

to debate in Lamoni and repeat the debate in Salt Lake City, was a fair proposition. They preferred, however, to meet us in the Brick Church in Lamoni and keep the Tabernacle in Salt Lake City hermetically sealed against us.

In a general way, we feel to repeat the advice formerly given. Be sure of your grounds, your proposition, your man, and the needs of the situation locally, before going into a discussion.

E. A. S.

KIRTLAND.

Elder A. E. Stone, who is in charge of the Kirtland Temple, writes the Presidency as follows:

“It may surprise some one, one of these days, if the God of our forefathers should thunder from the heavens thus: ‘Awake. The night of eternal gloom is passed, and over the earth is spread the splendor of the power of the risen Lord,’ and it awaits the services of the servants of that Lord to carry the gospel to the peoples of the earth, with the power that God alone can supply. Therefore, as the church was commanded to go to the Ohio that they might receive the law, it is for you to return there and learn it, and there, after you have learned it and you have received the endowment that I have promised to my servants, you may go in the power of that risen Lord, and teach the people of the earth that the gospel of the Christ contains the panacea for the world’s perplexities; and as it has been said time and again, higher ground needs to be occupied by the Saints, that their influence without the unnecessary vocal expressions may be felt by those with whom they become acquainted.’ I trust that Kirtland will be considered in the own due time of the Lord. It is not entirely off the map, and well the bankers of the city of Cleveland know, for on all their printed matter of late they have been calling the attention of the people to the fact that one half

of the population of the United States lives within five hundred miles of Cleveland. That may be truthfully said of Kirtland. And again it states that one half of the population of Canada lives within five hundred miles of Cleveland, (Kirtland), a very fitting place for the endowment surely, that there might radiate from this place ‘The splendor of the power of the risen Lord.’ ”

WHAT SHOULD WE DO WHEN WE DIFFER ON POINTS OF LAW?

It is a frequent occurrence, when we assemble in our various priesthood meetings, that we differ somewhat on points of law. Not on the principles, of course, but on other questions which are not perfectly clear to us yet; or in cases where we may interpret the law differently. The question before us is, What should we do when we differ on these points?

We may be of the opinion that the point at issue should be threshed out in our meetings, so we can decide upon what is the proper attitude to assume in regard to the question; then all leave the house with the same idea. This method is wrong, from a twofold standpoint. First, no local assembly of priesthood has the right to decide definitely what stand should be taken in regard to laws pertaining to the general church. Neither should any individual be bigoted in his own ideas, lest he be given more light and be forced to change. The human weakness is that many of us are too stubborn to change the expression of our views after strongly affirming our positions. Second, this kind of procedure will never bring us to the correct understanding, it being contrary to the law of God. It will also, of course, involve a debating of the question, both pro and con, which, if it is allowed to continue, almost invariably ends in a debate of man against man, thus losing sight of the real object, to gain a more unified understanding of the law.

When questions of this character come up, each man should have the privilege of expressing his views on the matter, thus exchanging thoughts and getting the full benefit of each other's ideas. This will tend to bring us to a unity and *One* sooner than any other method we know. Care should be taken that our talk is not directed at any other member, but to the question before us. Little or no good comes from a heated discussion. Let our remarks be made in kindness and sobriety. The sane man is the man who thinks well and speaks accordingly, but the excited man cannot think so well and is more apt to say things that are not very profitable.

The Lord tells us in Doctrine and Covenants, 119: 5, that contention is unseemly, so why insist to contend over our differences? The words of Brother E. A. Smith come forcibly to us, "It is no sin for Saints to differ, but it is a sin for them to quarrel about their differences." The Lord very emphatically says in Doctrine and Covenants 122: 16, that if the ministry cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. The sooner we heed this instruction, the sooner the Lord can enlighten our clouded minds and bring us to a perfect understanding. Obedience to this part of God's great law is another step toward Zion and perfection. Let's step.

Gomer J. Reeves.

Hilo, Hawaii.

BUFFOONERY AT WEDDINGS.

Our attention has been called to the fact that not infrequently wedding services are spoiled by the charivari methods indulged in by thoughtless "friends." Such demonstrations may be pardoned in backwoods districts where there is a low state of culture and cowbells are more in evidence than are good

manners; but among Latter Day Saints such things should not be.

Yet it is a fact that very recently, in one of our large branches, at a church wedding, the whole affair was ruined by the rowdiness of so-called friends. The wedding gown was very nearly torn from the person of the bride, and the groom was roughly handled. Both finally sought safety in a little room in the basement of the church.

All weddings should be "solemnized" with prayer and thanksgiving, as instructed in the Word of God, and are religious events demanding a certain amount of dignity and reverence—this is especially true concerning church weddings.

This does not mean that a wedding shall not be a time of joy and laughter in its place, as at the feast following the ceremony—the occasion need not be too formal or funereal. But the rude and foolish pranks sometimes indulged in, such as kidnapping the bride or groom, chaining the two together, or putting on a charivari, with horns and tin pans, are quite out of place and not in keeping with the proper spirit of the occasion.

It may be well for pastors to touch on this matter occasionally and advise the Saints under their charge concerning proper decorum at weddings.

E. A. S.

CONSISTENT PROGRAMS.

112 West Jefferson, Pittsburg, Kansas,
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Reorganized Church, Independence, Missouri: We have been so busy with our missionary campaign here that I think I failed to write last week. The interest in our tent meetings has increased from the first night and we are beginning to regret that the approach of reunion will not permit us to continue here for several weeks longer after this week. Many are interested and new ones are coming about every night. Brother Quick is doing the preaching and is giving