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1208 W. Electric Street
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.
Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., JANUARY, 1916

No. 1

DOES MORAL WORTH ENHANCE INTELLIGENCE?

With intellectual power comes equal moral responsibility. If this intellectual force is applied to unworthy purposes moral degeneracy follows. But what happens to the intellectual? Will it be increased or sustained as moral degeneracy takes place? These questions are important; for if a man loses nothing intellectually while he degenerates morally, of what advantage is it that a man strives to live a good moral life? This question is important for the further reason it is said "The glory of God is intelligence," which makes necessary a clear definition of intelligence. Webster says: it is "capacity to know or understand," while from the Doc. and Cov. it is said to be "light and truth" which is more comprehensive, embracing in its scope things of this as well as the other or spiritual world.

Sometimes our attention is called to the fact, by way of comparison, that there are men who are ponderous in intellectual power that are neither moral or religious, who disregarding religious thought have accomplished marvels in the intellectual world, and we are asked to match against them any one of moral worth, and because in some instances we are unable to present to them such equals, the claim is made that morality is not a factor contributing to intelligence.

Let us see. Morality calls for justice, cleanliness and purity. Immorality is manifest in injustice and impurity. Unjust thought is not normal thought, the same is true of impure thought. Just thought is normal, so likewise is pure thought, each contributes strength to the mind. The greater the strength of mind the greater the mental power, consequently the greater the intelligence. If we want strong vigorous bodies we eat pure food, drink pure water, breathe pure air, and take a proper amount of exercise. How then can we escape the conclusion but what clean thinking, just thinking, pure thinking, and a proper amount

of it would give us healthy and vigorous powers.

We say that if those great intellects to whom we are referred were to apply moral principles to their lives, they would increase in intellectual power, expressing a higher degree of intelligence, hence moral worth enhances intelligence.

Elsewhere in this issue will be found part of an article from the pen of Judge William H. Wallace of Kansas City, Mo. A champion of the movement against the saloons. The subject is "Does Moral Worth Count For Anything? It will be worth preserving.

RENEW YOUR SUBSCRIPTION.

It is important that you send us that 25c now, or quite soon, for by this we shall feel the extent of your interest in the paper.

One of the brethren subscribing for the paper renews his subscription to Unity and says:—"I couldn't miss it now: I think it fine."

TOOK 800,000 VOLTS WITHOUT INJURY.

George Kaufman, a Carnegie Technological Institute student, gave an interesting demonstration of the "Tesla coil," at a banquet recently. He shot 800,000 volts of current through his own body, producing artificial lightning, lit incandescent lamps, flashed sparks from his finger tips and his shoe soles and did other wonderful things.—From the Pittsburg Gazette-Times.

Munger On Loss of Individuality.

"When I assent without thought to what another person says, when I do as he wishes without reasoning for myself, there is but one person present. I am nobody."

Protestant Episcopal Church on God.

"There is but one living and true God. Everlasting. Without body, parts, or passions. Of infinite power, wisdom and goodness."—Page 557 Protestant Episcopal Prayer Book.

Mrs Baker Eddy, Founder of Christian Science, on The Personality of God.

"God is Spirit.

"God is not corporeal, but incorporeal, that is bodiless. If the term personality as applied to God means infinite personality, then God is infinite person."

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

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

BISHOPS.

By J. A. Tanner.

1 **Qualifications.**—"This is a true saying, If a
2 man desire the office of a bishop, he desireth a
3 good work." A bishop then must be blameless,
4 the husband of one wife, vigilant, sober, of good
5 behavior, given to hospitality, apt to teach:
6 Not given to wine, no striker, not greedy of
7 filthy lucre; but patient, not a brawler, not
8 covetous; One that ruleth well his own house,
9 having his children in subjection with all
10 gravity; (For if a man know not how to rule
11 his own house, how shall he take care of the
12 church of God? Not a novice, lest being lifted
13 up with pride he fall into the condemnation of
14 the devil. Moreover he must have a good report
15 of them which are without; lest he fall into
16 reproach and the snare of the devil." 1st Tim.
17 3rd chapter, 1st, 7th verses. Connect with this
18 Titus, chapter 1, verses 7, 8, 9.

19 If a person desire the office of a bishop is he
20 aspiring to office? In what way must a bishop
21 be blameless? "the husband of one wife," does
22 that mean a bishop must not be a single man, or
23 that he must at least have one wife? (Read
24 Brighamite interpretation of this text.) "Vigilant."
25 Get the synonyms of this word and see
26 what it means for a bishop to be vigilant. "Sober."
27 What phases of sobriety meant? Why
28 should a bishop be given to hospitality? Is it in
29 keeping with the principle of his work in any
30 way? What are the dangers if a bishop is
31 "greedy of filthy lucre"? What danger is a
32 bishop is "covetous"? From verse 5 would you
33 conclude a bishop a presiding officer over the
34 church? Is there any part or division of the
35 church he may preside over? Why should a
36 bishop not be a novice? Why should he have a
37 good report of them which are without? (If the
38 student will make a careful analysis of the texts
39 given above he will find many points of interest.)

40 **The Office.**—"For the office of a bishop
41 IS IN ADMINISTERING ALL TEMPORAL
42 THINGS." D. and C. 104, 32. "And again, let
43 the bishop appoint a store house unto the
44 church, and let all things, both in money and in
45 meat, which is more than is needful for the
46 want of this people, be kept in the hands of the
47 bishop." D. and C. 51:4. What benefits can
48 you see accruing to the church in a storehouse?
49 Does the term "meat" for the storehouse mean
50 just flesh meat, or is it used to mean other
51 things? Is the church now able to conduct a
52 storehouse? Bishop to receive consecrations,
53 tithing, and freewill offering. "If thou lovest
54 me, thou shalt serve me and keep all my com-
55 mandments, And, behold, thou wilt remember
56 the poor and consecrate of thy properties for
57 their support, that which thou hast to impart
58 unto them with a covenant and deed which can
59 not be broken; and inasmuch as ye impart of
60 your substance unto the poor, ye will do it unto
61 me, and they shall be laid before the bishop of
62 my church and his counsellors, two of the elders
63 or high priests, such as he shall or has appointed
64 and set apart for that purpose." D. C. 42:8.

65 What is a consecration? Suppose the party
66 giving a consecration and the bishop does not
67 agree on how much he should consecrate, who

68 settles the question? Can others than the pre-
69 siding bishop of the church receive consecration
70 of surplus properties, etc., for the church?
71 Why does the Lord when defining the preroga-
72 tives of the bishop so frequently refer to helping
73 the poor? "And now I give unto the church in
74 these parts, a commandment, that certain men
75 among them shall be appointed by the voice of
76 the church; and they shall look to the poor and
77 needy, and administer to their relief, that
78 they shall not suffer." D. and C. 38:8.
79 "And the bishop, also, should travel round
80 about and among all the churches, SEARCHING
81 AFTER THE POOR, to administer to their
82 wants by humbling the rich and the proud."
83 D. and C. 83:23. Would you conclude from the
84 above that the bishops should travel continually
85 among the churches? What are the rights and
86 privileges of a bishop when in branches on a
87 mission as per above statement? This lesson
88 will be continued. [Emphasis in quotations
89 mine.—J. A. T.]

LESSON FOR TEACHERS.

By G. E. Harrington.

1 Having outlined the duties and privileges of
2 the Teachers in the former lesson which in a
3 limited way reveals the scope of the work they
4 are to perform, I think it well now to particular-
5 ize, and unfold as far as necessary some of the
6 details involved, to be considered and worked out
7 by the teachers.

8 "To watch over the church always." A
9 watchman. It will be well to pay some attention
10 to what is comprehended in watching. To what
11 extent are the members to be watched? Is this
12 watching to take on the nature of detective serv-
13 ice, to see whether the actions of all the mem-
14 bers are consistent with the gospel law? Does
15 it involve the appearances of the membership as
16 to clothing, to cleanliness, to speech, attendance
17 at church services, sociability, as to their treat-
18 ment of each other, as to their reverence for the
19 House of the Lord, order, respect of authority,
20 etc. Does this watching or observation lead to
21 discoveries needful? Is it intended that the
22 Teacher shall be in possession of the spiritual
23 status of the membership? In taking such ob-
24 servations as here indicated are you to avoid the
25 appearance of officiousness? If so, how can it
26 be done? Here is a privilege to develop ways
27 and means to secure the information desirable
28 and rightfully should be in the possession of the
29 Teachers' ways and means that in their carrying
30 out will in the minds of all right thinking mem-
31 bers produce pleasure, and cause the office to
32 receive the honor due it. Think of a member
33 who to you, from observations, is in good stand-
34 ing; figure it out in your mind. We have what
35 is called a standard of excellence in Sunday
36 school class work; several points are made to
37 test this. Have we a conception of what would
38 constitute a standard of excellence for an indi-
39 vidual member of the church of Christ. If not,
40 why not?

41 The membership manifest their desires large-
42 ly by their actions. We might ask you how
43 does a member manifest indifference in church
44 service? In how many ways do they do so? If
45 you do not know how many ways or what they
46 are, are you able to determine that fact?

47 We might also ask are you to trust alone to
48 what appears to indicate indifference? Is there
49 any thing else necessary for you to know before
50 you decide? If so, will not appearances lead

51 to the discovery of what will enable you to
52 decide? We may ask is it a fact that because
53 a member does not attend the public services of
54 the church, that he is necessarily indifferent?
55 Does it follow because a man may work slowly,
56 or in fact may not work at all, that he is there-
57 fore lazy? What could be considered such as
58 to justify you in excusing him from service?
59 Are we to understand that because a man does
60 not pay his debts that he is necessarily a rogue?
61 If not, why not? Can you think of any circum-
62 stances he may be in sufficient to exonerate him
63 from blame? We assume that teachers should
64 know about these things.

65 We ask the teachers how are they to watch
66 over the Church? or what ways are open to
67 them to see the membership in action? Can we
68 hope for results by observation alone?

69 If due consideration is given to the matter of
70 watchfulness the discovery will be made of the
71 avenues open by which the spiritual status of
72 the members may be ascertained. Do you want
73 to know? It is the hope of the editor that each
74 of the quotations propounded may form the
75 basis of a profitable discussion.

76 Remember "Unity" is open for pertinent
77 questions.

QUESTIONS AND ANSWERS.

Was not the Mosaic law when it was in force, the plan of salvation to those who obeyed it, even as the gospel is now, to those who obey it?

Answer. The Gospel law antedated the law as given to Moses. Paul says, the law was added because of transgression. The law added to what? The gospel as we understand it, the gospel as taught before Moses comprehended belief in Christ. See Gen. 4:7, 8, Ins. T.

See John 10:8. Ins. T. Acts 4:12. "Neither is there salvation in any other; for there is none other name given among men, whereby we must be saved. Read 10th and 11th verses.

Doc. and Cov. Sec. 17:5. Speaking of salvation in and through Jesus, says, "Not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before He came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost who truly testified of Him in all things, should have eternal life, as well as those who should come after."

From what we have read we are of the opinion that associated with the law as given to Moses was the teaching of the coming of Christ as a Redeemer as Moses said himself, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. Also read 10th chapter of 1st Cor. (first five verses) and that faith in him was taught and without it salvation as comprehended in the gospel law could not be had.

GENERAL CONFERENCE RESOLUTIONS.

Debt.

No. 120. That the members of the Church of Jesus Christ of Latter Day Saints shall not be counted in good standing who will contract debts without a fair prospect of being able to pay the same.

122. That this conference send out no elders to labor or represent this church except they are out of debt, or make satisfaction with their creditors, and this to be precedent to act upon in the future.

DOES MORAL WORTH COUNT FOR ANYTHING?

The custom of considering only the intellect of our candidates is one of the great mistakes of our times. It accounts for the fact that there are so many unworthy men in office. It accounts for the fact that it is so difficult to get a great moral measure through the General Assembly at Jefferson City or through the House or the Senate at Washington. Many members have been elected with little or no reference to their moral qualifications or records, but purely with reference to intellectuality. Good men vote for and elect candidates who positively hate the great moral issues of our day. We have many voters who idolize intellect as Reason (intellect) was crowned and worshipped during the French Revolution. We seem to be drifting toward the point in our political life when moral worth is to count for nothing. Men who are talented but with the foulest sort of moral records, whose mouths are ever fresh in ordinary conversation with profanity or dirty jokes, are placed in the highest official positions. Then we expect these men to pass laws for temperance, for the home, for honest elections, for the rights of our blessed women, or against the greed and robbery of great corporations.

All history proves the folly of placing men in power purely on account of intellectual ability. Julius Cæsar, regarded as the greatest soldier of antiquity, was an exceedingly lewd man. He was Rome's greatest enemy. He made her the mistress of the world. He was the despoiler of honest elections. He spent over half a million dollars at one time in being elected consul. He crossed the Tiber with his army and destroyed forever the liberties of the second greatest Republic in the annals of time. Nero possessed a good intellect, but he burned Christians for amusement, and deliberately tossed his own mother overboard and drowned her. Rousseau was a towering intellect, but he was the greatest enemy France ever had. With his advocacy of "personal liberty" in his "Social Contract" he brought on the French Revolution. He lived a dissolute, lewd life, and put his own children in a foundling. Napoleon was a giant in intellect, but he put aside his true wife, Josephine, for another woman. And he had the reputation of being the most consummate liar in all Europe. He filled Paris with rare property he plundered from other nations. Robespierre was a great orator, but a great enemy of his country and a great scoundrel. So was Cataline. Lord Bacon was possibly the greatest mind in the last five centuries. He originated the inductive method of reasoning, by which industrial science has made greater strides than in all the previous history of the world. He was a magnificent scholar, but as judge he constantly took bribes, and when finally detected and exposed, made as his defense that he never decided a case for the party who paid him the money. Aaron Burr was a splendid scholar and orator. He was a graduate of Princeton College, yet he was one of the most infamous and dangerous characters in American history.—The Citizen, By W. H. Wallace, Editor.

EMPLOYEES NAME OWN WAGES.

H. A. Jones Has Gone Ford One Better in Co-Operative Plan.

From the Cincinnati Commercial Tribune.

Can a man in business have a heart?

Well, if you had been at the Hotel Sinton in Cincinnati recently and seen a strong, clean-cut Detroit business man, H. A. Jones, dwell with deep emotion upon the reciprocal love between himself and his employees, if you had seen the tears trickle

down his face as he described their loyalty you might—but here is the story:

The H. A. Jones Real Estate Company is said to be the biggest of its kind in the United States. Under the direction of Mr. Jones the company has adopted the co-operative plan between the employer and the employed.

Now, under the Jones scheme the employees vote their own wages, they do the discharging of employees, they share in the dividends of the company, they direct the policy of the company if they desire. You see, he has gone a little further than Mr. Ford.

Working with the Jones Company are two former convicts, two men who have stolen funds of the company, four drunkards and five former drunkards. The drunkards are on the way to reform, Mr. Jones says, and the former drunkards are reformed safely.

If one of Mr. Jones's employees gets drunk, Mr. Jones goes out, looks him up and takes him to a Turkish bath to sober up. Maybe he will break over again, but he's generally too ashamed. The convicts and embezzlers are put on their honor, and Mr. Jones hasn't had cause to regret his leniency.

"I converted a big furniture dealer in Grand Rapids to my plan," Mr. Jones said. "He turned over his business to his employees. The first thing they did was to vote an increase of wages to themselves. That looked bad. But with an increase of 26 per cent in wages the profits of the concern increased 36 per cent."

BETTER WAGES, BETTER HEALTH.

General Gorgas Declares Poverty Is Bar to Better Standard.

Washington, Dec. 30.—Better wages means better health, and until a way can be found to eliminate extreme poverty, physicians are battering against a brick wall in their endeavors to improve the general health standard. Major-General Gorgas, surgeon-general of the United States army, today told the American Civic Association.—K. C. Times, 1915.

NO JOB FOR TRAINED BOY.

Chicago Vocational Schools Meet with Grave Obstacle.

Labor Unions, to Prevent Oversupply, Put Up The Bars Against Graduates—An Inquiry is Planned.

Chicago's public schools offer a 2-years' vocational course, but after the students graduate many are unable to get work because of restrictions imposed by labor unions.

"I think it is time," said Mrs. Gertrude Howe Britton, a member of the board of education, "that we find out if we are wasting the money of the board and the time of the children in training pupils in lines of work for which there is no market."

These were developments at the recent hearing on the question of whether the board of education should take over the vocational guidance bureau which has been maintained by outside organizations.

After several speakers, representing various interests, had been heard, Trustee Ralph C. Otis inquired of Miss Annie Davis, head of the bureau, if she found difficulty in placing boys in the trades.

No Jobs For Boys.

Miss Davis replied that when boys came to her and asked for employment as electricians, plumbers or in some of the other highly organized trades she told them she could do nothing for them because of union restrictions. She passed the question on to Victor Olander, secretary of the State Federation of Labor, who was present.

"To admit all the boys who wish to enter," said Mr. Olander, "would be to throw down the bars and admit cheap child labor. These unions have had a long struggle to get a fair wage, and they impose restrictions on apprentices as a means for keeping wages up.

"It is because the wages in these trades are good

that boys desire to learn them. There isn't a trade which has all its members employed, so there is no necessity for admitting a large number of apprentices."

An Inquiry Planned.

"The fact remains, nevertheless," replied Trustee Otis, "there is no place for the trained boy. There are too many of them. We take the boys into school, train them as electricians, plumbers, or for some other trade, and when they come out there is no work for them to do. The board should work to get an open door for them when they leave school."

It was decided to hold another meeting to hear the opinions of employers and more labor officials. That meeting will be called by Trustee Harry A. Lipsky, chairman of the subcommittee of the board of education which is investigating the advisability of taking over the vocational guidance bureau.—From the Chicago Tribune.

HOW SMOKING HARMS BOY.

Points Mothers Should Consider About Their Sons.

You, mothers, whose boys are just beginning at the age of ten to find opportunities to acquire the cigarette habit, what may you expect if they do? Here are a few of the possibilities:

They acquire a habit which may bring them into sympathetic associations with boys who are going to the bad.

They will be slaves to a habit which segregates them from the common crowd of travelers and spectators.

They will join that procession that is made up of marchers with hesitating steps, shaky hands and palpitating hearts.

They will unfit themselves for athletic sports and high attainments in their studies.

They will weaken their resistance for disease and fall easy victims to infection.

They will exclude themselves from many activities leading to higher pay and preferment.

They will waste large sums of money while doing themselves lasting, perhaps even fatal, injury.

They will more readily become victims of alcohol, cocaine, opium and other narcotic drugs.

They will mar the efficiency of their work.

They will shorten their lives.

Their presence will disclose itself to the nostrils of all their associates.—Harvey W. Wiley in Good Housekeeping.

KEEP ANGER FROM ARGUMENTS.

It's Absurd to Dislike a Person Because He Disagrees With You.

If you find your opinion is not approved, don't get angry. We don't. We may be wrong and the other side right. There is no truth but self evident truth, no truth one can count on. And where you have self evident truth there is no room for argument, since all argument, at its best, is only the conflict of interpretations, most of which are wrong. So we must not lose our patience if the other man's interpretation is not the same as ours.

The idea of disliking a man because he disagrees with you is absurd. It would be just as well to state it, that he dislikes you because you disagree with him. Yet there are men who fairly boil over with wrath when another dissents from them.

We have seen men engage in controversy over politics, religion, the war and amusements when each became enraged at the other, when we knew positively that both sides were wrong. The lesson is that it is never safe to get angry in a dispute. It is really immoral to become so. It is the state of mind that constitutes guilt anyhow. We try to love the man who disagrees with us. If we cannot it is because we are not sure we are right. If we are wrong, we are more apt to hate the man we disagree with.—From the Ohio State Journal.

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

Vol. 2

INDEPENDENCE, MO., FEBRUARY, 1916

No. 2

AUTHORITY.

The author of life necessarily must prescribe for its regulation; human as well as other forms of life. He knows all that is enfolded in all, as well as the purposes for which each were made. In all except the human has been reposed the sense to provide for its necessities; these so far as we can discern apply alone to its physical existence.

The difference between theirs and human necessities, are intellectual, moral, and spiritual. The human has thrust upon it the responsibility of the consideration and attainment of such, from which the lower forms of life are excused.

It is good sense to believe that such a being as a human, with its wondrous mental endowments capable of development, of refinement suited to better states, should be enlightened as to its destiny; for to what end is it made, to what state of existence should it aspire? is a pertinent question, to which humanity is justified in expecting an answer; for it to have no answer would seem to betray a partial failure somewhere in the considerations involved in its creation. Human nature is so constituted as to desire and need a field of thought to give it a justifiable satisfaction impossible if confined alone to this material world. He has explored this, discovered much, and rejoices in the strength and power of his mentality that enables him to analyze the composition constituting this planet, also combining its elements in such ways as to produce wonderful creations of his own. Yet the amazing problem of his destiny remains unsolved notwithstanding his marvelous productions.

Still he cannot conceive of his work ending when physical death ensues, with his mind growing brighter and stronger as he continues his journey toward his physical end. The impossibility of accepting that as the expression of the full intent of the creative power answering the purpose of his existence grows upon him as he seeks the solution of the mystery.

He instinctively feels there must be some-

thing more. Death does not end all, life is too wonderfully organized. It must go on; growing more beautiful as in his efforts here he has found is possible. He looks for, hopes and believes the King of intelligence, of creative power and force, has a way open to him somewhere to establish a conviction in his heart of that fact. That such is a fact there is much to convince one. The power that brought to us the gift of life, of intelligence has spoken to these wonderful creations; and said, "I am Alpha and Omega, the beginning and the end." Listen to me.

This voice instructs, commands, and must be heard and heeded, or the culmination of His great purpose fails so far as our glorification is concerned. Men have heard His voice, have testified of His existence, have realized his sovereign power and majesty. 'Tis God the maker of all, who has revealed to man his destiny, and the way to reach it; acknowledge His supremacy over all, be controlled by His law, and the beauty and sweetness and fulness of life will be our reward.

SOME COMMENTS THAT ARE ENCOURAGING.

"I feel I can't get along without the "Unity." I enjoy reading it."

"I think the "Unity" is certainly a grand little paper and if studied right will fill a long felt want and bring the priesthood up to a better knowledge of their duties, and bring them closer together."

"I am delighted with "Unity" and want to continue having it sent to me."

"We have found the paper of great value to us in our priesthood meetings and we would not like to have to be without it."

"This magazine is well named. It is doing more to unify our local ministry than any other thing I know of."

"I feel I cannot get along without "Unity" now."

SAM JONES ON SOME PREACHERS.

"I see a preacher starting out. He never looks in a book, never thinks, never studies; he is going to open his mouth and let the Lord fill it. Well, the Lord does fill a fellow's mouth as soon as he opens it, but He fills it with air. And there's many an old air-gun going through this country professing to be a preacher. I have listened to some men preaching an hour and got perfectly interested seeing how the fellow could dodge every idea in the universe and talk an hour."

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

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

BISHOPS.

By J. A. Tanner.

1 How appointed and ordained. See D. and C.
2 17:17, also 68:2; 104:8.
3 Must be chosen from the high priesthood.—
4 104:32.
5 A bishop of the high priesthood must have two
6 counsellors.—42:8;117:10.
7 Presiding bishop of the church presides over
8 the Aaronic priesthood in the absence of a literal
9 descendant of Aaron.—104:8.
10 Duties and responsibilities of a bishop.—42:
11 8; 106:1; 107:8.
12 The bishops are not exempt from the law.—
13 70:3.
14 Should advise people moving to Zion.—123:12.
15 The bishopric with the presidency to direct
16 the gathering.
17 The bishop to be supported.—42:19.
18 The bishop a common judge in Zion. 104:
19 32-35. Let the student read carefully the above
20 quotations, and point out the difference between
21 a bishop selected from the high priesthood, and
22 one who is a literal descendant of Aaron. Work
23 out why one has to have counsellors when trying
24 cases, and the other may try them (except the
25 presidency) without counsellors. Why is the
26 literal descendant of Aaron if a bishop more
27 capable to try cases without counsellors than
28 one from the high priesthood? Here is a good
29 opportunity for the teacher and student to do
30 some philosophizing.
31 The bishops court can be appealed from.—90:
32 1; 104:35.
33 A bishop to be present at the rendering of the
34 verdict on cases of adultery. 42:22. Why
35 should he be present? Is it intended that he
36 influence the findings one way or the other?
37 The bishop and his council to try the first
38 presidency, in case of transgression. 104:37.
39 In what sense do you understand the above?
40 Cannot a member of the presidency be tried in
41 any sense before an elders court? If he should
42 be tried for immortal or criminal acts before an
43 elders court could he appeal to bishops court and
44 then to high council? If going before the high
45 council on an appeal would you consider this a
46 case of a court trying its own member? The
47 teacher and student will find much to think
48 about in the above, and it is both pleasant and
49 entertaining to develop a harmony running
50 through the judicial law of the church.
51 The bishop to be tried by the presidency.—
52 68:3; 126:11.
53 The bishopric to apply the law touching
54 gathering, tithing and consecration.—126:10.
55 Section 128 may be studied with profit touch-
56 ing the work of bishops and in connection with
57 this lesson.
58 Note.—I have not made quotations in the
59 lesson on account of there being so many that
60 it would cause a continuation of this subject. I
61 I have given a topical headline and then the
62 references so you may turn right to a text
63 having a bearing on the matter. If all the texts
64 given is used you will have sufficient to keep you
65 busy during class service.

DEACONS.

By G. E. Harrington.

1 We have stated the distinctive field of serv-
2 ice for the deacons was mostly physical or
3 temporal. This is the view entertained by the
4 former president of the Church and approved
5 by the Joint Council of the Presidency, Twelve
6 and Bishopric, and endorsed by General Con-
7 ference, which we think advisable to submit
8 now, as follows:
9 "We have elsewhere written that every branch
10 must have a place of meeting. This place of
11 meeting, if a public building, hall, or meeting
12 house, or church, must be in the actual pos-
13 session of the association of church members
14 worshipping there, at least during its occu-
15 pancy while worshipping; and if the property
16 is owned by the church, some one must have
17 constructive possession at all times. What
18 particular officer of the church has precedence
19 of right in this constructive possession? The
20 right to carry the keys; open the doors; con-
21 duct visitors, either those belonging or not
22 belonging to the church; to see that the floors,
23 doors, windows, pulpit or stand, seats, table or
24 stand, lamps and other fixtures are clean and
25 in good order; to open the doors at the hour of
26 gathering for preaching, fellowship, prayer, or
27 business meeting; to see that the lamps or
28 candles are trimmed, lighted and burning, in
29 time for the evening meetings, to see that the
30 members coming in find seats; to keep watch
31 over the Saints during meetings, repressing
32 loud talking, whispering and laughing, re-
33 proving the thoughtless, and rebuking the
34 giddy, putting a prompt stop to rude, indecent,
35 and boistrous acts, by which the propriety,
36 solemnity, and peace of the meetings may be
37 disturbed; to exercise kind and diligent super-
38 vision over the health and comfort of the
39 Saints while in meeting, by securing a proper
40 ventilation of the room; to light and keep burn-
41 ing the fires by which the room is kept warm;
42 to have charge of the treasury, to receive, dis-
43 burse, and account for the contributions of the
44 Saints, intended for necessary and incidental
45 expences of the associations of members; to
46 keep, preserve from damage and account for all
47 personal effects of the association; to visit
48 the poor, ascertain their needs, and report the
49 same to the church; and in fact, to perform any
50 and all of those necessary duties by which the
51 welfare of the Saints is secured through a
52 careful administration of the outward ordi-
53 nances, a faithful employment of the talents
54 entrusted to that man. It follows then of a
55 necessity that the right, the duty of perform-
56 ing these acts—these unwritten but essential
57 things of the law, devolve upon the office of
58 deacon."
59 These then are duties attaching to the office
60 of deacon, which should be studied carefully.
61 "The right to carry the keys." The right to
62 carry the keys of all public buildings used for
63 the gathering of the Saints. What kind of re-
64 sponsibility is this? Can the deacon relieve
65 himself of this by passing the keys over to
66 some one else, if so, to whom? and in what
67 way? Does he when he takes the keys assume
68 the responsibility for the care of the properties
69 of the church possessed by the Saints? If
70 losses occur, should he be required to replace
71 them? Does election to office of deacon in a
72 branch carry with it the authority to insure

73 such properties? Ought not some definite
74 understanding be had between the deacon
75 and the branch so that its property will be
76 properly protected?

77 What do you think of allowing others to hold
78 keys to the buildings of which deacons are the
79 custodians, with the permission to go in such
80 buildings as they please; is it safe?

81 "To open the doors." When? How long be-
82 fore meetings are opened? When should they
83 be closed? How long after service should he
84 wait till all are out of the building? Who
85 should decide this? Is it the deacon's priv-
86 ilege? if not whose privilege is it? What
87 should be done in case of fire? What way
88 should the doors swing? In taking charge of
89 the doors is it necessary to pay attention to
90 weather conditions, and why? Are deacons
91 justified in permitting any to have the privilege
92 over others to enter the Church? Upon extra
93 ordinary occasions, does office in Church need
94 to be considered, if so why? Is he justified in
95 showing partiality in admitting people into the
96 church? giving the best places to the best
97 clothed, discriminating against the poor?

98 What do you think of allowing people to enter
99 Church while prayer is being offered? What
100 time is best time to allow people to enter church
101 after services are begun? Should deacons
102 provide door keepers at all services?

103 "Conduct visitors," to their seats. Here we
104 have the matter of ushering to deal with. How
105 should this be done? For you have to con-
106 sider the dispositions, and other conditions of
107 the people. Some come early, some come on
108 time, and some come late, some are old, some
109 young, and others between these extremes,
110 some cannot hear well, some are cold blooded,
111 some are warm blooded, some are noisy, others
112 are quiet, how are you going to seat all to get
113 the best results, some want the end of the
114 pews, and refuse to move, necessitating that
115 others shall pass over them. Does prior right
116 belong to those who come in church first, if
117 having a desirable seat should they be asked to
118 give it up? How would you advise one holding
119 the end seat to act when others wish to enter
120 seat or pew?

121 Should you usher people into church while
122 special numbers are being given, and is it
123 advisable to take the late comers up to the front
124 during the delivery of the sermon? Where
125 should mothers with children be in a congrega-
126 tion? etc. A paper by some one on some of
127 these points would be a good thing.

GENERAL CONFERENCE RESOLUTIONS.

Individual Communion Cups.

The following petition from the Massachusetts District conference on the individual sacrament service was presented to and adopted by the General Conference, at its 1915 session.

Moved, That the Massachusetts district conference hereby petition the General Conference for its endorsement of the individual sacrament service, to be used throughout the Church, as the authorized form of service, in conformity with the laws of health as prescribed by the health officials of the United States.

An interpretation was asked for from the chair as follows: Would it be your interpretation that if this resolution passes in granting the petition that any church or branch throughout the church not using the individual cup would not be using the authorized form?

Answer. The chair would understand that that would be the form having the approval and the authority of the church, but would not understand that any branch would be prohibited from using any other form.

Res. 672. "That in our opinion, the matter of using common or individual cups in the sacramental service may properly be decided by each branch for itself. But in those states of government where the law forbids the common cup the law should be observed."

QUESTIONS AND ANSWERS.

Question. Will the sons of perdition be resurrected from the dead, or will they remain with the devil or Satan who has no body to resurrect?

Answer. From the reading of Sec. 76 of Doc. and Cov., par. 4, it seems they will not be resurrected, but will remain with Satan, as the following implies,

"The sons of perdition*** the only ones who shall not be redeemed,*** for all the rest shall be brought forth by the resurrection of the dead." Read the whole of Par. 4.

Question. From the fact that the deacon is custodian of the Church property does he belong to the library board without being elected to office?

Answer. It appears to the editor that the deacon is the custodian of the library in the sense of being its protector only, as with any other property placed in his care. The qualifications necessary for a member of a library board being different from that of a custodian, which the deacon may not possess, therefore I should say if he is to be a member of the board it should be by election, and not because of his office. See Pamphlet issued by Library Commission.

VICTOR HUGO ON IMMORTALITY.

(Written just a few years before his death.)

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflections of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."—Taken from Zion's Ensign.

NATURAL LAW BASIS OF A NEW RELIGION.

President Emeritus Eliot of Yale Predicts it. Without Dogma, Creed or Revelation—Love of God, Service of Fellowman Its Sole Tenets.

Cambridge, Mass., July 22, 1909.—Charles W. Eliot, president Emeritus of Harvard, in an address before the Harvard summer school of theology today prophesied the advent of a new religion.

"It will not be bound by dogma or creed," he said. "Its workings will be simple, but its field of action limitless. Its discipline will be training in the development of co-operative good will. It will attack all forms of evil. There will be no supernatural element; it will place no reliance on anything but the laws of nature. Prevention will be the watchword and a skilled surgeon one of its members."

The coming religion, he thought, will be based on the two great commandments, the love of God and the service of fellow men.

"The new religion," he said, "will not be based upon authority, the future generation is to be led, not driven. In the new religion there will be no personification of natural objects, there will be no deification of remarkable human beings.

"The new religion will not teach that character can be changed quickly. It will not deal chiefly with sorrow and death, but with joy and life.

"God will be so imminent that no intermediary will be needed. Its priests will strive to improve social and industrial conditions. The new religion will not attempt to reconcile people to present ills by the promise of future compensation."—K. C. Journal, July 23, 1909.

STAKE CONFERENCE.

Stake conference will be held at Knobnoster, March 11th and 12th, opening 10 a. m., Saturday. Be sure and have Branch statistical reports ten days before convening of conference in the hands of the secretary, James Bunt, Box 115, Independence, Missouri.

Quorum secretaries get your quorum reports in as soon after the 1st of March as possible so that the stake secretary may be able to present them in proper form at the conference.

The election of delegates to General Conference will be had, and please remember your privilege of branch nomination of delegates to General Conference. Send such nominations with statistical reports.

The election of Stake officers occurs at said conference.

G. E. Harrington, Stake President.

DON'T FAIL TO SEND IN YOUR 25 CENTS for renewal, for it depends upon your financial support if it is to be continued.

RULE OF LAWYERS SHOULD END.

Sociologists the Ideal Leaders, Rabbi Mayer says—
Attacks Fraternities.

Lawyers are an anachronism in the position of vantage and leadership they occupy in modern society, Rabbi H. H. Mayer told the Brotherhood of the Independence Boulevard Christian Church in a talk on "Caste" last night.

"The leader in Colonial times was the minister," he said. "The minister was succeeded by the soldier. Then in the formation of the Republic, the lawyer, rightfully, became all powerful. From that day until this he has held this position. Until Roosevelt our Presidents invariably were lawyers, except when war temporarily broke the succession and elevated the soldier to the White House.

"The legal mind has ceased to be the essential in the Nation. Nevertheless we continue in the leading strings of the attorney and it is he who has led us into this chaotic social-industrial condition of today. I blame not the dishonest captain of industry so much as the counsel that pointed out the way to legal dishonesty and thereby eased his employer's conscience.

"Our great need in this day is the constructive mind. We want sociologists who have studied

economics from the standpoint of the masses rather than lawyers who have studied economics from the standpoint of lawyers. We want men who represent no caste and no class. Our two greatest presidents of modern times, by consensus of popular opinion, Roosevelt and Wilson, are sociologists."

The speaker also paid his respects to the high school and collegiate secret societies. "Class distinctions are both natural and inevitable," he said. "But when these distinctions are perverted and fostered to breed pride and animosity we have a recrudescence of our brutish ancestry of a time when man sensed in every stranger a possible enemy.

"There is much snobbery in our high schools. Young snips there make these invidious distinctions, in their fraternities and sororities. With the seed of superciliousness thus planted in their minds early in life we can anticipate the fruit it will bear. On one side we have snobbish upstart social pretenses; on the other class hatred and resentment. I, for one, join in the movement to drive from our high schools and universities these fraternities and sororities."—K. C. Times, Jan. 6, 1914.

A NOBLE MAN'S REVENGE.

A prisoner stood before Governor Stewart, asking him for a pardon.

"If I sign this you will commit some other crime and be back in the prison, I fear," replied the governor. "You'll go back on the river and be a mate again, I suppose?"

"Yes," replied the man.

"Well, I want you to promise me one thing. I want you to pledge your word that when you are a mate again you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load a boat on a stormy night. You did this once that I know of, for I was that boy. Never again be guilty of such brutality. Here is your pardon."

The man took it and went out without saying a word. What a noble revenge the governor had!—From the San Francisco Star.

BRAIN SMALLER THAN CHILD'S.

But Dr. John Musser, the Great Diagnostician,
Developed Along One Line.

Philadelphia, April 9.—Experts at the Wister Institute of Anatomy have just completed the examination of the brain of John H. Musser, a noted diagnostician who died here recently. They found that Doctor Musser's brain weighed less than that of a well developed child.

Scientists explain this unusual state of affairs by saying that Doctor Musser developed along one line, not broadening out in all lines, and therefore not fully developing all parts of the brain. The convolutions showed that he exercised portions of it to a wonderful extent.

VIGILANCE AND OPPORTUNITY.

Vigilance is watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

STAY IN LINE WITH YOUR TALENTS.

Whatever you are by nature, keep to it; never desert your line of talent. Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing.—Sidney Smith.

G. E. HARRINGTON, Editor
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Independence, Mo.

UNITY

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Independence, Mo.

Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., MARCH, 1916

No. 3

AUTHORITY IN LAW

God is authority because of his knowledge and wisdom to plan, and power to execute. He is the author of law, visible and invisible, written and unwritten. He has instituted an organization called his church. It comprehends a system of laws, every official in it is a representation of a part of the system, and when set in motion properly is capable of producing the result intended.

Law involves a plan, the plan involves a system, and the system includes parts, and action of all parts produces results, all must be perfect, and work perfectly to bring perfect results.

These determinations are laws. In the plan we see officers and purposes, in the system we see relationships, dependencies, responsibilities. In the purposes we see principles and development, and when revealed to our understanding we call them laws; we write them down to govern us in our work and conduct. Controlling us we expect results.

Therefore is power in law, it must not be violated without serious consequences following. It demands obedience. We must know it; we must obey it. We recognize but one perfect law giver and that is God. He is not present with us, but much of his law is, and no part of the system he has instituted can ignore it and be safe.

In the plan of Church organization, the head must be there, and must act the part of the head in the system, that part by law is defined, it must obey. It is equally subject to law as is any other part of the organism. If it does not know its functions, it becomes a faulty director, producing distress and endangering the body's well being. If it does know its functions and refuses to function, the body suffers loss for that reason. If it neglects its own functioning and attempts to exercise the functions of any other part of the body, it is a failure, causing the organization to fail of the accomplishment of the purpose for which it was created. This applies to all other parts of the organism also.

Authority in law carries authority to officials in church organization; delegated by God and the people. Here we have four divi-

sions of authority. God, Law, Officials and the People. God calls, and man by the authority of man and God ordains. Officials serve through authority conferred by man, directed by law.

The heaviest charged words in our language are those briefest ones "yes" and "no." One stands for the surrender of the will, the other for denial; one stands for gratification, the other for character. A stout "no" means a stout character, the ready "yes" a weak one, gild as you may.—T. T. Munger.

A LIBERAL EDUCATION

Thomas Henry Huxley in "Lay Sermons."

That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art; to hate all vileness, and to respect others as himself.

Such a man and no other, I conceive, has had a liberal education.—Sel.

THE MEDICAL PROFESSION.

Certain forms of rheumatism, it was pointed out at the meeting of the Missouri Valley Medical Association yesterday, yield to medical treatment. Other forms thrive madly under a doctor's care.

The ills of humanity constantly baffle the wisest doctor. The mechanism he deals with is exceedingly complex. It is forever acting up in unexpected ways. His drugs occasionally have an unexpected effect. A method of treatment that proves just the thing for one patient may not suit another at all. He can cure a case of diphtheria, but a cold in the head, once well started, is beyond him.

Often people expect him to work miracles, and lose faith in him when he doesn't. This is only partly compensated for by the patients who give him credit for "pulling them through," when he had nothing to do with their recovery and all the credit belongs to Mother Nature.

But medical science has achieved wonderful things and is on the verge of further discoveries. The high minded physician, who has devoted years to his training, scientific in temperament, self-sacrificing, aiming at promoting movements that shall diminish the need for his services, is one of the fine achievements of modern civilization.—K. C. Star.

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

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

A PRESIDENCY

By J. A. Tanner

1 In the Hebrew letter many things are pointed out
2 and the writer says they are a shadow of
3 heavenly things. Read the following. "Who
4 serve unto the example and SHADOW OF
5 HEAVENLY THINGS, as Moses was admonished,
6 of God when he was about to make the taber-
7 nacle: for, see, saith he, that thou make all things
8 according to the PATTERN shewed to thee in the
9 mount." Heb. 8:5. (Emphasis mine, J. A. T.)
10 In the church today we have a presidency. Is this
11 after the pattern? Is it clear from a scriptural
12 view that there was a presidency in the church
13 anciently? From Exodus we take the following
14 which is frequently used in support of a presi-
15 dency. "And it came to pass when Moses held up
16 his hand that Israel prevailed, and when he let
17 down his hand, Amalek prevailed. But Moses'
18 hands were heavy, and they took a stone and put
19 it under him, and he sat thereon; and Aaron and
20 Hur stayed up his hands, the one on one side, and
21 the other on the other side: and his hands were
22 steady until the going down of the sun." Exodus
23 17:11, 12. "And he said unto the elders, Tarry
24 ye here for us, until we come again unto you:
25 and, behold, Aaron and Hur are with you, if any
26 man HAVE ANY MATTERS TO DO, LET HIM
27 COME UNTO THEM." Ex. 24:14. (Emphasis
28 mine.) Does the above sustain the thought of a
29 presidency? Was Aaron and Hur high priests of
30 the Melchisedec priesthood? Were they coun-
31 cillors to Moses? Why do you think they were
32 counsellors in a presidency? Does verse 14 of
33 chapter 24 impress you that they were a part of
34 a presidency? Note carefully the latter part of
35 the verse. Matt. 17:1-4. "And after six days
36 Jesus taketh Peter, James, and John his brother,
37 and bringeth them up into a high mountain apart,
38 and was transfigured before them: and his face
39 did shine as the sun, and his raiment was white
40 as the light. And behold, there appeared unto
41 them Moses, and Elias talking with him. Then
42 answered Peter, and said unto Jesus, Lord, it is
43 good for us to be here: if thou wilt, let us make
44 here three tabernacles: one for thee and one for
45 Moses, and one for Elias." Does this passage of
46 scripture indicate to you there was a presidency
47 in the Christ church? Was the transfiguration
47½ showing Jesus, Moses and Elias the heavenly
48 pattern? If so, why was it shown to Peter,
48½ James and John, and not to the other
49 apostles? "Then cometh Jesus with them unto
50 a place called Gethsemane, and saith unto the dis-
51 ciples, Sit ye here, while I go and pray yonder.
52 And he took with him Peter and the two sons of
53 Zebedee, and began to be sorrowful and very
54 heavv. Then saith he unto them, My soul is ex-
55 ceedingly sorrowful, even unto death: tarry ye
56 here, and watch with me." Matt. 26:36-38. Does
57 this passage in any way indicate a presidency?
58 If you see in this passage that Peter, James and
59 John, were the presidency what position did Jesus
60 hold? What is there in the way of functions in the
61 passage that would lead you to think there was a
62 presidency at that time? "And when James,
63 Caphas, and John, who seemed to be pillars, per-
64 ceived the grace that was given unto me, they

65 gave to me and Barnabas the right hands of fel-
66 lowship: that we should go unto the heathen, and
67 they unto the circumcision." Gal. 2:9. Indepen-
68 dent of the names mentioned does this text im-
69 press you there was a presidency at that time?
70 Does giving the right hand of fellowship, though
71 the giver may BE A PILLAR in the church, evi-
72 dence to you a presidency? Is the fact that Peter,
73 James and John, being pillars, sufficient evidence
74 they were members of the presidency of the
75 church? Do all PILLARS in the church belong
76 to the quorum of presidency? Does the fact that
77 Paul, and Barnabas were sent to the heathen, and
78 Peter, James and John went to the circumcision
79 prove a presidency? If a presidency existed,
80 would it not be possible that the giving the right
81 hand of fellowship BY PILLARS IN THE
82 CHURCH was because Paul and Barnabas were
83 members of that presidency? I would kindly urge
84 that the student make a thorough study of this
85 lesson so as to make it of interest in quorum and
86 class work.

This lesson continued.

PRIEST LESSON.

By G. E. Harrington

1 "Baptize and administer the Sacrament." Con-
2 cerning baptism we may ask what condition should
3 a candidate for baptism be in before the rite is
4 performed. Have we any law governing the mat-
5 ter? This is considered to be a very serious ser-
6 vice for you are now to open the door of the king-
7 dom of God to a worthy person for entrance, in-
8 troducing the sinner to God and the family of
9 God's children as an acceptable associate. Do you
10 feel, or should you feel it is necessary to have an
11 acquaintance with the person to be baptized, as to
12 his or her past conduct before baptizing them?
13 Or should you be possessed of some kind of satis-
14 factory assurance that the individual is in a pro-
15 per condition for this service? If the person to
16 be baptized it not properly qualified for baptism,
17 in what position do they stand for the reception
18 of the Holy Spirit? Ought we to require those
19 desiring baptism to remain on probation some
20 time before baptism?
21 Read section 17 par. 18 D. C. Should this in-
22 fluence you in the matter? Now read par. 7 of the
23 same section, what is your understanding con-
24 cerning this? If you understand from the pas-
25 sages referred to that there is ground for care
26 in baptizing members into the church. How do
27 you explain the ready acceptance of St. Paul, also
28 those baptized on the day of Pentecost, and why
29 should John the Baptist refuse to baptize many
30 that came to him? See acts 8:1 to 18 inclusive.
31 Acts 2:41 Matt. 3:7, 8.
32 Do you think it necessary to use the words given
33 in Sec. 17 par. 21 when baptizing? You will no-
34 tice in this paragraph there are instructions as to
35 what shall be done by the one baptizing, and how
36 the one to be baptized is to be treated. Would a
37 person in the face of this instruction be justified
38 in baptizing a person without themselves going
39 into the water with those to be baptized?
40 What argument are you able to present to de-
41 fend baptizing in a font or in any other place than
42 a river or running stream. Were all the bap-
43 tisms recorded in the Bible performed in a run-
44 ning stream?
45 What proof have you that all baptisms were by
46 immersion? Get all the scripture treating on
47 baptism, and see if there is any one positive proof
48 of baptism being by immersion. By what process

49 of reasoning would establish the fact that bap-
 50 tisms recorded in the scriptures were immersions?
 51 Why should we object to the statement that bap-
 52 tism is an outward sign of an inward grace?
 53 Can you explain 1 Cor. 10, first 3 verses, and
 54 contend that infants or children unaccountable
 55 should not be baptized? How old must persons
 56 be who are to be baptized, and where do you find
 57 it? What mental condition should persons be in
 58 order to be eligible for baptism?
 59 Are all races of men subjects for baptism?
 60 Or should we discriminate against any? If so,
 61 who? Should we be particular to ascertain if any
 62 coming into the church will become dependents
 63 upon the church for their support, or should pov-
 64 erty act as a barrier against admission in the
 65 church?
 66 While considering this last proposition read
 67 Matt. 11:5, as well as Matt. 28:19.
 68 We will take up the Sacrament in the next les-
 69 son.

QUESTIONS AND ANSWERS

Why should not unleavened bread be used in the Sacrament?

A. For the reason. "Behold I say unto you it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament. If so be ye do it with an eye single to my glory." Doctrine and Covenants 26:1.

From the above we are at liberty to use leavened or unleavened bread. However, we learn from Eder-
 shiem, in his work on "The life and times of Jesus the Messiah," that the "Aphigomon or after dish," was what was used in the Eucharist, that was the unleavened bread left over after the passover. See page 504, Vol. 2 of the work above mentioned.

IDEAL LIFE IS NOT LED BY THOSE WHO HAVE GREAT POWER

Philosophy of F. W. White

It has been said there is only one class in the community that thinks more about money than the rich, and this is the poor. The poor can think of nothing else. That is the misery of the poor, the real tragedy of life.

I wonder is that quite true? It is the observation manifestly of some one very young. Possibly on that account it may be a fact. For, as the moralist declares, the old believe everything, the middle-aged suspect everything, the young know everything.

But who wonders if the ideal life is led by the one possessed of all the blessings of the time; who has health, wealth and fine comforts; who can be as charitable as he wishes; who can indulge in extreme philanthropy if so disposed; who can travel to the utmost ends of the earth; satisfy every personal whim; build mansions everywhere but in the skies, and even pay his proper allotment of taxes, if so inclined.

It would seem there would be real joy in living! and yet, who knows if it is actually found in that condition?

We invariably look at material things through magnifying glasses.

We never fail to see the shining result; but we do fail to consider, or reflect upon the perhaps brutal, certainly the cruel, heartless path often strewn with the bones of the failures of other men, that has been necessary for the few tremendously successful ones to reach the glorious pinnacle.

That of course, is quite human: the world has no time to consider commercial failures, although many

a failure is greater and more manly than many a success. It is only the winning ones that appeal, and they, alas, are not entirely worthy, not always happy.

The restlessness of our natures, the lust of desire for the material, the spirit of aggrandizement that prevails generally, makes many of us neglect the softer impulses, deny ourselves the temperate pleasures of the world, but rather labor early and late, bending every energy to the securing of a golden future.

The result, after all, is only possible, not probable.

Ninety men out of every hundred in business fail, so at the end of toil and struggle, labor and effort, blank disappointment is the portion of the average American citizen. Success has not been secured, and chances for happiness passed by.

We should not shut our eyes to the fact that while happiness is the human desire, life itself is most abundant in tragedy. There is doubtless more of it, a great deal more of it, than of merry doings. The division is by no means equal.

Ours is a world of pain rather than of pleasure, and while all of us are foolish who fail to become optimists if possible, the sorry fact still remains that heartaches, trouble and wretchedness prevail, that misery is rampant, and tragedy lurks frequently under seemingly pleasant exteriors.

The rich are no more free from this condition than the poor. The most miserable man in the world of my personal knowledge is one who was born to the purple, so to speak; who has wealth and every physical comfort, and yet who is the essence of wretchedness, forever seeking for the unattainable.

As a people we certainly lack contentment. It does not seem to exist anywhere in America. If we are rich we want to be richer. If we have a certain social position we strive and fret and fume for it to be more garish and pronounced. If we have political place we are constantly seeking for advancement.

Shakespeare's philosophical reflection. "Poor and content is rich and rich enough," has no place in our American vocabulary.

We all want to be something more than we are. We are not content to remain in the position to which we were born. Our children must be something more prominent. We are utterly different from our cousins from across the sea.

The English butcher, for example, has his son, and his son's son, follow in his footsteps. They are a family of butchers, and mighty good butchers they all are, let me tell you.

The laboring American, the small mechanic, the hard-fisted toiler who raises a family, does not think of putting his boy to the same trade. He wishes him to be something higher. He sends him to the high school, where he elbows with the banker's and the merchant's boy and he there learns to look down on his father's humble occupation. The lad must become a clerk or enter a profession. He does, and thus in many instances the making of a good blacksmith is spoiled in the production of a very poor lawyer.

So I presume the happiest mortal is not he who has, but he who strives to have. The joy is found in seeking, not in securing.

REAR THE POOR IN SCHOOL.

Government Should Supervise Children, Professor Zueblin Says.

Incidentally the Lecturer Congratulated Kansas City on Its New Postmaster and Said the City Didn't Deserve the Appointment

Kansas City fared better than it deserved in the new postmastership appointment, Prof. Charles Zueblin of Boston said incidentally in a lecture on "The

Nation's Human Resources" at the B'nai Jehudah Temple yesterday morning.

You have been congratulating yourselves and the newspapers have been commenting on how remarkable it was that your new postmaster was appointed to office solely on account of his efficiency. It is better than you deserve and it is an accident that you are profiting by efficiency. You men of both parties are to blame that our government is not organized on lines of efficiency. You have stood by and have let the politicians organize our government, not on a basis of efficiency, but on a basis of spoils.

Inspection for Children.

"One of the things necessary to the conservation of the Nation's human resources is government inspection at the birth of children," said Professor Zueblin. "One quarter of the children that come into the world die before the age of 1 year. One quarter of the children that should be born never come to life at all. We can't leave the bearing of children to the maternal instinct alone any more.

"We should have a government inspector present at the birth of every child. The government inspector may be the attending physician or obstetrician, but the government should have someone present to insure that the child is given every opportunity to develop into a healthy being. As it is thousands of children come into the world uninspected. And it is no wonder that our institutions are filled with blind, maimed, feeble minded and degenerates. Before that is done parents should be started out right by the laws of eugenics." Professor Zueblin advocated also municipal pure milk supply stations and guaranteed incomes for mothers, to be paid by the government for the benefit of the children.

Should Teach Them Trades.

"Children, especially poor children," he said, "should be sent to school at the age of 3. You who are rich can give your children proper training at home until they are 6 or even 9 years old. But when the children start to school they should attend eight hours a day, as they do in the schools under the Gary system. They should be given one good meal a day in the school—children of the poor are poorly nourished and those of the rich are overfed.

"They should go to school twelve months a year. They should be trained for some definite trade, even though they may not follow that particular vocation, or may never have to use their hands to make a livelihood. We should strive to create a higher appreciation and a greater love for the work of the hands."

ECONOMIC SYSTEM WRONG.

Professor Zueblin Scores Money as a Measure of Man.

Money, long hours, the so-called efficiency of big business, politicians, the bargain counter, all—and particularly money—came in for a very sane grueling by Prof. Charles Zueblin of Boston yesterday afternoon at the Labor Temple. He was speaking on "Economic Justice" and his conclusion was that the progress of the United States toward a just economic system is marked by this one sentence:

"Every man gets what he gets."

"I think the biggest joke of the age is the discovery of big business that it should be run along lines of efficiency," he said. "Why, we have been taught that big business was the one mark of efficiency in this country. We have been told that we should turn over the government and the schools and all to big business because it alone was able to handle them.

"The financial vitality of a nation is measurable in terms of the consumer; he is our most important financial resource and his economic condition is what

is most important to the economics of the nation."

"We are not here merely to produce," he continued. "What must come is a system which will enable us to live while we are producing, not after we have produced. The majority of persons are forced to work much longer than eight hours a day producing. It is not a question of how long these people can work without fatigue, but how long they can work and live.

"Good living will supply jobs for these men and good goods for all consumers. Only by living more, buying more and buying better can we make jobs for the jobless and reduce the number of working hours for all. When the social system is arranged according to economic justice every worker will have a job doing that which he can do better than any other worker."

The three great points on which the economic justice hinges are scientific production, equitable distribution and discriminative consumption, each depending for success on the other, Professor Zueblin said.

"You cannot touch the economic system unless you look it all over," he said. "The whole thing must be taken into consideration. Do you realize that when you spend a dollar you are taking into your employ every person who had to do with the goods which that dollar buys? Thus every consumer is responsible to his employees and if your bills are not paid you are not paying salaries.

"If you patronize a bargain counter you are cutting down the wages of your employees and getting less and poorer stuff yourself. The conditions of industry are determined by the manner in which you spend your money as well as the manner in which you make it.

"So long as you use money as a measure of man you can't get a just economical system," he said. "There must be a higher denomination of a man's life than money. To live and live well is the measure. Life is the only measure of economics."

WHEN EARTH'S LAST PICTURE IS PAINTED.

When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an aeon or two,
Till the master of all good workmen shall set us to work anew!

And those that were good shall be happy; they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comet's hair;
They shall find real saints to draw from—Magdalene, Peter and Paul;
They shall work for an age at a sitting and never be tired at all!

And only the master shall praise us, and only the master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees it for the God of Things as they are! —Rudyard Kipling.

The Comforter

Anxious Old Woman—I say, my good man, is this boat going up or down?

Deckhand—Well, she's a leaky old tub, mum, so I shouldn't wonder if she was going down. But, then, again, her b'ilers ain't none too good, so she might go up.

G. E. HARRINGTON, Editor
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UNITY

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

Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., APRIL, 1916

No. 4

AUTHORITY IN OFFICIALS.

Authority in officials to be felt must be active, and its active agent must be recognized as possessing the right of action, and sustained in his action, or otherwise it is practically nullified.

This authority is conferred by those who have the power to give it, and those who confer it should certainly respect it; although this is not always done, for in the exercise of the authority as interpreters of law, the Bishop's counsel has been disregarded, and the attention of the church is called to that fact, in Revelation 129 D. C., par. 8. See 126, par. 10, there it states "the application of the law as stated by the Bishopric should be acceded to." Sec. 129 says: "The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law, and until such heed is paid to the word which has been given, * * * the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed." etc.

Then again, "If my people will respect the officers whom I have called and set in the church, I will respect these officers," etc. Still in another revelation we have this: "My servants have been harsh with one another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members."

There are degrees of authority in office. A certain amount is delegated to the deacon, more to the teacher, still more to the priest, elder, High Priest, Seventy, member of the Twelve, and president of the Church, in other lines there is reposed certain authority in the Bishops, likewise in Patriarchs and Physician to the church. It would be the desire of the priesthood to become acquainted with the powers of each office, and relationships of the same so as to not interfere in any way with the work of one another.

SPENCER.

Philosophy Defined.

"Knowledge of the highest degree of generality. Science merely, the family of sciences, stands for nothing more than the sum of knowledge formed of their contributions and ignores the knowledge constituted by the fusion of all these contributions as a whole."

"As each widest generalization of science comprehends and consolidates the narrower generalizations of its own division; so the generalizations of philosophy comprehend and consolidate the widest generalizations of science."

"It is the final product of that process which begins with a mere colligation of crude observations; goes on establishing propositions that are broader and more separated from particular cases and ends in universal propositions."

Or to bring the definition to its clearest form. Knowledge of the lowest kind is un-unified knowledge. Science is partially unified knowledge. Philosophy is complete unified knowledge.

BASIS OF THE UNION OF RELIGION AND SCIENCE.

"If Religion and Science are to be reconciled the basis of reconciliation must be this deepest, widest, and most certain of all facts,—That the Power which the Universe manifests to us is utterly inscrutable."—Page 60, F. P.

HUMAN LIMITATIONS.

"May we not without hesitation affirm that a sincere recognition of the truth, that our own, and all other existence is a mystery absolutely and forever beyond our comprehension—contains more religion than all the dogmatic religion ever written." P. 123, F. P.

SPENCER—ON THE KNOWLEDGE OF GOD.

"By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing; we may keep alive the consciousness that it is alike our highest wisdom, and our highest duty to regard that through which all things exist as The Unknowable."—Page 123 F. P.

QUESTIONS AND ANSWERS.

What is the duty of a branch president, as he is the pastor, should he devote his time to the branch, or can he make appointments elsewhere and fill them?

The question involves so much that we could hardly give satisfaction without writing an article on the matter. The latter part of the question we may answer, that we regard it the duty of a branch president to devote himself to the branch over which he presides to the fullest extent of his powers, which would leave him very little time for other services. However, something depends upon the size of the branch, if a branch be small and meetings are not close together, he may justly feel himself free to

make appointments elsewhere. Still he should feel it his duty to see to it that the branch will not suffer any loss by his absence.

Question. Which one of the three books is correct on the Lord's prayer? In the Book of Mormon on page 448 of the small edition 12th v. there is some left out, and the rest of the verse is like the King James. In the Holy Scriptures it is different from the other two books. See Matt. 6:10.

It would seem that the last given on the matter would most likely be correct, that is given in the inspired translation, that also in the light of the statement God tempteth not any man. See James 1:13.

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

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

THE PRESIDENCY.

1 "There are in the church, two priesthoods;
2 namely: the Melchisedec, and the Aaronic, including the Levitical priesthood." D. and C.
3 104:1. "The office of an elder comes under the
4 priesthood of Melchisedec. The Melchisedec
5 priesthood holds the right of presidency, and
6 has power and authority over all the offices in
7 the church, in all ages of the world, to administer
8 in spiritual things."—Par. 3. (Emphasis
9 mine. J. A. T.) Let the student define and point
10 out the right of presidency running through
11 this priesthood. In what sense does this priesthood
12 hold "power and authority over all other
13 offices in the Church?"—Of necessity, there are
14 presidents, or presiding officers, growing out of,
15 or appointed of, or from among those who are
16 ordained to the several offices in these two
17 priesthoods. Of the Melchisedec priesthood,
18 **three presiding high priests**, chosen by the body,
19 appointed and ordained to that office, and upheld
20 by the confidence, faith, and prayer of the
21 church, form a quorum of the presidency of the
22 church." Par. 11. (Emphasis mine. J. A. T.)
23 How many constitute the presidency? What
24 office must they hold to be a president? How
25 are they to be placed in the presidency? In
26 what manner are they to be upheld by the
27 church? "I give unto you my servant Joseph,
28 to be a presiding elder over all my church, to be
29 a translator, a revelator, a seer, and prophet.
30 I give unto him for counselors my servant Sidney
31 Rigdon and my servant William Law, that
32 these may constitute a quorum and first presidency,
33 to receive the oracles for the whole
34 church." D. and C. 107:39. What are the
35 functions and privileges of a presiding elder of
36 the whole church? Do the counselors have the
37 same privileges? Is a counselor in the presidency
38 a prophet? a seer? a translator? Are they
39 equal with the president in receiving revelations
40 for the church? Where do their rights
41 as officers differentiate? Must a revelation be
42 received by the presidency as a quorum or
43 may each member be privileged to receive a
44 revelation and present it to the church? "And
45 again, verily I say unto thy brethren Sidney
46 Rigdon and Frederick G. Williams, their sins
47 are forgiven them also, and they are accounted
48 as equal with thee in holding the keys of this
49 last kingdom." D. and C. 87:3. (Emphasis
50 mine.) What is the nature of the keys referred
51 to? Are the rights, privileges, and functions of
52 the office of counselor absolutely equal with the
53 president? If not, in what sense are the

55 counselors equal with the president "in holding
56 the keys?" "Then comes the high priesthood,
57 which is the greatest of all; wherefore it must
58 needs be that one be appointed of the high
59 priesthood to preside over the priesthood; and
60 he shall be called president of the high priesthood
61 of the church."***From the same comes
62 the administering of ordinances and blessings
63 upon the church, by the laying on of hands."
64 D. and C. 104:31.

65 Are the counselors equal with the president
66 presiding over the high priesthood? Are they
67 equal in presiding over the church? Does the
68 following help us to determine when their equal
69 rights prevail? "The president of the church
70 who is also the president of the counsel, is appointed
71 by revelation, and acknowledged, in his
72 administration, by the voice of the church; and
73 it is according to the dignity of his office, that
74 he should preside over the high council of the
75 church; and it is his privilege to be assisted by
76 two other presidents, appointed after the same
77 manner that he himself was appointed; and in
78 case of the absence of one or both of those who
79 are appointed to assist him, he has power to preside
80 over the council without an assistant; and
81 in case that he himself is absent, the other presidents
82 have power to preside in his stead, both
83 or either of them." D. and C. 99:6. (Emphasis
84 mine.) Does the absence create a necessity that
85 gives equal rights to a counselor that otherwise
86 he would not have? Next lesson, Duty of
87 president and presidency.

J. A. Tanner.

LESSON FOR TEACHERS.

By G. E. Harrington.

1 "And be with and strengthen them." "To be
2 with." This I presume you will say is a very
3 difficult thing to do. How often are the teachers
4 to be with the members? Where shall they
5 see them? at the public services, in their homes,
6 or both? About how many members should a
7 teacher be required to look after? That there
8 is contemplated in the law an association of the
9 teacher with the members is clearly evident.
10 The provision would not have been made except
11 the necessity existed. If the necessity existed
12 then it must be met, and met satisfactory. We
13 have thought a member regarded to be in good
14 standing should have at least personal contact
15 officially once in six months, (the Priests at
16 their homes, the teachers at the public services
17 or at home,) and where conditions are unsatisfactory
18 as many times as is in wisdom found to
19 be necessary. If the members are not at the
20 public meetings there is cause for visiting them,
21 and this burden is placed upon the teacher, it is
22 for him to ascertain the reason why. If the
23 teacher is to be with the members, he must have
24 time to do so. If he cannot do so, then he must
25 have help, that revives the question how many
26 can he care for? It would not be fair to ask
27 him to care for more than a hundred, perhaps
28 fifty would be sufficient.

29 What do you think about this? Since a
30 teacher is a visiting officer, expected to attend
31 all public services, discipline members, attend
32 courts, of elders, etc. How would you do if
33 you had a branch of 1500 members? How many
34 teachers do you think should be available for
35 service in a branch of that size? Do you think
36 it advisable for a division to be made of the work
37 to be done as to its kind, for instance: One
38 teacher to attend the public meetings, another

39 deal with unruly members, another take care of
 40 courts, etc., or do you think the division should
 41 be made numerically of the members only, and
 42 all to function in every way their office requires?
 43 "And strengthen them." From this the ob-
 44 ject is set out for their being with them. If to
 45 "strengthen them" in what way? Should a
 46 teacher feel free to give instruction in prayer
 47 services, in his reports to business meetings, or
 48 ought he ask for the pulpit occasionally to give
 49 instructions to the saints, at regular periods?
 50 What should be the character of the in-
 51 structions? Ought he to confer with the presi-
 52 dent of the branch and tell him of his discover-
 53 ies, and what he thinks needful to present in
 54 public, or would it be well to have all such come
 55 through the president of the branch? and the
 56 strengthening of the saints be by way of en-
 57 couraging testimonies by the teacher, how does
 58 the saints get strength? Can a teacher give
 59 strength to a member by a shake of the hand, a
 60 little cheerful conversation, or encouraging
 61 word, should the teacher study how to approach
 62 the members? What class of members should
 63 receive his attention first?
 64 If a member has been absent from church
 65 for some time and the teacher sees him, would
 66 it not be a good thing to as soon as possible
 67 greet him, with an expression of pleasure? Are
 68 there any public meetings of the Church or its
 69 auxiliaries from which the teacher should feel
 70 he is excused from attending? Could he with
 71 propriety attend a meeting of the Woman's
 72 auxiliary without invitation? The choir, or any
 73 other society in the Church? Is it his duty
 to do so?

DUTIES OF PRESIDENTS.

The president should so be seated in the assembly
 over which he presides that he can see every member,
 and be seen by every member who is expected to
 take part in the deliberations, and also be able to
 see every part of the room in which the assembly
 is held.

During the sitting he should not engage in read-
 ing, in writing, or in conversation, except in reading
 notes, or in making memoranda for his guidance;
 or in speaking, except to offer such remarks or to
 make such inquiry as may be made necessary by the
 exigencies of consideration and debate.

He should keep the subject presented for consider-
 ation clearly and constantly in view.

He should see and hear and know everything going
 on pertaining to the subject under consideration; he
 should bear in mind what has passed and what is
 yet to be done, and be able to suggest whatever may
 tend to facilitate the speedy accomplishment of the
 design of the body.

He should keep the attention of the assembly
 upon the business before it; and to do this more
 fully he should himself set the example by being
 dignified, orderly, and attentive to every speaker.

The presiding officer may read while seated, but
 should rise to state a motion or put a question to the
 assembly.

As presiding officer, it is his duty:

To open the sitting at the time to which the as-
 sembly was adjourned, by taking the chair and
 calling the members to order.

To announce the business before the assembly in
 the order in which it is to be acted upon.

To receive and submit in the proper manner all
 motions and propositions presented by the members.

To put to vote all questions which are regularly
 moved, or necessarily arise in the course of the pro-
 ceedings, and to announce the results.

To restrain the members, when engaged in debate,
 within the rules of order.

To enforce on all occasions the observance of
 order and decorum among the members.

To receive and announce all messages and other
 communications for the assembly.

To authenticate all the acts, orders, and proceed-
 ings of the assembly by his signature, when neces-
 sary.

To inform the assembly in reference to any point
 of order or practice, when necessary, or when re-
 ferred to for that purpose.

To name the members who are to serve on com-
 mittees, when directed to do so in any particular
 case, or when it is made a part of his general duty
 by rule; and, in general,

To represent and stand for the assembly, to de-
 clare its will, and in all things implicitly obey its
 commands.—Rules of Order.

BY PRINCIPLES OR RULES.

"We Live and We Evade by Rule,"

Dr. Frank S. Arnold Says.

**In His Sermon at the First Presbyterian Church
 Yesterday, He Discussed War and Modern
 Business Methods—In Other Pulpits.**

Is it ever right to kill, and does the eighth com-
 mandment hold good in business, were some of the
 questions discussed yesterday by Dr. Frank S.
 Arnold at the First Presbyterian Church.

"The righteousness of the scribes and Pharisees
 may be described as extreme punctilious regard for
 law," he said. "It was a righteousness of rule, a
 life of literalism. The tendency has always been
 to live by rule, and to evade by rule. The stricter
 the letter of the law, the more expert in dodging it.
 As the Pharisees were adepts in evasion, so we see
 the sect perpetuated today in the evasion of honesty,
 truth and justice.

"Christ condemned the reign of rules, not on the
 basis that rules are of themselves an evil, but that
 they are insufficient for life. Men need what will
 touch the mainsprings of character. Christ gave
 principles as outranking rules. Conduct is to be
 regulated, not by the mechanism of precision, but by
 the automatic action of life from within.

When is it Right to Kill?

"Two applications are evident. 'Thou shalt not
 kill,' has never been abrogated by human authority.
 By what principle is it wrong to kill one man and
 right to kill a thousand? The rules of battles may
 all be fulfilled, but the principle of respect for human
 life has been evaded.

"The other application is found in business. The
 world has built up a great system of business, which
 has made its own rules, called laws. Men play the
 game punctiliously, but are nevertheless repre-
 hensible for evasion of principle. 'Thou shalt not
 steal,' is as binding as it ever was. Evasion consists
 in stealing by law, and as long as men play the
 game by rule, they are not openly culpable. A high-
 wayman filches what he can at the point of the gun;
 in business less blameworthy for filching what it can
 at the point of necessity? The difference is not
 moral, but technical. The robber gains unjustly by
 disregard of rules, and goes to the penitentiary: the
 business magnate gains unjustly within the limit of
 the rules, and receives the praise of men.

"Justice, Not Legalism."

"This is not an arraignment of business, but of all
 those methods of business that are in violation of
 the eighth commandment. Men's hands are not
 clean because they have kept well within prescribed
 limits. That is the righteousness of the scribes and
 Pharisees. But the kingdom of heaven is not for
 them. If the reign of principles were substituted for

the reign of rules, all social life and all business life would be so radically changed that we would not recognize the new world. And men are to be called into judgment on the broad basis of superhuman law, with its excess of requirement—justice, not legalism.” Arnold said “The passion of life is for happiness. It cannot be bought with gold. It is not secured as men dig treasures out of the earth. It is neither the reward of labor nor the honors of the world. Happiness comes alone from service and forgetfulness of self.”

SELF CONFIDENCE.

There is no law by which you can achieve success in anything without expecting it, demanding it, assuming it. There must be a strong, firm self-faith first, or the thing will never come. There is no room for chance in God's world of system and supreme order. Everything must have not only a cause, but a sufficient cause—a cause as large as the result. A stream cannot rise higher than its source. A great success must have a great source in expectation, in self-confidence and in persistent endeavor to attain it. No matter how great the ability, how large the genius or how splendid the education, the achievement will never rise higher than the confidence. He can who thinks he can, and he can't who thinks he can't. This is an inexorable, indisputable law.

Set the mind toward the thing you would accomplish so resolutely, so definitely and with such vigorous determination, and put so much grit into your resolution that nothing on earth can turn you from your purpose until you attain it.

If you doubt your ability to do what you set out to do; if you think that others are better fitted to do it than you; if you fear to let yourself out and take chances; if you lack boldness; if you have a timid, shrinking nature; if the negatives preponderate in your vocabulary; if you think that you lack positiveness, initiative, aggressiveness, ability; you can never win anything very great until you change your whole mental attitude and learn to have great faith in yourself. Fear, doubt and timidity must be turned out of your mind.

We must not only believe we can succeed, but we must believe it with all our hearts.

If I could give the young people of America but one word of advice it would be this: “Believe in yourself with all your might.” That is, believe that your destiny is inside of you, that there is a power within you which, if awakened, aroused, developed and watched with an honest effort, will not only make a noble man or woman of you, but will also make you successful and happy.—From the “Miracle of Self-Confidence,” by Orison Swett Marden.

RACE SUICIDE NOT THE FEAR.

A Eugenist Dreads the Great Increase in Population. In Fifty Years United States and Europe Will More Than Double Their Inhabitants—Tinted Races Lag—Efficiency the Need.

Fifth Article.

By Herbert Corey.

New York, Jan. 20.—We are dying off too slowly.

In fifty years the population of Europe and the United States will be 1 billion. Then there will be perdition to pay and no pitch hot.

That is an uncouth way of phrasing the most polite statement of Frederick L. Hoffman, the statistician. He holds that:

“The most important result of a declining death rate is an accelerated growth in population, foreshadowing most serious economic and political problems.”

Most eugenists are sorely concerned with the quality of the coming race. Hoffman cares mostly about its quantity. He does not agree with the conclusions of many other leading eugenists, that the human race is dying out like a toad under a bell glass. On the other hand, he finds that it is increasing over the world at an average rate of 7.7 per one thousand. This is due to a decline in the death rate, which more than offsets the observed decrease in the birth rate. This, Hoffman says, means Trouble, spelled billboard style.

Need More Efficient Rule.

The world's debt now amounts to 42 billion dollars, and the annual administrative expenditures of the civilized countries approximates 11½ billion dollars. Of this annual cost, one-tenth goes to pay interest on the quoted debt. Not only are the future generations heavily handicapped to pay the cost of our fun, but the cost of government is going up. It now costs \$31 a year to govern an average citizen in an average city of thirty thousand population or more. An increasing population means a disproportionate increase for sanitary improvements, etc. No wonder Hoffman says:

“In any question of race improvement it is our utmost importance that our government be made more efficient.”

It's up to the next generation to discover whether efficient government can be furnished at a cheaper rate in large lots. Experiments along this line have been started in something like three hundred American towns and cities, which are working with variations on the time accepted form of municipal government. So far as we are concerned, the outlook seems by comparison bright.

Double in Fifty Years.

Hoffman says that in fifty years the population of the United States will be only 200 million, resulting in a density of sixty-seven persons a square mile—which is only one-fifth today's density in the German empire. And the persons who are complaining most bitterly about conditions in the German empire are its trade rivals.

The yellow peril boggy pops up whenever an increase in the world's population is discussed. Hoffman isn't worrying about that—yet. At present the civilized rate of increase is 9.3 per 1,000, against 5.8 per 1,000 among the tinted races. Of course, as soon as sewers and serums and district nurses become prevalent among the uncivilized, something may happen.

Must Conserve Resources.

A more pressing care will be given our old men and women. Hoffman points out that a “larger proportion of persons are surviving to the economically non-productive period of life.” When this world affords less elbow room, the young folks will be kept busier taking care of themselves. Hoffman suggests “the more intelligent utilization of old age.”

And there are other danger lights he sees ahead on the road of the world's progress. He suggests that unless we more carefully conserve the food producing resources of land and sea, prevent waste and educate our young in domestic economy and the problems of nutrition rather than in useless things which are at once forgotten, too many of 1960's billion may habitually dine on belt holes. The food problem is made more difficult by the fact that cities are growing at a 35 per cent rate, as compared to 11 per cent for rural districts, and that in the last decade the acreage of American farms has increased 4 per cent, and their value 118 per cent. Perhaps the most startling suggestion is that which other eugenists have recently put forward tentatively:

“There should be,” says Mr. Hoffman, “rational social control of fecundity.”

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

UNITY

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

Vol. 2

INDEPENDENCE, MO., MAY, 1916

No. 5

AUTHORITY IN THE PEOPLE.

Theirs is the right of the election or the sustaining of the officials to preside over them in branches and districts, except in stakes, where the sustaining of the president of the stake constitutes him the president of the branch determined to be the nucleus of such stake without election.

They possess the right of initiating legislation, and of making provisions for its execution.

They constitute the highest authority in branch government, subject to higher official and legislative authority, if they are out of harmony with the law and established precedents of the church.

Before ordinations of elders, priests, teachers, and deacons takes place, their action is required.

They pass sentence upon the offenders of the law, and have the right to expell members from the church.

They can be represented by delegates in districts and stakes, and through districts and stake to the general conferences of the church.

The right of sustaining or rejecting officials continue with them in the general conferences, as well as legislative powers, so that indirectly they determine what shall govern the entire church.

It may be said that a General Assembly consisting of the various quorums and orders of the priesthood, together with the judiciary of the church, as shown in Sec. 108 A., D. C., supercedes all other legislative authority in the church, because of the importance of the work it did. But it seems we have but added to that body that brought into existance by the delegate system when it comes to the acception of the laws that are to govern the church.

However, there seems to be a function of the general assembly of a judicial character which makes it supreme in its decisions. See sec. 104, p. 11, latter part.

In history and in law the rule of common consent has been had in some way or other, in harmony with Sec. 25 and par 2.

Read Doc. and Cov., Sec. 25 p. 2; 120:2; 125:14; 120:4; 104:11; 104:35; 108 A.

There is hope for the unchloroformed man of 60 years that he may aspire to become something as the following will show, at least it indicates there are some men who believe in themselves after that age.

BEGINS STUDY OF LAW AT 64.

Success as an Attorney Goal of Aged Man in a New Field.

Much interest is manifested in the project of a man who is about to re-enter Washington and Lee University—from whence he graduated in 1873—to take a course in law. James McDowell the ambitious youngster in question, is 64 years old and he says that after he finishes his course and is admitted to the bar he proposes to go to New York or Chicago and hang out his shingle. He contends that a man can do his best work after he has passed sixty and that he has no doubt about his ability to win success in his new field of endeavor.

This is an example that should be taken to heart by those who have not accomplished all they desire in their youth or middle age. The truth of the matter is that it is never too late to learn, and that an intelligent man who is industrious and persistent may always hope for success. Circumstances often have a great deal to do with the case, but whether a man be 24 or 64 he may always take a fresh start if he is made of the right sort of material.—From the Philadelphia Inquirer.

We also find that Billy Sunday is doing his greatest work at the age of 52 years.

GENERAL CONFERENCE.

The late general conference was an important one in that there has been a re-adjustment in organization. Two additional stakes have been added, Bishop E. L. Kelley is retired and Bishop Benjamin R. McGuire is installed as the presiding Bishop. It is to be hoped that we shall all do our level best to forward the interests of the church so that with what of improvements there has been made the church will move forward to greater success.

Human desires are the motive power of all men. They cause all the good and all the bad we see around us. They have the greatest sway over the intelligence and the will.—La Rochefoucauld.

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

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

DUTY OF PRESIDENT AND PRESIDENCY.

1 "The presidency of the high priesthood, after
2 the order of Mechisedec, have a right to officiate
3 in all the offices of the church."—D. and C.
4 104:4.

5 "Then comes the high priesthood, which is
6 the greatest of all; wherefore it must needs be
7 that one be appointed of the high priesthood
8 to preside over the priesthood, and he shall be
9 called the president of the high priesthood of
10 the church; or in other words, the presiding
11 high priest over the high priesthood of the
12 church. From the same comes the administering
13 of ordinances and blessings upon the
14 church, by the laying on of hands."—D. and C.
15 104:31.

16 "And again, the duty of the president of the
17 office of the high priesthood is to preside over
18 the whole church, and be like unto Moses."—
19 D. and C. 104:42.

20 State some of the functions of the office in
21 presiding over the whole church. What is
22 meant by "and be like unto Moses"?

23 "Behold here is wisdom, yea to be a seer, a
24 revelator, a translator and a prophet, having
25 all the gifts of God which he bestows upon the
26 head of the church."—D. and C. 104:42.

27 What is a seer? Can the president of the
28 church at the present time be a seer? What
29 is meant by being a translator? What are
30 they to translate? Enumerate a number of the
31 gifts bestowed upon the head of the church.
32 Why are these gifts bestowed upon the head?
33 Can anyone else be a revelator to the church
34 beside the head?

35 "But, behold, verily, verily, I say unto thee,
36 no one shall be appointed to receive command-
37 ments and revelations in this church excepting
38 my servant Joseph Smith, Jr.; for he receiveth
39 them as Moses."—D. and C. 27:2.

40 Can no commandments be given only through
41 the president of the church? How did Moses
42 receive commandments and revelations?

43 "And again, the ordinance of washing feet
44 is to be administered by the president or pre-
45 siding elder of the church. It is to be com-
46 menced with prayer, and after partaking of
47 bread and wine he is to gird himself, according
48 to the pattern given in the thirteenth chapter
49 of John's testimony concerning me."—D. and C.
50 85:46.

51 Cannot the ordinance of washing of feet be
52 performed by anyone but the president of the
53 church? Is it a part of the sacrament? If
54 not, why partake of bread and wine when ad-
55 ministering feet washing? Why not have the
56 ordinance practiced now? Is the ordinance to
57 be practiced by the whole church? Let the
58 student read D. and C. 87:3, 5. It is too
59 lengthy to quote. What are the duties of the
60 presidency as set forth in this quotation?
61 what is the school of the prophets? Why the
62 presidency preside over the school?

63 "The presidency of the high priesthood, after
64 the order of Melchisedec, have a right to
65 officiate in all the offices in the church."—D.
66 and C. 104:4.

67 Is this right exclusive with the presidency,
68 or do other officers have this right?

69 "The burden of the care of the church is laid
70 on him who is called to preside over the high
71 priesthood of the church, and on those who are
72 called to be his counsellors; and they shall
73 teach according to the spirit of wisdom and
74 understanding, and as they shall be directed by
75 revelation from time to time."

76 What is meant by the burden of the church?
77 Does the counsellors have as much of the
78 burden to carry as the presidency? Are they
79 counsellors to the president only, or also to the
80 high priesthood?

81 "And they shall be appointed to purchase the
82 lands, and to make a commencement to lay the
83 foundation of the city, and then ye shall begin
84 to be gathered with your families, every man
85 according to his family, according to his cir-
86 cumstances, and as is appointed to him by the
87 presidency and the Bishop of the church, ac-
88 cording to the laws and commandments which
89 ye have received, and which ye shall hereafter
90 receive."—D. and C. 48:2.

91 Cannot the bishop purchase lands to build
92 Zion without the assistance or advice of the
93 presidency? Will the gathering not be on order
94 nor take place until they commence to lay the
95 foundation of the city of Zion? Read carefully
96 in connection with the above D. and C. 122:6,
97 and comment on same. This lesson continued.

J. A. Tanner.

DEACON'S LESSON.

By G. E. Harrington.

1 "To see that the floors, doors, windows, pul-
2 pit or stand, lamps and other fixtures, are clean
3 and in good order."

4 It is necessary that this instruction should
5 be impressed upon the minds of the deacons,
6 for it not only promotes cheerfulness, but
7 health likewise, and removes the feeling of dis-
8 gust from all clean people.

9 When the observing ones enter a place where
10 cleanliness is in evidence there follows a
11 pleasing feeling, producing cheerfulness and
12 brightness. But if the seats are dirty, also the
13 floor, as well as the lamps or other means for
14 light, and the walls and ceiling are in the same
15 condition, it will cause offense and prevent the
16 return of many of those who would otherwise
17 come. The value of cleanliness can not be dis-
18 regarded without loss, and the saints have a
19 right to demand that their church home shall
20 be clean; if it be clean it will or should have
21 the effect of causing the homes of the careless
22 ones to be made cleaner.

23 "To see that the lamps or candles, are trim-
24 med, lighted and burning, in time for the
25 evening meetings." And we may add to that
26 the gas or electric lights.

27 How would you feel if having a hymn book,
28 poor light and a great desire to sing? What
29 a sorry sight it is to see a preacher looking at
30 the Bible trying to read in the same condition;
31 to say the least it is discomfoting if not ex-
32 asperating. Who is responsible for such con-
33 ditions? Poor lighting has a depressing effect,
34 while good light has a cheering and brightening
35 one. It is not always that the light is not good
36 but an insufficiency of it, as well as the coloring
37 on the walls and ceilings that has to do with
38 it. So it becomes a question of the amount of
39 light required. Then economy in lighting
40 should be considered. What will furnish the
41 most satisfactory light at the least expense?

41 "To keep watch over the saints during meet-

42 ings, repressing loud talking, whispering and
 43 laughing, reproving the thoughtless, and re-
 44 buking the giddy, putting a prompt stop to
 45 rude, indecent and boisterous acts."

46 Why this? What does this emphasize? What
 47 would you think of putting this in a frame, and
 48 hanging it upon the wall in your church build-
 49 ing or meeting house, especially where the
 50 deacons are severely criticized because of their
 51 efforts to keep order in the meetings? May
 52 we further suggest, there is need of tactfulness,
 53 lest the inintentional offenders being sensitive
 54 may suffer unnecessarily and fear to come to
 55 meetings, anticipating the humiliation once
 56 suffered by an unwise rebuke administered by a
 57 deacon.

58 To what extent may a deacon go to pre-
 59 serve order, if those attending will not behave
 60 themselves? Has it occurred to the deacons
 61 that perhaps much confusion, and irritation,
 62 and disturbance, might be avoided if a
 63 judicious arrangement of the seating of the con-
 64 gregation be had? Has it ever occurred to you
 65 that you could control some difficulties in this
 66 way? Think it over. Is it not possible that
 67 you could induce some good people to take seats
 68 where those inclined to be who cause distur-
 69 bances? The young are most likely to give
 70 trouble, and they group together, and if some
 71 of the older ones set a poor example by engag-
 72 ing in conversation for which if the young are
 73 chided, they immediately feel they have been
 74 discriminated against, and incline to rebel.
 75 What influence will a deacon have if he indulges
 76 in unnecessary conversation during meetings?

77 How long should the deacons be on hand and
 78 at service before meetings begin? Is it neces-
 79 sary that they should feel to advise quietude
 80 on the part of the attendants at service before
 81 the services begin?

82 We have attended some places where it was
 83 with considerable difficulty the presiding
 84 officer was able to secure order, in order to com-
 85 mence the meetings. What can the deacons
 86 do to prevent this condition existing? The
 87 question of keeping order is of much import-
 88 ance and should be made a careful study.

GENERAL CONFERENCE RESOLUTIONS.

"The members of the First Presidency, after hav-
 ing had the matter under advisement and having
 given it due consideration have decided to make the
 following recommendations relative to the Indepen-
 dence and Lamoni Stakes.

"The territory now comprising the Independence
 Stake contains a church membership sufficiently large
 to justify a division of territory, and we therefore
 recommend that for the present the city of Inde-
 pendence be organized into a separate stake, to be
 known until such time as it be organized as the
 center place of Zion, as the Independence Stake, with
 the First Independence Branch as the nucleus of the
 stake, the stake president to be president ex-officio
 of the First Branch, the other branches now organ-
 ized in the city of Independence, or which may sub-
 sequently be organized therein, to be presided over
 by high priests elected by the branches on nomination
 by the stake presidency.

"We recommend further that a stake be organized
 with the First Kansas City Branch as the nucleus,
 the territory to be greater Kansas City, and the
 territory lying east of Kansas City and west of In-
 dependence.

"We recommend further that the remaining terri-
 tory of the present Independence Stake be organized
 into a stake with Holden as the nucleus.

"We recommend further that the Lamoni Stake
 Presidency be reorganized, the Presidency having
 received from Bro. John Smith his resignation as
 stake president owing to his advanced age, and he
 being entitled to honorable release after long years of
 faithful service. We suggest the name of John F.
 Garver for president of the Lamoni Stake.

"For president of the new Independence Stake we
 present the name of Walter W. Smith, and for Bishop
 Mark H. Siegfried.

"For president of the Kansas City Stake we pre-
 sent the name of Joseph A. Tanner.

"For the president of the Holden Stake we present
 the name of David J. Krahl, and for bishop, Charles
 J. Hunt."

Respectfully submitted,
 Elbert A. Smith, Sec. Pres.
 John W. Rushton, Sec. Twelve.

KEEP TRYING.

What does it mean to try? To try means to
 begin; to start; to make an effort; to attempt to do
 something worth while. To try means to translate
 resolution into action. We often hear this ex-
 pression: "I will try." That means a good deal if
 spoken in the right spirit. It means that a be-
 ginning will be made, and that is important—in
 fact, we are all the time beginning. Today we
 begin where we left off yesterday and tomorrow will
 find us beginning where we left off today. And thus
 the program of life and labor goes on from day to
 day, from week to week, from month to month and
 from year to year, and through it all there is written
 this message, "try," "try," "try."

In the final analysis it will be found that life is
 a continuous effort along the line of trying. We try
 to acquire wealth and power and honor and influence.
 We try to help each other. We try to learn. We
 try to get an insight into life. We try to acquire
 knowledge of the problems, duties and responsibilities
 of life. And there is reason for it. We have been
 placed in this intensely interesting world, not to
 spend our time and money; not to have a good time
 in the hollow sense of the term, but we have been
 placed here to try to learn something; to try to
 develop the powers of body, mind and soul with
 which we have been endowed. We are here to try
 to master the realities of life and to try to think the
 thoughts that have been thought by those who have
 preceded us on the path of life and learning.

We are here to try to learn something; to form
 correct habits; to form character. We are here to
 try to know all that we can about ourselves, about
 our fellow men, about human nature, about books
 and literature, history and philosophy and science
 and religion and language and mathematics and
 music and art. We are here to try to learn some-
 thing about society and government and humanity
 and God. And the more earnestly we try to learn
 and to know, the more we will find how much there
 is to know.—Frank Nelson in the Lutheran Com-
 panion.

Walter Bagehot tells us that the pain of a new
 idea, is one of the greatest pains to human nature.
 It is as people say "so upsetting." It makes you
 think that after all your favorite notions may be
 wrong, your firmest beliefs ill-founded. It is certain
 that till now there was no place allotted in your mind
 to the new and startling inhabitant; and now that
 it has conquered an entrance, you do not see which
 your old ideas it will not turn out, with which of
 them it can be reconciled, and with which of them it
 is at essential enmity.

"Truth scarce ever yet carried it by vote anywhere at its first appearance."—Locke.

All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings; my mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought.—Alexander Hamilton.

Edison, when recently asked his definition of genius, answered; "Two per cent. is genius, and 98 per cent. is hard work." And the great inventor was asked on another occasion: "Mr. Edison, don't you believe that genius is inspiration?" He replied, "No. Genius is perspiration."

HEART AS WELL AS MIND TRAINING.

Pay does not always come in dollars and cents; sometimes the best pay is a simple "Thank you."

God is neither saving Protestants nor Catholics; he is saving souls.

A sinner becomes confused when he sees so many church spires all pointing to Heaven and urging theirs as the only route.

Nobody is blackballed when he applies to Christ for admittance into Heaven.

A trained mind without a trained heart is a menace to society.

You can't purify the water by whitewashing the pump.—Some of the epigrams of "Jim" Goodheart.

A WAY TO QUIT WORRYING.

Get a Good Hobby and It Will Exclude
Disquieting Thoughts.

That worry is a curse no intelligent observer of life will deny. It has hindered millions from progressing, and never benefited a soul. It occupies the mind with that which is injurious and thus keeps out the things that might benefit and bless. It is an active and real manifestation of the fable of the man who placed the frozen asp in his bosom. As he warmed it back to life the reptile turned and fatally bit its benefactor. * * *

Are you cursed by the demon of worry? Has it got a death grip on your throat? Do you want to be freed from its throttling assaults? If so, get a hobby, the more mentally occupying the better, and ride it earnestly, sincerely, furiously. Let it be what it will, it will far more than pay in the end, when you find yourself free from the nightmare of worry that has so relentlessly ridden you for so long.

Collect bugs, old china, Indian baskets, Indian blankets, pipes, domestic implements, war paraphernalia, photographs, butterflies; make an herbarium of the flowers of your state; collect postage stamps, old books, first editions; go in for extra illustrating books; pick up and classify all the stray phrases you hear—do anything that will occupy your mind to the exclusion of worry.—From "Quit Your Worrying!" (The Radiant Life Press.)

THE SCHOLAR'S ISOLATION.

The scholar who is cultured by books, reflection, travel, by a refined society, consorts with his kind, and more and more removes himself from the sympathies of common life. I know how almost inevitable this is, how almost impossible it is to resist the segregation of classes according to the affinities of tastes. But by what mediation shall the culture that is now the possession of the few be made to leaven the world and to elevate and sweeten ordinary life? By books? Yes. By the newspapers? Yes.

By the diffusion of works of art? Yes. But when all is done that can be done by such letters missive from one class to another, there remains the need of more personal contact, of a human sympathy, diffused and living. The world has had enough of charities. It wants respect and consideration.—Charles Dudley Warner.

HEALING BY PRAYER.

William R. Rathvon Spoke of Christian
Science Practice.

William R. Rathvon, C. S. B., of Denver, a member of the board of lectureship, spoke in Third Church of Christ, Scientist, Fortieth and Walnut Streets, last night.

"Healing in Christian Science is always by means of prayer," he said. "The word generally used is 'treatment,' but it is always to be understood that a Christian Science treatment is a prayer and just in the proportion that it is a righteous prayer does it heal the sick and reform the sinner. It is not the prayer of supplication, but of realization; it is not merely asking God to do something for us, but knowing that he has already done the good thing desired. It is the prayer in which gratitude is supplanting entreaty, confidence is expelling doubt and perfect love is casting out fear. It is laying at the feet of God the 'heart's sincere desire, uttered or unexpressed' and then patiently listening for his 'Go in peace.' It is the prayer of rejoicing, of conquest, of humility, of unselfish love."

The lecture will be repeated tonight.

HE LED ONE-HALF MILLION TO GOD.

The Rev. Benjamin Fay Mills Dead in Grand
Rapids, Mich.

Noted Evangelist Deserted Orthodoxy to Found New
Cult and Then Returned to Fold—Spoke
Here Many Times.

It was only last October that Benjamin Fay Mills, author, lecturer and advocate of a creedless church, renounced his liberal views and returned to the orthodox fold. He had spent eighteen years preaching a new doctrine evolved from extensive studies in psychology, art, sociology and philosophy. He quit the Presbyterian pulpit when he found himself out of harmony because of his new set of religious principles.

On his return to the Presbyterian ministry Mr. Mills immediately launched a great revival in San Francisco. It was the kind that caused Dr. Edward Everett Hale to declare that Mr. Mills "possessed the genius of Beecher and the flamboyancy of Talmage," and class him as one of America's great-est preachers.

Between 1900 and 1912 Mr. Mills came to Kansas City many times. He delivered his best known leadership and embraced more than twelve thousand casions. During the campaign of 1912 he was active in the interests of the Progressive party and his last visit to Kansas City was to speak for that party at a rally at Huron Park, Kansas side, where more than two thousand persons gathered to hear him say that "the Progressive platform is more than politics—it is religion."

During the years in which he was away from the orthodox church, the evangelist founded a free cult called "Fellowship." It grew rapidly under his leadership and embraced more than twelve thousand members in California alone when he deserted it.

The evangelist was born in New Jersey and was a son of a Presbyterian minister. He was graduated from the University of Lake Forest, Ill., in 1897.

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

Vol. 2

INDEPENDENCE, MO., JUNE, 1916

No. 6

OFFICIAL RELATIONSHIPS.

Official relationships need to be understood and respected, otherwise the machinery of the church organization is neither smooth running nor effective. The rights, privileges, and powers of the various officers in the church, and the recognition of each class of officers of the rights, privileges, and powers of each other contributes to pleasurable activity, answering the purpose for which the organization was instituted.

Outside of this field of official rights are the rights of the body, which must be known and respected, and the officials who are ignorant of these move slowly, blunderingly, loses the respect and confidence of the people, thereby paralyzing their otherwise helpful service.

The law is intended to hold all in place. Officials to each other in relation to their respective services, as well as to the membership.

The most important office in the church, is that of president. The eye of the entire body, as well as its directing mind within the limits of the law. Now what are his official functions in relation to those of his official associates?

He is the instrument through whom apostles, patriarchs, Bishops, and physicians to the church are called, and by him stake presidents and bishops are designated, and sometimes high priests, and in almost all cases his approval must be had before their ordinations take place. Through him comes the revelations directing in the calling of all other officials in the church.

With this calling, selective, and directing privilege in calling lodged with the president of the church, we have an official connection to him which we desire shall be understood. We may now ask what after the calling of these officers, designating, and directing in their calling is there of direct or remote association with the president of any, or all of them? Does he direct them all? Do all report to him? It is the editor's purpose to consider the questions, for in them is in-

volved the relationship borne between himself and other officers in the church.

We regret there are some who have failed to send in their 25 cents for the paper for this year. H. B. Roberts is the treasurer.

"Man is his own star, and the soul that can render an honest and upright man, commands all light, all influence, all fate. Nothing to him falls too early or too late."

"Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."
Beaumont and Fletcher.

Cardinal Gibbons on the immortality of the soul says: "These are philosophic proofs of the spiritual nature of the soul and its survival after death; * * * Study such a work as Maher's "Psychology" beginning at the beginning and working slowly up to the end. Those who persevere to the end may be saved by philosophy; but happily as St. Ambrose said more than 1500 years ago, it did not please God to save the world by logic or philosophy. Nor would it have pleased man. The world was never governed by philosophy, it never wanted to be, and it never will be. Christianity knows the nature of man; it has a far deeper wisdom than was ever dreamed of in the philosophies of the great thinkers.

GENERAL CONFERENCE RESOLUTION.

Quorum Reporting.

No. 666. At the conference of 1909, April 16, a document was received from the first quorum of priests stating that diversity of opinion existed concerning where quorums locally organized should report, and asking that the conference decide whether such quorums should report to the general, stake, or district conferences. The request for the decision was referred to the President and General Bishopric. This council has had the question under advisement, and desires to report that in our opinion only quorums which are general in organization need report directly to General Conference. Where the quorums have been reorganized with respect to locality, then they should report to the conference of immediate jurisdiction, whether stake or district.

We think this applies not only to the Aaronic quorums, but the quorums of elders as well; and it is expected that in the reorganization work of the

quorums yet to be accomplished the organization will be effected in such a way as to make it feasible for each quorum to report to some local conference.

Each quorum should in our opinion file regular reports with the First Presidency and such matters concerning the quorums as are necessary to reach the general conference can do so through the Presidency or the local conferences.

STAKE CONFERENCE RESOLUTION.

Moved and seconded that we favor that the presidency of the stake place under silence all members of the priesthood who refuse to work in their office and calling and request the surrender of their licenses, subject to appeal.

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

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

DUTIES OF THE PRESIDENCY.

By J. A. Tanner.

"The Twelve are a travelling, presiding high Council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of Heaven." D. and C. 104:12. Is the quorum of Twelve subject to the presidency in all of their work? Is there any work, or are there any conditions under which the Twelve may act independently of the presidency?

"High Priests after the order of the Melchisedec priesthood have a right to officiate in their own deacon and member." Sec. 104:5. Would you standing, under the direction of the presidency, in administering spiritual things and also in the office of an elder, priest (of the Levitical order,) teacher, understand from the above two quotations that the presidency have the right of direction over all the ministry in the church? Are there not any ministers in the church exempt from their direction? But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power by the hands of the presidency of the Melchisedec priesthood."—Sec. 104:8.

Can no one but the presidency call a bishop? Can not a bishop be ordained by any other minister but those of the presidency? See Sec. 68:2. The presidency to care for the standing ministry. "It is the will of God that they do this; yea, verily thus saith the spirit, If they will now enter upon this work, leaving the burden of care in organized districts or conferences to the standing ministry, under the presidency of the church."—Sec. 122:8.

Should the standing ministry report directly through standing officers to the presidency? If difficulty arises in branches or districts and the presiding officer needs help should he report to the minister in charge or to the presidency? If he reported to the presidency what do you think is the course the presidency should pursue? The presidency to preside over the standing high council of the church. "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed, and in case of the absence of one or both

of those who were appointed to assist him, he has power to preside over the council without an assistant, and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them." Sec. 99:6.

Are the assistants referred to above the counselors in the presidency, or are they men called by revelation like the president to be assistants to preside over the high council in all their work? Paragraph 11 provided for a council of high priests abroad to try cases of a difficult character; from this council appeal may be had before the standing high council of the church. In Par. 14 we read, "Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidence and statements accompanying it."

Does this apply to only cases appealed from a council abroad, or does it apply to all cases appealed to the standing high council? Read par. 4; does this reading impress you that the presidency should select or appoint in case of absence, or should the council do so when sufficient are present? Read par. 5, and differentiate between the rights of the presidency, and the council in filling up the council.

PRIEST'S LESSON.

By G. E. Harrington.

"Administer the Sacrament."

A more specific term is used to designate the communion service. Viz. Eucharist; and defined by Webster as follows:

"The sacrament of the Lord's Supper, the solemn act or ceremony commemorating the death of Christ in the use of bread and wine, as emblems of his flesh and blood. The Holy Communion. The sacrifice of the Mass."

We find the word "sacrament" is applied to other as well as the communion service. See dictionary definition.

There are several things of importance entering into the Eucharist. What does it represent? Its necessity. What should it consist of? Right of administration, and how. Time of partaking, when and how often. Worthiness of the communicant.

What does it Represent?

Would it be safe to assume that it represents the physical body of Jesus Christ broken and given for our sakes? That the bread and wine are emblems of that body taken into our natures to commemorate His gift, and His sufferings for us; frequently taken to show our continued purpose to keep alive the consciousness of the depth of his love, a striving for an assimilation of his nature by such communion.

Read Mark 14:22. 1st Cor. 11:24, 25; Doc. and Cov. 17:22, 23.

Is it Necessary?

Will that not depend upon whether we can secure a full development for celestial glory without it? Who is there that will presume celestial glory may be obtained without partaking? Does the following text apply to the Sacrament, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you"? John 6:52. Leaving this text out have we sufficient in scripture to convince us of the necessity of our partaking of the emblems to insure the highest degree of glory?

Does his words, "This do in remembrance of me," carry with it the idea of a command? Luke 22:19. See 1st Cor. 11:26. Doc. and Cov. 59:2.

What Should it Consist of?

Jesus had taken the bread and broken it, and the wine and poured it, and said, "This is my body"

take eat." "This is my blood"drink ye all of it." In view of the fact that Jesus was not yet crucified, how could he say in truth this was his body, how would you explain it? The Catholic Church assumes that when the priests bless the emblems that a physical change takes place, that the bread becomes the actual flesh of Christ and the wine his blood. This is characterized as the doctrine of transubstantiation. Do we as a church believe this, if not how can we reconcile his (Jesus) statement with the facts. It will be well to read what the Inspired Translation has to say upon this matter. See Mark 14:20.—Inspired Translation.

Must we always drink wine and eat bread in our sacrament service? Read Doc. and Cov. 26:1. Sec. 119:5.

Right of Administration, and How.

If we will read Sec. 17:8 to 11 in D. and C. we will learn who may and who may not administer. Also see Sec. 119 and latter part of par. 5, beginning with the words, "To avoid confusion."

Time of Taking, When, and How Often.

In the beginning of par. 5, of Sec. 119 gives us this information, as does Sec. 95:2, latter part. Is there anything in 1st Cor. 11:26 that gives us any indication as to when and how often we may partake? Should Acts 20:7, have any influence on our judgment.

The Worthiness of the Communicant to Partake, or What Qualifies one to do so?

We are assisted in this matter by reading D. and C. Sec. 17:2. Are the worthy ones only those who are willing to take upon them the name of the Son of God, and always remember him and keep his commandments? This in my judgment should be thoughtfully considered; for by it we can determine to quite an extent our worthiness. We might also read with profit 1 Cor. 11:28, 29. Are those not members of the Church privileged to partake? If not why not? Does Sec. 46, Pars. 1 and 2 justify such a conclusion? What conclusion should we reach by its reading regarding those who are in transgression?

"WE ARE FACING PAGANISM."

The Rev. Joseph M. M. Gray Agrees with Mr. Elwood.

"But I Believe We Shall Become a Christian Nation," He Said—The Rev. C. W. Moore and Rabbi Mayer Also Discuss the University Man's Address.

Charles A. Ellwood, sociologist, went back to Columbia yesterday after having stirred up a lively ethical controversy among Kansas City ministers.

Briefly the university man's position in a lecture before the Men's Brotherhood of the First Presbyterian Church Thursday was that America stood stumbling at a parting of the ways between Christianity and paganism, and that powerful pressure was being given by capital, labor and literature in the sinister direction.

Mr. Ellwood a Churchman.

Although Mr. Elwood has found time between lectures on sociology at the University of Missouri to be the superintendent of a Presbyterian Sunday school, his remarks were construed by many Kansas City ministers to be an attack on institutional religion.

This was not the view of the Rev. Joseph M. M. Gray, pastor of the Grand Avenue Methodist Episcopal Church. Doctor Gray agreed that the people of America stood at a parting of the ways—and faced a decision between paganism and Christianity, and an "imminent decision."

Joseph M. M. Gray Agrees.

"In the main, I think Professor Ellwood's diagnosis of social tendencies is correct," began Doctor Gray. "But I think the decision will be that we shall become more and more a Christian people. However, the elements in society which he sees can not be obscured. Not only what is in a real sense our literature, but also that which uniformly passes for literature and the drama is, in its highest moods, frankly realistic, and, in its lowest and most common moods, thinly disguised sensualism. Between these extremes it is practically indifferent to the sober realities of culture and life."

"Professor Ellwood is not the first to use the phrase 'the paganism of wealth,'" continued Doctor Gray "The increased material prosperity of America has reproduced very largely the unwholesome social and intellectual and moral conditions of ancient peoples.

"The hostility of labor to the Church can not be denied. The Church is not wholly to blame, but one need only read the books of the representative Socialists and labor leaders in Europe and America to discover a deep set antagonism based largely upon a misunderstanding of the Church's purpose and program."

"I Can't Agree," C. W. Moore Says.

A directly opposite view to that of Professor Ellwood was taken by the Rev. Charles W. Moore of the Institutional Church, at whose home Mr. Ellwood was entertained.

"I believe Christianity is more powerful than it ever was and that it is rapidly eliminating from our civilization the last vestige of pagan blood," he said. "I differ utterly with Professor Ellwood. The spirit of American commerce and business life is now based upon a higher principle of Christian ethics than ever before.

"As to the Church 'not existing for the poor man,' there has never been a day in the history of the world when the Church was doing more for the poor man than today. Of course, I think that in many churches the workingman is shut out because the congregation is, in its social life, too much in the nature of an exclusive club, and because most ministers have a habit of talking over the heads of the less educated among their auditors."

Rabbi Mayer not Alarmed.

The Rabbi H. H. Mayer thinks that Professor Ellwood is unduly alarmed.

"I feel," began Rabbi Mayer, "that Professor Ellwood has become so panic stricken that his predictions are nearly a nightmare. I cannot, however, see that his attack can be construed as an attack on the Christian religion. I should think quite the contrary and can not conceive how anyone could regard any of them as a blow at Christianity.

"As to his controversy that his list of authors are pagans, I can not agree. They all, Whitman, Ibsen, Shaw and Omar Khayyam, fight the same devil that all moral and religious people are fighting. The difference is that they are not fighting him in the old fashioned way, face to face in a heart to heart encounter, but they are attacking him in the rear, outflanking and outmaneuvering him.

Defends Ibsen, Shaw and Whitman.

"Ibsen is not a pagan. His work is imbued with the religious and moral spirit. He has almost a passion for religion pure and undefiled. He tries to serve the cause of morality by the methods of a physician—to diagnose the evils of our time. Shall we say that, because he uses the tools of a physician rather than those of a theologian, that he is un-Christian or anti-Christian? On the contrary, he is as eager for the overthrow of a wrong as any theologian.

"Bernard Shaw fights the devil with paradox. Walt Whitman, by casting aside the false modesty that veils the truth and calling a spade a spade.

"As for Omar Khayyam. I doubt whether he is as popular as Professor Ellwood thinks. Furthermore the philosophy of Omar Khayyam and his literary methods are exactly those of the book of Ecclesiastes in our Bible. Turn the verses of Ecclesiastes into quatrains and you will have an ancient Omar Khayyam.

Tango is Epidemic Now.

"The only pagan tendency that is not imaginary in all of those described by Professor Ellwood is the mania for amusement, of which the dance called the tango is a symptom.

"This kind of craze is epidemic just now, but it is always with us in endemic form. The epidemic will pass away and I should be loath to think that religion which has overcome so many blows should fail to vanquish so weak an adversary as the tango craze.

"Indeed, the pagan elements of our civilization are being dropped year by year. We are carrying a heavy load of pagan superstitions. They are growing less, however, and not more numerous. We are not so pagan as the men of a few generations ago. Their paganism masqueraded as religion. This is an age when religion, pure and unfiled, is coming more and more into its own."

THE BEAUTY OF MOTHERHOOD.

By Lillian Russell.

The beauty of woman is never at its highest and best until she has experienced the joys and pains of motherhood. In bringing children into the world a woman fulfills her highest duty to Nature; in looking carefully after their bodily health and promoting their physical well being she discharges her highest duty to man, and in implanting in their breasts a desire to live up to the highest ideals, she fulfills the highest duty which God has given her. Therefore it is only the mothers of the race who are complete in the fullest sense of the word.

The mother instinct is born in us and the year-old baby will clasp her tiny doll to her breast and caress and nurse it with the same devotedness that she later will give to her own children. In her childhood her first duty comes through making and keeping clean the wardrobe of her doll, and most women can remember the time when they cherished one favored doll, which they kept until they had real ones of whom to take care.

I feel sorry for the self centered woman who needs no pets to mother; fortunately they are in the minority. We laugh at the proverbial old maid's cat, but nothing is more natural, as every woman must mother something that needs her care and attention. Of course, we all remember the beautiful old ladies with their little pots of flowers to tend. Many women have asked why I care so much for a dog. I always take one about with me and insist that it shall go with me in my room at the hotel, and for that reason I have been obliged to stop sometimes at places other than I would, if they would take "Jappy."

I must have living things around me which need my care; things to nurse and bring up. My daughter, of course, is a young woman, and it is not necessary to give her the constant attention which I did when she was a child. But in spite of my busy life I always find time to feed pets and water plants.

I met a friend recently who had lost her only child. She complained she had nothing in the world to do, nobody needed her; her state was pathetic. Being rich, she did much for charity. She had servants to attend her house. Her husband ordered what he wanted regardless of her, so she was in a position where she was needed by no one on earth. And because of this feeling she was becoming sallow; her mouth was drooping; she had ugly wrinkles between her eyes, and she seemed bowed with grief and care and was losing all the beauty which happiness had brought to her.

Naturally, I advised her to adopt a couple of children or at least a family of cats and dogs, and give them her personal attention. She saw my point and declared that she would go about it at once, adopt a child to nurse and educate. A gleam of hope lightened up her face and seemed to change its contour and the texture and coloring of her skin; it was the greatest illustration to me I have ever known of the fact that the self centered woman can never be beautiful.

Remember: Selfishness is the beauty and selfishness the beast.

POOR OLD DAD.

I've read the poems in the papers,
An' I've read 'em in the books,
An' I've read 'em almost everywhere
That I could think to look;
I find lots of purty poems
Writ to make the mother glad,
But 'mong all the flowers I could not find
A single rose for Poor Old Dad.

Did you never stop to think
That your father loved you, too;
And worked and saved and sacrificed
That you might go to school?
Did you never stop to think
He gave devotion, all he had?
So when sending flowers to mother
Just put in one for Poor Old Dad.

Hain't you never seen him watch you
With love a beaming from his eyes,
As you read to him that essay
That won for you first prize?
And don't you think it's wrong to do
And that you treat him mighty bad,
If when sending flowers to mother
You don't send one to Poor Old Dad?

I'm not complainin' of the poets
Nor of their tuneful lays;
I only ask that when they write
They'd send Old Dad a word of praise.
And don't you think it only fair,
An' that 'twould make him mighty glad
If when sending flowers to mother
You'd just send one to Poor Old Dad?

Do not take one word from mother
When you sing the soul's sweet song;
But if you'll write a line for father
Now and then it won't be wrong,
Poor old man, he's bent and feeble,
And 'twould make his dear heart glad,
So when sending flowers to mother
Put in a rose for Poor Old Dad.

—K. C. Star.

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UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.
Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., JULY, 1916

No. 7

EDITORIAL.

In our last editorial we called your attention to the privileges of the President of the Church in the matter of calling and direction in the calling of several officers; likewise the designation of some; and asked the question, What is there of direct or remote association officially between the president and these officers?

Recognizing the president as the head of the church or body of Christ, it follows of necessity that there must be a close association therewith, and since he cannot have it in all its parts, and understand all its needs, an arrangement must be made to keep him in touch with its condition. So it is logical to presume reports must reach him from those who at the head of important departments in the body's organization have a more direct association with the people. Deprive him of these sources of information and you make it necessary for him to have a perpetual stream of inspiration or have an abnormal intellect to be acquainted with the condition of the body, otherwise be in ignorance of its spiritual, physical and temporal status.

Hence it is concluded that the apostles, high priests in charge of stakes and districts, and for the same reason the presiding Patriarch, Bishop, as well as the physician to the church, should report to him.

The law says the presidency shall direct the Twelve, the High Priests, the Bishop in a limited way, the president to act as counselor to the Patriarch. Read D. and C. 42:16; 122:6; 128:9; 107:29. In Sec. 104:3, we are told the Melchisedec Priesthood has the right of presidency, and has power and authority over all the offices in the church. Par. 4 says, the presidency can officiate in all the offices in the church. If then the presidency has power and authority over all offices they can with propriety direct all such if necessity requires, and ask for reports from all. And we think we mistake not in assuming that from all auxiliary department heads should come reports for the president or presidency's information. So that like an experienced diagnostician furnished with all essential in-

formation can determine the body's state, and having possession the remedies needful to administer, can set in operation the means to keep the body in a healthy spiritual state.

EDITORS CHANGE.

By reason of the contemplated change of position and residence the editor submitted his resignation to the board of publication, which was accepted, and Walter W. Smith was chosen to the position who will edit the next issue. The retiring editor wishes the paper continued success and extends his thanks for the support given by the priesthood and feels confident that it can be made of considerable use to the priesthood and asks that you earnestly support its incoming editor.

Let it be understood this paper has received encouragement from the presidency of the church.

In gospel bonds,
G. E. Harrington.

If you do not receive the next number of Unity it will be because you have failed to renew your subscription. Put 25 cents in an envelope and send it before you forget it to H. B. Roberts 1407 W. Short St., Independence, Mo.

The consummation of two stake organizations have been accomplished, Independence and Kansas City Stakes. One yet to organize, and from the President's remarks it is expected there will be a forward move, and increased activity along all lines.

HUMOR.

The quality of wit exists wherever imagination percolates through the understanding; the sediment is the grain-gold of wit. But the quality of humor, depending upon various moral straits, exists only wherever a broad imagination is combined with a sweet and tolerant moral sense that is devoid of malice and all uncharitableness, and at peace with all mankind. A petulant egotism may exist with wit, but never with humor.* * * Where there is no sense of incongruity there can be no sense of humor. That sense is man's expedient to make his mortality endurable. The laughter of man is the contentment of God.—John Weiss.

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

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

SUCCESSION IN THE PRESIDENCY.

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued, through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restorations of all things spoken of by the mouths of all the holy prophets since the world began."—D. and C. 84:3. To whom was this revelation given? Do you think Joseph Smith the martyr was included with the priesthood continued through the lineage of their fathers? Do you think the above quotation indicates in any way that the posterity of Joseph Smith would fall in line and lead the church? May not the priesthood continue and they hold office in the priesthood and still they not hold office of president of the church?

"O hearken ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which ye have received, and shall receive through him whom I have appointed."—D. and C. 43:1, 2.

What law and commandment that they had received is referred to in the above? Who is the one referred to that revelations should come through to the church? If no one else should receive revelations or commandments for the church until he be taken, how may we harmonize the above instruction with Sec. 107, Par. 29? Did Joseph Smith appoint his successor before he was taken? If so, when and where was he appointed? Did he come in at the gate as suggested? Was he ordained a president? Did any one ever assume to succeed Joseph Smith without ordination? What is the law touching on the matter?

"And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein from generation to generation; for this anointing have I put upon his head, and his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed." Sec. 107:18. (Read

the whole paragraph.) Do you see in the above evidence of succession in office? If so who is pointed out to succeed the president? May not the above just refer to the boarding house and it be the anointing to be conferred upon the head of Joseph's posterity? "Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant Joseph Smith, in regard to who should be called to preside in case my servant should be taken away or fall in transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given." Sec. 127:8. Which revelation was misunderstood regarding a successor? Which revelations had hitherto been given to govern the church in choosing a successor? Presuming Frederick M. Smith would not have been eligible to succeed his father what would have been the procedure and who should have been selected? In section 80, Par. 1, we read: "I have given the keys of the kingdom, which belongeth always unto the Presidency of the high priesthood." (Emphasis mine, J. A. T.) What keys are referred to? Why do they always belong to the presidency of the high priesthood? This lesson continued.

J. A. Tanner.

TEACHER'S LESSON

By G. E. Harrington.

"And see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking."

Webster defines iniquity to be: Inequality, injustice, absence of just dealings, wickedness, sin, crime.

"Iniquity" should not exist in the church is evidently by reason of the responsibility being placed primarily upon the teacher for its removal. The teachers are to see that there is no iniquity in the church. Attempts at its removal must be made, and the teachers must do it. We are justified in expecting the teacher shall be on the alert so that he may see; or do you think he should not try to see, "iniquity" but leave it for others to make him acquainted with it. How do you suppose he will be able to see "iniquity?" Suggest a way by which the teacher can be informed as to the condition of the members of the church. We are informed that the Priest is to visit the house of each member; but this language is not used concerning the teacher's duty and because it is not specifically given in regard to the teacher, are we to understand that the teacher must not visit the house of each member? If he is not to visit the house of each member in what way can he get to know if there be iniquity in the church?

After he has discovered the existence of iniquity, how shall he go about to remove it? Suppose he hears an unfavorable rumor about a member, reflecting upon his character, what course should he pursue? Should he go to the member spoken against and tell him of what he has heard? or would it be well to trace the story to its source and after tracing it to its source, and finding nothing that could be sustained against the one spoken against, what advice should he give to those who were responsible for the circulation of the story? After finding there is nothing upon which to base an action, against

said member should he then go and inform him? If not, why not?

You may say that he has been injured and that the offending parties should be made to acknowledge their wrong to him. But if he does not know of the wrong done, is he benefitted by telling him? Are the teachers required to go and tell all they hear to the parties they hear talked about? What kind of a situation would exist if such a procedure were carried out?

One of the offenses named in the law is that of "backbiting." What is backbiting? If you find that members are guilty of backbiting how long should you be willing to suffer it to continue without demanding it shall stop? Should you insist upon its stopping immediately? Should you give such members warning or take immediate action against them demanding acknowledgement from them? If demanding acknowledgement from them should it be made public? May not a reprimand or censure be sufficient for the first offense, and upon its repetition demands be made, and when making demands must you always be in possession of sufficient information by way of evidence to be able to make a case against one before threatening them with prosecution if not meeting the demands you propose? In regard as to whether public acknowledgments are to be required in all cases see Doc. and Cov. Sec. 42, p. 23.

You must distinguish between the gravity of offenses, some are greater than others and you must decide as to whether all are to be treated alike. After you have decided that an offense has been committed of sufficiently serious nature to require a court action, what must be your course of procedure leading up to a court action? Where do you get this information? and are you safe to proceed against a member until you have ascertained what is necessary for you to do, so that your case can receive a proper hearing? For you must remember that if a member claims you are in error in your proceedings as well as regarding the facts in the case he can and will contest all your work before the court and those upon the court must be governed by the law, rules and usages of the church, so that if you have not proceeded properly you will lose your case.

In order that you move safely you should be acquainted with the Rules of Order, Court procedure as published by the church, General Conference Resolutions and the law as found in the three books that are to guide. Aside from the Bible, Doctrine and Covenants and Book of Mormon, the others can be purchased at the Herald Office for less than one dollar, or at the Ensign Office.

In the General Conference resolutions we have actions upon some of what are regarded to be offenses, in reference to card-playing, dancing, theatre-going, joining of secret organizations, absenting oneself from the church, visiting saloons, getting into debt, and perhaps others. It is necessary to know what the Church has said on these matters, in order to know whether they constitute acts of unchristianlike conduct or not.

In conclusion we may say that it is a safe rule to keep as far as possible from the body of the church the failures and weaknesses of its members. Keep unfavorable information within justifiable limits. If one sins before many, then he must repent before many, if few, before few, if one, before one.

OLD MEN HAVE DONE GREAT SERVICE IN EVERY AGE OF HISTORY.

In the year 1882 appeared a book, "The Fixed Period," by Anthony Trollope, the purpose of which was to prove the fallacy of calling

a man old at 60 years. Four men made an agreement to perform the "happy dispatch" when they reached that age. The misery of decrepit old age was pictured very vividly, and 60, at the time of the compact, seemed far off. As they approached the fixed period a very human change resulted. The oldest of the four developed various symptoms of rejuvenation and spoke and acted as if a long life, extending many years beyond the 60-year limit, was ahead of him; so that it seemed absurd to think of the end. He was, of course, laughed at by the others, but each in turn developed similar symptoms and finally the compact was dissolved, all setting themselves to growing young again, or at least to lose no further ground.

The manner in which the ripe experience of many years may be utilized is shown in William de Morgan's "Joseph Vance." It was not until he had reached his sixty-seventh year in 1906, that he brought out his highly successful novel. Three years followed, with a story in each, "It Never Can Happen Again" being written when he was three-score and ten years old.

Darwin Quit at 72.

Cervantes was born in 1547 and lived till 1616—sixty-nine years. The first part of "Don Quixote" appeared in 1605, when the author was 58 years old. Ten years later, when he had reached the age of 68 and within one year of his death, the story was completed.

As an example of the healthful power of steady work and continuous thinking the name of Charles Darwin comes to mind. Born in 1809, he died seventy-three years later. Darwin was 50 years old when he published the "Origin of Species" (1859). He was 62 years old when the "Descent of Man" (1871) came from his pen, and in 1881, a year before he died he published that erudite little work, "The Formation of Vegetable Mold Through the Action of Earthworms."

Verdi, the great Italian composer, lived for eighty-eight years. His greatest success came after what is supposed to be the fullest productive period for a man. In 1851 "Rigoletto" appeared, Verdi then being 50 years old. He was 53 when "Il Trovatore" and "La Traviata" came out. He was 68 years old when "Aida" held a shuddering world. At 74 "Otello" was produced and when 80 years old the musical score of his latest masterpiece, "Falstaff," was complete.

Titian Active for a Century.

Titian, the Venetian painter, lived from 1477 to 1576, and thus lacked but one year of the full century. His is the example of continuous work, begun where other men begin, but carried on in full vigor far beyond the allotted span. Work crowds on work—the "Martyrdom of St. Lawrence," the "Ecce Homo," the "Holy Family." In 1561, when 84 years old, he painted "The Magdalen," which he himself said was his most popular work. When he was 86 years old the "Last Supper" was finished, and in 1575, one year before his death, the "Battle of Lepanto" was finished. This work, strong in action and filled with detail, may well have taxed his great power. Thus his work, of high creative quality, was carried on until his death.

On Thomas A. Edison's fifty-ninth birth-day he said that he would soon have to quit work, principally because of his increasing deafness, but a few months later he announced that he expected to live forty years longer, and his brain was teeming with ideas that he hoped to work out for the betterment of mankind before he died.

In these eight years he has completed and improved his invention of the phonograph; he has developed the storage battery and invented many

safeguarding appliances, including an electric safety lamp for coal mines and he has contributed largely to the success of the motion picture business.

A Matter of Progress.

The onward march of years cannot be prevented, and, rightly viewed, few would wish to arrest or hinder it, but the approach of old age can be retarded and its effects minimized. With advancing years come experience, the finding of the quickest and easiest way of doing things, a sound judgment, a fairer view of men and things, increased powers, more knowledge—in a word, efficiency.

The whole matter in a nutshell is that progress is the ordained way. There can be no faltering in the march, for those who falter are forced to drop out. Evolutionary science has stamped the word "progress" deep on every minute subdivision of organic life. It has written the word "progress" large on every department of human endeavor, and today this science, with this truth, stands knocking at the very door of human thought.—New York Herald.

THINK BEFORE YOU KNOCK.

By H. Addington Bruce.

The next time you are tempted to criticize or condemn anybody, stop a moment and ask yourself whether you would not have had ideas similar to theirs, and have acted in a similar way, if you had been subjected to similar influences of environment and training.

When you have accepted this fundamental truth that every man is what he is largely because of influences external to himself you will be in a position to escape from the blighting bondage of intolerance, and to make yourself a greater power for good.

Intolerance, unfortunately, burdens and limits the lives of most of us. In the words of that eminently clear minded thinker, Paul Dubois:

"We constantly forget that the persons talking to us think with the heads that are upon their own shoulders, and not with our heads; that they view things from another angle, in other colors.

"We forget that we should think as they do if we had the same temperaments, if we had experienced the same educational, physical, intellectual and moral influences.

"We may be astonished and pained to find them so far from us, to see them reject opinions that we consider established and indisputable. We have never the right to consider them responsible for their ignorance, or to show them disdain."

Reader, consider your own case. You have made money, let us say, a good deal of money. Or perhaps you married or inherited a fortune. In any event, you are disposed to look down on, to be intolerant toward, those whose bank accounts are thin. You regard such unfortunates as thriftless and incompetent.

Perhaps some of them are. Perhaps a great many of them are. Perhaps a great many others do not think the possession of money such an ideal criterion of life as it seems to you. Assuredly, at all events, you have no right to be intolerant toward those less well off than yourself.

If you have merely married or inherited money, you may, if you choose, consider yourself lucky. But that is all. If you have earned your money by your own exertions, if you have been energetic, thrifty, enterprising—what then?

Remember the parents who set you an example of thrift and trained you in boyhood to be energetic and enterprising. Recall the circumstances of your early life—the teachers, the friends, the discipline of home and school, the myriad influences that co-operated to develop your character, rouse your ambition and give your mind a wholesome set.

Recall these facts, then look into the early histories of acquaintances who really are open to the charge of lacking energy and thrift.

Always you will find that they have been exposed to some decisively detrimental influences—faulty training, bad companions, physical ill health, or other adverse factor.

In short, you are what you are, and they are what they are, because circumstances have developed in you and in them radically different ideas and desires.

This does not mean that you or they are incapable of being changed. On the contrary, they may yet become as energetic, thrifty and enterprising as you, if the ideas of energy, enterprise and thrift are introduced into their minds with sufficiently compelling force.

You yourself may play some part in their physical re-education. But you can never do so if you remain intolerant toward them.

Your intolerance will only breed in them envy, suspicion and anger. It is a destructive attitude, not a constructive one.

SEX HYGIENE IN SCHOOLS.

Chicago Board Recommends \$2,500 Appropriation for Teaching Physiology.

Chicago, April 12.—Dean Walter T. Sumner won the school management committee of the board of education yesterday to recommend teaching sex hygiene in the public schools.

"It is the poolroom, the tough dance hall or the street which is going to inform children on this subject if we don't," said a trustee.

The report of the committee follows in part:

"The committee on sex hygiene reports that the better way to approach this matter in the elementary schools is through the parents; that in the classes of physiology in the high schools it would be well to extend the plan to one of the high schools and have a woman physician hold two or three meetings with the girls in physiology and a man physician with the boys. The committee recommends that \$2,500 be set aside for the teaching of sex hygiene."

"CONNIE" MACK AGAINST BOOZE.

"Five years ago," said "Connie" Mack, the great baseball manager, to a writer for McClure's, "I would take a man who drank, provided I thought I could handle him and gradually break him of the habit. Now I wouldn't bother with a youngster who drinks. That's my fixed policy."

Isn't that about as effective a temperance lesson as ever was preached? Here is the manager of a club that repeatedly has won world championships, a wonderful judge of men and an extraordinary executive, who holds that it isn't worth while to fool with the youngster who drinks.

Booze, Mack says, slows a man down and keeps him from thinking as quickly as he ought to if he is to play on a winning team. So booze must go. It isn't a matter of morality. It's a matter of efficiency

—K. C. Star, April 22, 1914.

WALTER W. SMITH, Editor
223 S. River Blvd.
Independence, Mo.

UNITY

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

Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., AUGUST, 1916

No. 8

SALUTORY.

In accepting the position of Editor of Unity I feel keenly the weight of the task you have imposed upon me. The purpose of Unity must be conserved in our work and it will be a pleasure to see it develop to its full measure of usefulness. No radical change will be undertaken until experience has shown clearly in what direction the departure should be made. Doubtless in our work in building up Zion and preparing the church for the reception of her Master we shall find that the field of usefulness of Unity will be enlarged and its work increased. We sincerely hope this will be the case.

We need contributions from the members of the Priesthood touching the duties and responsibilities of the minister for Christ, and trust that a liberal supply will be forthcoming. There are many fields of activity just opening to us as representatives of the Christ and we should have articles dealing with these opportunities. Pastoral work, social service, educational work, and constructive administration are all of great importance and we shall be glad to hear from the brethren.

All matter for publication should be sent to the editor. Wishing you all well in your ministry and craving your cooperation in this work, I am,

Your servant for Christ's sake,
Walter W. Smith.

223 S. River Blvd., Independence, Mo.

Real success is measured by service. When we have asked in the past "What is he worth?" the answer has usually been given in dollars and cents, houses and land or other property. In other words the answer has been in terms of what he has gotten,—what the world has given him. We are now passing a transitional stage in which we are likely to get an answer which asks how he got what he has. "What he is worth" is determined somewhat by the means used in getting. But the golden age lying immediately before us refuses to answer the question "What is he worth?" in any such manner.

We have already begun to ask not what a man has gotten from the world or what the world has given him in determining his worth but "What he has given." How much he has given the world, not how much the world has given him. We are to determine a man's worth hereafter not by the riches he has accumulated but by the amount he has enriched the world by his service. What he has given for the comfort and pleasure of others.

This is particularly true of the ministry of Christ; a man's worth in the kingdom of God certainly is determined by his service to his brethren. "He that will be greatest let him be servant of all." The man who contributes to the comfort, health, happiness, and well being of his fellows is the valuable man, the man of real worth and whose life is a "real success."

Our greatest consideration should therefore be to equip ourselves for efficient service. To effectively prepare for the highest service to be able to give what is needed most at the time of greatest want is of first importance to the man of God. No time can be wasted; all must be consecrated to the Master of men.

The future is in our hands, the manner of living, the plane of thinking, the whole achievement of the future is ours to make. The thoughts of today are the deeds of tomorrow. We can not therefore delay till the time of need for service but must devote ourselves unselfishly to a life of preparation against the need for service.

In all our doing of first importance in the matter of giving for success is measured by the amount and kind given. Our worth is determined by our ability to give profitable service and bring lasting pleasure to mankind. What can we give? What have we given? What will we give?

REORGANIZATION OF THE INDEPENDENCE STAKE.

In harmony with the action of the General Conference of 1916, and according to the call of the First Presidency, a conference of the

members of the Church in the city of Independence was held at the Stone Church Saturday and Sunday, July 1st and 2d, 1916.

President Frederick M. Smith and Elbert A. Smith presiding, assisted by Apostle Francis M. Sheehy. General Church Secretary, Richard S. Salyards secretary, assisted by Oscar W. Newton.

By separate motion the following officers were chosen and subsequently ordained: Walter Wayne Smith, President of the Stake, and Israel A. Smith counsellor. Mark H. Siegfried Bishop of the Stake, and Lester H. Haas, and Byron C. Harder, counsellors.

Stake High Council, William H. Deam, William H. Williamson, Alonzo H. Parsons, G. Leonard Harrington, William D. Bullard, Arthur H. Mills, Leonard F. Stover, James L. Gray, Merrill A. Etzenhouser, Charles F. Davis, James M. Cockerton, and Albert H. Knowlton.

Stake Recorder and Secretary referred to President and Bishop to be chosen. Conference adjourned subject to the call of the Presidency of the Stake.

Subsequent action by the Quorums of the Stake, approved or chose the following: Elders Quorum, A. K. Dillee, Priest's Quorum, Mark H. Siegfried, Teacher's Quorum, C. D. Carson, and Deacon's Quorum, J. G. Jenkinson.

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

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

THE PRESIDENCY.

Note.—This lesson and the next is taken from the letter of instruction by the late President Joseph Smith, and published in Herald for March 13th, 1912, and republished March 10th, 1915. I give you the six premises he lays down, and then the questions without his answers. It will be necessary to get the full value of these lessons that you have access to the Heralds referred to.

Premise "1.—Priesthood, delegated authority, is conferred for the express purpose of accomplishing, by human means, the work of the divine mind, for the benefit of mankind."

"2.—Office in the priesthood is intended to designate the general and specific work that the individual called, chosen, and ordained to the office is to do."

"3.—Office in the priesthood is not conferred to increase the importance of the individual or as a means to self aggrandizement or personal emolument."

"4.—All offices in the priesthood are equal in honor before God, the honor of each as to the individual holder resulting from the manner in which the duties of the office are performed."

"5.—It is equally essential to remember that in using the terms, called, appointed, chosen, and ordained, referring to any person chosen and ordained by the body to any office in the priesthood, the worthiness, fitness, and qualifications to act in such

office should be understood and conceded without a constant repetition of these terms."

"6.—It is the axiom of the church, that persons ordained to office in the church are so ordained because they are called of God by revelation." [Let the student carefully study the above premises and keep them in mind all the time in trying to answer the questions that will follow.—J. A. T.]

Questions "No. 1.—In the case of the death of a president of the church, or his removal from office for cause, what would be the position of his counselors?"

"2.—When would their term of authority cease and what would be the extent of their duty pending the appointment of a successor?"

"3.—Would their right to act as presidents cease at once upon the death of the president or would they be authorized to continue to act as presidents until a successor was chosen?"

"4.—Should they report the death of their principal officially to the quorum of Twelve through the presiding officer of that quorum?"

"5.—Or should they report to the next ensuing session of the annual conference and continue to act as presidents until such conference convenes and their report be made?"

"6.—Would either of them be eligible to be chosen as president to succeed their principal by virtue of their holding the office of the high priesthood to which they had been ordained as counselors?"

"7.—If the death of the president should be reported by these counselors to the Twelve, would it be the duty of that quorum to at once assume the care and direction of the church?"

"8.—Or should they await the sitting of the next ensuing Annual Conference to which report should be made by the counselors and then assume the direction of affairs and proceed to secure nomination and election of a president to fill the vacancy created by the death or removal from office for cause?"

"9.—What should be the course of procedure in securing such choosing and sustaining of one to fill such vacancy?"

The student should preserve this lesson so they will have the connection when the next lesson appears which will be from question 9 to 23 inclusive. The answers of President should be studied if you can possibly have access to them.

J. A. Tanner.

LESSON FOR DEACONS.

By G. E. Harrington.

Taking up the various points submitted in the rules and duties to govern the deacons as adopted by General Conference you are now called upon to consider the following:

"To exercise kind and diligent supervision over the health and comfort of the saints while in meetings; by securing a proper ventilation of the room, to light and keep burning the fires by which the room is kept warm."

In this our attention is called to two points of service needful to consider for the benefit of the public gatherings of the saints. Those of health and comfort and the means by which they are to be secured. Viz: by keeping the room warm, and properly ventilated. In small rooms this can quickly be arranged. Still if the room be crowded and the ceiling be low, it is not so easy, for while the available means for regulating the heat and ventilation may be easily accessible to avoid making it uncomfortable for some, is somewhat of a problem, and where there is anything to cause a disturbance or discomfort, there is an interference with the welfare of those gathered. But in large rooms the

means for regulating the heat and ventilation covers a larger space and without there be a sufficient number of those appointed to care for this need, confusion, interruption and dissatisfaction follows. The air to conduce to health must freely circulate anywhere a human being lives, and no place should be more properly ventilated than a public gathering place that is enclosed. The church perhaps above all others should set an example in this regard. No organization should feel a deeper interest in the physical welfare of its members than a church; and should therefore give a practical exhibition of its interest in a public way.

The deacons should feel it their duty to study the best methods, and systems of ventilation known to exist and their knowledge acquired on this line should be given due consideration by the saints.

It is an unquestioned difficulty to develop a means of ventilation and a heating system that will distribute and maintain a normal heat in all parts of a room. Still the effort should be made to approach it. And however near it may be made to be to conform to an even temperature the peculiarities of the dispositions of individual members, because of their physical conditions make it almost impossible to give entire satisfaction to all. Some are quickly sensitive to cold, others to heat, others to air blowing upon them, others can not hear well, which necessitates their being near the front which is sometimes unfavorable to their physical state. Still all these things should be taken into consideration when devising ways and means for the welfare and comfort of the gathered body.

If it is found to be impossible to keep an even temperature in our public meeting places, then it appears needful that several thermometers should be distributed in different parts of the building so as to indicate the different degrees of heat in different parts of the room, that with a little effort may be found best suited to the different physical conditions of those attending.

There is much to be studied out by the deacons in ways to heat our public buildings, so as to give us satisfactory results with a minimum cost.

The following questions are submitted for consideration:

What heating system is best adapted to your purpose?

Which the most economical?

What fuel furnishes the greatest amount of heat at the least expense?

How can fuel be handled to secure the greatest amount of heat from a given amount of fuel?

Is there a possibility of developing a system of automatic ventilation and heating? or are there any such in existence?

Is there any economy in allowing a large building to cool off in steady cold weather?

Can a building be so constructed that a regular temperature can be maintained in all parts of the building? Study one out.

Should flies be kept out of our public buildings for the comfort of those attending?

Who should direct in public meetings the regulation of the temperature?

Independence, Mo., July 10, 1916.

To the Branches of the Independence Stake,

Greeting:—

The need of a more co-ordinate working arrangement between the branches and the Stake work proper, has been apparent for some time.

In order that the whole amount of money collected and expended within the Stake for the work of the church; and, that those who give for this work, (though their offerings may be to the local branch) may have proper credit on the records of the church, we present the following as a working plan, after consultation with the Presiding Bishop, the Stake Presidency, and the Stake High Council.

The property of the church is all under the control and direction of the Presiding Bishop who is the Trustee in Trust for the church.

The Bishopric of the Stake, who are working with the Presiding Bishopric, are the custodians of the church property within the Stake and should, therefore, be consulted when changes relative to it are contemplated and action from them had before any are made.

They, in turn, leave the matter of the care of the property within the branch to the Presiding Deacon who may be chosen by the branch. The Presiding Deacon should collect all money necessary to maintain this property for the use and service of the local congregation. He is also to keep an accurate account of all money received and expended so that the accounts may be audited annually, or oftener if so required by the Bishopric. In order that the amount of money used for the work of the church in the Stake may be properly accounted for, the deacon is to report to the Bishop of the Stake annually, closing his books December 1, making that the end of the fiscal year for the branch, thus giving time for the proper audit of the accounts before the Stake Bishop reports to the Presiding Bishopric in which report shall be incorporated the report from each branch deacon.

The Presiding Deacon shall also file a statement at the close of each month with the Stake Bishopric, showing the total receipts, expenditures and balance.

Respectfully submitted in behalf of the Stake Bishopric,

Mark H. Siegfried.

This plan has been presented and unanimously approved by the First Independence, Walnut Park, and Enoch Hill Branches of the New Independence Stake, at regular business meetings, and is now the rule of action in these branches.

THE SERMON.

It lies upon the minister for Christ to care for the souls of his people from house to house; to spare no pains that divine service be beautiful and reverent; to afford to the young every useful means of religious culture; to move his congregation unto such good works as lie to their hand; but it is well for him to remember that the most critical and influential event in the religious week is the sermon. History bears unanimous testimony on this point. When the Evangel ceased, or fell into contempt the Church grew weak and corrupt. When the Evangel asserted its ancient authority, the Church arose and put on

her "beautiful garments." No power in human experiences has wrought such mighty works as the spoken word; it has beaten down impiety, taught righteousness, given freedom to the oppressed and created nations. Before Knox, armed with this sword of God, hosts fled, and he reigned in the pulpit of St. Giles as a king upon his throne; and if you go into the roots of things was not the American nation founded on brave, wholesome speech? It is the prophet who has roused the race from ignoble sleep, has fired its imagination with lofty ideals, has nerved it for costly sacrifices, has nerved it to victory. It is the prophet, above all, who under Christ, has laid the foundations of the Church in every land, has restored her after periods of decay, has filled her with courage and hope. He is the teacher, comforter, fosterer, defender of his brethren, and therefore, the chief office to which any man can be called is to declare the will of God, and especially the Evangel of Christ.

No one can exaggerate the opportunity given to a preacher, when, on the morning of the first day of the week, he ascends the pulpit and faces a congregation who are gathered in the name of Jesus, and wait to hear what he has to say to them concerning the things which are unseen and eternal. Each man carries his own burden of unbelief, sorrow, temptation, care into the house of God, and the preacher has to hearten all; for, indeed, the work of the pulpit in our day is not so much to teach or define, as to stimulate and encourage. That minister who receives a body of people more or less cast down, and wearied in the great battle of the soul, and sends them forth full of good cheer and enthusiasm, has done his work and deserved well of his people. He has shown himself a true shepherd, and he had not done this service without knowing both the will of God and the life of man, without draining a wise water-shed of experience—from high hills where the soul has been alone with God, and from deep valleys where the soul has tasted the agonies of life—into the stream that shall be the motive power of many lives on the plains beneath.

Dr. Watson.

CONFERENCE NOTICE.

Independence Stake Conference will convene at the Stone Church, Independence, Mo., Saturday and Sunday, September 9th and 10th, 1916. All branches will please take note and send delegates thereto according to the former rules of representation. All members of the Priesthood are ex officio members of the conference. All are requested to report to the secretaries of their respective quorums ten days before the convening of conference. The secretaries will report summaries to the conference through the

officers. All members of the Priesthood not in quorums please report directly to the president of the Stake. Report blanks can be had at the Ensign office.

We expect a fine conference and ask each saint to support the work by his services and in fasting and prayer before God.

Keep this matter in mind.

Walter Wayne Smith.

President of the Independence Stake.

223 So. River Boulevard, Aug. 15, 1916.

The Rev. R. J. Campbell, London, speaking of the morality of the modern business man, tells the following story: "A commercial traveler," he said, "returned home from a long trip in the Far East and said anxiously to his wife at the railway station: 'How are the dear children?' 'Splendid!' she replied. 'That is, they are all splendid but little Willie, and him I don't know what to make of. Instead of studying at school he spends his time making out of old spools and such like rubbish worthless trifles which he sells to the other children for cakes and marbles. While his mates are at play he sits at home studying success encyclopædias. He doesn't even sleep like other children. When I get up at night to see if he's all right I find him in his night-gown quietly prying pennies out of his little brothers' and sisters' bank.' The father's eyes filled with happy tears. 'Mary,' he said, as he clasped his wife to his breast. 'Mary, my dear, I see clearly from your words that Willie will become a multi-millionaire, founding libraries and art galleries, hospitals and universities all over America.'—Sel.

MUSIC'S PART IN WAR.

Efficiency of Troops Increased by Martial Strains

That Spur Soldiers to Deeds of Bravery.

During the last Russian-Japanese War I had occasion to hear the soldiers demanding the bands to play when, for strategic reasons, music was temporarily forbidden. I remember distinctly how, one evening before the great Battle of Mukden, a group of soldiers urged the band of their regiment to play such pieces as Tschaiakowsky's "Slav March," Schumann's "Traumerel," etc. It was rather pathetic to hear one of the soldiers saying:

"Whether I am to be shot or I have the luck to remain alive, I know not—but I must hear my favorite march this fatal night. It's a stimulation to action, a solace to the soul."

I was told the soldier was killed, and he whistled, dying, the favorite march he had heard the evening before.—Ivan Nardony in Musical America.

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

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

Vol. 2

INDEPENDENCE, MO., SEPTEMBER, 1916

No. 9

EDITORIAL.

Efficiency is a word rather out of use just now, but preparedness is certainly a word of current use. Preparedness is so suggestive that it arouses in us a hearty reaction. We almost at once ask, prepared for what? And if we give the matter serious consideration we may find the answer. Prepared for anything we hope to do well, unprepared for what we must do poorly or not at all. Mother Nature has by instinct equipped her less fortunate children, such as the birds and bees and other dumb creatures, for a successful battle with the obstacles of life. The bees build the most economical cell that can be built, provided for this task by instinct because they cannot reason. The birds build the first season of their lives a perfect nest in a proper place by instinct because they have no reason to guide them. But man, the crowning effort of God's creation, endowed with reason is deficient in material instincts, however we find him rich in mental instincts for his protection lies in his mental acumen and there is the greater need for guidance in the mental field, so God has given him mental inclinations or instincts which assist very much in the fight for a successful life.

Preparedness is however, man's greatest necessity, the mental instincts minister less definitely as the race rises in civilization and culture. As life becomes more complex the native instincts retire further and further into the field of mental activity. As man's power of reason increases, the instincts with which God has endowed him become more and more effective in the field of his greatest activity, the mental world, so that preparedness becomes more and more necessary as man rises in the scale of human development. Where the savage of the forest and plains needs little preparation for his fight with nature, as there is little to overcome, the civilized man of farm and city need great preparation for the fight against natural conditions, for he expects to conquer and subdue much.

In life's effort the amount of preparation really necessary is determined by the nature of the fight and the goal set before us as a task. If we want only shelter from rain and wind, food sufficient to sustain life, the fight is not so serious and the preparation necessary not so great, but if we desire in addition to a place to live and sufficient to nourish our physical bodies, some mental developments, some spiritual accomplishments, then the fight becomes more fierce and the preparation made necessary to a successful termination of the conflict is greater. The amount of preparation necessary is determined by the heights of our ambition in life. If we are easily satisfied we need little preparation, if on the other hand we have high ambitions we must needs have much preparation.

Some people seem to think that they have been deprived of opportunities and have never had a fair show in life's battle. They feel that if it had been otherwise than what it was they would have succeeded much better. This is a mistake; life's opportunities are open to the prepared only and are grasped by the willing alone. A failure to see opportunity is due to lack of preparation to discern and use the chances which are given us in life. A sign on the front of a factory, "Machinest wanted" is not an opportunity to any one but a machinest—one who is prepared to do what the factory management want done. An ad for a stenographer is not an opportunity to any one but a stenographer. Some unprepared might secure the position through favors or false pretence but only the prepared stenographer could hold the job. Opportunity is determined by the amount of preparation one has had. There are hundreds of opportunities open all the time for whom no one is prepared; there is room at the top.

In the gospel of Jesus Christ the same experience is met. There are openings, opportunities in local church work and in the missionary field that comes to the prepared only. Any man may secure the privilege of preaching once or twice but only the well prepared man can make that an opportunity to preach a gospel series of meetings, the man who

knows what to say and how to say it so that men and women will provide a means of hearing him. Any one may be asked to teach in Sunday school or Religio but only the prepared will keep a class to teach. Any man may be asked to visit, preach, or lead a meeting, but only the man who is prepared will keep the job. Why is it some men are asked to administer more than they are able to do and others are never asked? Some men are spiritual, others are not, which is only another way of saying some men have prepared for the work, others have not. Be prepared for service; be always ready. "Get thy spindle and distaff ready and God will send thee flax."

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

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

THE PRESIDENCY.

This lesson continued from the last, and taken from Herald March 13th, 1912, and republished March 10th, 1915.

Questions.

9. "What should be the course of procedure in securing such choosing and sustaining of one to fill such vacancy?"

10. "Should the Quorum of Twelve by one or more of their number by virtue of their office preside the conference next ensuing after vacancy in the Quorum of the First Presidency?"

11. "Or would it be legal or expedient for the conference to choose some one to act pro-tempore by usual nomination and vote?"

12. "Could one of the counselors be so chosen by nomination and vote and preside until the vacancy referred to was filled?"

13. "Would it be considered imperative that such vacancy in the Presidency should be filled at the next ensuing conference after such vacancy has occurred?"

14. "If not, would the Quorum of Twelve in their organized capacity direct and administer in the care of the church until such time as a successor was chosen?"

15. "Does the statement 'your priesthood hath remained with Christ in God,' as given in Doctrine and Covenants 84:3, given to the elders of the church by revelation, taken with other passages of scripture and the revelations found in Doctrine and Covenants, justify the belief in the right of the sons of those acting in the offices in the priesthood to succeed their fathers who have been or are acting in offices of the priesthood?"

16. "Does the law of primogeniture inure to the first born?"

17. "Are such first-born sons eligible to be chosen to succeed their fathers, other qualifications

of fitness to act in the office being equal and satisfactory to the church?"

18. "Do the terms occurring in Doctrine and Covenants 104:18, wherein the office of patriarch is mentioned, refer to the priesthood as other officers included in the priesthood called Melchisedec, the words being, "This priesthood was confirmed to be handed down from father to son?"

19. "Is this priesthood referred to in this paragraph the same as that which appears in section 104:3, wherein the provision for the choosing of a president of the high priesthood is given?"

20. "Is there just reason for believing that the words designating the class and number of such class of officers refer to and include only the members of the apostolic quorum?"

21. "Or is the number there referred to inclusive of all the members holding and occupying in offices of the high priesthood?"

22. "Do the revelations given in the Book of Doctrine and Covenants justify the belief that a son of the president of the church, duly called by revelation and ordained and sustained by the church, is eligible to succeed his father as president, other qualifications of fitness being equal with other members of the high priesthood? Do such revelations justify a belief that such a son should be chosen to succeed his father?"

23. "Do the revelations point out with sufficient clearness that such a son is appointed by revelation as the proper one to be chosen and sustained as successor to his father, his father having died in office while being sustained by the faith, confidence and prayers of the church?"

24. "Or do such revelations require that such a person to succeed should be appointed or named by the incumbent prior to his death in order to justify the church in making such person their choice of successor?"

25. "Would the church be justified in choosing and electing such a person under the direction of present and existing revelations or does the spirit of revelation and wisdom in the various quorums and members of the priesthood sufficiently point out or designate such person as should be chosen to fill the vacancy in the Presidency caused by death, without such previous designation being so made by the existing incumbent in the office of president?"

26 and 27. "By whom should the nomination for the choosing (and electing) of a successor to fill the vacancy in the Presidency by death at the conference meeting to choose such successor be made? Would such nomination be confined to the Quorum of Twelve in their capacity as a quorum under the provision of the law which says, 'they shall regulate and set in order,' etc., as found in Doctrine and Covenants 104, on priesthood?"

28. "Is there just reason to believe that a successor to the present incumbent of the office of president of the high priesthood is sufficiently clearly designated to warrant the church in making a choice

in case of death of such incumbent?"

The student should read carefully the argument that follows the above questions so he might be better prepared to discuss the lesson.

J. A. Tanner.

LESSON FOR DEACONS.

In addition to the duties mentioned in our last lesson we must consider some other things a Deacon is instructed to do. In the Resolution adopted by the conference setting forth the duties of the Deacon we find:

"The right to carry the keys, open the doors, conduct visitors, either those belonging to or not belonging to the church, to see that the floor, doors, windows, pulpit or stand, seats, table, lamps, and other fixtures are clean and in good order; to open the door at the hour of meeting for preaching, fellowship, prayer, or business meetings, to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering, and laughing, repressing thoughtless, and rebuking the giddy, putting prompt stop to rude and indecent, and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed."

It must be apparent to the casual reader that rather a strenuous task is here set for the deacon. It is not the ordinary work of a janitor or caretaker but the dignified supervision of one in the spirit of a minister for Christ. The many things here mentioned contribute to the spirituality of every meeting. It is impossible for the most spiritual minded minister to conduct an orderly and spiritual meeting without the very conditions imposed upon the deacon as a duty being secured, if the deacon should feel that it was not his duty to watch the meeting as well as the leader it will inevitably result in a poor meeting, one of low spirituality.

It will be observed that it does not here state that all these physical acts must be done by the deacon but he is "to see that" these things are done. It means he must do them or secure some suitable person to do them and then supervise it so as to be sure that when the Saints meet together all things will be in readiness. He is "to see" among other things that the members coming in find seats; up to this point in his duties he is a supervisor, one who is held responsible for work which he may do or may secure done. But here there is a change in the statement of his duties, it now becomes his duty "to keep watch over the Saints," the order of the Saints in the meetings are committed to his direct control and supervision and to him the leader of the meeting looks for the maintenance of order, decorum, and proper regard for the solemnity of the meetings.

It is further stated that it shall be his duty, "to

and account for the contributions of the Saints intended for necessary and incidental expenses of the association of members; to keep, preserve from damage and account for the personal effects of the association; to visit the poor; ascertain their needs and report the same to the Church."

The foregoing indicates a field of activity that brings the Deacon directly in touch with the Bishop's work and as such should work in harmony with his plans, for the carrying forward of the financial arm of the Church. In all this work he is by choice a sort of agent or representative of the Bishop. He should understand the financial law of the Church and be able to teach and make practical application for the same.

Why is it the duty of the Deacon to carry the keys, etc?

How may the Deacon secure the cleanliness of the Church House?

Whose duty is to see that members get their seats?

Must the Deacon do this or may others do it for him?

Whose duty is to preserve order in the Church?

What difference is noted in the statement of the duty of Deacon in the matter of keeping the church clean and keeping order in meetings?

Who by law is made treasurer of the branch?

What is the duty of Deacons relative to temporalities in the Branch?

What is the relation of the Deacon in his work to the Bishop?

Walter W. Smith.

THE HEART OF MAN.

I have never read a book on theology or social or political economy. I am only a little old sundown woman living inside one church in a little old sundown town. I do not know why in all this time I have not acquired a wider vision of the world, the institutions and ideals which make the world what it is. * * *

I have studied just two things for more than thirty years—the will of God and the heart of man—with the Bible on my knees and a pair of steel-rimmed spectacles on my nose. A man who has lived in the world can tell me more of what goes on there than I ever dreamed of. But you cannot tell me much that I do not know already about the inside nature of just the one man and the one woman.

It matters not whether he is a scholar, philosopher, saint or criminal, he is bound to be a man. And when you reduce him to that everlasting formula he is equal to the same temptations, to the same capacities for doing good or evil. He may show or conceal more or less of what is in him, but the very heart of him is the same as that of my neighbor across the street. And if I could tell what I know about him it wouldn't differ much from the truth about the greatest man or the meanest man living.—Sel.

To the Priesthood of the Independence Stake: now is your chance; this is your opportunity to increase your efficiency and be prepared for service in fields in which you may not have had opportunity before. The Educational Commission and the Woman's Auxiliary announce the following classes to which any member of the Priesthood or their friends will be welcome. Further, if the subject you desire instruction in is not here represented, provision will be made for a class in that subject, provided there are six or more who desire it.

Schedule of Classes.

Classes Giving College Credit.

General psychology, Frederick M. Smith, Ph. D., Tuesday, 8:30 p. m.

Introduction to economics, Walter W. Smith, Ph. B., Tuesday, 7:30 p. m.

Sociology, Frederick M. Smith, Friday, 7:15 p. m.

History of education, Walter W. Smith, Wednesday, 2:40 p. m.

Botany, Walter W. Smith, Wednesday, 1 p. m.

Zoology, Walter W. Smith, Wednesday, 1:50 p. m.

English, Mrs. William Madison, Tuesday, 1 p. m.

English literature, Mrs. Wm. Madison, Tuesday, 1 p. m.

Political science, C. O. Leeka, LL. B.

A Study of Child Nature, Mrs. C. J. Hunt.

The Hugo Study Club, Mrs. Viola Short, Leader.

Kindergarten Training.

Philosophy of mother play, Mrs. Walter Wayne Smith, Monday, 1 p. m.

Kindergarten occupations, Mrs. Walter W. Smith, Monday, 1:50 p. m.

Kindergarten gifts, Mrs. Clifton R. Smith, Thursday, 2:40 p. m.

Primary methods, Miss Ruby Williamson, Tuesday, 2:40 p. m.

Story telling, Mrs. Walter W. Smith, Tuesday, 7:30 p. m., and Thursday, 4 p. m.

Drawing, Miss Ruby Short, Thursday, 2:40 p. m.

High School Work.

Music.

Mathematics, C. O. Leeka, LL. B.

English rhetoric and composition, Mrs. Wm. Madison.

History, W. B. Kelley, A. B., LL. D.

Physiology and hygiene, John R. Green, A. B., M. D.

Domestic Art and Science.

Dress making, millinery, and cooking, Mrs. Joseph Sturgess.

Class in Nursing, Miss S. M. Rodgers.

Child Welfare class, Mrs. Joseph Mather.

Commission.

Walter W. Smith, Chairman, 223 S. River Blvd., Bell Phone 1646.

Mrs. Walter W. Smith, Secretary, from Sunday School, 223 S. River Blvd. Bell Phone 1646.

Mark H. Siegfried, Treasurer, 1417 W. Walnut Street. Bell Phone 99.

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Mrs. Ellis Short, from Woman's Auxiliary, 1701 W. Electric St. Bell Phone 248.

Mrs. F. M. Smith is Local Superintendent of Educational work for Woman's Auxiliary. 630 S. Crysler, Bell Phone 777.

The following resolutions were adopted by the Independence Stake Conference, and are of note to the Priesthood:

"All resolutions passed by the old Independence Stake were declared no longer binding upon the Stake since its reorganization."

"The Book of Rules of Order and Debate was adopted to govern in the deliberative assemblies of the Stake."

"Provision was made that "No one be ordained to any office in any of the branches in the stake without the approval of the name by the Stake High Council, and in case of ordination to office of elder the approval of the Stake Conference, except when the case be too urgent to wait for stake conference when it shall be referred to the Minister in Charge and First Presidency."

"The conferences for a season at least shall be Mass conferences, and any member of the Stake in good standing shall have right to voice and vote in the Stake Conferences."

The choice of Elders George H. Shearer, as President of the First Quorum of Elders and C. E. Guinand and Wm. Clow as counsellors, was ratified and the brethren were ordained to their respective offices.

AN AGE OF LUXURY.

An age of luxury is always an age of decadence. When the simple life is given up, temptation begins.

When a man or a woman sacrifices thrift for the love of luxury, it is a day of evil foreboding, for the love of luxury puts a premium on discontent.

A taste for luxurious food and drink is followed by a desire for expensive garments, silks, satins, laces and jewels, things that add nothing essentially to comfort or the joy of living.

The story of the decadent nations is always the same. When the simple life was abandoned, an era of luxury set in and extravagance drained the nation's resources.

Right living went the way of plain living. Luxury, extravagance and vice follow each other in natural sequence.

A luxurious nation finds its resources swept away, its patriotism sacrificed to effeminacy and its physical wellbeing to the common vices of mankind.

Thoughtful men in this day of abnormal prosperity are endeavoring to impress the lesson of thrift on the American people, but the drift is all the other way, here and everywhere. It has always been so.

It is a situation full of danger and the oft-repeated warning is given again in the hope that some may listen and profit, though many scoff and suffer.—Sel.

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

WALTER W. SMITH, Editor
223 S. River Blvd.
Independence, Mo.

UNITY

W. D. BULLARD, Bus. Magr.
Cor. Walnut and Fuller Sts.
Independence, Mo.
Price, 25 cents a Year

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

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

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

Vol. 2

INDEPENDENCE, MO., OCTOBER, 1916

No. 10

EDITORIAL.

There is an honor accorded the ministry of the Church of Jesus Christ in comparison with which the highest official or social distinction of earth pales into utter insignificance. Most men accept with pleasure any honor paid them by their fellows in the way of approval or conferment of trust. The choice of a man as an officer of justice or the maker of laws is considered a very high distinction. When in a great gathering a man is called to the leadership of the meeting and the public look to him as capable of expressing the public mind, it is an unquestionable source of civic honor. If in times of great stress from famine, flood, or pestilence, some wise man arises and by his sagacity ministers to the comfort and relief of the multitude, he is accorded great honor and well he might have, for he is a great man. But higher and better than any of these is the honor bestowed upon the true minister for Christ. He is by the Lord recognized as a "Laborer together with God." He is made one of those who are responsible for the carrying out and accomplishing the purpose of the Almighty God.

The very statement of the condition or position is indicative of the attitude which every minister for Christ should occupy. "Laborer," one who puts forth a definite effort, one who spends energy, one who directs his activity in a given direction, he alone is worthy of the distinction of being called a laborer. There are forces at work in the world which must be overcome; this requires labor. He who accepts a call to the ministry of Christ accepts a call to labor against these untoward influences. This is best accomplished by laboring for the maintainance and establishment of right conditions. Every good thing in the world displaces a bad one, and is twice effective; it brings good and dispels evil. But it all requires effort, directed effort; the expending of vital energy, the use of God-given powers, the concentration of effort. Nothing less than this could well be recognized as labor.

Laborers together, would indicate that it was not an individual effort here expected. One of the great educators of our days says that "true education consists in training for social living." Preparing to be of benefit to others and being able to accept the good offices of others. We must not think in the Ministry of Christ that any man can successfully work alone. It is an associated effort, one with an other. There is a great whole of which each minister is one, and the whole depends upon him, and he in turn must depend on the others. It is a co-operation in defense of the Master's work, a great conflict in which an army of workers under the direction of the Master must labor together toward a common end. No one can say with impunity, this is my work, meaning that he is alone accountable to God for his efforts. He is accountable to God, and he is accountable to his fellows. It is a work in which all must work together.

In this stupendous work of saving mankind the laborers must work together with God. With God, indicates that we have been elevated very high; we are not servants in the sense of serving under a blind command as slaves do, but we are working with God, not for him. We are working for our common interest; we are striving for a good as much our own, as it is God's. We are here honored more and higher than any earthly ruler could honor; more than, if all the world had called us to serve. It is the very acme of intelligent attainment; the highest point to which an individual may hope to attain. We are asked to labor with God; to be associated with the Infinite in the elevation of the human race to its holy destiny; to work in the interests of the accomplishment of the purpose of Deity; in this work to be associated with Deity in so doing. Could the human mind think of greater honor; could the human heart feel greater pleasure in any position or condition? It is the highest honor and distinction that could possibly be conferred. Let us therefore be about our Father's business.

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

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

PROPHETS.

Prophet.—The ordinary Hebrew word for “prophet” is “nabi,” derived from a verb signifying “to bubble forth” like a fountain; hence the word means one who announces or pours forth the declarations of God. The English word comes from the Greek “prophetes” which signifies in classical Greek one who speaks for another, specially one who speaks for a god, and so interprets his will to man; hence its essential meaning is “an interpreter.” The use of the word in its modern sense as “one who predicts” is post-classical.

The larger sense of interpretation has not, however, been lost. In fact the English word “prophet” has always been used in a larger and in a closer sense. The different meanings or shades of meanings in which the abstract noun is employed in Scripture have been drawn out by Locke as follows: “Prophecy comprehends three things: Prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture by an immediate illumination and motion of the Spirit.”—Bible Dictionary by Smith. Teacher’s edition.

Questions.

How does the definition and idea of Prophet gathered from various revelations to the church in latter days compare with the idea from the Hebrew meaning?

Is your conception of a prophet today “one who announces or pours forth the declarations of God?”

Does the Greek meaning of the word “prophetes” “one who speaks for another, specially one who speaks for a god, and so interprets his will to man,” harmonize with Latter Day Saints’ idea and definition of “prophet”?

Do you think Locke is absolutely correct in his deductions? or may much more be added to his premises touching prophets and prophecy?

Order and Office.—The sacerdotal order was originally the instrument by which the members of the Jewish Theocracy were taught and governed in things spiritual. Teaching by act and teaching by word were alike their task. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the Prophetic Order.—Smith’s Bible Dictionary. Teacher’s Edition.

Questions.

Was the prophetic office and work different in the time of the Judges than previous to their time?

Was there a “Prophetic Order” in Old Testament times?

Was this “Order” what might be termed the school of the prophets?

Would verses 20 to 24 inclusive of 1st Samuel, chapter 19, indicate there was a school of Prophets at Ramah?

Let the student read carefully 2nd Kings, 2nd chapter, verses 1 to 15.

Do you think from this reading there were schools of the prophets at Bethel, Jericho, and Jordan? See chapter 4:38.

Do you think there was a school at Gilgal?

The following from Smith’s Bible Dictionary is given for the student to comment on. Speaking of the school of the prophets he says: “Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they afterwards were destined to fulfill. So successful were these institutions that from the time of Samuel to the closing of the canon of the Old Testament there seems never to have been wanting a due supply of men to keep up the line of official prophets. The subject of study was, no doubt, the law and its interpretation; oral, as distinct from symbolical, teaching being thenceforward tacitly transferred from the priestly to the prophetic order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses, Ex. 15:20; Judges 4:4; 5:1. But to belong to the prophetic order to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the college of the prophets, and belonged to the prophetic order; but this was not always the case. Thus Amos, though called to the prophetic office, did not belong to the prophetic order. Amos 7:14. The sixteen prophets whose books are in the canon have that place of honor because they were endowed with the prophetic gift as well as ordinarily (so far as we know) belonging to the prophetic order.”

J. A. Tanner.

(To be continued.)

LESSON FOR DEACONS.

In addition to the duties already discussed, there are duties belonging to the Deacon that are important. Concerning some of these rather obscure duties, that is to say duties that are not so obvious,

we desire to say something for the assistance of the Deacons.

"The High Priest should travel, and also the Elders, and also the lesser Priests; but the Deacons and Teachers should be appointed to watch over the Church, to be standing ministers unto the Church." Doc. Cov. 83:22. In connection with this word of the Lord, further we read "The Teacher's duty is to watch over the Church always and be with, and strengthen, etc. And is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires." Doc. Cov. 17:11.

Here are associated together two of the Church officials who primarily are to be standing ministers to the Church. It is said of the High Priests the Elders and the Lesser Priests, that may or should travel, but the Deacons and Teachers should be appointed to watch over the Church, to be standing ministers. Other officers of the Church may be called to labor in district or even as missionaries abroad among strangers, but the Deacons are to be standing ministers to be with the Church, to watch over the Church. They are to be the general guardians of the Saints.

All the work of the Teacher, great and arduous as it is with all its wonderful potentiality for saving the Saints, is made a part of the Deacon's work by the fact that "in all his (the Teacher's) duties he is to be assisted by the Deacon if occasion requires." It is here stated that they are to watch over the Church always. This means that if other officers might be excused on other duties from attending the meetings of the Saints the Deacons may not. The Elder might be on a missionary trip or administering to the sick; the Priest might be preaching abroad of carrying the sacrament to the sick or some other work, but the Deacon should be present always.

It will be noticed by the careful reader that the Elders and Priests are associated together in their work, and the Teacher and Deacon which should indicate the similarity of work to be accomplished. The Spirit of the work of the Teacher and Deacon is a work of prevention by watching over and always being with, and is a work of correction when evil is already found among the Saints. The wise officer will prefer to prevent evil from coming among the Saints rather than waiting till it appears and then trying to remove it. The Deacon is charged with a most arduous work and great responsibility; To always be with, to watch over, to be a standing minister to the Saints.

In addition to the above duties there are duties arising out of the gathering together of a sufficiently large number of Saints to warrant the ordination of several Deacons. Twelve Deacons constitute a quorum or class of Deacons and one of the number must be chosen to preside over these Deacons when they meet "to sit in council with them, and teach them their duty, edifying one another as it is given

according to covenants." See Doc. Cov. 104:31-33.

Questions.

What difference is there in the duty of the Deacon and that of Elder or Priest?

What do you think it means to be a standing minister to the Church?

What do you think it means to watch over the Church?

How often should the Deacon be with the Church in meeting?

Briefly discuss the relation which should exist between the Teacher and Deacon.

In what duties should the Deacon assist the Teacher?

Why are the Teacher and Deacon associated together in their work?

Which is more important, to prevent evil or to correct it?

What is the duty of the Deacon relative to Quorum work?

Walter W. Smith.

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A DREAM OF THE UNIVERSE.

Into the great vestibule of heaven, God called up a man from dreams, saying, "Come thou hither, and see the glory of my house." And, to the servants who stood around His throne, He said, "Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart,—the heart that weeps and trembles."

It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terrances of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes, with solemn flight of angel wings, they fled through Saharas of darkness—through wildernesses of death, that divided the world of life; sometimes they swept over frontiers that were quickening under the prophetic motions from God.

Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they by unutterable pace to the light. In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them.

Then came eternities of twilight, that revealed; but were not revealed. On the right hand, and on the left, towered mighty constellations, that by self-repetition and answers from afar, that by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright—rested, rose—at altitudes by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates.

Within were stairs that scaled the eternities below; above was below—below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as thus they tilted over abysmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming—were nearing—were at hand.

Then the man sighed, and stopped, and shuddered, and wept. His overlaid heart uttered itself in tears; and he said, "Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecutions of the Infinite; for end, I see, there is none."

And from all the listening stars that shone around, issued a choral cry, "The man speaks truly; end there is none that ever yet we heard of." "End is there none!" the angel solemnly demanded: "Is there indeed no end, and is this the sorrow that kills you?" But no voice answered that he might answer himself.

Then the angel threw up his glorious hands toward the heaven of heavens, saying, "End is there none to the universe of God! Lo, also there is no beginning."

—Jean Paul Richter.

POOR PREACHER.

Poor preacher; thou art so great and yet so small; thou transitory star, thou purse of poverty, at whom every hissing serpent rears its slimy form! Of what cup hast thou not drank? What phase of human life hast thou not seen? Sometimes in the inner prison of ecclesiastical authority; sometimes fast in the stocks of public opinion; sometimes upon the rack between the Divine and the human powers; sometimes amidst the flames of fiery tongues. Thou hast been the victim of science, the prey of the infidel, the butt of the stage, and the target of editorial ebullitions.

Thou art accused of heresies, schisms, innovations, and all unsoundness. Whose sins are more emblazoned before the world? Whose faults are more magnified? Whose acts are more recklessly criticised? Blamed for poor sermons, blamed for not visiting parishoners, blamed for ignorance, and blamed for poverty. If all were sermons, where would be the visiting? If all were visiting where would be the reading? If all were reading, who would fill up the flour barrel?

Poor preacher; four men could not do the fourth part of the work expected of one man. Who hath woe? The preacher. Who hath sorrow? The preacher. Who hath contentions? The preacher. Who heareth babblings? The preacher. Who hath wounds without cause? The preacher. Who goeth unrequited for his labors? The preacher. And yet, what could the world do without him?

Who hath suffered more for righteousness' sake? Who sacrifices more for the church? Who do more for missions? Surely, if Christ be not risen, preachers are indeed of all men most miserable. Should God condemn all preachers condemned by the world, none will reach heaven; should He condemn all condemned by the church, but few will walk the golden streets. Should God save all for whom the preacher suffers and prays, none will be lost. Do you ever consider the lot and life of your pastor?

Unless the minister is a shepherd of souls, unless his fellow workers and his Sabbath school teachers are shepherds of souls, they must fail, and continue to fail, and deserve to fail.—British Weekly.

Hundreds of people can talk for one who can think, but thousands can think for one who can see.—John Ruskin.

Who waits to have his task marked out, shall die and leave his errand unfulfilled.—Lowell.

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

WALTER W. SMITH, Editor
223 S. River Blvd.
Independence, Mo.

UNITY

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

Vol. 2

INDEPENDENCE, MO., NOVEMBER, 1916

No. 11

EDITORIAL.

"Wherefore, now, let every man learn his duty, and to act in the office to which he is appointed, in all diligence." The very word "duty" carries with it the sense of obligation, and arises out of the relation of debt. It is our "duty" to pay or fulfill what is "due" to ourselves and others. Duty requires the isolation of self, at least in part. Duty requires the sacrifice of what is today, for what may be in the future. Pleasures and the satisfaction of appetite must be sacrificed for the time being, in order that greater and more lasting pleasure and benefit may come. Since lasting pleasure and benefits are due us, and through us to others, it becomes our duty to sacrifice the present for the future.

Every man, who has named the name of Christ, owes it to his Master, who made possible the benefits of the everlasting gospel, to pay to Him and His children the debt he owes for the pleasures and benefits derived through it. This obligation is doubly imposed upon the minister for Christ, who, having enjoyed the blessings of the gospel, has developed capacity for service, and having ability to give others service, has been called and chosen by the Master and his representative among men. When any man has accepted such a call, and has submitted to ordination, he owes it to his God, himself, and his fellow disciples of Christ, to discharge the duty which his call and acceptance of such call makes incumbent upon him. This is the whole duty of man.

It becomes our first obligation, in every case, to determine what is due others, and when we have done this, we know what our duty is, for whatever is due them, it is our duty to pay, or discharge to them. For us

to know that others are not discharging their obligations does not in any sense relieve us from the obligation that we owe. Jesus Christ was being crucified by his enemies and deserted by his friends, but he did not forget his obligation to his Father to do what he could to save mankind. He prayed for his disciples while they slept; and asked his Father to forgive his crucifiers. When others fail to do their duty, it devolves upon us, if we love the cause and feel our obligation to the Father, to do our task and theirs too, instead of giving up, and failing to do our duty as some do. The attitude of the disciple determines his sense of obligation. When a man sees the law disregarded by one, instead of giving him license, it should spur him on to duty, more determinedly. For if there are ten men to do a piece of work and all ten men work, it will soon be accomplished; but if only eight men work, it will take two tenths longer to do the work at the same rate of speed in work. If it so happened that only five work, then if the work is to be accomplished it will require just twice as long to do it, unless the five double their speed and efficiency in service.

It is your duty and mine to see to it that the work of the Lord is done. It is a matter of regret that all his servants will not do their duty, but you and I must do our duty. It is due the Father and it is due His children and it is due us to see that the work is done. Do you suppose that if four men were adrift in a leaky boat and one man declined to row or bail out water, that the other men would do so, because the one refused? Not if they valued their lives at all. They would say, "in case one will not work to save the boat and recover our liberty, we must work all the

harder." Do we love the Lord as much as we love ourselves? Our attitude toward our duty to God and his children will tell this. If under all circumstances, we do our duty, regardless of what others do, then we may safely be rated as those who love the Lord with all our hearts, minds and souls.

Let us do our duty. It is clearly our duty to do the things that belong to our office and calling; those are the things we have agreed to do. We promised that, when we accepted ordination in this Church, and we owe it to God to do them. Let us see to it that we do this thing, for it is our duty.

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

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

PROPHETS.

"True Prophets Distinguished.—(1) Evidence of the Spirit.—To those who had any sense of truth, the Spirit of God gave evidence that the prophecies were divinely inspired.

(2) Personal Conviction.—The prophets themselves utter their firm conviction that they act and speak by divine authority, not of their own accord (comp. Jer. 26:12.) Their pious life bore testimony to their being worthy of a nearer communion with God, and defended them from the suspicion of intentional deception: their sobriety of mind distinguished them from all fanatics, and defended them from the suspicion of self delusion; their fortitude in suffering for truth proved that they had their commission from no human authority.

(3) Attested by Miracles.—Sometimes the divine mission of the prophets was also proved by miracles; but this occurred at important crises, when the existence of the kingdom of Israel was in jeopardy, as in the age of Elijah and Elisha.—"The Popular and Critical Bible Encyclopedia."

Questions.

How does the above correspond with Latter Day Saints' interpretation of prophets and their work in modern times?

Is it not the contention of the Church that the Spirit of God gives evidence today that the prophecies of the prophet to the Church are divinely inspired?

May we not find a splendid and strong support in the above to our argument made in defense of prophets in the Church today?

"In both the Old and New Testaments the prophet is the divine messenger who communicates to man the revelation which he receives from God. Peter and

Paul and John are "among the prophets" as well as Isaiah, Jeremiah and Ezekiel, while our Lord himself stands at the head of the glorious company."—Ibid.

Does not the above affirm all that we contend for as a Church, and is not our application of the rule of prophets and their work in full accord with the above?

"It is true that the mission of God's messengers is not limited to the foretelling of events. The broad, original meaning of the word makes the prophet a man of the times whose primary object is religious instruction,—the moral and spiritual culture of his fellowmen; he was a reformer, a preacher of righteousness, and the stern reprove of sin. He was also the interpreter of history, but nevertheless the element of prediction is a most prominent and essential feature of Old Testament prophecy."—Ibid.

Questions.

Should it be expected that every time the prophet speaks he is clothed with inspiration, and therefore we are justified in quoting him at will as speaking the mind of the Lord? May not the prophet give religious instruction strikingly in harmony with the divine Will without always putting a "thus saith the Lord" to it? May not such instruction be divinely inspired and give evidence of the prophetic call? Is it necessary for a prophet to go around with, or, wearing broad phylacteries as signs and signals that he is a prophet? May not we find evidence of his divine call in the finished product of his spiritual and moral culture training of his fellow-workman and brother? Should not the prophet who communicates to man the revelation received from God, who also has the primary mission of imparting religious instruction, culturing men, interpreting history, reproofing sin, and moulding the sentiment of the church in harmony with the divine Will, stand at the head of the church? Should not such be an intermediary between God, Christ and the people? In the light of the various premises found in the above statements and questions what might we expect from the "school of the prophets"? What is the school of the prophets? Is it an order of prophets? Will all grades of the ministry be eligible to such a school?

In such small space for a lesson it is difficult to properly arrange and include all matter that may have a bearing on the subject matter of the lesson. The student will find much food for thought in the above.

J. A. Tanner.

(Continued.)

THE QUORUMS.

The word "quorum" signifies in ordinary English "enough members of an association to act for the whole." In church usage, in reference to Quorums to officers of the Priesthood, it signifies a given num-

ber of a certain grade of priesthood, the number differing with the grade of priesthood, or the office held in the priesthood. The Quorum of the First Presidency consists of three high priests; that of the Twelve, or Apostles consists of twelve high priests, the Seventy consists, as indicated by the name, of seventy elders, and this number may be increased by the organization of seven Quorums of Seventy which would make a grand total of 490 members of the several Quorums of Seventy. Elders' quorums consist of 96 elders and the number of quorums is not limited except by the number of elders in the church. Priests' quorums consist of 49 priests and the number of quorums is not limited. Teachers' quorums consist of 24 teachers; and deacons of 12 deacons. Teachers' and deacons' quorums are not limited in numbers. The High Priest's quorum is different from the above in that there is but one high priest's quorum, but the number of members in the quorum is not limited. At one time the High Priests' quorum might be as few as 12, and at another it might consist of several hundred high priests.

The quorums of First Presidency, Twelve and Seventy, the three limited quorums, constitute the governing and regulating authorities of the church; and they jointly form the legislative body of the priesthood, whose vote upon matters of doctrine are to decide. Each quorum being equal to the other in point of authority, the vote of the Presidency being equal to the vote of the Twelve or Seventy and the vote of the Twelve being equal to the vote of the First Presidency or Seventy, etc. These quorums are the general traveling councils of the Church having universal jurisdiction; the First Presidency over the whole world; the Twelve and Seventy as a quorum in session, each having general jurisdiction and as separate members, in the missions or fields to which they are appointed.

The High Priests' Quorum, and the Quorums of elders, priests, teachers and deacons constitute the standing ministers of the church, to whom devolves the burden of administering the law, and governing the local associations of Saints in branches, districts, and stakes. The work of these quorum organizations, separate from the work of the individual member of the priesthood of which they are constituted, is to qualify those who hold the grade of priesthood of which the quorum is constituted, for the work that devolves upon them as ministers in the Church. To teach the members their duties and how best to perform them, that when they are called to officiate in their office they may know how to do it so as to bring honor to God and a blessing to the children of God.

A careful study of the law revealed in the books of the Church, would be probably the first requisite in such preparation. The study of their particular office work and the nature of the work to be accomplished would indicate what was needed of each man to fill his place best. This would indicate that

the High Priests' Quorum could to most profit, study the work of a presiding officer or pastor; how to shepherd the flock over which he is made an overseer. He must know all the law, for he may be required to direct the work of all other grades of the priesthood and even labor in these offices himself in default of the officer holding the office being unable or unwilling.

Attention should be given to the special work devolving upon High Priests such as patriarchate and bishopric, etc. The elders too, must be prepared to preside as pastors and minister as shepherds. Priests should devote their attention to those duties made the special work of the Aaronic Priests. The teachers to the watchcare and cleansing of the Church, and the deacons to the care of the property and welfare of the Saints. The work of each grade of priesthood is clearly indicated in the law, and these things and all that would assist in the more perfect execution of the same should be studied by the quorums.

Questions.

What is the meaning of the word Quorum?

What use is made of the word Quorum in the Church?

What are the General, Presiding and Governing Quorums of the Church?

Define each and give number of members in each?

What Quorums of Priesthood are equal in legislative work and how?

Define each Quorum of the standing ministry.

What is the primary work of the high priests?

What is the principal work of an elder?

Describe the work of a priest, teacher and deacon.

What is the work of the Quorums of the standing ministry?

How may these Quorums accomplish their work?

What should the high priests devote their first attention to?

What work should engage the attention of a Quorum of elders?

What ought a Quorum of priests, teachers or deacons study?

How can this best be done?

Walter W. Smith.

ADVICE TO THE PRIESTHOOD.

(From a letter written by Joseph Smith from prison at Liberty, Clay County, Missouri, 1839.)

"If there are any among you, who aspire after their own aggrandizement and opulence, while their brothers are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit; we ought at all times to be very careful that such high-mindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the

honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproof with sharpness when moved upon by the Holy Ghost, and afterwards showing an increase of love towards him whom thou hast reproved lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble and the virtuous, shall seek council, authority, and blessing constantly under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever."

IDEAS THE LIFE OF A PEOPLE.

The leaders of our Revolution were men of whom the simple truth is the highest praise. Of every condition in life, they were singularly sagacious, sober and thoughtful. Lord Chatam spoke only the truth when he said to Franklin, of the men who composed the first colonial Congress: "The Congress is the most honorable assembly of statesmen since those of the ancient Greeks and Romans in the most virtuous times." Given to grave reflection, they were neither dreamers nor visionaries, and they were much too earnest to be rhetoricians. It is a curious

fact, that they were generally men of so calm a temper that they lived to extreme age. With the exception of Patrick Henry and Samuel Adams, they were most of them profound scholars, and studied the history of mankind that they might know men. They were so familiar with the lives and thoughts of the wisest and best minds of the past that a classic aroma hangs about their writings and their speech; and they were profoundly convinced of what statesmen always know, and the adroitest mere politicians never perceive—that ideas are the life of a people; that the conscience, not the pocket, is the real citadel of a nation, and that when you have debauched and demoralized that conscience by teaching that there are no natural rights, and that therefore there is no moral right or wrong in political action, you have poisoned the wells and rotted the crops in the ground.

The three greatest living statesmen of England knew this also. Edmund Burke knew it, and Charles James Fox, and William Pitt, Earl of Chatam. But they did not speak for the King, or Parliament or the English nation. Lord Gower spoke for them when he said in Parliament: "Let the Americans talk about their natural rights from God and natural! I am for enforcing these measures." My lord was contemptuous, and the King hired the Hessians, but the truth remained true. The Fathers saw the scarlet soldiers swarming over the sea, but more steadily they saw that the national progress had been secure only in the degree that the political system had conformed to natural justice. They knew the coming wreck of property and trade, but they knew more surely that Rome was never so rich as when she was dying, and, on the other hand, the Netherlands, never so powerful as when they were poorest. Farther away, they read the names of Assyria, Greece, Egypt: They had art, opulence, splendor. Corn enough grew in the valley of the Nile. The Syrian sword was as sharp as any. They were merchant princes, and the clouds in the sky were rivalled by their sails upon the sea. They were soldiers, and their frown frightened the world.

"Soul, take thine ease," those empires said, languid with excess luxury and life. Yes: but you remember the king who had built his grandest palace, and was to occupy it upon the morrow; but when the morrow came the palace was a pile of ruins. "Woe is me!" cried the King, "Who is guilty of this crime?" "There is no crime," replied the sage at his side; "but the mortar was made of sand and water only, and the builders forgot to put in the lime." So fell the old empires, because the governors forgot to put justice into their governments.

George William Curtis.

"I have always believed that it is better to stimulate than to correct; to fortify than to punish; to help rather than blame. If there is one attitude I fear and hate more than another, it is the attitude of the cynic."—Arthur Henson.

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Vol. 2

INDEPENDENCE, MO., APRIL, 1916

No. 12

ANNOUNCEMENT.

With this issue of Unity the present management ceases, and the paper will be taken over by the General Church authorities. Unity will hereafter be edited and managed by President Frederick M. Smith, and Bishop Benjamin R. McGuire. This is as it should be. Unity was established to meet an urgent need among the Priesthood of the Independence Stake. The need for some study course and some avenue of publication for matters of importance to the various members of the Priesthood was felt and Unity was established to supply this. The same need exists elsewhere; in other stakes and districts the same interest was manifest in the work of the paper and after two years and more of work it is found to have a large circulation outside of Independence than it has within. Hence the transfer from the Stake authorities to the General authorities.

Our relations with the patrons of Unity have been very pleasant and altogether satisfactory, and we have enjoyed the short experience as editor. Those who are responsible for the success of Unity heretofore are to be congratulated in that they have made the paper fill its place so well as to recommend it to the consideration of the General Church authorities. The Lessons Committee have done excellent work and have supplied a long felt want in a consistent study of the duties of various grades of officers in the Church. This feature will be cared for by a committee from the Quorum of Twelve which will guarantee a more general course and a plan more suited to general use throughout the whole Church.

It is fitting that Unity should become the the medium of reaching the whole Priesthood

of the Church with matters of first importance to the official members. In this connection it is worthy of note that President Frederick M. Smith as President of the Melchisedec Priesthood, and Bishop Benjamin R. McGuire as President of the Aaronic Priesthood will have the direct management and oversight of the paper and what may appear therein will be of interest to all the priesthood of the whole Church.

Under such circumstances we take pleasure in retiring from the Editorial supervision of the paper and recommend the brethren who have assumed the responsibility for the future of the paper, to all the patrons of Unity, present and future. These men are the men God has chosen to guide and direct the work of the whole Church; and can be trusted fully, as they have proven themselves to the Church as worthy of all acceptance. We shall be glad to read their message hereafter in Unity.

Your servant for Christ's sake,
Walter Wayne Smith.

EDITOR'S NOTICE.

This number completes volume two of Unity. We regret the extended delay in issuing this number. It is occasioned by the transfer of the management of the paper. It was desired to close this volume with the last number under the present management and open volume three with the first number under the new management. This could not be accomplished sooner, hence we have waited the present time in issuing this last number of the volume. We crave your pardon for the long wait and trust that the excellence of the paper under the new editors will fully compensate you for the delay.

The Editor.

BUSINESS MANAGER.

As business manager of Unity from the beginning of its existence I am happy to turn this part of the work over to the Presiding Bishop. I thank all who have contributed to the support of our enterprize. The subscriptions have been gratifying and I trust will be multiplied many times now that the paper is to be made a general priesthood organ. I trust it shall have your continued patronage, and that of your brethren.

With very best wishes,

W. D. Bullard.

NOTICE TO SUBSCRIBERS.

With the change in the management of Unity, announced in this issue, we transfer all business to the Ensign office. All unexpired subscriptions will be filed; all new subscriptions should be sent directly to the Ensign Publishing House or the Herald Publishing House, Lamoni, Iowa. Subscription price remains the same as heretofore, 25 cents per year. Thanking all our subscribers for the interest taken in our paper in the past, we ask your continued support and co-operation.

Sincerely,

Horace B. Roberts.

THE CHRISTIAN'S DIVIDENDS; RELIGION AS A BUSINESS.

"Wist ye not that I must be about my Father's business?"—Jesus. Luke 2:49.

Although not fully developed, the principle involved in the suggestion of the text is an important one, in that it presents the question of religion in a light sometimes overlooked, viz; simply as a business, God's and ours, "for we are laborers together with God."—Paul. 2 Cor. 3:9.

Now the object of a business enterprise is profit, and the index to the success of any business is the dividends declared. And again the dividends received by shareholders are determined by two fundamental facts.

1. The successful operation of the business.

2. The amount of capital invested by each individual stockholder.

These are well known facts existent in the business world, but sometimes overlooked when we reach the spiritual realm. Too long already has religion been looked upon as a beautiful theory, beautiful in its vagueness and remoteness from the practical things of life, instead of a vital relationship with God and the dynamics of law which make for permanent success and peace in temporal as well as strictly spiritual matters.

The Church of the living God is an institution and each individual member is a stockholder. Furthermore this business is run for profit,—not dollars and cents, but something far more important, time, talent, brain, heart, spirit and soul, eternal destiny, these are the things involved.

How do we value this business relationship, this "partnership with God?" How would we prize having Morgan or Rockefeller for a partner? While we would value the latter arrangement from the standpoint of financial security, remember that our business relationship with God is far more important in its nature, for, according to the Christian philosophy the successful business man is the one who deposits in the Bank of Heaven, one who lays up treasures in heaven where moth and rust do not corrupt and where thieves do not break through nor steal.

Brother Saint, what profit are you getting from the business you are engaged in? What dividends do you realize from your investment? Are your dealings with God satisfactory? If not, who is to be blamed, the firm or the investment? As a member of the firm perhaps you need to be more diligent in looking after your portion of the work. Perhaps you should have a few more shares, purchased with a consecration of time, talent, and means. Receipts will come back in the form of tithing receipts and showers of blessings here and eternal life in the world to come.

Shall we, as a Church, meet the challenge of the transition period and the "hastening time," realizing and demonstrating that the work of God is the supreme business enterprise, and that the gospel of Christ is prac-

tical as well as theoretical? If so, it is time we should be about our Father's business.

A. E. Warr.

ARROWS.

It is better that the mind grapple with an unpleasant truth than that the senses be lulled into a false security by a pleasing deception.

It is possibly a startling thought that you will be due at the pearly gates, or the asbestos doors, in much less time than you have now lived upon earth, but this is a proposition one should look square in the face, and make such preparation as will be best suited to a temperate or torrid zone as the case may be.

"The wicked shall be turned into hell with all the nations that forget God;" and if wickedness is a prominent part of me—of my life and doings—that Bible text is of more consequence to me than the country's foreign policy, or the price of potatoes in New York; and whether we realize it or not that question of eternity is more of a vital issue to us all, than the furore about politics or possessions, or about how the destiny of the country is to be directed a hundred years hence.

When the grass waves over the graves of the soldier who was slain as he sought to slay, and of the slayer who also in his turn was slain, it will make small difference to these who were foes, but are now common suppliants before the August judgment bar, whether the earthly quarrel shall have been settled to gratify the folly of the one nation or the foolishness of the other, for true values only, will be recognized; and the neutrality of that place will be real, toward every such dispute as whether "Simon say thumbs up or thumbs down."

A salvation that does not begin to take effect in time, by preventing people from getting into the tar barrels of sin, furnishes a very poor guarantee of its power to cleanse the soul unto salvation for eternity.

In the matter of sin and salvation, an ounce of sin preventative and resistance

against temptation, is worth much more than a pound of forgiveness and remission.

"Blessed is the man that endureth temptation"—Forgiveness of sin leaves a clean page but a blank one; but to resist evil and sin not, marks a tally on the sheet to your credit.

The difference between evil words and a kicking gun is that the gun with a violent recoil does damage at both ends, while the greater havoc is at the muzzle, but evil words kill more of the foolish gunners who fire them than of the innocent victims of their attack.

Find a person who habitually shoots evil words from the mouth in the attempt to magnify every defect, or imaginary fault of others, and you have found one who is spiritually dead or dreadfully ill with a disease that frequently becomes so chronic that nothing but profound repentance, and deepest humiliation before God can effect a cure.

Good words are like a flowing stream blessing and carressing from rivulet to river, and as waters flow, and good words go, both the giver and the river grow stronger.

An arrow twanged from the gospel bow,
A quiver of truth let freely go,
Afar and afield true service flings
Where war is waged for the King of Kings.

An ensign waves where the arrows ply,
Zion's soldiers flee nor fly,
The cause is right wherein they stand
And Christ the Lord is in command:

J. E. Y.

A LITTLE LECTURE ON FAITH.

"Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words."

Members of the Priesthood

You are asked to subscribe to

Unity

A Monthly Journal for the Priesthood

First Issue in May

Frederick M. Smith, president of the Melchisedec Priesthood and Benj. R. McGuire, president of the Aaronic Priesthood will be joint editors.

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