to direct for instruction. The First Presidency have opportunity to consult with the situation, or others of the missionary force as well as local authorities before issuing the instructions to organize. This answer presumes the application of the question to organization deemed necessary between district conferences.

Who is supposed to furnish blanks on which conference appointees are to report to the First Presidency?

These report blanks should be secured in much the same way that these appointees secure other writing materials. The blanks can be secured at the Herald Office. If not, it is not a difficult task to rule your own report blank, if you cannot report otherwise.

Who is supposed to furnish the blanks on which the branch presidents and branch officers are to make their reports?

Surely, if the men cannot afford to purchase these, or make them by ruling, the branch should be willing to furnish the materials for the report of the officers.

What action should be taken against those of the Priesthood, who, after being notified fail to attend priesthood meeting, or to send

in reports to either branch or districts president?

They should be aroused to activity, and when active they will want to report. The priesthood meetings should be made so attractive that all will want to come. Inactive members of the priesthood should be sought out by branch and district officers in an effort to encourage and to re-awaken an interest in the Church and its work. The penalty of unfrocking should only be applied as a last resort. But those who can work and will not should make way for those who will.

THE BRANCH, CENTER OF MISSIONARY EFFORT.

One of the goals to be had in view by branch and district officers should be to perfect the local organizations and get the congregation in such perfect working condition that it can become the center of splendid missionary efforts. Such a branch will be so busy there will be neither time nor inclination for internal quarrels and troubles.

And More Every Day

Fourteen hundred men are now reading *The Unity*. Do you know of any who are missing out? If you do—why not send us their name? Either convert them 25 cents worth, or give us the chance.

It's A Good Paper

Pass It Along

THE UNITY

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Vol. 3

INDEPENDENCE, MO., AUGUST, 1917

No. 4

A CLEVER AD.

Advertising can be made of assistance to us in our work of warning our neighbors. Our men, especially the missionaries, should know how to advertise properly. A clever bit of advertising is indicated in the following extract from a weekly letter of a missionary:

"We are still preaching on the street at this place. * * * Several are become interested, and are coming every night. Sunday night I advertised to preach on the subject, 'Is the German Kaiser the beast of Revelation 13, whose number is 666.' Had a splendid crowd at the church. Of course I proved the Kaiser was not the man but that it was the Pope, presenting evidence on the apostasy."

ACTIVE MEN.

In a weekly letter from a western district president are these significant words:

"There never was a time when the local men in the field have made such effort to reach out and extend the work."

This is good! A hard working, active corps of those holding the priesthood means an active branch, and a busy branch has no time for quarrels. We wish every man holding the priesthood was an **active man**.

"THIS WEEKLY LETTER WRITING"

says an appointee, "is the most pleasant feature of our work. We may not be able to tell you something new in every letter, or to write you a certain day each week, yet the fraternal co-operation felt in the writing cannot but speak well for the move."

"SET WAYS."

We are all prone to get into "set ways." It is the inevitable result of habit. These "set ways" in missionary work, or preaching, or

branch work, will tend towards disadvantageous conditions at times. To overcome this disadvantage, one must be capable of adapting himself to changed environments. Here is an instance of adaptation which contains considerable of suggestion. A district president in his weekly report says:

"Today finds me enroute from _____ to _____, with the weather oppressively hot, and discouragingly dry. I closed at _____ Sunday night last, leaving the Saints encouraged and strengthened. As no meeting could be held Saturday night the sisters arranged a picnic supper in the suburbs, to which the men came later, where a very pleasant social time was had, including a biographical sketch of one of our earlier missionaries, which enabled me to weave in many points of doctrinal teaching as well as Church history with many incidents showing the especial providences of God. It was no less interesting to the older ones than to the children."

ON REPORTING.

Bro. F. E. Bone of Chicago recently wrote us concerning the definition of certain things appearing in our ministers' diary. I suggested in reply that he consult with Bro. David E. Dowker and that on consultation they could probably straighten out some of the "kinks" he found. Later he wrote, and we give space to his letter.

Chicago, Ill., June 7th, 1917.

Frederick M. Smith, Indep., Mo:

Dear Brother:—As per your instruction Bro. David Dowker and myself got together on the matter of reporting, reaching the following conclusions:

Sermons: The preaching of the word of God, at any regular appointed or special meet-

ing. This does not include sermonettes or lectures.

In Charge. The one who takes the more active part or oversees the meeting, whether preaching, prayer, sacrament, Sunday School, Religio, business, priesthood, baptism, or special meetings.

Assisted. The one who offers the prayer at Sunday School, Religio, prayer, sacrament, baptism, business meeting, preaching, funerals, or special meetings. A man cannot preach and assist at the same time, or be in charge either. Sermonettes or lecturers are assists.

Other Services. Include all religious services, funerals included.

Total Services. Baptized, confirmed, assisted to confirm, ordained, assisted to ordain, speak for themselves.

Children Blessed. The one who offers the prayer over the child does this work.

Assisted in Blessing. Those who lay on hands, but do not speak.

Administration of Sick. Those who anoint and confirm, both administer.

Assisted in Administration. Those who lay on hands but do not speak.

Marriages, Branches Organized, New Openings, Discussions or Debates, Patriarchal Blessings, speak for themselves.

Pastoral Visits. When one is called to administer or magnify his office and calling in talking to anyone on religious subjects, for their benefit. Fireside talks are Pastoral Visits and should be so reported.

Priests Visits. The same as pastoral visits, excepting a priest is in charge.

Teachers Visits. The same as pastoral visits, excepting a teacher is in charge.

Deacons Visits. The same as pastoral visits excepting a deacon is in charge. Each officer magnifying his office and calling at each visit, either by teaching, preaching, expounding or exhortation.

Administer the Sacrament. Any officer who takes an active part in the administration of the Sacrament. Example: Two Elders break and bless the emblems, and two priests pass them to the members. All four of these administer the sacrament, although

one elder is in charge and the other assists. So one elder will report in charge and administering the sacrament, the other reports assisted in meeting and administering the sacrament, while the two priests report administering the sacrament only, they not having charge or assisting in the meeting.

All the other notations in the Diary speak for themselves.

Under the head of **remarks**, all time used in Church work, letter writing, tracting, secretary work not at a meeting, either for branch, district, or general Church, also quorum work should be accounted for. Deacons who spend time at church building, working, should so report.

These articles were presented to the District Priesthood in meeting, and you should have heard the uproar. We could hardly agree on what a sermon was, so I can see the urgent need of a standard for reporting our work. The greater division seems to be on the 'in charge' and 'assisting' propositions. Some did so and so in Michigan and another did so and so in California. So you can assist us greatly if you will mark or correct this paper and send it to me. I would also like to see it published in the 'Unity.' If we are not one we are not His, so let us start out by trying to keep our reports uniform at least.

Thanking you for your interest in us. I am sincerely, in bonds,

Frederick E. Bone."

We sent Bro. Bone's letter to three of the Stake Presidents for criticism and suggestion. We append the replies.

Independence, Mo., June 28th, 1916.
F. M. Smith, Indep., Mo:

Dear Brother:—Yours with the inclosure from Bro. Bone on reporting received. I think he has hit upon many of the difficult problems and I like his classification, but I would add, "tracts distributed," and whether the one reporting acts as teacher or officer in the Religio or Sunday School. I believe such a plan would be good matter for **The Unity**. It would clarify the atmosphere some.

Your brother,

Walter W. Smith.

Kansas City, Mo., July 7th, 1917.

Frederick M. Smith, Indep., Mo:

Dear Brother:—Your letter touching report blanks by F. E. Bone, of Chicago, received, and I have gone over the blank. In my experience I find it would be a very difficult task to get out a report that will suit every one. In fact I question whether it can be done. I find there is much work that a stake president does that it would be difficult to place on paper so that it could be fairly and comprehensively understood. I think probably Bro. Bone has gone over the matter quite thoroughly, and I do not see how one could better the matter very much. One might suggest some minor changes but that would be of no importance. I favor the report and think it may cover the ground.

Very respectfully,

J. A. Tanner.

Holden, Mo., July 13th, 1917.

Pres. Frederick M. Smith, Indep., Mo:

Dear Brother:—I am in receipt of yours inclosing letter of F. E. Bone relative to report blanks, accompanying which were letters from Bro. J. A. Tanner and Walter W. Smith.

I am pleased with the suggestions made by Brn. Bone and Dowker and believe it will assist the brethren in formulating their report. I have gone over the letter with suggestions and have nothing further to suggest, believing that the matter has been pretty well covered. There are a few changes which I thought might be suggested, but as they are only minor ones I am quite pleased with the suggested changes.

Very truly,

D. J. Krahl.

We present the foregoing feeling that the work of Brn. Bone and Dowker will be a step towards unity in the matter of reporting. We may have occasion to take this matter up further at our priesthood meetings next Conference.

WHY WE WERE FORCED TO GO TO WAR

The most farseeing statesmen of our nation have warned us of the danger that threatens our homes, should the Allies fail in putting down the German military autoc-

racy that brought on this war. The German system of war is a system of terror, and has been applied in all of its vigor from the first. Note its treatment of Belgium, Armenia, Poland, Northern France, the Lusitania and its attempt to rule the world by monopolizing the sea with its unholy submarine warfare upon the neutrals and noncombatants.

Terror is the order of the day to make the world fear Germany. Our nation in times past has only seen this menace afar off, not realizing at first the intention of Germany which now asserts itself as a conquerer of the world at any cost. The Savior said: "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." To be forewarned is to be forearmed. We have only to look across the sea to observe that if the Allies fail, Germany would inevitably attempt to rule the world. Twenty-four days after Germany declared war against France, she issued a frightful decree from Berlin against the civil population that would dare to interfere with her war plans; if they did, she would deal with them with "unrelenting severity to create examples which by their frightfulness, would be a warning to the whole country." This threat she has carried out on both land and sea.

Our slothfulness and dillydallying to "enter the war" would certainly cause the Allies to fail, which would give victory to German militarism, and then our liberties that have been bought by our forefathers would have to be maintained by one of the most bloody conflicts that America has ever witnessed. We should be the children of light, and not suffer our house to be broken up, our liberties taken away. We now hold the safety of our homes, our families, our fire sides in the grasp of our own hands. Will we be slackers, pacifists, fearing to be wideawake to the danger that is lurking at our very door?

The Nephites were commanded by the Lord to "defend themselves, and their families, and their lands, their country, and their rights and their religion," against their ene-

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mies, even if needs be, by bloodshed. We deplore war, but we think we see by an eye of faith, that our liberties are in jeopardy.

For us to enter the war will not preclude the Lord in his time from "fighting our battles," when Zion in its redemption has come to that perfection that every man has taken "righteousness in his hands, and faithfulness upon his loins," and worthy to enter the "New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God," where the "terror of the Lord shall be." And then Zion, being the pure in heart, shall enjoy that peace and safety which is guaranteed to them in the law. My prayer is, May the righteousness of God's people hasten that day.

I. N. White.

NOTES AND QUERIES.

"I wish to receive light from you on the question of superannuated ministers and others, as there seems to be a slight change in the method as revealed in the proceedings of the post-conference council."

The foregoing appears in one of the weekly letters. The following rule as it exists today is reflected in the following action of record by the Quorum of Twelve:—

"Whereas, the general missionary list has those on it who by reason of old age and other disabilities are unable to travel and perform satisfactory missionary labor in the active field, and,

"Whereas, the general missionary list has should be kept up to the very best working condition possible, and the Presidency having advised removing from the list those who are not effective missionaries, the Bishop also requesting us to release those who by reason of a lack of ability, infirmities of old age, physical conditions or family surroundings, that make it impracticable for them to do the work of an active missionary in the field therefore, be it

"Resolved, that we revise our list, retiring those who are incapacitated for active missionary work from the general missionary list. Those aged ones who by long and faithful service are entitled to our special consideration should be placed on the retired list known as superannuated ministers, they to do such labor as their strength and circumstances will permit, under the direction of the local authorities, in connection with the minister in charge, and they should receive the same consideration as the general appointees in the field if their circumstances require it.

"Appointment to this list should be made by the Presidency, Twelve, and Bishopric in Joint session, and published with the balance of the appointments."

It is not a rule to superannuate all who may either voluntarily retire from active service nor those who may be considered no longer efficient as stipendiary ministers. The superannuated men are placed upon the list by the action of the First Presidency, Twelve and Presiding Bishopric.

In the case of men who are released from appointment because of inefficiency, it is usually the rule that the same have the consideration of the Church, and the Bishopric is instructed to meet their legitimate needs until they can take care of themselves.

To burden the superannuated list by adding men dropped for inefficiency would be to defeat one of the purposes had in view. It is or should be an honorary list, and placement thereon should be a mark of recognition of past excellency as workers. It is, or should be, more than a mere pension list.

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No. 5

ANOTHER ASPECT OF THE "WHO SHALL PRESIDE" QUESTION.

An elder writes:

"The president of the branch was away on district duty yesterday, and one of the local elders wished to baptize two candidates, and he asked permission of the priest to attend to it. Has the priest the right to say to the elder, 'Yes, go ahead,' or should the branch president have been consulted?"

The question involves more than at first appears. Putting aside the question of the rightfulness or wrongfulness of the Book of Rules provision that the priest presides in the absence of the presiding elder, we here set the matter out according to present conditions as determined by the Book of Rules and other Church literature.

We have touched upon some aspects of this question in another number of this paper, reaching the conclusion that where practicable an elder should preside. There remains the other aspect of consent of branch officers to baptisms performed in branches. President Joseph Smith (*Saints' Herald* editorial, Dec. 24th, 1902) instructed that any other officer of the Church baptizing in a branch should first "inform the presiding officer of the branch, in charge at the time and ask consent for him to officiate." "And such baptism should be performed by consent, and with the knowledge of the branch officer, or officers." "Missionaries should not baptize within jurisdiction of branch without knowledge and consent of the officers of said branch." According to this it is clear that where possible the branch president should be consulted, and in his absence his known plan or policy should be carried out, and only in an emergency or in a long absence of such president should the baptism be arranged without consultation as above men-

tioned. There is usually ample time for consultation, and in any event it is improper to take advantage of his absence.

An emergency may arise, however, where it may appear inadvisable to wait, and in such case the missionary desiring to baptize a proper candidate, or the careful elder, or perchance the presiding elder of a neighboring branch with poor baptismal facilities desiring to avail himself of the better facilities of another, should be able to find somewhere authority to grant the courtesy should the branch president be absent, and such right would, under present practice or custom, appear to be with the other officers of the branch. (See Book of Rules page 101, *supra*.)

Jealousy of prerogative should not exist among Church officers, neither should there be an inclination to ignore the presiding elder, and where practicable he should be consulted in case of baptism when enrollment is to be had in the branch over which he presides. All difficulty in this direction will disappear if there is proper courtesy and fraternal preference shown. In an emergency, in the absence of the presiding elder where necessity demands action, the good of the work should be protected by concerted action had by proper consultation, the priest conferring with others of the priesthood, especially of the Melchisedec priesthood.

Here as in so many other instances, all trouble can be avoided by fraternal consideration and co-operation. Let us be wise and courteous.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

OF INTEREST ON TRACTING.

A missionary who is working in a foreign field covering ground not worked systematically before, writes in one of his weekly letters as follows:—

“Have preached twice this week, also tracting as usual. This week I have put in on ground that I have been over once before. Think it best to not try to get over too much territory before beginning the follow-up work as they might forget me. The week’s work is interesting to note. I go tracting in the forenoon from nine to twelve, weather permitting. The wife was very ill on Saturday so I missed that morning. Monday, Tuesday and Wednesday mornings I visited 129 houses and got a fair explanation of just who we are as a Church and offered the second tract to read. This was in territory worked by the Mormon elders. The second explanation seemed most always necessary. Of these, 69 accepted the second tract and 56 rejected it. One refused absolutely to hear any explanation at all. Yesterday and today I went over ground where I had not been but where the Mormons had not. In these streets seven refused to take my tract and 55 accepted it. You will understand the whole week’s work was on ground I had been over once, but the last two days were spent in streets where the Mormons have not been. It would appear from these figures that normally 86 per cent of the people will take the second tract, and 14 per cent reject it. But where the Mormons have been 57 per cent accept, and 43 per cent reject. Take from this last number the 14 per cent normal rejection and we have 29 per cent poisoned by the Utah men. But this is only one week and the next might change the scale.”

RECORDING BAPTISM CERTIFICATE.

In one of his weekly letters from Nevada, Bro. S. M. Reiste spoke of sending some certificates of baptism to Ogden, Utah, for recording on that branch’s records. We wrote to the Church Recorder about this procedure, and we append for the information of The Unity readers, our letter and his reply:

Independence, Mo., July 10th, 1917.

Elder C. I. Carpenter, Lamoni, Iowa.

Dear Brother:—I am advised that Elder S. M. Reiste who for the past several years has been doing missionary work in Nevada, has been in the habit of sending the records of his baptisms to the Ogden branch, Utah, for recording. So far as any mutual advantages for the branch and its isolated members are concerned the names might as well be placed on any other branch record.

I should like to have your suggestion relative to recording baptisms of this character where there is very little likelihood of a branch being organized and where the nearest branch is inaccessible. It seems to me quite useless procedure to have names enrolled upon branch records where the branch is utterly incapable of keeping track of the scattered membership.

Any suggestion you may have along this line, I shall be glad to receive.

Very sincerely yours,

Frederick M. Smith.

Lamoni, Iowa, July 30th, 1917.

President Frederick M. Smith,
Independence, Mo.

Dear Brother:—Replying to your resent favor with reference to the recording of baptisms performed in unorganized territory I am pleased to advise that whenever my counsel has been sought in the matter I have suggested that such baptisms be reported directly to this office.

In the case referred to there would certainly be no advantage in recording the Nevada baptism in the Ogden branch as the Ogden people would never have any more knowledge of the people thus baptized than would my office force, and it would be just burdening the Ogden record to no purpose. I suppose the brother referred to is straining the case to comply with the strict letter of the law which says such baptisms should be recorded in the most convenient branch. I take the position that when a branch is not convenient at all there is no choice between it and any other branch which is not con-

venient, and the spirit of the law should be complied with.

When persons are baptized within reasonable reach of a branch even though it may not be in what is considered their geographical jurisdiction it should be recorded there, but when they are so far away that the parties cannot ever meet with the branch and the branch officers may never have opportunity to visit or labor with them their names should go on the record as members at large to the credit of the state in which the baptism is performed. This has been my advice whenever called for since taking charge of the office.

Awaiting your further pleasure I desire to remain,

Your brother in the gospel,
C. I. Carpenter,
Church Recorder.

ABOUT THE WAR.

A district President in one of his weekly letters writes: —

"I occupied at the church last Sunday twice using for the morning theme, "The attitude of the Church toward the Government," with especial reference to the war. The minds of the Saints are anxiously open for something upon this theme, and I have taken occasion to speak upon it in a number of places though carefully avoiding, as far as my native wisdom allowed, any hobbies or extreme statements, and studiously keeping within the bounds of history and the revelations. I have held that God does not always disapprove of war, and that conditions sometimes make it necessary and inevitable. History accords with the scriptures that there is no progress, and that the higher things of life, socially and politically, are not attained without sacrifice. As in the war of the revolution, liberty was established upon this land by "the shedding of blood," so when that liberty was threatened by the rebellion it was preserved by a similar sacrifice. Today the freedom of the whole world is threatened requiring that further sacrifice be made in maintaining liberty and extending it to other nations, as the Lord has said that the principles set forth in

the constitution of this land 'should be maintained for the rights and protection of all flesh,' etc. The preaching of the gospel in all nations will require that liberty and democracy supplant the tyranny of autocracy; and so I see in the present wars the working of God's hand for the accomplishing of his own purposes. I have held that the forces of tyranny are not distinguished from those of freedom by any line drawn between nations as such, but that they have worked in all lands for the overthrow of the rights and liberties of the people. Yet at times nations take a stand wholly on the one side or the other, and when a nation or nations make war in violation of the 'rights and privileges (which) belong to all mankind' then it becomes the duty of other nations to 'befriend' those rights in behalf of weaker and innocent ones. The Divine motive in all this is clearly shown in the statement of revelation, 'that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them;' and the reason why the Lord wants every man to have free exercise of the right of agency is 'that every man may be accountable for his own sins in the day of judgment.' These statements of revelation with others show which way the political winds would blow, and they are blowing that way—toward world democracy. Events are occurring for the execution of God's purposes. The theme has been an interesting one to me in presenting the above points I do not think I have taken a radical position nor has anyone expressed an opinion otherwise. Many have expressed appreciation of the help received by my preaching on this theme though one sister here who has two sons called in the first draft frankly told me she did not find very much consolation in it."

FROM ONE OF OUR EVANGELISTS.

One of our aged evangelists or patriarchs recently went north with his wife at the invitation of a son to rest a bit during the hot summer. Shortly after his return home he wrote one of his weekly letters. The human

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interest touch of his letter, is our excuse for inserting portions of it."

"We feel somewhat recruited by reason of our visit with our son. We did not remain as long as contemplated, but the wife became homesick, and I felt fearful I was wasting precious time, since my age indicates I have not long to remain to do earth work. * * * We feel our short stay in Michigan brought us good results. We feel, though we may soon fall back into the same ditch, we feel glad we left, as already we are besieged by many calls to administer, and give blessings, and counsel and attempt to cheer, and comfort those who have felt they were laboring under a cloud. I have marvelled how it is that Satan takes advantage of some of the Saints, making them believe they have committed the unpardonable sin, or have no chance to secure eternal life. Seemingly, I have to be trusted with their private life, and as a father am expected to be able to carry their burdens (in a spiritual sense) by reason of the office I am called to. Well, in a sense this may be all right, but, dear me, how I feel the need of a more spiritual endowment to meet even the demands of my office. I am compelled to think, What of yours? Your burden (if you take it to heart) is ten times more!

"While I was away I saw you arranging the quorums of the Church,—putting them in better working order. The order was similar to that in which your father arranged it, but you were impressing a 'preparedness' upon them they had never felt before."

NOTES AND QUERIES.

"Do you think it is right to ask the teachers of a branch (two or three) at each sacrament to sit up with those in charge as sort of watch dogs to see who partake and who do not?"

This custom has grown up in some places (not many we are glad to say), but in our opinion is decidedly wrong. It is probably an outgrowth of the erroneous idea that a teacher is a branch detective, whose chief duty is to smell out wrong doings and castigate the wrong doers. The teacher's work is a more refined and of a higher order than that.

"It is the unexpected which happens," runs an adage. An unanticipated feature of the weekly letter is the frequent reference by the writers to crop conditions. We have found this very interesting, and we should like to have our men form the habit of observing crop conditions and speaking of them briefly in the letter. We do not mean by this to ask for lengthy reports, but after careful observation, it is easy to say, for example: "Crop prospects very bright;" or "Lack of sufficient rain has injured wheat prospects;" or "Harvest is in progress and wheat shows large yield," etc.

Is Money Short?

Of course it is, but now and then
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be without and one of them is

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formed on all church subjects—he
ought to distribute literature too.
This *Dollar Library* will prove a
wonderful help to you.

Send in a dollar today.

THE UNITY

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

Vol. 3

INDEPENDENCE, MO., OCTOBER, 1917

No. 6

HAS A TEACHER THE RIGHT TO PERFORM A MARRIAGE CEREMONY?

The question of who may legally perform the marriage ceremony is in the various states of the Union determined by statute, and perhaps is so in the various nations. In general, so far as the United States is concerned, the rule is that the ceremony may be performed by certain civil officers or by a minister of the gospel ordained or authorized to solemnize marriages according to the usages of his denomination. The law thus generally recognizing the usage of the Church, to determine the legal right of the Teacher to solemnize marriages it is only necessary to determine the usage of the Church. The usage is, or should be in harmony with the law of the Church, hence an examination of the ecclesiastical functions of the Teacher will discover his rights relative to the solemnization of marriages. There is no written rule prescribing the rights of the Teacher to perform such ceremony; on the contrary, in Section 111 of the Doctrine and Covenants, which is the chapter devoted to the subject of marriage and its solemnization, in the enumeration of certain Church officers who may perform the ceremony, the Teacher is studiously omitted. This omission of the Teacher from among those authorized to solemnize marriages is quite in harmony with other passages of the law outlining, or specifying the duties or prerogatives of the Teacher, an examination of which will disclose that to the Teacher is prohibited the right to participate in the sacramental rites, such as baptism, laying on of hands, etc.

The answer to the question couched in the language of the caption of this article must be in the negative. Let the ministry of the Church take note and govern themselves accordingly.

Frederick M. Smith,
President.

THE APOSTOLIC FUNCTIONS OF THE SEVENTY.

"Is a Seventy, while prosecuting his work as a missionary sent out under Conference appointment, in authority as an Apostle; or only when sent by the General authorities on special occasions?"

This question was sent us, and we in turn placed this question to various ones. We herein present the replies of three to whom we presented the question. These three set out the various aspects of the question succinctly:

"If a Seventy is in the powers of his ministrations an Apostle when traveling by the voice of the Church (D. and C. 120:3), the answer involves the questions: What are an Apostle's powers of ministrations? and, What is meant by the proviso, 'when traveling by the voice of the Church'?"

"The first of these two questions finds an adumbrant answer in the paragraph referred to. He is 'one sent.' His powers therefore are limited within the scope of his sending. As a missionary he would have those apostolic powers necessary to the prosecution of the work for which he is sent; which would be true of any Apostle. The voice of the Church being expressed through its conference appointments, a Seventy so appointed would be considered, *ipso jure*, as having been sent by the voice of the Church. He is, then, in such cases, in authority as an apostle so far as the law and the purpose of his mission require him to exercise such powers in the execution of the work which he has been sent to perform, but in no unrestricted sense."

"As 'Those sent' the Seventy are always Apostles, as are the High Priests, acting in their calling (D. and C. 19:3; 16:3); but only when specially delegated by the Twelve and

the voice of the Church, to represent the Twelve where they cannot go, would the Seventy 'in the powers of their ministrations' be equal to the Twelve. In the first instance they are laboring under direction of the Twelve, hence not equal to them; in the second, they labor as one of the Twelve, and, in my opinion, under direction of, and subject to, the Presidency, as are the Twelve."

"I have yours requesting my idea on the standing of a Seventy; as to whether he by virtue of his missionary appointment exercises the function of an Apostle.

"In my opinion the Apostolic function is only exercised by a Seventy when such authority is delegated either by the General Conference for some special work, as for instance in presiding over a foreign mission in the absence of the member or members of the Twelve; or in the regulating activities required in organizing branches or districts or adjusting official matters in cases where a member of the Quorum of Twelve may not be present.

"The Apostle holds certain rights and authority inherently and can exercise the functions of both Seventy and High Priest, while the Seventy and High Priest inherently have distinct lines of work and either can function otherwise only when extraordinary circumstances may arise or such functions are delegated by special dispensation either of a conference (general), or the Presidency or the Twelve individually or as a quorum. (See sections 120:3, and 122:14.)"

In the three above quoted letters is to be found what is evidently the concensus of opinion, which may be crystalized as follows: Potential apostolic functions are conferred upon a Seventy by ordination; instruction by the "voice of the Church" (General Conference, or a proper representative) permits the exercise of such rights or powers.

Encourage the Saints to subscribe for the Church papers. They need them.

THE MAN OR HIS SUBJECT.

A District President, writing from the reunion grounds in his district, says:—

"The work of the Church presents a number of vital questions to the Saints relative to the matter of temporalities, the establishing and building up of Zion, and some other things; and I have several times thought that such questions could with greater profit be given special prominence in the larger gatherings of the Saints such as district conferences and reunions instead of the giving of prominence to the man or men. In other words designate one subject as the theme for a certain meeting or day and select those most competent to handle it to present it. As it is we generally name the man to speak and he chooses his own subject often regardless of its fitness. It seems to be that at reunions we use our elders much as pictures that we hang upon the walls of the gallery—for exhibition purposes, and as each desires to appear his best he chooses the subject that he has handled successfully out in the field and which he has become familiar, and with which he can make the best showing, only to find after the meeting that it did not fit the occasion. Of course this is not always true but very often it is. Announcing only the man leaves him the main, if not the sole interest of the congregation, but if a vital subject be announced as the theme of the occasion the interest will center in the subject and the man will remain secondary where he ought to be. It would not be impracticable, and perhaps highly beneficial, should the presidency of these gatherings arrange a program covering at least a part of the meetings and thus meet a sometimes urgent need for the consideration of certain subjects which otherwise would be neglected. This would tend also to draw the elders away from the well trodden path and would help them as much as the people. It would also make our gatherings more educational."

The suggestions are good, and we are glad to see others thinking on this line, for the same thought has occurred to us concerning the General Conferences. Think it over, brethren.

TRACT WORK IN NEW ZEALAND.

The weekly report of Bro. H. W. Savage for July 13th, written from Dunedin, N. Z., is of such interest to those doing tracting that we here reproduce it.

President F. M. Smith,

Independence, Missouri, U. S. A.

Dear Brother:—The past week has been the most interesting of my experience in tracting. I have only one sermon to my credit this week, as it rained on the two nights we preach on the street; but I have preached many sermonettes on my rounds with tracts. Most of this week has been fourth call in follow-up work; some third call.

The people seem more interested than at first and begin to ask questions and give me more opportunity to talk. I have visited only 153 houses this week. You see the number seems to come down, though I put in just the same hours at it, but have spent as much as an hour at a time explaining our position to people who were interested enough to ask questions and listen to me. This is the best week yet, as the figures will show:

Total visits 153; not in 16; rejected 5; accepted 132. I had only two rejects in the district where the Mormons have been working. Two others were fully decided to reject the message on this round and told me so, but I drew them into conversation and got them interested in the testimonies of Lord Kelvin, Sir Oliver Lodge, Prof. Larkin, "Christian Science," etc. etc., and they took hold afresh and with renewed interest.

I have rubber stamps to stamp each tract I put out, thus:

H. W. Savage, Missionary, R. W. Hall, Pres.
Services at Oddfellows Hall, Kensington,
Sundays, 7 p. m., Sunday School 2:30.

This keeps our place of meeting constantly before them, the people who read the tracts, and makes them familiar with our names; and we hope to melt the canny ice of these conservative colonists, who are more Scotch than Scotland and more English than England.

But this would be a joke to many preachers, for I have a congregation of about 150 people who do not come to church, so I walk miles and miles each week to deliver a printed

sermon to them at their homes; they read it and return it to me when I come around the next week and give them an opportunity to ask questions so that I can explain any parts of the sermon they do not understand.

Yours in the work of the Master,

H. W. Savage.

A FINE VISION.

A brother writes in a weekly letter as follows:

"I have been trying to impress some of the good advice contained in the sermon at the Independence dedication upon the Saints here, with the result that tonight we meet to determine on building a porch over the door and otherwise trying to beautify our house of worship.

"Another thought expressed in that sermon I have tried to lay added emphasis upon, and that is that the Saints must qualify to take their places in the front ranks of the world's highest civilization. When we rise to the heights of spiritual and intellectual attainment where we can solve the social, civic, and economic problems of the world according to the plan of the gospel, we will not be sequestered nor unrecognized, but will be accorded all the respect and honor to which our exalted positions entitle us. When the Lord gave the counsel in the 90th section and last verse to the Saints to obtain a knowledge of history, and of countries, of kingdoms and the laws of God and man, He said it was for the salvation of Zion. If the salvation of Zion depends upon the knowledge of such matters that has been and is being attained by some of those who are criticising and censuring some of our leading men for their interest in matters of education, Zion's redemption would be far distant indeed.

"When Jesus said, 'Fear not little flock, for it is the Father's good pleasure to give to you the kingdom,' He certainly meant something, but if the good Saints ever enjoy that blessing it will be when they have qualified themselves to receive it. I certainly look upon this Church as a school of education, and its mission as being one of preparation. If we are inferior to the world in all matters

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pertaining to the intellect excepting the single matter of doctrine, heaven may pity us, but the world will not respect us. I certainly believe the Latter Day Saints should lead the world in education; every means possible to us to increase the knowledge of history, of countries, kingdoms, laws, arts, sciences, literature, philosophy, etc., should be employed to the limit. I am thankful when I see Saints ready to offer their undeveloped talents to the service of the Church, but it is much more gratifying to see those who have had the ambition to develop their talents to the highest state of efficiency and are still willing to place them on the altar of service. May the day soon come when the Saints will be the most cultured, the most efficient, as well as the most devoted people on the earth, is my ardent desire."

LOOK AFTER OUR SOLDIER BOYS.

C. Ed. Miller in a weekly report says:

"A number of the soldiers arriving here who belong to the Church have been coming to the service. I am looking after them."

It is to be hoped that our Church men and officers everywhere will make special efforts to look after our soldiers, encouraging them, and minister to their spiritual needs.

MORE ABOUT TRACTS.

A brother in one of his weekly letters says:—

"I received the "Unity" yesterday, read it through; it was fine, and I wish it were a weekly.

"As to tracts, I have been using the one put out by Wm. Lewis, 'The Church of Christ.' It seems to me that the best of our tracts are poor for starting people to investigate the gospel, as people do not read much today, that is, the average person, on religion. I do not think a tract needs to be full of passages of scripture, but it should be plain and to the point. If we had something in the way of a hand bill that would not cost much, on cheap paper, with some cuts of our buildings such as the church at Independence, and the one at Lamoni as our headquarters, the Sanitarium, Graceland, etc.

"In street work I always tell the people my tracts are free but cost me money, and if they care to give to help the work along it will be appreciated. I nearly always receive enough to cover the cost."

A WORD OF APPRECIATION.

One of the brethren in his weekly letters, speaking of the sermon at the Independence Stone Church Dedication, writes:

"I have been reading your sermon at the dedication of the Independence Church. Bro. Smith, that is a wonderful sermon. You certainly have the glorious vision, and it is no wonder that your soul is sometimes filled with 'Divine discontent,' when one sees so vividly what might be and should be, and is not,—well I hope sometime to see some things myself. May you never be forced to get that spirit of 'what's the use,' which comes to us who are older sometimes. I sincerely hope you will live to see your vision materialized."

HERE'S A GOOD ALLY.

Printers Ink is the best ally our missionaries can have. Think what the Ensign in the homes of 2000 non-members can do! Until December 31 the rate is 50 cents to **Non-Members Only.**

How many Subscriptions have
you sent in?

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INDEPENDENCE, MO., NOVEMBER, 1917

No. 7

DESTRUCTIVE VS. CONSTRUCTIVE CRITICISM.

The following comments by a district president in a recent weekly letter are worthy of note:

"The spirit of unjust criticism of men and policies occasionally finds place among the Saints. It is a spirit that is destructive and darkening and always works harm rather than good, the greater harm falling most heavily upon the critic. While proper criticism is good, I regret to hear utterances of condemnation of persons upon matters which the ones making them have not fairly considered and of which they the unable to judge properly; or in some instances they have listened to ex parte testimony of persons or publications, whose policy is negative, upon which they base their criticisms with no less erroneous results.

"This does not refer particularly to criticism of persons or things within the Church, for our district is remarkably free from that, except that it sometimes falls upon the local officers, but to things in general. It is just as unbecoming a Saint to fall into the error of certain classes in the world of heaping unwarranted and unkind criticism upon the government of the nation, as upon the government of the Church. It is no less un-Christian to bring a general accusation of false motive against the President of the United States than against the President of the Church. In either case such criticism betrays a lack of sympathy and unity with the institution and the men who give of their lives to maintain it.

"No man is without fault, nor any institution composed of men, but we cannot afford to judge either by its faults alone. Nothing

would stand under such a judgment. Yet men drift, perhaps unconsciously, into that practice, and the government raised by the hand of God, and its officers chosen by the voice of the people are dishonored by unjust criticism and wholesale condemnation by some. Surely here is one point wherein Saints need to be careful to avoid partaking of the spirit of the world, and not to let the practice find place in the Church to the injury of any.

"As to the government it is still based upon the same grand and universal principles of liberty and justice upon which it was first founded, and every man under its protection should cheerfully maintain it to the extent of his ability. As to its policies, they are proper subjects for discussion and permit of differences of opinion, but when once decided and entered upon they become the policies of the whole nation and should be upheld as such until changed by legal process. As to the officers their term of office is limited, and they may be changed according to the will of the people, but while they hold office they should be held in respect and honor and loyally supported. Nothing we say here is intended as a restraint upon just and honorable criticism which is always wholesome. However, there is so much that is good and grand and even Divine in both the Nation and the Church, that it hardly becomes a child of God to busily engage himself with discovering and exhibiting the faults and so fail to see the most wondrous beauties of perfection in them.

"Look for the beautiful, look for the true; Sunshine and shadow are all around you;

Looking at evil we grope in the night,

Looking at Jesus we walk in the light;

Look for the beautiful, honor the right."

TRANSLATION.

Among other papers left by President Joseph Smith at his death was one he had dictated as an editorial for the *Saint's Herald*, entitled, "A word Regarding Translation." Because we feel sure readers of **The Unity** will find it of interest we here present it:

"A Word Regarding Translation.

"The kind of translation we refer to is the kind of work that takes the substance of a communication in one character or language and places it intelligibly within the expression of another tongue or language, whether the original be hieroglyphic or a known language. For consideration we suggest the following:

"Joseph Smith with some others established a school at Kirtland, Ohio, and employed teachers for the purpose of studying the languages that had passed out of use. Joseph Smith became something of an expert and in the course of his work is said to have translated the Book of Abraham. Without reference to what this Book of Abraham may have been or the original from which it was translated, it was clearly the result, whether correct or incorrect, of study and accomplishment of Joseph Smith as a man and as a scholar. It has no claim for divinity either on account of his translation or the source whence it came, which should be acknowledged by the Reorganized Church as a matter of teaching, binding as a part of its faith and practice.

"The Book of Mormon, whatever it may be, reaches us by virtue of the translation from ancient characters through the interposition of a God-given command, supplemented by the giving of a power incidental to and sufficient for the purpose of putting into the English language the substance of which was contained in the hieroglyphic or sign language from which it is translated. No claim is made by us that Joseph Smith translated the characters of the Book of Mormon by virtue of his acquired ability through study of either the Greek or the Hebrew tongue. No satisfactory account of the manner in which the Book of Mormon is placed in our hands in the English language,

other than the one current among all classes of latter day believers, has ever been made, notwithstanding the many years which have transpired since the book was printed.

"The Bible, Old and New Testament scriptures, was in existence and held by different classes of religionists as the divine expression of God's will touching man. Under the claim that Joseph Smith had been visited by an angel and a revelation had been given him by God, the value of the scripture, that is, the Bible, was testified to by revelation to Joseph Smith and others by the Spirit and the power of revelation direct from God, and it was by virtue of this commandment given at the origin of the work that the Church organized by Joseph Smith and others, April 6th, 1830, proceeded to teach the principles of the gospel of the Son of God as found in the New Testament. The commandment is as follows: 'And again, the elders, priests, and teachers of this Church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel;' and it is within the province of this revelation and under its influence as a command that Joseph Smith placed upon record and within reach of the Reorganized Church what is known as the Holy Scripture, designated by us as the Inspired Version.

"The peculiar philosophy of the Book of Abraham does not appear to have been dictated to Joseph Smith by any sort of revelation evincing the intention of God to make such work a part and parcel of the foundation principles or teaching upon which the Church was to be established or built up.

"It will be seen by the foregoing that the course of the Reorganized Church is specifically clear so far as accepting the work of translation either impinging upon the faith as taught by the preachers composing the eldership during the days of Joseph and Hyrum Smith, or which traverses outside of what has been presented in the Bible as commanded to be observed by revelation from God, to which such revelation subjoined the teaching of the Book of Mormon, was not to become a part and parcel of the foundation

principles upon which the Church was built.

“We are then safe in taking that which comes to us that has in it the element of agreement with the spirit and power of revelation which is in accordance with that which was primarily confirmed and instituted as a documentary evidence of faith and practice. Any other course than this would be destructive to the evident intention of the Lord in establishing the Church by revelation in what we call the latter days.

“There is no intention upon our part to assume that any man has the right and power to perform or formulate a creed or statement of faith based upon the teaching of the books and to compel others of his associates to accept such theory and dictation of principles as being the whole and sole profession of faith and practice which should be observed by all. Every man born into the world, especially everyone who undertakes to serve God, is under obligation to answer unto the Creator for what he is or may be at the end of his life, which is endowed with individuality and responsibility, and acting upon this fact he may investigate, examine, read, and philosophize for himself and suffer the consequences of mistakes he may make or reap the reward of justification for whatever may be truth in his convictions and conduct based thereon.

“‘How readest thou?’ was not an idle question by Him who joined the reader in the chariot so long ago.

“Joseph Smith.”

A GOOD CHANGE EFFECTED.

A missionary in Australia writes in one of his weekly letters:

“Had the pleasure of baptizing an ex-saloon keeper and his daughter week before last. Gave up the business to join the Church and has gone to honest work. Something real about a conversion like that. He is a fine man and though the chief members of his own family are in the Church, comes in in the face of bitter opposition from his relatives.”

HE WHO KEEPS GOD'S LAW HONORS THE LAW OF THE LAND.

A brother writes from Maine as follows:

“There is a law in this State that no one shall catch certain kinds of fish after the first day of May; further, that at no time shall anyone save or sell lobsters under ten inches in length (known as ‘short’ lobsters) under penalty of fine. The word of the Lord is plain that we should honor the laws of the land and that transgression of the law is sin; yet there are so many of our men (even among those holding the priesthood) who disregard this law, and seek to hide their violations only from the officers of the law, that it is causing much talk.”

It is with sorrow that we learn that any of our men, and especially those holding the priesthood, are guilty of flagrant disregard of the law. We advise and urge them to live up to the full requirements of the laws governing fishing. They should be community leaders in this respect, not only rigidly observing the requirements of the laws, but assisting in reasonable enforcement of such laws. “He who keepeth the laws of God hath no need to break the laws of the land.” Heed this, brethren.

A GOOD SUGGESTION.

Here is a good suggestion for pastors and clerks of branches. A pastor writes to us as follows:

“I am devoting considerable time going over the Church record and running down the list of members with a view to familiarizing myself with each. I discover that the method in use in the past few years has been exceedingly lax and that it will take months of persistent search to locate the membership. I would suggest that we adopt the method of keeping an up-to-date directory and that all possible effort be made to keep changes down to date. If the clerk of the Church would also make notations indicating friends and relatives so that in case the party should disappear we could trace through these channels.”

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A PERTINENT COMMENT.

A license surrendered by one who was a deacon was received by the Presidency unaccompanied by an explanation. We wrote the district president for the necessary details. The information requested is accompanied by some comments worth passing on, so we quote:

"I put Brother _____ under silence for several general reasons, and in particular because of failure to pay his debts, by which reproach has been brought upon the Church. He makes a splendid janitor, but is altogether incompetent as a deacon. Our branches should not ordain men deacons for the purpose of getting a janitor, for the work and duties of a deacon are vastly greater than the mere physical work of caring for the house of worship. Nor is it essential that a janitor should be an ordained man.

"This brother refused to surrender his license to the branch or district president, saying he would give it to no one but the president of the Church, hence its receipt at your office. This is a manifestation of another condition that is sometimes met with, viz., refusal to recognize legitimate authority in the Church. Men who do this fail to discern the spirit of the Lord's teaching when he said, 'He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.' They do not understand that the giving of proper respect to the local officer who is

acting under the law is the giving of proper respect to every higher officer in the Church and to Christ, and vice versa."

A LIVE PASTOR.

A live pastor writes:

"On Monday evening I called together all of the local Church officials consisting of the priest, teacher, deacon and other heads of departments such as the Reception Committee, Advertising Committee, Gospel Literature Committee, Social Committee together with the Superintendent and Assistant Superintendent of the Sunday School, the President and Vice President of the Religio and the officers of the Auxiliary with heads of Departments. We had a 'heart to heart' talk. It was decidedly interesting. We received new inspiration and a revelation as to the latent forces which can and WILL be called into action."

A WISE CONCLUSION.

One of our "pastors" in his weekly letter writes:

"Preaching is a mere incident in the work of a live pastor. Personal contact, putting others to work, unifying the forces for good, calling out the latent powers of the individual members are essential to success.

"I am endeavoring to get in touch with the social life of the people. I wish to find out what the active impulses of their lives are. Once I can discover the work a man is fitted for it will be my effort to place him where he can do the most good.

"Many of our people are toiling, drudging, eking out a miserable existence simply because they must do work for which they are not fitted, and in which they have no interest except to draw the miserable small wage at the end of the week. No man can succeed unless his heart is in his work. Interest in Church will increase correspondingly with the harmony which enters into the every day life. I am going to work in the homes, in the workshop of our people rather than in the pulpit."

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INDEPENDENCE, MO., DECEMBER, 1917

No. 8

CONCERNING THE MANNER OF BAPTISM.

One of our constant workers in the ministry recently wrote us as follows:

"The _____ Branch has a priesthood study class which meets twice a month and is taking up the study of Church History. In studying Chapter 6, a question was raised concerning Doctrine and Covenants, Sec. 17, paragraph 7, touching the manner of baptism, and particularly the words, 'and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end.' By way of explanation it may be well to say that it has been the custom of many of our elders to question the candidates for baptism, which is called a covenant. These are the words generally used: 'Do you agree (or are you willing) to take upon you the name of Jesus Christ and serve him faithfully while life shall last, God being your helper?' When the candidate has answered 'yes,' he is led into the water and the ordinance is administered. I have never yet used such form, and I am aware that at least some of the Twelve are desirous that it be not used, but I should like a personal statement from you as to your opinion if you care to give it, and I would like your explanation included in your answer. We have a number of young men here who would not like to use this if wrong, nor omit it if right. We have had to meet the statement in this district that Latter Day Saints have to take an oath when they are baptized."

Answering the above briefly we must say that in our opinion the custom referred to as followed by some elders is inadvisable if not wrong, and should not be followed, as it is a very inadequate way of fulfilling the instructions to the elders to ascertain if the

candidate is truly repentant, has contrition of spirit and is willing to take upon him the name of Jesus Christ. The only covenant necessary to take at the waters of baptism is contained in the rite itself as administered by the elder and using the formula "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." We advise the elders to use only the form given in Section 17, paragraph 21, where it is clearly given. This should be adhered to faithfully. The same form is given in 3 Nephi 5:25, with the slight difference that one says "Having been commissioned" while the other says "Authority given me." Both are clear and definite as to the ceremony; so much so as to leave little room for argument urging the use of other words. (Note also General Conference Resolution No. 48.) The Book of Mormon citation interdicts disputation among us. Attempts to add words cause dispute. In both cases the instructions are complete: Enter the water, stand in the water and say these words, immerse the candidate, and come out. (See 3 Nephi 5:22-29.) This makes the ceremonial part clear; and it is unwise, to say the least, to deviate from it.

In Section 17, paragraph 7, are not set out the details of how the elders shall ascertain that the candidates who are to "be received by baptism into the Church," "truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." (In fact other passages indicate that baptism is for the remission of sins, the baptism of the Spirit to follow that of water.) But it is obvious that a simple question asked and answered at the water's edge is quite inadequate to ascertain if the necessary degree of repentance exists with the candidate. So it is clear that in a practical, unmechanical way there should be evidenced by the candidate repentance, humility and a

willingness to take upon him the name of Jesus Christ. In other words, must have manifested that he is ready for baptism and understands the nature of the obligation and responsibility to be assumed. And all this should be determined before arrangements are made for the administration of the ordinance. A mere ritual or catechism, let alone a single question, will not meet the need.

The same principle is involved in paragraph 18 of Section 17. It, like paragraph 21, must be rationally explained. It is not probable that anyone yet understands "all things concerning the Church of Christ." The two paragraphs taken together with a spiritual interpretation should be applied. Repentance should be manifest by the candidate, he should show faith in God, understand the obligation of baptism, and before confirmation he should know the meaning of baptism, the Lord's Supper, and the essential teachings of the Church.

But the form of the baptismal ceremony is clearly given in Doctrine and Covenants 17:21, and should be adhered to. The history of the early Church shows that subsequently to the apostolic age changes in the ceremony crept in till by the third century there had been added nine distinct acts. Of symbolic beauty when first used, they became purely ritualistic. We neither need nor want such additions.

To repeat, then, and sum up. The custom of the elders above referred to is wrong and should be discontinued. Let the elders adhere closely to the form given in Doctrine and Covenants 17:21 and 3 Nephi 5:25. Section 17:7 means that not every one seeking baptism shall be received. The Church shall see that the candidate is a fit repentant.

THE SACRAMENT AND REMISSION OF SINS.

A brother asks: "Is the sacrament for the remission of the sins of the Saints, or not?"

By way of answer we present the opinions of two others and our own.

In letter dated November 2nd addressed to the writer, Bro. S. A. Burgess wrote:

"My general impression is that it is not directly for the remission of sins, that it is as the prayer in D. and C. 17:22, 23 shows, a sacrifice, a communion and a commemoration. Baptism has brought forth the remission of sins. We have henceforth an advocate with the Father, if it so be we confess our sins. Private sins against individuals should be confessed to the individual. Public sin against the body, to the body and reconciliation made. Then the sacrament is taken as a renewing of our covenant. We are warned repeatedly against our taking unworthily, both in 1st Corinthians 11; also in the Doctrine and Covenants 46:1.

"I have long been of the opinion that this privilege of confession and partaking of the Lord's Supper brings us back pure and clean as baptism does. In fact it should do better, as it should bring us to an advanced position. As the years go by, it should find us on a higher plane rather than equal to that at the time of baptism. This sacrament is a witness of the fact that our sins are remitted.

"Matthew 26:24, Inspired Version, and similar verse in the King James is the only one that we know that appears to make any direct statement on this topic. 'For this is in remembrance of my blood of the New Testament, which is shed for as many as shall believe on my name, for the remission of their sins.' To my mind this applies as much to the renewal of our covenant in the Lord's Supper as it does to the original baptism. It also includes the right to confession, for unless confession has been made we are not entitled, to have our sins remitted, but if we repent after we had entered the family of God, we have an advocate with the Father that reconciliation may be made, and we may then renew our covenant in the Lord's Supper. The beautiful prayer of the administration of the emblems contains the purpose of the sacrament, D. and C. 17:22.

"Stated more briefly, having entered into covenant with Him, we have not only our sins remitted at baptism, but also through confession and reconciliation, repentance of wrongdoing after baptism.

“Taking of the sacrament alone would not remit sin, as to partake unworthily brings condemnation. Taken worthily is a sealing of our covenant with Him, and its renewal, and that covenants involves the right that He is a mediator for us with God and our sins may be remitted.”

President Joseph Smith in *Herald* for April 29th, 1908, wrote as follows:

Remission of Sins Retained.

“Some little speculation is had among the Saints as to the continued condition of a person obedient to the law of the gospel after baptism. The philosophy of the matter is briefly this, that when a person is baptized into the Church and has received the laying on of hands for the gift of the Holy Ghost, he has complied with the law of the gospel adoption, his sins are remitted unto him. If he retains his integrity of purpose, remains in obedience to the requirements of the law of Christ as a member of His body, he retains from day to day that remission of sins; and until he commits some act by which he is made a transgressor against the law and loses his identification with the Church, and the presence of the Spirit, he is not a loser of the continued remission of his sin. For such the sacrament is provided as a means of a retention of remission of sins; being the Lord’s Supper, those who partake of it worthily receive a continuation of the Spirit of the Master and eat at His table and are sustained by such partaking. The sacrament is not instituted as an ordinance intended for the remission of sins, but it is an open confession before the Church by the members that he remembers the Master and is willing to keep His commandments, that His Spirit may continue with him, and in such sense it is a help and an ordinance by which the remission of sins is continued unto the disciple.

“A person being guilty of wrong-doing, unless it is of such a marked character as to warrant a proceeding by the Church authorities, is entitled to make a confession to the Lord and receive forgiveness through the intercession of Jesus Christ the Righteous, who is just to forgive our sins, as stated by the

Apostle Paul; and should a person transgress and feel the necessity therefor, he may confess to the Church and receive forgiveness therefrom.”

Our own opinion was expressed in an article in *Herald* for October 29th, 1913, as follows:

“Forgiveness of Sins.”

“As we have seen, the idea is quite generally held that the Lord’s Supper is propitiatory. As forgiveness of sins follows the first covenant, so it does the renewal. If the eucharist is a complete renewal, then whatever terms are imposed by the first would become effective again in the renewal. If the rite be held as a saving ordinance the propitiatory character becomes self-evident. Luther and others of the reformers so regarded it. Harnack, in commenting upon the development of the eucharistic doctrine of the second century, it will be remembered from a quotation previously used in this article, said, ‘We shall search in vain for any special relation of the partaking of the consecrated elements to the forgiveness of sins.’ But by the end of the following century the idea has been well developed.

“Jesus in presenting the cup to his disciples and commanding them to drink the ‘blood of the new testament,’ coupled with it the idea of forgiveness of sin (Matthew 26: 28); though it must be admitted that it is open to some argument as to whether the remission of sins He then referred to applied only to the efficacy of His blood as a propitiatory offering in baptism alone, or in both the initial and secondary covenant. We incline to the opinion that He here meant to convey the idea of propitiation as a part of the renewal of the covenant as well as the initial rite.

“It would be unsafe, however, to maintain that the forgiveness is effected by mere participation in the ceremony. It must be sought and worked for. Forgiveness of sin as a result of baptism follows only after repentance; and the preparatory work of this principle must be operative in the secondary covenant as well as the initial.”

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A HELPFUL CIRCULAR.

One of our Stake Presidents on receipt of the Presidency's instructions relative to the right of Teachers to perform the marriage ceremony, issued the following instructions in a circular letter to his ministry, which we wish to commend to the careful readers of "The Unity."

"Touching upon the marriage question we wish to caution the ministry throughout the Stake to be careful in performing the marriage ceremony wherein either party has been previously married and their companions are living. Due enquiry should be made by the minister, and he should satisfy himself without any doubt in his mind that the individuals who are requesting his services in that particular are free under the gospel law to enter into such a state.

"A minister who is not diligent in seeking this information or who knowingly performs a ceremony which is not permissible under the law of the Church will be held responsible to the administrative authorities and is subject to discipline. A minister performing a ceremony which is not authorized under our law, not only lowers the dignity of a minister for Christ and injures himself, but he brings trouble on the transgressing members likewise. The officers of the Church are forced to proceed against the offending member, as well as to discipline the officiating minister. May we approve ourselves as 'wise servants.'"

CHURCH DIRECTORIES NEEDED.

A pastor presents one of our serious problems pressing for solution:

"There should be a uniform plan for preparing and keeping local Church directories throughout the Church. Many of our members are lost to the Church simply because we have had no follow-up system. Here in Los Angeles with a membership of over four hundred I can only locate two hundred and ten. Over fifty per cent are practically lost to the Church. This could be avoided if due care was taken both at the time of the admission of the member to the Church and a follow-up record afterward.

"It is not enough to take the individual's name and statistical items of birth, etc. We should have a line on their antecedents and their immediate relatives or some other person well known in the community or the Church to whom we could refer in case the party should become lost to the Church.

"I use a 3x5 card on which I record the name, using a card for each member. If the party is married I note the name of the husband, when it is a woman and also her maiden name, date of birth, date of baptism and by whom baptized. Notation is also made when the party is received by letter, giving the Church from which letter was issued. We are particular to note any responsible person or persons in the community or the Church to whom reference can be made in case we lose track of the party. In this way we can institute a follow up investigation which will locate the party.

"Pastors of local churches should be instructed to report the names of members moving into their jurisdiction who belong to other churches and in this way transfers can be made and the members looked after.

"From past experience in other large cities I am convinced that nearly fifty per cent of the Church membership in the large centers are practically lost to the Church. In one local Church this would not amount to more than a couple of hundred. To the entire Church it would run into 40,000. What a powerful asset this number of members would be if we could renew them again to spiritual fellowship."

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INDEPENDENCE, MO., JANUARY, 1917

No. 9

INDEPENDENCE STAKE WORK.

Adopted by the Joint Council of Presidency, Twelve, Bishopric, and stake officers of the Independence, Lamoni, Far West, Holden, and Kansas City Stakes, November 20th, 1917:

In view of the present and prospective increase in the number of Saints in Independence; and in view of the further fact that the present stake organization is expected to prepare for and give way to, an organization and condition designated in the revelations as Zion, which must, in the nature of its requirements, be a more compact organization, with a more central administration: therefore,

Be it resolved, that we look with favor upon and recommend the application of the following, in carrying on the work of the Independence Stake.

First—That the membership of the Stake be divided into small groups (from 12 to 30 families as nearly as possible) under the care and ministry of visiting officers.

Second—That there be appointed by the stake authorities, an elder, priest, teacher and deacon, to labor with each group, and be amenable in their ministry to the authorities of the Stake.

Third—That the priest, teacher and deacon in each group labor under the direction of the elder appointed to the respective group.

Fourth—That when practical a high priest or elder be appointed by the Stake authorities to supervise the work of a number of these groups; such high priest or elder to labor under the direction and supervision of the Stake authorities and report labor performed to them.

SOME GENERAL OBSERVATIONS.

In submitting his report for the year a brother submits some general observations which we herewith present as being of interest.

“Responding to your request for such general observations for the outlook of the work, and toward Zion conditions as may be condensed in a few brief statements by letter, I mention a point or two as they appear from our view point.

“The times are evidently momentous. The fall of Jerusalem is a most significant event. The words of the Lord that ‘Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled,’ burn with realistic meaning.

“Associating the various prophecies concerning the time of the fulness of the Gentiles we may surely expect such a time of peril and of unsettled conditions even in this country as well as others as has not been known. In my judgment our Zion condition will be little more than a primary preparation until after the general cataclysm which is imminent and impending in this country.

“When the fact is observed that as a nation the people of this country have not accepted, and have treated with every barbarous (though in recent years more polite) contempt the great message from the God who decrees vengeance upon ripened iniquity with as unerring certainty as his favor is extended to the righteous, we cannot but see that the fury decreed upon other nations cannot leave this nation untouched.

“We note in this connection such prophecy as this given by the Lord himself to the Nephites: ‘And thus commandeth the Father that I should say unto you, at the day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall

be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischeifs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms and of secret abominations;’ etc. Book of Nephi chap 7, verse 34. Then follow statements unmistakably clear concerning destructions which must come. The Lord also quotes significant language from the prophets, Micah and Isaiah in substance that many people will, in that time, be beaten to pieces and their gain consecrated to the Lord of the whole earth. See 9:51, 58, same book.

“The time when this is to be the only nation where men do not take up the sword against their neighbor, is evidently not here, and in my judgment not near, until after a cleansing and redemption of Zion-land by blood and by pestilence exceeding sore.

“This Church has had faithful standard bearers standing in their places of divine appointment through storm and trial for years and years, and it now remains for the Lord to verify his word to ‘fight their battles.’ This he is doing, and will continue to do, to the astonishment of all people.

“Whether the present war shall continue its awful swirl, and continue to amaze the nations by the long endurance of sinister powers at arms against a supposedly righteous cause, or whether peace may come soon and other agencies be employed by the sword of vengeance long suspended, but now falling upon the inhabitants of the earth, matters but little, for the end designed shall be accomplished. It matters not what lash may be used in the hand of justice, for if stripes are conducive to humiliation and penitence any one of numerous methods may be employed with the same effect in the end.”

CARD-INDEXING BRANCH MEMBERSHIP.

In some of the reports recently coming to the Presidency from various ministers in charge of branches the question of record of branch membership, for pastoral purposes, has been mentioned. Among others speaking

of this was Bro. Williams, of Los Angeles. We wrote him asking for suggestions thereon, and received the following letter, which we present herewith for the benefit of those who might be interested in this matter. We are pleased to see this matter agitated or discussed, for we will sooner or later have instructions to issue on this very question.

“Pursuant to your request I offer the following suggestions concerning Church directory and lost members.

“1. Each local pastor or secretary, or both, should keep a card index of the entire membership. Index cards should be uniform, 3x5 inches, one card being allotted to each member.

“2. Provision should be made for the following items: Name; date of birth; date of baptism; address; telephone number; business address and telephone number; business or occupation; father’s name; and husband’s name in case of a married woman; relative or friend of all unattached members; branch removed from; priesthood held.

“3. The membership should be divided into ‘active,’ ‘passive,’ ‘bad standing,’ ‘absent,’ ‘lost,’ and ‘resident members of other branches.’ I would also provide a division for ‘prospects.’

“Note. ‘Active’ members include all those who attend Church and are what the term implies, ‘active.’

‘Passive’ members comprise all resident members of the local Church who seldom, if ever, attend the services, who believe the doctrine and lead exemplary lives.

‘Bad standing’ members embrace all resident local Church members, who, for any reason, cannot be classified in either of the two foregoing groups.

‘Absent from branch’ members cover all members of the local Church who have moved away but whose addresses are known.

‘Lost’ members—all members of the local Church whose whereabouts cannot be ascertained after due effort has been made to locate.

‘Resident members of other branches’—all members of the Church residing within the jurisdiction of the local church who belong

to some other branch or are members at large.

'Prospects'—names of inquirers or friends of members.

"4. All local Church officials and committeemen should be instructed to secure information as to the members and to assist in keeping an up-to-date directory.

"5. At the general council meeting each month, and which should comprise all officials and committees of the local Church, together with the representatives of the auxiliary organizations, time should be allotted to run over the entire list of membership noting all corrections made by members present.

"6. In case a member is 'lost' consult the city directory and immediately institute search using the information under provision of section 2 of these instructions.

"7. Great care should be given to secure all possible items at time of reception into the Church, either through baptism or letter of removal from other branches.

"8. The pastor or secretary should report names of all resident members not members of the local Church to the officers of the local churches to which these members belong.

"I am enclosing card indicating the information desired to establish the card index directory.

"The several divisions indicated in section three may be made by using lead cards covering each department. Where the local Church membership is large an alphabetical index may be used in each department.

"I recently completed a review of the membership of the Los Angeles church and find that we have 145 active members, 64 passive, 12 bad standing, 54 absent, 79 lost, total 357. The percentage is as follows: active 41 per cent, passive 18 per cent, bad standing 3 per cent, absent from branch 15 per cent, lost 23 per cent. This in itself is a fearful commentary and indicates an unpardonable laxity on the part of the Church officials."

INTENSIVE PASTORAL WORK.

A district president makes a careful and detailed report for the year, touching upon

general and specific conditions, and closes his report in the following language:

"The great general need is for intensive pastoral work covering every department of intra-church work. The ingathered Saints are like the accumulated materials awaiting the work of the mason, the carpenter, the steel worker, and the painter to shape and fit each piece into its place and finish all artistically, for the production of the building which shall be for service and beauty. Each Saint must be developed and brought to merge his powers with those of others to the unifying of the work and the accomplishing of the great purpose of the organization in the world, viz., the establishment of Zionite conditions, and this requires the district officers, the bishop, the evangelist, the local pastors and the priests, teachers and deacons. Without these officers and their work the Saints cannot become fully organized nor the great work of the Church accomplished. We have made growth but we see in part at least how much we lack yet, and look for more rapid progress."

QUESTIONS AND ANSWERS.

Question.—When and where do we get the authority for the blessing and consecration of olive oil? Can the eldership only perform this rite? Can anyone bless the oil, say a sister for instance? They may ask God to bless the food we eat, why not the oil?

Answer.—This question with its bearings was answered in *Saints' Herald*, Volume 41, p. 83, which see. To consecrate is to set apart for holy purposes, and hence any article or material or substance habitually used in any established or authorized ceremony is subject to being consecrated and in specific cases it may be done ceremoniously. We are commanded to anoint the sick with oil, hence we might well expect that historically oil was early consecrated. It was probably consecrated oil which was poured upon the head of Aaron and with which Saul was anointed. And since olive oil was and is the one commonly used in the East, it is likely that in the instances mentioned olive oil was used. The custom appears to have been to conse-

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crate the oil used, though specific command therefor may not appear. (Church History, Vol. 2, pp. 17-19 has something on this.)

The formal consecration of oil for subsequent ceremonial use having sprung up by custom or through unrecorded instruction, it is quite logical to conclude that the formal setting apart or consecrating may rightfully be done only by those permitted to participate in the ceremonies in which it plays a part. Hence the oil is blessed by those of the Melchisedec Priesthood only. To hold that others may "bless" the oil because they can ask blessing on food, is as illogical as to hold that because anyone may ask God to bless his children therefore anyone other than those holding the priesthood may officiate in the ordinance of the blessing of children. This is not to say, however, that the consecrated oil may not be used by other hands than of the priesthood, for it can be used by any who have faith, and may be accompanied by prayer, but no, of course, ceremoniously. In emergencies a mother might anoint her child. Indeed, there are frequently cases when general anointing seems advisable, where it is advisable for the anointing to be done by others than the elders. Such occasions must not be made common, however, and it is advisable to wait until inspirational directions are clear in such cases. There are no restrictions on prayer, but certain rituals or forms belong exclusively to the priesthood, and administering to the sick ceremoniously seems clearly to be one such.

Question.—Is it right for elders to administer to the sick by proxy? That is, if the party to be administered to lives at a distance? Should this method of administration be used, or the blessing of articles of apparel and sending them to the sick be done?

Answer.—The query as to proxy administration is not clear. If it is meant that one person is substituted for another, nothing would be gained, for the one substituting must have the inherent right, and he could go in the first place. If by "proxy" is meant, as appears from the form of the question, the sending of "blessed" articles by the elder called upon, then we have to say that there appears no commandment for this, but there is record of instances where the custom seems to have been established. Its rightfulness or wrongfulness depends upon the circumstances. Instances of healing by touching of garments are seen in Matthew 9:21; 14:36, while the sending of articles formally blessed is recorded in 2 Kings 4:29 and adumbrated in Acts 5:15, while a clearer case is seen in Acts 19:12. The rightfulness of prayer is attested in the results, and the results depend upon the operation of the law of faith, but at no time or place should the ordinances and blessings of the Church be made subject to the spirit of vain-glory. The practice of sending out "blessed" articles should never be made common. Only when the exigencies of the case seem to demand it should it even be considered, and then only done where there is clearly inspirational direction. But prayer for the sick one or ones is both permissible and desirable, and frequent beneficial results attest its rightfulness.

Answering the foregoing questions categorically, then, by way of summation, we say:

The authority to bless oil is tradition and practice with their roots deep in the past, and the right to formally bless belongs to the eldership, as in the case of administration. The sending of blessed articles is a rare exigency and should be indulged in only where inspirational direction is present and administering in person is extremely difficult or impossible.

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HIGH PRIESTS.

In response to a request to write a short paper for the Lamoni High Priests, we dictated the following, which we hope may be found of interest:

To answer in a sentence the question, "What can a High Priest do in the Lamoni Stake?" would be to say, "Do your duty." Speaking more specifically as to what that duty is we might say: The law contemplates that all large branches and districts shall be under the supervision and direction of High Priests. The Lamoni Stake is one such division, and the Lamoni Branch is another. Another way of saying "do your duty" would be to say, "Watch over the flock." Where High Priests are placed in charge of such large divisions as the Lamoni Stake, and particularly the Lamoni Branch, it can readily be seen that it is impracticable for the one High Priest to form a close personal acquaintance with each one of the members of the Church in his division, and yet this close personal touch is necessary for the work of the High Priest to be properly done. Hence inasmuch as the High Priest in charge of the branch is thus, by reason of physical limitation, prohibited from coming in this close personal contact with each of his members, it follows as a logical result that he must have assistants, and every ordained High Priest in the Stake and in the branch can be and should be such assistant, even though he may not be formally so indicated, or by vote of the branch so pointed out. He should make it his personal duty to take an interest in some of the flock, and to see to it that so far as he is concerned no failure to functionize in his office is responsible for the High Priest in charge of the branch failing to properly "watch over the flock" as indicated by the law. Each High Priest, even if he were not so assigned by the one in

charge of the work, could pick out a few families, or a few individuals from among the membership and made a personal canvass of their spiritual situation; take a personal interest in their affairs; assist them in studying the word; assist them in developing in Church work. Of course, to avoid working at cross purposes and to have the membership properly divided up so that each member is under the supervision of a High Priest, it would be necessary for the membership of the branch to be broken up into groups by the supervising officer. But in the absence of this division, and in the absence of such assignment to a group, every High Priest in the branch or in the Stake can select from among the membership some for whose spiritual condition he is inclined to hold himself personally responsible. This would mean, then, that the High Priest would be "watching over the flock," especially looking out for their spiritual condition."

Jesus told his disciples that they should "feed" His sheep. And to properly feed the membership of the Church means that they must be taught; that they must be fed, that for which they are hungering; that they must be talked to, that there must be conversations indulged in in which their spiritual needs are supplied, and by means of which they are being spiritually built up. Preaching is not always a public affair. One might preach to an audience of one without any previous announcement or without any previous arrangement; meeting persons on the street, in their homes, or wherever you might come in contact with them, either by intent or by accident, you can still preach the word and thus be able to "feed the sheep." You can do it in private as well as in public.

Under the law the High Priest is made one of the standing ministry of the Church, and

it becomes his duty to "preach, teach, exhort, expound and invite all to come to Christ," but particularly to build up the membership in a spiritual condition, and hence to confine, to a large extent, their preaching, teaching and exhorting to the needs of the Saints. This preaching, teaching, and exhorting can be done, as said before, in private as well as in public. High Priests should not wait for others to make appointments for them, but where they see a need for preaching to the membership as well as to others, they should be concerned about making such appointment, and when once made filling it punctiliously and carefully and to the best of their ability. Added to this teaching in public and private there is no finer way that a High Priest can preach, can teach and can exhort than in his private life and in his public life. He should always be concerned in having his every day walk and conversation reflect his inward spiritual condition, and be an example to those with whom he comes in contact, so that every person, both in and out the Church, watching him in his deportment, in his conversation, business dealings, in all the walks of life, can say, "There goes one who, by his example as well as by his precept, is teaching the life of the lowly Nazarine, and is advancing His cause." I shall hope to see the time when every High Priest is leading a life so exemplary that I can point to it as a preachment of the word.

The Lamoni High Priest, as well as any other High Priest of the Church, can do his duty or can find work to do in magnifying his calling; and to do this successfully and properly means that he shall be assiduously at work studying the Word, that he might increase his knowledge, that he might enhance his value as a preceptor, that he might expand his knowledge of the word of God, for it is necessary for us to know what is taught in the word; for learning what is taught in the word and enhancing our knowledge of the things recorded in the three books of the Church will be to expand our knowledge of the mysteries of godliness.

He should magnify his calling by, as we

said before, paying attention to his personal attributes, to the development of his character to building up a reputation that shall be recognized among men as one established by a man of God. He should magnify his calling by studiously attempting to have the Christ-life reflected in his own, in his deportment, in his conversation, in his family life as well as in his public work. All of these go toward discharging the responsibilities as indicated in the law, of "nurturing and sustaining the membership."

He should magnify his calling by a life of ceaseless activity in Church work. Every hour which he can spare from his business, if he is a business man; every hour which his strength will permit, if he be not a man characterized by robust health, in other words, every hour that he can spare for the work of the Church should be devoted to the building up of the Church, or in preparation for still greater usefulness.

Not only in his own specific line can he magnify his calling, but it will be observed on reading the law that it is designed that a High Priest shall at times functionize in other lines of activities, for it is specifically stated that a High Priest may discharge the work of all lesser officers. Hence, any High Priest in the Lamoni Stake who sees the necessity for work along the lines of the elder, the priest, the teacher, or the deacon, when there is a scarcity of those to discharge the work; or when there are those who are ordained but who have not yet qualified to do it, should be concerned in seeing that work is discharged, and should hold himself in readiness to functionize in any of the lesser offices when the need becomes apparent. It is not a disgrace for a High Priest to work as a deacon if that is where the work is most needed. In fact, a High Priest acting faithfully and well in the office of any of the lesser offices is more entitled to dignity, to honor, than a High Priest who is not discharging the work of the High Priest in any degree.

Let us, then, brethren, be active in the work of the Lord. Let us be assiduous in our attempts to find where our work is most needed; and once having found it let us

prayerfully, actively and persistently be engaged in "magnifying our calling," in "watching over the flock," in "feeding the sheep," in "nurturing and sustaining the membership."

May God add his blessings,

Frederick M. Smith.

DIRECTION IN ADMINISTRATION.

A letter to the Presidency, from one of the active patriarchs in the field contained the following report of an interesting experience in reference to administration to the sick, which we submit for the benefit of *The Unity* readers.

"Some days ago Elder—— called upon me for advice in a very peculiar case, in which a sister was laboring under the influence of an evil spirit, or a disease that had dethroned her mind. He had taken into counsel Apostle——, the pastor, Elder—— and Elder——. The mother of the afflicted sister requested a few of the faithful elders to get together in fasting, and see if they could rebuke the spirit that was binding and afflicting her daughter. It was desired by Elder—— that we should meet together and counsel as to just how we should move upon such an occasion. I agreed to meet with the brethren at their will, yet I feared that if we did not move very cautiously and wisely in this matter, the outcome might result in damage to the work, in not obtaining the result desired by the mother. The meeting for the counsel was appointed. Two days before the time set, I felt the seriousness of entering into a compact to rebuke such a spirit as I believed was in possession of the sister. This caused me to seek God for light. After fervent prayer I went to rest, and dreamed that I was in counsel over the matter referred to, and suddenly awoke, and the word of the Lord came unto me, saying, "Do not attempt to turn me from my purpose; be content after having administered faithfully, as my law directs, and should healing be withheld, remember I have said, 'Bear the burden of body of which the spirit from the Lord in faith does not remove.'"

"This lifted a great load from my mind.

Many times had the sister been administered to by myself, the brethren mentioned, and others; and why should we not leave the case in the hands of God without further importuning him?

"Thursday morning the brethren met, and after discussing the case, I presented what the Lord had revealed to me. The communication was received without a dissenting voice, and I believe all minds were relieved, and I think I have learned an important lesson."

RETROSPECTIVE.

Some interesting things are beginning to come in as the men in their reports glance back over the year's work to take an "inventory." We hope to present some of the general and specific observations. Here is one coming from a young pastor:

"The most encouraging feature of the work in our branch is the willingness and dependability of the young people and the awakening of some of the older members who have been dead and indifferent for a long time past.

"Because of my limited experience I do not feel qualified to offer an opinion as to the most urgent work before the Church at the present time, but if I were to offer an opinion it would be that the efforts of the conference appointees should be devoted and directed more to the upbuilding of the people already converted. When the Saints become built up spiritually and thoroughly alive so that they will live their religion before God and the world and put forth a greater personal effort, then the missionaries can go out and convert thousands instead of hundreds. I also believe that the hope of the Church lies within the young people; so I think the most of the effort should be to develop them along all lines of human activities. I sometimes think that the older people are so slow to take up new ideas and advancement that if Zion were redeemed now they would be unhappy there because of so many changed conditions and for fear that the new ideas could not be carried out.

THE UNITY

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

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

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SOME SUGGESTIONS.

A pastor in his recent weekly report made the following suggestions:

"We need a series of gospel letters. These should be written in semi-informal manner, that they may grip all the more. Let each letter cover three or four sheets of typewritten paper and be printed with typewriter type. Each letter to deal with a theme. There are to be from 12 to 30 letters, and these are to be sent in order weekly so as to reach the investigator on Saturday night, that he may have the matter to look over Sundays. The advantage of the letter-tract is apparent. No other printed matter can take its place. It is brief. The receiver will read it. It has the personal touch. Tracts, no matter how attractive, are common and a large percentage of them are unread. The letter will stir every week. A follow-up is vitally important and effective. These letters will say, in a friendly and serious manner, just what you would write to a dear friend, a person you feel is 'honest.' The letter, necessarily brief, can be rich in references yet independent. The first page should contain the church head. Not over four pages.

"Another thing which I think will be my next move, in May, if I am in a branch, is to start a large number of little missions, to be held in private houses, store buildings, halls, or such places as can be procured, in different parts of the city where the branch is located. These are to be held on Sunday afternoons

and to be in charge of the local men who can close in time to attend the central evening service. This move will enable the several men of the priesthood to hold preaching services and learn by practice.

"And still another move to put on foot, in its time and place, is the organization of a Brotherhood. Just a simple organization of the men to minister to sick families. The deacons may be presidents. (If a brother is sick and needs watchers, or his family needs chores done, it is a simple matter for twenty men to take turns in helping.)

"Another, is to hold monthly or bi-monthly meetings having the officers of every department present (S. S., Religio, Woman's Auxiliary, Branch, etc.)"

SAY "WE," NOT "THEY."

One of our men in his weekly letter recently wrote the following, which we think worth passing along to readers of "The Unity:"

"I was asked a very short time ago what they were doing toward the redemption of Zion. My reply was, why do you say they, why not say We? I asked the party what she was doing toward the redemption of Zion and her reply was, she did not know that she was doing anything. I kindly suggested that I could not see how she could have part in its safety, protection or glory if she had not contributed toward its redemption; in fact it would be someone's else Zion and not hers, and would mean nothing to her. Others have asked similar questions but do nothing to further its cause."

COMPENSATION.

"Have had several experiences lately which indicate the necessity for a pastor to be loving and forgiving. A man is fully compensated in this life for all service rendered. Any reward he receives in the sweet bye and bye is a gift from God. Who would forego the glad hand, the look of love and confidence which follow pastoral ministrations?

"The knowledge that one has helped his fellowman is the greatest compensation. The joy of doing good more than pays for doing good."—From a pastor's weekly letter.

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Vol. 3

INDEPENDENCE, MO., MARCH AND APRIL, 1918

Nos. 11 AND 12

Because of press of General Conference work, the editors were delayed in preparing the copy for the March number of *The Unity*. We are therefore issuing a double number for March and April. We regret the delay but hope the double number will be the more appreciated.

ON THE WORK OF THE DEACON.

From Brother W. A. Sinclair we received a request for a paper on the subject, "Deacons; Governing Decorum in Meetings. How far should he exert his agency, what would be his limitations." In reply to his letter we wrote as follows:

"Dear Brother:—

"Yours of October 15 reached me some time ago. A congestion of work has kept me very busy of late.

"I note your request for a paper on "Deacons governing decorum in meetings. How far should they exert their agency, and what are their limitations therein?"

"There is more to this question than at first appears, and I do not wish to be hasty in reaching conclusions therein, so I shall not try to write the paper for your next meeting but look the matter up for *The Unity*, and it can later be considered by your elders' conference. My present idea briefly put is that while the deacons should assist in maintaining proper decorum, it must be remembered that the one really responsible for the meeting is the one in charge. Where meetings are held regularly it is quite likely that general rules governing the work of the Deacons in maintaining order have been established by direction or custom and these govern. It would be safe, then, to follow these rules and such directions as the presiding officer

might give. In emergencies not covered by customary rules or specific instructions, the deacon must of course act on his judgment subject to after consideration and action by superior officers.

"This may give you a start towards the discussion if you so desire."

We submitted this question to Brn. S. A. Burgess and C. O. Leeka. Brother Burgess wrote as follows:

"In regard to this matter of Doctor Sinclair, I have sent him number 29, 'Duties of branch officers,' by Elbert A. Smith, and have taken the liberty of calling his attention to page 25 'The deacon.' I trust this will meet with your approval, as it will give them a discussion and a good paper as the basis of that discussion.

"You will note on page 38 that Elbert had written Brother I. A. Smith and secured his opinion and had also written me. This statement is not so clear as I should have liked. The point of the first paragraph is, that one old case in Missouri held that a man need not prove that he had affirmatively assisted in suppressing disorder. One is not bound always to assist in suppressing disorder or wrong; but that duty belongs to certain officers; except in the case of treason or felony, when it becomes a duty if possible to effect arrest. These are important only in cases of treason, felony, or a breach of the peace occurring in the presence of a deacon.

"This power extends outside of the building to those creating such a disturbance as to affect divine worship. It extends to one who is illegally selling intoxicating liquors near the house of worship.

"There are several cases that I am not di-

rectly referring to. I think the general principles are set forth on the following pages of this tract. You will note that the right belongs to the priest (Catholic) or the presiding officer to direct the deacon in his duty, to see that order is maintained, and when he acts by such authority he will almost invariably be safe.

"Also page 42, that neither the pastor or deacon are protected in themselves disturbing a meeting.

"Briefly summarizing this part, the deacon has all necessary power to protect the assembly and especially is this the case when he acts in harmony with the direction of the presiding officer. He would not be protected in the extreme use of his power, or himself being the creator of a disturbance. He may maintain order, arrest disorderly persons and not only place them outside of the building, but proceed as any other peace officer, to convey them to the nearest magistrate or police station. His power extends not only to those within the building but to those without who are deliberately creating a disturbance, or breach of the peace, in the vicinity of the church edifice. This duty or right is evidently superior to that of other individuals."

Brother Leeka replies as follows:

"Responding to your letter of February 18, 1918, regarding the above subject, will say, that the subject seems to have been covered so thoroughly in the tract and also in the letters that it does not appear to me that I can add anything of value to it.

"I would think that Resolution 471 would make it the duty of the Deacon to maintain order independent of direction from the presiding officer of the meeting, i. e., without waiting for specific orders.

"I will only emphasize that (1) the disorder must occur in his presence, (2) disturb the meeting, (3) may be within the place of assembly or so near as to disturb while meeting or gathering or dispersing, (4) his jurisdiction applying to the place set apart for

such meetings (meetings in a public street or public square not included), (5) he must not show malice, must only use physical force necessary to suppress the disorder, if he arrest the offender he should at once take him to the nearest police station or Justice of the Peace or other peace officer and file a formal complaint. If a meeting like a Camp Meeting which is a meeting at a specially designated place and comprising several branches, while the Deacon of one of the branches might have the ex-officio right to act as the peace officer, yet as this would be an extraordinary meeting, he or some one else should be especially chosen at a business meeting to be the peace officer for the occasion. He shall execute any order of the presiding officer regarding decorum at assemblies and also on the grounds being used. The assembly can admit or refuse admission to any person it may see fit. He can use such force as may be necessary to prevent undesirable persons from attendance or persons especially refused admittance, by voice of the meeting. He would not be permitted to carry a gun, black-jack, or any other dangerous weapon unless, if the conditions became so serious as to make it necessary, he might obtain from the Sheriff a commission as deputy, etc. He could not deputize another, but the presiding officer of the meeting could designate others to assist, or the assembly could choose assistants for the same purpose."

From the foregoing quotations from the letters of the brethren named, taken in connection with the matter cited by Brother Burgess, we feel those interested can form a pretty clear idea of the powers of the deacons as peace officers.

THE WEEKLY LETTER.

A missionary in a recent letter writes: "Brother Smith, this is my last weekly report to you this year and I am pleased to say reporting to you weekly has been a source of pleasure to me, and the advice I have received from you has been deeply appreciated by me.

May God bless you in your efforts, is my prayer."

EFFICIENT EXECUTIVES.

The following from the London Telegraph contains some good "food for thought" for those interested in the study of organization and efficient executives:

"There is a steel firm operating on a very large scale in the United States where the managing owner has the habit of sending off his departmental executives for a holiday at a moment's notice. He pays railway fare and full salary while away, but the man designated must go immediately.

"The object is a curious one, and though decidedly 'American' it has its application to business on this side. The object is to discover whether the executive has trained up an efficient understudy. Whether he has arranged for open records of the work of his department, or has tried to keep its affairs 'under his own hat.' The sudden compulsory holiday brings this to light in unmistakable fashion.

"The peculiar method may not apply here, but the principle is sound for business in any part of the world. Every departmental chief should have a capable understudy ready to step into his place in the event of sudden illness. It should be part of his duties to train up the deputy and to let him know how the strings of the department run.

"Many men are averse to doing this, in the unexpressed fear the understudy may supplant them. In a large London store, when the understudy system was first insisted upon a few years back, the buyers set up a strenuous, though veiled, opposition. They felt that they were being asked to assist in their own funeral arrangements.

"The idea is a short-sighted one. Its narrowness of outlook comes home when there is a question of promotion to the highest posts in a firm. 'We can't take Jones out of the export department,' thinks the principal, 'because there is no one to replace him.'

"The missed promotion lies at the door of Jones. By the policy of playing safe he automatically blocks his own progress.

"Given a reasonable fairness and sense of loyalty on the part of the employer, the understudy system works to the benefit of the firm and of the departmental chief alike."

TO REVIVE BRANCHES.

A district president writes as follows:

"It is sad to note that of the sixteen branches in the district only about three or four have efficient branch officers. The only way I can see to properly care for them is to send several good men into the district to locate. Let them form a circuit of three or four branches to which they can give their entire time, and in conjunction with the district president build them up. They are so situated that this could be done nicely. I am of the opinion that one healthy branch in a community can do more good by concentrating their efforts than several missionaries just moving here and there."

ON MANIFESTATIONS GIVEN LOCALLY.

A branch president writes as follows: "A few days ago I asked one of the missionary force passing through to preach for us, and from the impression his sermon made on me, I am prompted to write you. The sermon was a good one but spoiled for me by the injection into it among canonical scripture texts that were pertinent, a noncanonical text foreign to the subject and to my mind prejudicial to the work we are engaged in and the peace and prosperity of the United States Government. The statement was as best I can remember:

"I have a revelation in my pocket which says that there will be a revolution in this country before this war is over,' etc. He then continued to either quote from the revelation or add to it, 'that it would be so that the church might be chastened and tried,' etc., etc.

"As branch president I feel the responsi-

bility of seeing that the doctrines and beliefs of the church are correctly presented, and I cannot help feeling that it is to our disadvantage to be classed as a people expecting the imminent overthrow of this nation. In fact, revolution is bred by preaching revolution, and men are being interned today for spreading propaganda very similar to the construction many might place on the brother's quotation and which I myself place on it, which he informed us was from a 'revelation' given at Independence, Missouri. Our congregations have been large of late, and while composed largely of Saints, there are always ten to fifty strangers, so I feel that some definite instruction should be given, preferably through The Unity, to the end that this epidemic of smuggling revelations (unofficial) out of the central stakes shall cease. The traveling ministry at least should know that instructions to the church through revelation must come through the prophet, and that when not published by the official organ of the church, should be at least first submitted to him.

"I feel seriously to inquire should a branch president warn an invited speaker, seventy though he may be, that revolutionary, unloyal, inflammatory utterances, especially at this time of national peril, must not be indulged in, or do as I am tempted to do, from several experiences, all the preaching myself. It seems to me that about every third Latter Day Saint I meet has a copy (printed or long-hand) of some purported communication from God, often conflicting, and all pertaining to matter I have always thought must come through the one God has called to be his spokesman.

"Some tell us our boys if killed die unto the Lord and will be taken to him, others, that only the wicked will be killed, or, as they put it, 'the honest in heart will escape,' leaving us to infer in case of casualty that the departed one was a sinner, hypocrite, unworthy of the Lord's protection.

"Am I unreasonable in wishing for a ceasing of this bombardment of conflicting revelations?"

The branch president is quite right in asking a stop put to such work. Representatives of the church in using scriptural texts should confine themselves to revelations which have been passed by the quorums and approved or accepted by the church. Furthermore, it is strongly urged that missionaries and representatives of the church do not circulate "revelations" or prophecies given locally, and that said representatives discourage others doing so. It is further urged that such locally-given prophecies, admonitions, or messages be not transcribed or printed in any instance for general circulation without first passing the scrutiny of the Presidency of the church. When the Lord intends messages for general circulation in the church, he will send them through the channels chosen by him for such purpose.

Let the ministry take notice of this instruction and instruct the membership accordingly.

The manifestations of the Spirit are given for the edification and benefit of the church; but an unwise use of what is given defeats the purposes of God. Let us be wise.

IS HELL A GOOD PLACE?

A district president in one of his weekly reports writes as follows:

"At this place I have heard comments from members and nonmembers touching the subject of 'The final destiny of man,' which are similar to those heard in many other places during several years, and which convince me that in their preaching upon that subject our elders are—many of them—handling a dangerous doctrine. In counteracting the extravagances of the old time theology the doctrine of hell and the judgment of the wicked has been pictured with such a rosy hue that it becomes pleasant to the unrepentant, and I have repeatedly heard the remark made that according to the teaching of your church we will have another chance after death. Whether the elders fail to teach

the doctrine correctly or not is not the only question, though I am of the opinion that the main fault consists in showing the attractive features of repentance after death and not showing up the terrible ones which await the wicked if they do not repent, so that the people are left to draw wrong conclusions which they readily do. What occasion is there for handling the subject at all before the world? But if we do we should not so emphasize the mercy of God that we ignore his justice and judgment. A wise handling of the subject will not encourage any man to continue in sin with the expectation that as soon as he reaches the other world he can repent and be saved."

HAS JEALOUSY A PLACE WITH US?

A pastor, in reporting on the good work of one of our brethren in his field comments as follows:

"In this great big world there is room for every person to expand and grow without in any sense interfering with the growth of others. There is likewise place for men to express their developed and latent power without, in any sense, eclipsing the expression of another. In this Latter Day Work no man need fear or worry lest some other man will crowd him out or detract from his glory.

"It is only down where children dwell that crowding is in evidence. The higher a man climbs the more space there is for expression and expansion. The achievements of other men is one's guarantee that others may achieve. My brother's success only assures my own. Each mountain peak is the complement of every other.

"The secret of individual growth is the desire to see others grow. The man who would block another's growth simply impedes his own. The man who can best appreciate the worth in other men will discover that other men will the more readily discover his own worth. The man who will 'knock' your brother in your presence will

assail your character in the presence of your brother.

"Moral: Let us encourage the saints to recount the virtues of other workers, to see the good in every man's work. It is the greatest guarantee that they will see the good in our own."

CONSTRUCTIVE LOYALTY DEMANDED

One of the missionary appointees in his report makes the following suggestion.

"In your recent notice to General Conference appointees you asked for suggestions and opinions touching the gathering and establishing of Zion. I have not much to offer, but I think the first thing needed is to get the priesthood firmly united, a thing which is in itself fraught with great difficulty. I believe that the stronger men of the Church should be distributed throughout the world so as to carry the more highly developed features of the work to all parts of the church. Men who are known to be reactionaries should be mustered into line if possible, but if this is found impossible they should be retired from all ministerial activities. From now on the Church should have none in it holding ministerial authority except those who are able and willing to work along constructive lines."

SALESMANSHIP.

One of our elders submits the following article on "Salesmanship." It contains so many excellent suggestions that it forms a good basis for discussion at priesthood meetings.

"Much has been written on the art of selling, by those who have had long experience and devoted much thought to it, and certain ideas stand out prominently as essential to success in that line. These things I should like to bring to your attention with the hope that you may find them interesting.

"As an illustration of the importance of authority in gospel matters, reference is made by our ministry to the suppositious case

of the man who was so greatly impressed with the standing and reputation of a well known firm, that, without going through the formality of securing an agency in the proper manner, he hied him forth with no knowledge of the firm's methods or selling basis, in an effort to secure business for the concern, necessarily coming to grief.

"This is a serviceable parable, suitable for pupil use. The other side of the question should give us, as duly authorized representatives, some concern.

"When a manufacturer places before the public something that is useful and beneficial, there immediately spring up various manufacturers of imitations who seek to foist their products on the unwary by means of like labels or trade marks, similarity of firm names, or some other such scheme.

"This situation has likewise come out in the field of religion—many churches are in existence, numbers of them very much alike, others quite dissimilar, but all claiming the same results. All guaranteed to be absolutely pure, wholesome, containing maximum of nourishment and sure to bring perfect spiritual health.

"The representatives of these religions, like the agents of business houses, naturally strive to make as good a showing as possible, and all sorts of methods are employed to augment sales.

"As representatives of the Reorganized Church of Jesus Christ it is our duty to so develop our abilities that we can feel that we are not losing customers, prospective or otherwise, by lack of personal qualifications.

"Personality is the first thing the head of a business house looks for in his selling force. Is the applicant for an agency of pleasant and attractive or repellant personality? When addressing the public would he be likely to appeal strongly to them or turn them away unimpressed with his message and possibly suspicious?

"Cleanliness and neatness are prime requisites and the main support of personality; without them it would be difficult to obtain a hearing unless the agent had the advantage

of the public as the preacher has when in the pulpit.

"Knowledge of the commodity. Prospective salesmen are usually put through a course in learning all about the thing they are to sell—not alone its costs and values, but how it is made, where the component parts or materials originate and how they are produced or gathered, fabricated, dyed; history of the various processes involved, etc.,—until they are conversant with each step and able to satisfy any inquiry and dispel any doubts. This is pretty well understood and quite generally practiced by the representatives of our organization.

"Talking ability. Salesmen are expected to know how to express themselves clearly and convincingly without giving offense either in language or in mannerisms. Men who are too voluble are not as likely to secure favorable attention as those who talk with discretion.

"In commercial lines it is considered a bad mistake for a salesman to say, 'I use it myself,' in his attempt to secure favorable consideration for his wares, but in our work it is understood that we do use the thing we are endeavoring to bring to the attention of the public, and this makes it essential that we show forth the results that we claim follow the use of our wares.

"This sounds trite but it is the most difficult feature of gospel salesmanship. Some of us are in the position of the baldheaded man trying to sell hair restorer, or of the restaurant keeper who goes elsewhere for his meals, anxious to build up his business but not willing to consume his own offerings. A noticeable thing in this connection is that the inconsistent ones are often the most voluble and anxious to bring to the attention of outsiders the great cure which they are unable or unwilling to put into practical use in their own lives.

Sincerity. A man cannot make a good salesman who does not believe in his goods. He cannot get that ring to his words that

brings conviction and capitulation unless he really feels what he is saying.

"Thousands of salesmen are studying the minds of men in order to be able to sell them something. We should be willing to make a study of men's souls in order to be able to save them.

"The main object of the salesman is to create a desire for the goods in the minds of his customers, and this is carefully studied and planned and shrewdly carried out in order not to overdo matters and spoil sales. The expert will carefully size up his prospect and plan his remarks according to the type of man he is addressing. Some men respond to a grin and a hearty handshake, and a few minutes chat about anything at all will bring them to the point of looking at the samples. Others are suspicious and wary, and anything savoring of the glad hand or familiarity would stop the proceedings instanter.

"The same differences exist among men as to their receptivity of the gospel message, and it is necessary to understand them in order to avoid going at things the wrong way. In some instances outsiders have taken a definite dislike to certain of our preachers just on personal appearance and methods of presentation.

"The conduct of others of our ministry about their homes has been such as to disgust their neighbors and callers, and yet these men were the most anxious to get out on the street corners and try to convince the bystanders that they should repent and accept the only true gospel, competent to save sinners, regulate lives and bring peace to troubled souls.

"This is poor salesmanship with a vengeance. As salesmen we must realize that our goods are on display all the time—among our neighbors and business associates especially—and if we cannot show a spirit that will create a desire for the same thing in the hearts of our friends we need not hope for lasting results from capturing the unwary by the wayside, and our efforts in that direction are worse than useless.

"Another thing that is often quite evident is the lack of any definite outline or method of presenting facts in speaking before congregations containing strangers. When conditions have been arranged so that we would have an opportunity to present the work to some outside the fold, the time on occasions has been occupied with oratorical sermonizing on issues not vital to us, which a representative of another house might just as well have delivered. On such occasions a simple, clear-cut, spiritual address giving our distinctive beliefs in a noncontentious manner is expected and may accomplish something.

"A salesman would not think of neglecting to present his wares to a group of prospects who had come to inspect them, and instead expatiate, for example, on the virtues of water as a beverage.

"Keeping abreast of the times. A great many articles in use years ago are no longer used. Methods of doing and saying things have changed remarkably. Most books that were interesting a generation ago are not read today. This applies even to church methods and literature. If we are to get in touch with folks it is those now living about us we must reach and not those a long time gone. It is necessary that we shall think and speak in present-day terms, applying ourselves to the new social and spiritual problems that confront the membership and giving our precepts the support of our example.

"The peculiar features of gospel salesmanship do not end with the items above referred to. There is another greater but much more common. That is the fact that the salesman's family may be destroying the reputation of the firm or actively boosting a rival brand. Whether or not an agent can convert his wife and children to using the goods he sells, would seem to be a good test of his effectiveness.

"When we find the wife of our salesman No. 1 merely tolerating the wives of our salesmen Nos. 2, 3, and 4, and the wife of No. 3 cordially dislikes the wives of Nos. 1, 5 and 6, and the daughter of No. 6 has no use for any of them, and they are all active in their

propaganda against one another, then the head of the rival house is exultingly happy as he has not much to fear from our competition. He knows the social relations of the members outside the meeting house are the practical test of the goods, and he equally well knows that the morale of our concern is broken and that we are not in position to hold any trade that we may get.

“Our various church and auxiliary meetings show plainly the home and individual life of the members. Should we not, therefore, as salesmen, assuming we all use our own wares, try first to convince our families that we are representing a really nice line of goods, worthy of trial, and make it clear that if they are not willing to try it they will discountenance us and prevent our earning our reward.

“It is impossible to lay too much emphasis on this. If we as salesmen, and our families, use our own wares, conduct ourselves decently and courteously toward one another (even if we have not yet reached the point where genuine love exists for all), and endeavor to develop the feeling we know **must** come if we are to be successful, we could call in all our missionaries and with the friends and acquaintances we could then safely bring into view the righteous working of the perfect plan, our churches would shortly have to be enlarged and multiplied.

“It is this display of practical Christianity that the poor world has long been hungering for. Let our concern be the first to supply it.”

A FALLEN SOLDIER'S PRAYER.

The prayer which follows was found in the pocket of a British colonel after he was killed in action in Flanders, October 11, 1917:

Father of all, helper of the free, we pray with anxious hearts for all who fight on sea and land and in the air to guard our homes and liberty. Make clear the vision of our leaders and their counsels wise.

Into thy care our ships and seamen we commend; guard them from chance sown

mines and all the dangers of this war at sea, and as of old give them the victory.

To men on watch give vigilance, to them below calm sleep. Make strong our soldier's hearts and brace their nerves against the bursting shrapnel and the fire that lays the next man low.

In pity blind them from the sight of fallen comrades left upon the field.

May Christ himself in Paradise receive the souls of those who pass through death.

Let not our soldiers ever doubt that they shall overcome the forces of that king who “seeks to wade through slaughter to a throne and shut the gate of mercy on mankind.”

O God of Love and Pity have compassion on the wounded, make bearable their pain or send unconsciousness.

To surgeons and dressers give strength that knows no failing and skill that suffers not from desperate haste.

To tired men give time to rest.

Pity the poor beasts of service who suffer for man's wrong.

For us at home, let not that open shame be ours, that we forget to ease the sufferings of the near and dear of brave men in the fighting line.

O thou, who makest human hearts the channel of thy answers to our prayers, let loose a flood of sympathy and help for children and their mothers who wander desolate and suffering, leaving wrecked homes and fields and gardens trodden under ruthless feet.

With thee who sufferest more than all, may we with reverence thy burdens share, for all are thine and in thine **image made**; they, too, are thine who caused the wrong.

O Father, may this war be mankind's last appeal to force. Grant from the stricken earth, sown with thy dead, an everlasting flower of peace shall spring, and all thy world become a garden where the flower of Christ shall grow.

And this we beg for our dear Elder Brother's sake, who gave himself for those he loved, Jesus Christ, our Lord. Amen.