

The Priesthood Journal

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MERRY CHRISTMAS

THE PRIESTHOOD JOURNAL has not been all its editors have wished for it, and it is hoped that at least some of the conditions which have prevented us from accomplishing what we desired may be changed so that in the coming year we may bring this paper more nearly to the standard we desire to see maintained.

The responsibility of office rests heavily upon me, and in my zeal for the advancement of the work, impatience over delays sometimes becomes great. The great objective of the church looms so large, so clearly, that it seems strange that all do not see it so.

I feel the impress of the spirit of Christmas, the season of good cheer and dissemination of good will, and I sense the greatness of God in giving his Son; but the presence of the Babe in the manger does not thrill me so deeply as does the crucified body on the cross which sealed the mission of the great soul which occupied it. The mission of Jesus was peace and good will, and the angels sang rejoicingly, not alone because a babe had been born but because the time had come for the advent of the messenger who would bring to earth the philosophy which would redeem society and make ultimately possible a condition of man wherein peace shall be pervasive and universal because righteousness abounds.

May the readers of the JOURNAL have joy and happiness; but well may it be wished that even in the midst of the seasonal rejoicings you might be wighted with a full sense of the significance of representing Christ and commissioned to work for the establishment of the Christly kingdom on earth, a social order in which God's will shall be done.

THE PRIESTHOOD JOURNAL

Frederick M. Smith and Benjamin R. McGuire, editors. A journal for the priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints.

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Sing of the birth of the Savior, chant anew the song of the angels, proclaim aloud the birth of the holy Babe; but within your whole being let the resolve be inborn that you will leave no effort unexerted to know more of the mission of Jesus, learn more deeply the meaning of his philosophy, and strive ever more earnestly for the church to reach soon its great and beautiful goal, Zion.

Merry Christmas and a Happy New Year, with a rededication of your lives to the service of God!

FREDERICK M. SMITH.

Independence, Mo., December 25, 1922.

The color of a man's jacket doesn't tell the color of his heart.

A rough exterior may be the outward sign of an inward gentleness.

When one holding the priesthood neglects a duty, others besides himself suffer. That is one of the penalties of priestly failure.

"Day dreaming" is worse than idle unless one emerges therefrom to action.

God would have us pray and meditate, but he also would have us arise and sanctify the fruits of our meditation by rendering service to him through our neighbor.

The spirituality of a branch is a criterion of the activity of the priesthood. What is the story the condition of your branch is telling about your activity?

"THE SCIENTIFIC ATTITUDE"

To a student, especially a research student, a prime essential is what is termed "the scientific attitude." This attitude is not so difficult in such subjects as physics, chemistry, geology, etc.; but in the approach to that group of studies known as the "social sciences" there are so many preconceived ideas; so much of prejudices, that bespeak the presence of "human interests" that "the scientific attitude" is in danger of being abandoned. But power as a student lies not alone in the faculty of observation, application, and concentration, but the ability to detach himself from prejudices and even personal interests in pursuing his researches.

The scientific attitude is not easy to define, but a good definition is that given by Professor Hoxie in his Trade Unionism in the United States. It is: "It is putting aside as far as possible all passion and prejudice, all preconceived notions in regard to the object of study, all beliefs and feelings; seeking only for the truth and being willing to follow it to whatever conclusions it may lead."

Much study is had with the object in view being proof or support of preconceived ideas or beliefs, or theories—and that kind of study doubtless has its place; but much study is also needed wherein the scientific attitude is a chief factor. In our own development as a people, especially in our social progress and reforms, there will be frequent need of research by students with the scientific attitude. Are such students being developed?
F. M. S.

"Evil to him who evil thinks." Honor to him who does nobly.

It is not always necessary to "take time off" to pray—pray while you work or think.

Ordination is never sought by those who sense the responsibilities of holding priesthood. It is accepted from a sense of duty. What has your ordination meant to you?

SUPPORT OF THE APPOINTEES

An inquiry from Australia, dealing with the question of whether the local branches should give financial support directly to missionaries under General Conference appointment laboring locally, was received and answered recently by the Presiding Bishop. Perhaps this matter is of sufficient importance to a great number of the priesthood to justify its insertion in the JOURNAL.

“At the request of a committee appointed by the Richmond Branch, I submit the following for a decision on points of financial policy:

“It might be to advantage to state that regular set amounts of money have been paid out of the local branch fund to the General Conference appointee, laboring local for years past, and now the objection has been raised against this method as being out of harmony with the General Conference resolutions.

“I am inclosing a resolution made at the branch business meeting, and one submitted to the committee, for your perusal.

“It is considered by some that the bishopric should handle this fund, receive from the branch such help as is needed, and pay out as required to local minister. We believe that it is the only way that the system of equality can be safeguarded; for instance, a conference appointee laboring under clause (local) receives an allowance from the budget, then receives again from the local branch, while the one appointed under clause (missionary) gets no support from the budget nor from any local fund, therefore, we believe the handling of funds to be given for (local) men should not be controlled by the branch treasury. We herewith submit the following from Conference Resolutions, being the basis of argument used in defense of a position, and respectfully ask your position in every point maintained.”

(Here follows verbatim General Conference resolution No. 320, also citation from resolutions 261 and 47.)

His letter closes in part as follows:

“Does Epistle of Twelve and Bishopric, conference resolution No. 238, par. 3, show that money collected in the local

branch in support of the ministry belongs to the bishop's treasury, and the collector be not subject to the direction of branch.

"We sincerely solicit your cooperation in these seeming difficulties of ours."

We replied in the following language:

"Every problem has at least two sides to it, and we have become thoroughly indoctrinated with the idea that 'the letter killeth but the spirit giveth life.' We will, therefore, consider the problem you present at length before summarizing our conclusion.

"It is generally inadvisable to set down hard and fast rules in our church work, as there are many phases which must be taken into consideration, and there are human elements involved in each situation. For this reason, no doubt, the Lord has stated (section 129:8 of the Doctrine and Covenants) that 'the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop under a presiding head acting for the church in gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, free will offerings, and consecrations.'

"The established policy of the church is that the family allowances of men under General Conference appointment should come from the church treasury. This does not mean that the servant of God should not be ministered unto and have his needs supplied by those among whom he labors. The principle is set forth in Luke 10:7 that 'the laborer is worthy of his hire' and that the people among whom the disciples of Christ labor should minister unto his physical comforts. This is also set forth by Paul in 1 Timothy 5:16 and 18, and is just as effectual now as at the time it was given. It has been reiterated in latter-day revelation as found in Doctrine and Covenants 83:16 where we are told that 'he who feeds you, clothes you and gives you money shall in no wise lose his reward, and he that doeth not these things is not my disciple; by this you may know my disciples.' In the eighteenth paragraph further instruction was

given to the effect that the elders were to receive money by gift and were to send it to their family or the Bishop as the Lord directs.

“Where a General Conference appointee is laboring locally in a pastoral capacity, the tendency is for those whom he serves to grow indifferent in these matters as the months go by, unless a systematic effort is made to provide for his needs, then the general church treasury will have to make up for their delinquency. In the days of the Corinthian saints a custom must have grown up of looking after the needs of the ministry in an organized, systematic way, for we are told in 1 Corinthians 16: 2 that the Apostle Paul admonished them to take up their collections on the Lord’s Day but to do it in advance of his coming so there should be no gatherings when he came. The presumption is that it was a delicate matter which was best to be taken care of in advance or at least so as not to embarrass those who gave or him who received. The same procedure might well be emulated in branch procedure to-day.

“Now coming directly to the action of General Conference, with which your letter is more specifically concerned, the resolutions which have grown out of the wisdom of experience and the law of common consent, we find the general principle laid down that church funds should be gathered and distributed under one general head—the Presiding Bishop of the church. We can readily see the advantage in this plan, but—suppose the opposite case—should the branches, in communities which are more able financially to support the work, reinvest all their tithes and offerings in developing their missionary program at home, how could the church possibly proselyte foreign fields as commanded in Matthew 24: 14 or make new openings in the home land? To avoid abuses of this kind, General Conference ruled that collections where organized branches existed (referring to collective efforts rather than individual) should only be carried on through the authorized channels established by the Bishop or his agents. (See resolution 320.)

“The gifts previously spoken of to elders are not to be discouraged through any misconstruction of this rule, nor

resolution 261 to the effect that the ministry are to 'draw for their expenses directly from the Bishop or his agents.' This resolution also says that the ministry are to 'report all church money received to the Bishop, together with names of persons paying.' When this is done the use of it is merely a matter of bookkeeping which will save the transferring of funds and exchange charges.

"To summarize our conclusions: where General Conference appointees are laboring locally as pastors the branch or branches thus benefited should include in their budget for the year an amount sufficient to meet his needs. 'They shall clothe you, feed you and give you money.' The family allowances should ordinarily be cared for by the Bishop or his agents. However, where the elder has moved his family to the branch and is holding 'open house' for the other missionaries or visitors who may come through that locality, it is not inconsistent with the spirit of the law that increased expenses, incidental to the family residing within the branch, should be offset by gifts of clothing, food or money. The same rule which makes necessary that the elder should report the receipt of such gifts to the Bishop would also require that the family budget should make acknowledgement and show consideration for these contributions so far as it is possible to anticipate them.

"We wish to commend your efforts to overcome inequalities in the family allowances received by the missionaries and believe that, if these inequalities are inextricably involved in the old system which you are here striking against, some reform method should be adopted. Promiscuous collections for even such a worthy purpose as assisting the missionary or his family should be effectively discouraged by the branch officers. Organized efforts, wisely cultivated by the officers of the branch or the Bishop's agent, should not result in such inequalities as would injure the work." B. R. M.

"Ethics is the science and art of living rightly with one's neighbors."—Tyler.

FALSE WITNESS

It takes but a casual scrutiny to discover the social moment of the ten commandments; and their social significance has been carried over into and spiritualized in the commandments of Jesus. Well might it be for us if we would more punctiliously observe their requirements and appropriate the spirit of them. Of late we have been impressed with the importance of the ninth, "Thou shalt not bear false witness against thy neighbor." False witness can be borne in places and methods other than on the witness stand or when under oath. Any act, any word, through which we give to persons a wrong impression of another, is bearing false witness. Whenever we pass on any report or rumor about a person which is not founded in fact, it is bearing false witness.

Not alone in word, but in act also, can we act against the spirit of this commandment; for if our conduct towards a person leads others to form a wrong impression, we have borne false witness. It behooves us, therefore, to have a care that we in no way start or repeat a false rumor concerning anyone. In fact, even if we know to be true that which if circulated would react to the injury of one's reputation, we should desist from participating in its circulation. Christ's spiritualization of the ninth commandment here applies—do only that which you would have others do if you were the one chiefly concerned.

So, if we would keep ourselves free from the charge of bearing false witness, we must refrain from starting or passing on anything about anyone which we do not know to be true. And then to keep within Jesus' golden rule, we should even refrain from circulating what is true if it would injure.

"Thou shalt not bear false witness against thy neighbor."

F. M. S.

An engineer asleep at his job is universally blamed. But what of the "sky pilot" who sleeps at his post?

People will believe your verbal testimony when you show by your conduct that you believe it yourself.

PREPARATION FOR MISSIONARY WORK AMONG THE AMERICAN INDIANS

We have been requested to suggest reading courses for those who are assigned to work among the American Indians. To this we have given some thought, and submit the following, which we present in the columns of the Journal because there may be some not already under appointment who are desirous of reading in this direction.

It might well be considered that prerequisites for such preparation should be a general knowledge of psychology, sociology, and history. Of course it is presumed that a prime essential is a thorough understanding of the history and teachings of the church and our social philosophy. Based then on the prerequisite knowledge, it is suggested that the general field of anthropology should be covered by the reading of at least one textbook, and more if time and inclination indicate. Then the field of ethnology should be covered in a general way, followed by specific readings on particular tribes in which interest is chiefly centered. A general survey of religions of primitive peoples should then be made, followed by specific readings on particular peoples. Again, specifically, the sociology and so far as possible the history of the tribes among which labor is being performed, should be studied.

To acquire the knowledge suggested in the foregoing will require determination and persistence; but the increased efficiency will repay one for the effort.

Titles of texts on these various subjects will be suggested on request to the undersigned.

FREDERICK M. SMITH.

CAPE COD, August 10, 1922.

To your neighbor your acts speak louder than your "prayer meeting testimonies" in telling what your religion is.

A clear conscience makes a good bedfellow. Nothing clears the conscience like a sense of duty well done. Are you on your job as a church man?

EDITORIAL PARAGRAPHS

Are you anxious that the other fellow shall have opportunity as well as yourself?

In a society where all enjoy the fruits of achievement by anyone there is no room for jealousy.

The idler must have no place in Zion, neither must the green-eyed monster.

Envy is the handmaiden of selfishness. Banish selfishness and envy goes.

Selfishness leads away from God.

Is it hope of reward which keeps you at church?

If "the Lord loveth a cheerful giver," what are his feelings towards the religious "tightwad"?

"Feed my sheep" is a command altruistic in character. The real pastor has his thoughts constantly on the flock—and forgets self.

"I am come that ye might have life, and have it more abundantly."—Jesus. What a warped conception of the Christian "abundant life" some people have!

The "abundant life" which Jesus came to foster is found only in service. And in this he "set the example."

Does the parable of the talents apply to you? Have you improved your latent capacities or have they lain dormant?

Have you found your neighbor? Better get busy if not, for Jesus indicated that the road to God lies through service to neighbor.

When Jesus was a lad he asked, "Know ye not that I must be about my Father's business?" And yet there are many in the church to-day, after years of membership in the church, who are still debating and still undecided whether they will be about the business of Zion or still go on serving self. Are you one of the undecided ones?

Efficient organization demands highly centralized control, and abuse of such power is a potential danger; but in benevolent control lies potential blessings. And why spend time and energy in guarding against possible abuse of power instead of helping and supporting the benevolent control?

Personal progress is made by breaking up bad habits and forming better ones, and no individual makes radical change in his habits without a period of confusion; so confusion may sometimes indicate progress.

As with individuals so with groups; radical changes in customs may create temporary confusion, and confusion may therefore be a concomitant of progress.

Zion is: the pure in heart—a redeemed land—a social order in which God's will is done—socialized Christianity.

Loyalty is founded on ideals, and absence of loyalty may mean absence of ideals; but disloyalty may mean a shifting of ideals.

Loyalty is never shown without work, and as loyalty pre-

supposes a goal, work towards achievement of the goal furnishes a fine opportunity for expression of loyalty.

Ideals and theories may come from meditation and thought, but achievement of ideals and demonstration of theories require work. Have we the courage of our conviction sufficient to work for our Zionie ideals, to demonstrate our social philosophy?

What is your attitude towards the activities leading towards the establishment of Zion? Is it passive or active?

Effective opposition is indifference, and the zeal of many ardent hoppers and workers for Zion is dampened by the indifference of some who should be active in working for the social reforms which spell Zion.

Criminal defense lawyers rely on procrastination to defeat the ends of justice. Satan knows all the turns of tricky lawyers, and will in every way attempt to use procrastination among us to prevent such social justice as Zion is sure to bring.

When Satan needs the help of a human being in his work of obstruction he looks about for some one who aspires to office in the church.

It is laudable to want to help in church work, but ambition for office too frequently indicates inaccurate appreciation of its responsibilities.

As the hastening time becomes more conspicuously present, the need for preparation for bigger things yet to come while carrying on the enlarged work of the present, will bring heavier tasks. Are we ready for the heavier burdens?

Procrastination is the thief of time and is an effective weapon for obstructionists. We are in danger of jeopardizing the interests of Zion by procrastinating. A beginning is necessary.

How do you preach tithing? Is your appeal through selfishness, fear, or duty? Do you preach tithing at all? If not, why?

No one is more alone than he who in the midst of a crowd sees no one in need. He has lost his neighbor.

G. T. Griffiths writes: "It is true that many people have been baptized into the church; but too many were brought in through overpersuasion on the part of those who baptized them. Quite a number to my knowledge were not converted to the gospel, and have made us considerable trouble already. Some of the ministry, I regret to report, think their success is measured by the number of people they baptize, but it seems to me they should pay more attention to quality."

Good idea! Convert them, brethren, but with their eyes fixed on the goal of better conditions, then keep them going towards the goal.

A partially converted member is a misfit. Perhaps this is one thing had in view when instructions were given for the elders to satisfy themselves that a candidate is ready for baptism.

Is a member really converted unless he has the Zionie ideal well in view? The details may not all be clear; but the broad ideals must be well in mind.

A writer to the Presidency speaks of members of the priesthood and the parents as being "the teachers of the

church," and as such they must *study*. Good idea, that! Pass it along.

DO WE TEACH IN PREACHING?

Here is something for members of the priesthood to think about. A sister who has traveled quite extensively among the branches makes the following pointed remark:

"The work of the church is retarded because we do not *teach* enough. We do not need so much preaching as we do *teaching*. People generally want to do right if they know what is best. They should be taught."

A member writing to the Presidency caustically remarks: "Those of the priesthood have too long taken the satisfied air that they do not need to study and keep abreast of the times. They have been called of God and they think that is all they need to make them preachers and teachers." Are you one who thinks so? Read the instructions in Doctrine and Covenants to study.

Because you have been called of God and ordained to the priesthood does not free you from the task of self-improvement and culture.

"Preach, teach," etc. One cannot be a good teacher without using the fundamental laws of teaching. Do you know them?

Should we in these columns fail to write on "doctrinal" subjects such as faith, repentance, baptism, etc., it is not because we do not appreciate their functions; but these principles having been long taught by the missionaries, it is well that

we "go on to perfection" through mastery of other principles and methods of spiritual and social development.

It is possible that, as one member remarked to us, a large majority of the members of the priesthood who are apparently opposed to education are so because of lack of comprehension of what education means. What is education? One can define it as the combined fruitage of experience, observation, meditation, study, and even prayer, which makes for an intelligent response to the stimuli of environment. From this definition we might say that the more abundant life is enjoyed by the rightly educated man. "I am come," says Jesus, "that ye might have life and have it more abundantly."

To "preach, teach, exhort," etc., is a duty common to all branches of the priesthood. To preach (teach) we must first have learned. How? We cannot teach (preach) what we have not mastered by application in meditation, study, or by experience. Study is the gateway. Enter, as the Lord has repeatedly commanded.

IS IT TRUE?

Severe criticism if properly directed is wholesome. A member of the church recently made this statement to the editor of the *Journal*.

"Because of the ignorance of those holding the priesthood, our thinking young men and women are seeking elsewhere for food for thought."

Is it true?

Pray long and testify fervently, but spend more energy in good acts.

It is not the power to do good which brings us the reward of "well done"; it's *doing good* which gets us there.

Is your religion static or dynamic? Do you pray one way and live another?

Conduct is a good criterion by which to judge a man's religion.

HOW MUCH MISSIONARY WORK ARE YOU DOING?

If you are a branch or district president, a question which should concern you is, "What is the branch or district doing to warn their neighbors?" "To warn our neighbors" means missionary work, and as president of branch or district you should be anxious to have your organization in such good condition that not only are the local activities well cared for, but time and opportunity exist for real missionary work.

Every branch is a potential nucleus for the spread of the gospel—a base of operations for missionary work, and you should not be satisfied with the conditions or progress of the branch or district till all is moving so smoothly that the branch activities become a veritable preachment of the word, the lives of the members are bearing witness to the efficacy of the gospel, and the priesthood are not only "feeding the flock," but are raising the warning voice as missionaries.

How much missionary work is your branch or district doing?

F. M. S.

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SHALL WE HAVE FAITH?

The old-time discussion on the virgin birth of Jesus seems to have broken out afresh in and around Kansas City, the discussion having been revived by the forced resignation or rather dismissal of Professor Slaten from William Jewell College, at Liberty, Missouri, because of his expressed disbelief in the virgin birth of Jesus and some other ideas also along the subject of discussion. It is well to remember the statement of Paul, that "we walk by *faith* and not by sight," and know thereby that it is well within the purposes and intentions of Deity that faith is a prime essential to spiritual development, and becomes to Christians the "knowledge of things hoped for, the evidence of things unseen." And this may well apply to the unseen things of the past as well as future.

In the great divine plan of human development it may well be that the "mysteries of godliness" are wisely calculated as factors of faith, or at least designedly faith testers. And if Jesus shall "find faith again upon earth," it must be remembered by his people that nothing in the plan of God exists without reason or purpose, however mysterious it may appear to us. We might plan how a certain event could have been otherwise; but despite our views we must believe that God plans to suit best his purposes.

So in regard to the virgin birth we may wonder why it was ordered according to the scriptural evidences or testimony; but if we have faith we say: "God in his wisdom knows best, and in his omnipotence can dispose as pleases him best; so we believe, though it may now appear to be mysterious." And this attitude does not stultify intelligence.

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Every hour we accept on faith, even in the realm of the natural, things we do not know or understand. In a thousand directions we can look and see phenomena we do not comprehend, though we may accept some man's "theory." Accepting theory is the exercise of faith in the explanation of the mysterious in the realm of science. Is the exercise of faith in the "mysteries of godliness" any less honorable or safe?

FREDERICK M. SMITH.

AWAKE, SAINTS, AWAKE

In a personal letter to me one of the missionaries recently wrote:

"Last Sunday morning in our sacrament service there was given me some spiritual light on some of the matters affecting the church and I was made to realize some of the things that men were passing through that at times were very discouraging. I feel as a result I can more fully appreciate the position you occupy and how at times your heart almost sinks within you as you have in a great measure seen the conditions coming in upon the world as well as the church, and with all the powers of body and mind you have attempted to arouse our Saints to a realization of the things that were seen and understood by you, but so far only a very few have caught the vision. No doubt this is one of the great trials that you have to meet. I am fully convinced that it will take some very drastic measures on the part of the Author of the latter-day work to bring the people to that condition so that they can appreciate the provisions made for our benefit. Some will 'Learn obedience by the things they suffer,' which no doubt will be the experience of many.

"I shall not only pray that you will be given power to endure this great burden of responsibility, but also will I plead that you shall see an awakening to these great tasks placed upon the church, and be made to know your efforts have not been in vain. I am sure from my observations that slowly you are awakening to a greater degree than you perhaps realize the forces that make for the good of the church."

God grant the Saints may awake soon, for we are sleeping away too many opportunities! FREDERICK M. SMITH.

THE VERY GREAT NEED FOR PASTORS

IS IT PROPER TO APPOINT WITH ALLOWANCE? IS IT NECESSARY TO DO SO? SIZE OF FORCE NOW UNDER APPOINTMENT

The church has two lines of work to prosecute. First, missionary work—to convert men and women to gospel principles. Second, pastoral work—to shepherd, nurture, organize, and educate those who are brought into the fold. If either line of work be neglected, the other is quite likely to be rendered futile. We plead for a proper recognition of both.

It is quite possible to become so interested in the one as to overlook the necessity and the value of the other. An extreme position may be taken on either side. One would spend the bulk of our money for local needs, another would invest all in missionary enterprises.

The late General Conference reaffirmed conference resolutions Nos. 230, 231. These provide that preference shall be given to apostles and seventies when making missionary appointments. Apostle Griffiths, at that time president of the quorum, pointed out to the conference when this legislation was pending that it referred to appointments for missionary work and had no bearing on appointments for local work. Any strained interpretation of legislation that would undo our pastoral work would in our judgment be disastrous. In missionary work preference logically goes to apostles and seventies. But even then the constitutional law gives high priests and elders a legitimate place on the missionary force, franchises permitting: "The work now being before the missionary quorums of the church is of such increased magni-

tude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible.”—Doctrine and Covenants 122:7.

Some who go to the one extreme may even argue that under no circumstances is it proper to maintain pastors in branches and districts on church allowance, that all pastoral work should be done by men who labor at secular work for their own support. Such argument has been advanced in years gone by—even during the days of the late President Joseph Smith, as we shall see later.

Certain passages of scripture if not properly construed so as to accord with the general law of equality and stewardships might seem to forbid the appointment of pastors with allowance. Note for instance the following from the Book of Mormon: “And he also commanded them that the priests, whom he had ordained, should labor with their own hands for their support.”—Mosiah 9:57.

“Yea, and all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness, or in much want: and doing these things they did abound in the grace of God.”—Mosiah 11:155.

Only teachers and priests are here mentioned, and to this day the rule is that they labor for their own support. Ordinarily each is assigned such labor (often the care of a certain number of families) as can be done in connection with his daily labor without undue hardship. (Provision, however, seems to be made for their support by remuneration or stewardship when the law of stewardships shall be in full force. See Doctrine and Covenants 42:19.)

Note next the following given in 1831: “Let the residue of the elders watch over the churches, and declare the word in the regions among them. And let them labor with their own hands, that there be no idolatry nor wickedness practiced.” (Doctrine and Covenants 52:9.)

Certain missionaries had been sent out, and afterward the Lord gave the foregoing concerning the care of the local churches. Two things must be remembered. First, at that time (June, 1831) there were not to exceed three organized branches (churches)—possibly only two—in all the world. The problem of caring for large and numerous branches and districts had not materialized at all. Second, perhaps for that very reason, this instruction was not to be for the *general church* and for all *time* but was limited to *that group of elders* and to *that conference year or period*. For proof read the first paragraph of the revelation: "Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying I, the Lord, will make known unto you what I will that *ye* shall do from this time *until* the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant." (Doctrine and Covenants 52: 1.) The time limit on that instruction expired at the next conference.

And there is still another thought that is at least worth considering. Those who hold to the idea of plenary, verbal inspiration, and feel that every word of a revelation is just as God dictated it and the sentence divisions and punctuation infallible, must of necessity cling to hard and fast interpretations. Those who hold to the thought that the prophet perceives the mind and will of God, sometimes very plainly, sometimes less distinctly, and thereafter puts it into his own words, which may not always be of the best to convey his exact meaning, will look for the content of the revelation—its real meaning. Belonging to the latter class, we are disposed to think that the meaning of the commandment to those few elders in 1831 was that they were to "*watch over the churches*" that "*no idolatry nor wickedness be practiced*" rather than that they were to "*labor with their own hands*" that no idolatry or wickedness should creep in. The reader may at least reread the paragraph with that interpretation in mind and draw his own conclusions.

Again we might note the following: "The work now lying

before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.”—Doctrine and Covenants 122: 7.

In the foregoing the question of support is not considered at all. However, it must be conceded that if a seventy sent out in missionary work finds it necessary to give all his time to that work his family should be supported under the rule that every man shall receive according to his needs and just wants. Who shall say then that under the rule of equality and the provision that every man shall receive according to his needs and just wants, if a high priest or elder is required to give all his time to pastoral work in a large or difficult branch or district his family should not be supported with equal cheerfulness and legality? The need for making such appointments will be discussed a little later.

There is great need for pastoral work. Pastors must be provided for certain places and should be and generally are active and alert to the work. A real pastor physically able to do so works hard. He does not have an eight-hour day nor a six-day week. Often his work keeps him far into the night, and he may be called out at any time of the night, and often is called out night after night, to minister to the sick. Remaining in one place he is vexed constantly with problems and difficulties to settle, and moreover must be studious because he should not repeat his sermons, but week by week must have something timely and not outworn to present. Many of the elders have stated that they *prefer* missionary work to pastoral work with its often disagreeable and dis-

troubling problems. Our thoughtful missionaries do not look with contempt on the pastor. They look to him as a colaborer who must conserve the fruits of missionary work. (That, too, we will bring out later more in detail.)

The presence of a pastor under appointment does not rob local men of an opportunity to develop. In reality a wise pastor helps the local men to develop, and his work is judged to a great extent by his success along that line. The successful pastor develops men under him, even to the point where in many instances he can finally be replaced by a local man, and should always work toward that end. He teaches and encourages them and develops them in their particular work, often leading them out in missionary work as well. If he has time for study, it is not to favor him above others, but that he may become a teacher and pass on to many the benefits of his study.

NEEDS THAT SHOULD BE MET

We have observed that in the scriptural references cited there exists no real bar or interdiction against the appointment of pastors in districts and branches, such appointees to receive family allowance. True, we believe that wherever possible to do so without loss the care of the churches should be left to local men who are able to support themselves, where such can be found willing, qualified, and so situated that they can assume that burden. But there are numerous places where such men cannot be found. (And by the way, is it not equally true that where possible missionary work should be carried on by self-supporting men?)

There are branches and districts where there are no local men qualified to administer affairs. What shall be done? Shall we let the work die in those places?

There are branches and districts where there are qualified men, but none having the time and strength to spare for the arduous work of presiding. What shall be done?

There are branches and districts where the people are so divided that they will not agree to support any local man in office, and they ask the authorities to send in an outside man to preside until the breach can be healed. What shall be done in such a case?

There are branches and districts so large that no local man, obliged to labor for the support of his family, can do the work. To argue that a man who must labor eight or ten hours a day for a living can look after the complex and never-ending work of administering the affairs of a group of from three to seven or more congregations, numbering in all from one to five thousand communicants is to argue without a knowledge of the work required or perhaps without a knowledge of human limitations. And we have such problems in many districts and in several cities.

An editorial evidently from the pen of the late President Joseph Smith gave good counsel on this problem:

“Gatherings, assemblies or churches require the watchcare of not only the general but the local shepherds. This the law of God provides; *also for their support*. No man can fully and successfully anticipate and supply all the spiritual wants of a large branch of the people on the Sabbath whose brain has all the week been unremittingly devoted to labor for the bread that perishes. The people come together wearied by earthly burdens, and laying aside the cares of the present, desire ‘the more enduring substance.’ This want must be supplied. It is a demand that cannot be ignored; a problem which has presented itself in the past and continues to persistently knock at our doors in the present. It will doubtless be provided for in proportion as the heads of the church are supplied with requisite means by the membership, and as faithful, kindly men of Christlike spirit qualify themselves for this noble ministry. God’s law, properly interpreted, will be found to *amply provide for the support of these local shepherds*; and those holding the appointing prerogative will no doubt supply all the demands, as in the past, as fully as they are able to do so. Nothing in this should be so construed as to interfere with or lessen the importance and value of the work of those local shepherds who, cumbered with the busy cares of life, also labor in the Master’s service on the Sabbath and at other times.”—SAINTS’ HERALD, July 18, 1891.

WHO SHALL DECIDE WHERE NEED EXISTS?

Who is to decide when these emergencies exist, and how they shall be met? Primarily the burden rests on these:

"The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time."—Doctrine and Covenants 122: 2.

But it does not rest there alone. These appointments are made by the First Presidency and Twelve and Presiding Bishopric in Joint Council or by concurrent action. Some one must decide where the need exists. Under the law the burden seems to rest there.

Section 120 says that in large branches and districts high priests shall be "elected" to preside. But the law does not stop there—high priests and elders are to be "appointed" or "set" in large branches and districts, under the Presidency, to preside over such districts and branches, note: "Observing the law already given to ordain and set high priests or elders to preside in large branches and in districts." (Doctrine and Covenants 122: 8.)

Our procedure has been in harmony with the above law. The duty to set high priests and elders in large districts is pointed out. Where the necessity exists that such men give all their time to their work (and it exists in numerous places) or that men must be sent to distant points not self-supplied, (as must often be done) the law of equality requires that they receive from the treasury equally with, not in excess of, those who devote their ministry to missionary propaganda.

APPEALS FROM SEVENTIES AND APOSTLES

In making this argument we are not striking at either apostles or seventies. These men as a rule clearly recognize the importance of pastoral work—because they know that their own efforts in making converts are wasted if their work is not followed up by competent pastors who have the time and ability to organize and consolidate the gains made by the missionary forces.

Indeed it might be a matter of surprise to some to learn of the scores and hundreds of letters received at the Presidency's office from year to year from active seventies and apostles calling for the appointment of high priests to dis-

tricts and branches where they are needed because the local men cannot handle the situation and at the same time wrest a living from the world.

These men are "up against" actual conditions. A missionary writes in that he visited a certain place some years ago and made a number of converts. He has returned to that locality this winter and finds that all his converts have returned to the world. His work must be done over again. And in a few years, yet again. Naturally he calls for pastoral support.

A well-known seventy told the Joint Council this year: "I am going to make two hundred converts in my district this year, *but I want you to appoint a high priest as district president who will follow me up and take care of them.*"

Numerous letters from apostles and seventies have come in even since the late General Conference pleading with us to send high priests under appointment to specified fields where the work is dying for lack of oversight. Before me is a letter from one of the seven presidents of seventy who says, "We sure are very much in need of a high priest in this district, for we are just the same as without a district president." (The president of that district is a laboring man and has not been able to visit the branches in his district for more than two years.)

Before me is another letter from another seventy asking us to send a high priest to a certain field. He says: "If I am any judge, this district is in sore need of a high priest as president who could give *all* of his time to it. The work is in a *bad* condition. I only mention this as I feel you should know the conditions."

Here is yet another from still another active seventy who asks for a high priest to help in two districts in his field. He says: "I am still *praying* for you to send a good high priest here to help build up these branches." Would you answer his prayer? We would if we could, let who may condemn us for it. But we cannot.

Here is another letter just at hand from a man who occupied in the Quorum of Twelve for many years: "The fact of the matter is that a number of the branches in this district are dying for the want of proper care. Brother —, the

president of the district, is a very faithful minister but he has to work for a living. . . . It is *impossible* for a man who has to work for the support of his family to attend to the work of this district. We *must* have a high priest here for a time if we are to keep that which we have in these branches and in the district. We must have help and that *soon* or the church will lose *all* that it has here." We were able to respond to this plea and send that district a high priest under appointment and drawing an allowance. Did we do wrong? We will defend the act till condemned before the throne of grace on the great judgment day. We have no fear that it will be condemned.

Here is yet another letter from an apostle asking for a high priest for a certain district in the field, and incidentally for pastoral help in two branches. He says: "This district needs a missionary, but they also need some one who is capable of organizing and developing the material already in the church. This development is *sadly needed*." Concerning another district that he has recently visited the same writer says: "I am sorry to say that it seems impossible for this district to get along without assistance. The following four branches must have help. . . . I have given this matter considerable thought, for it pains me to see the interest *dying* in these places. Our district president is a very busy man and is at present assuming additional business responsibility. He cannot in my opinion meet the needs of the district."

Another apostle writes of a district recently visited: "So far as I can determine there is not a local man in the district capable and at liberty to take over the work as district president." We may add that a seventy had to take over the presidency of that district to save the situation until a high priest can be supplied; because the letter just quoted reports the district as slowly but certainly dying—and at one time there were numerous active branches. It has been left to its own resources for several years with this result.

Still another well-known seventy writes: "My greatest sorrow that I have had to meet in my missionary work is that after we have had a real good session and inducted several into the kingdom, they are left to starve spiritually and

finally die. . . . The — Branch needs a man stationed there to take full charge of the work. The membership is so large and the character of the work and divided forces make it necessary absolutely that some one be there who can devote his entire time. And believe me he must have plenty of backbone and be a man who will not take sides.”

These letters have come to the desk since the adjournment of the recent conference. There are others. These are but samples. During the past year many similar ones have been received. These men of the Seventy and Twelve are not fearful that the pastors are robbing them or living at their expense. They recognize the need of a concurrent development of pastoral work to save the gains of missionary labor. They plead for more pastors rather than fewer. “We have not erred in supporting too many pastors; we have not had nearly enough of either pastors or missionaries.”

Of necessity the great burden of pastoral work must fall on the local, self-supporting men. The very limited force of men under appointment makes that imperative. But as we have seen, there are many places where local men cannot meet the situation. What is the size of the force available to meet these imperative calls? Aside from the men in stake presidencies, of whom there are perhaps nine, and whose appointment is made automatic by conference resolution, we have a force of forty high priests and elders under appointment to pastoral work and drawing allowance. Sixteen of these are giving their time exclusively to branch pastorates. The rest are in district work—at least three of them presidents of both district and branch. There are besides three seventies who for reasons of apparent necessity are doing pastoral work for the time being, and one at least giving part time to that work. These figures we believe to be correct or very nearly so at this writing. Only forty high priests and elders under general appointment to meet these many demands. We pray you that you do not think to have it decreased. Rather do we hope to see both the missionary list and the pastoral list greatly increased. We plead for a proper recognition of both lines of endeavor. We trust that no mistaken argument will lead the church to either abandon

or reduce the volume of pastoral work. Both missionary and pastoral work should be greatly enlarged.

ELBERT A. SMITH.

ON PROCEDURE IN CALLS AND ORDINATIONS

Resolution adopted by Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, May, 1922.

(Presented to General Conference, October, 1922, and action deferred to conference of 1923.)

We recognize that God always manifests his will in an orderly way, and his Spirit operates in harmony therewith; therefore in the matter of calling men to the ministry the law as found in Doctrine and Covenants 125:14 should be observed:

“Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers, and if they do not, they cannot expect the riches of gifts and the blessings of direction.”

In harmony with the foregoing, manifestations for which inspiration is alleged, calling men to the ministry, should come through the officers named therein. However, should anyone other than the officials named presume to suggest the call of any to the ministry, the district or branch should not carry into effect this ordination until indorsement has been expressed by the administrative officers referred to above.

In organized districts, no one shall be ordained to the office of elder without the voice of the district or General Conference be had ordering such ordination. Ordinations to the Aaronic priesthood need only the approval of the branch or district conference. In cases of emergency all ordinations in the interim between the conferences should be referred to the office of the First Presidency for disposition.

WANTED: A MISSIONARY

The Christmas letter we sent out has brought us many interesting letters from district and branch presidents, some bright, some gloomy, some optimistic, etc. Herewith we present one a bit out of the ordinary, without comment:

“January 1, 1923.

“PRESIDENT FRED M. SMITH,

“Independence, Missouri,

“*Dear Sir and Brother:* Your letter of December 18, stating that at Christmas time there is fine opportunity for an inventory of work to be taken, and asking what is the condition of the work under our direction, etc., has been received.

“Well in reply will say that since taking an inventory, I find the equity small. First, the gathering has taken so many to Independence that our net loss is as great as those we catch in the net. I do not know who is responsible for this.

“Second, the spirituality of the branch and whole district is running down, I think partly because of the lack of a good missionary. We have not had a missionary for about a year. Brother — has been here a little less than a year, but he did high priest duty, which was good as far as it goes, but it does not go far enough. I have been preaching for over twenty-two years and I have noticed the spiritual change gradually creeping in and I have made an extra effort to save the day; in fact I have preached harder this year than I ever did before, but they are slipping. I don't think I am to blame for not having missionary help. Some wonder what their tithing is going for if they cannot have some help.

“Then again, we have had flood waters that drowned out town and country, and this followed up by strikes. — town has had a strike on since July last, and not settled yet. This affected about nine of our branch, all heads of families, and this has affected the finance. — town has no money; perhaps, ‘No money, no spirit.’ I have been trying to locate the real trouble, but I have not been able to locate it with satisfaction yet.

"It is my prayer that you may have a happy New Year, and be blessed with divine guidance for the direction of the Lord's people.

"Very truly,

"_____"

QUESTIONS AND ANSWERS

Question. When those serving the emblems of communion run short of bread or wine, is it proper to bring bread from another room, or get wine from a covered receptacle that was not uncovered or blessed with the other wine?

Answer. Dear Brother: Replying to the question set forth in the letter of January 13, will say that it is the custom in the church, universally so, so far as we know, and quite in harmony with the teachings of the Book of Covenants that the bread and wine shall be on the communion table and uncovered when the prayer of blessing is asked. If the supply becomes exhausted during communion and it is necessary to bring in other bread or wine, the service of blessing is repeated. However, those in charge should very carefully see that there is an entirely adequate supply of both on the communion table and, as the Book of Covenants strictly directs, uncovered at time of blessing.

EDITORIAL PARAGRAPHS

A minister of the Methodist Episcopal Church, South, speaking from a Kansas City pulpit December 31 last, declared his belief that the line of prophets had not finished marching by. It is not at all unlikely that had he been asked if he believed in the prophetic office as a factor in church organization he would have evaded the issue or expressed a doubt, though he would readily express belief in *other* church offices mentioned in scripture. But to express belief in the existence of those within whom the spirit of prophecy functions is a step towards wholesome return to the religion and philosophy of Jesus.

A brother in no way connected with the bishopric was heard to remark some days ago that he thought it would be a better paying proposition for the church to keep a record of those who do not pay tithing than to spend the money we do in an elaborate system of records of those who do pay tithing. The record of nonpayers, it was suggested, would give opportunity to the bishops to convert the nonpayers into payers by proper occasional talks. What do you think of the suggestion?

By faith we look back to Calvary. In faith must we look forward to the social order which will vitalize the body of Christ.

"We walk by faith and not by sight" in doing the will of God. And this will be true in stewardships as well as other places. The responsibility attaching to that condition must not be lost sight of in the envisagement of the ideal.

The new year will be poor in results if it brings to us no new spiritual experiences to enrich our heritage. Walking close to God is the means of acquiring these enriching experiences.

One of the evangelists writes of the enjoyment of a splendid feeling arising from the consciousness of the presence of the Spirit of the Lord in "remarkable power" since conference. It heartens him for greater work.

How to keep the boys and girls in the church is a question always before the pastor, and must have effective answer if we are to preserve our proper ratio of gain in membership. It may be suggested that the answer is to make the church attractive to boys and girls. Yes, but how? What say you, pastors?

What have we gained when we have lost to the church one of our youths through disaffection, while a convert has been made by some missionary?

FREDERICK M. SMITH.

The Priesthood Journal

Vol. 9

Independence, Missouri, March, 1923

No. 3

VALEDICTORY

With this issue the PRIESTHOOD JOURNAL passes out. At a conference of the editorial staff of the *Herald* the question of the continuance of the JOURNAL was thoroughly discussed and the consensus of opinion seemed to be that the end desired by its publication could be reached by special articles in the *Herald*; and this opinion was conveyed to the Board of Publication with the recommendation that the JOURNAL be discontinued.

The Presidency as editors of the *Herald* will use the columns of that paper for the purposes of instruction of the members of the priesthood; and this will tend towards consolidation of our publications, an end greatly to be desired. There is in some quarters an unfortunate tendency to divide our interests on this line.

It will be recalled that the JOURNAL was started as a sheet of information and instruction for the priesthood members of the Independence Stake, and was later broadened in circulation, then taken over by the general authorities.

We trust its work has resulted in good, and we further hope that the good it has accomplished will be augmented by the *Herald* with its special articles designed for the benefit of the priesthood.

We appreciate the support of the readers of the JOURNAL, and would greatly regret the necessity of this valedictory did we not feel that through the *Herald* columns we would still be reaching the readers of the JOURNAL. The priesthood members should be regular and careful readers of the *Herald*. So in bidding good-by to the readers of the JOURNAL we hope to greet them weekly through the *Herald*.

FREDERICK M. SMITH.

 THE PRIESTHOOD JOURNAL

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Inasmuch as the March number will be the last issue of the **PRIESTHOOD JOURNAL**, we will arrange as promptly as possible to send each subscriber a refund check covering their unexpired subscription. **HERALD PUBLISHING HOUSE.**

INTENSIVE MISSIONARY WORK

[We are glad to present here the article by Brother Edwards on intensive missionary work. We trust those interested in missionary expansion will give it careful reading.—**EDITORS JOURNAL.**]

The church is a whole. By this I mean that although for purposes of administration different phases of our work may from time to time be stressed, all departments have a common objective and are unified by a common purpose. It is the church which converts, not any man or men. The basis on which souls are brought to Christ is not the individual witness of the minister, nor is it the fervent testimony of the woman who tells her neighbor; but the witness of the church through its history and present practice, as these are made effective by the spirit of the Master shining through them.

In the nature of things the church must also be missionary. We believe that in whatsoever sphere of life the individual may be placed, the words of Jesus are true, "Without me ye can do nothing." That which is not allied with the divine purpose has within itself the seeds of its own disruption. This belief in turn commits us to the necessity of warning our neighbor, that concomitantly with the developments

in the field of science and art there might come the increased understanding of the will of the Lord which shall make the parallel advancement fruitful in man's realization of the purposes of life.

We have tended to restrict the meaning of the term *missionary* to the evangelization of the world, or to the winning of converts to the principles of the gospel. In the larger sense the church must be continually performing missionary labor, not only with those not yet numbered among us but also with our own members, that from the status of recognized but unprofitable servants we might each develop to the perfect manhood in Christ Jesus desired by our Father.

Briefly, and perhaps somewhat inadequately stated, the purpose of the church is to develop men in the knowledge and likeness of Jesus. To this end all the doctrinal and social teachings of the church contribute. To put Jesus on exhibition. To witness by life and teachings for the grandeur and efficacy of the purposes of God in Christ Jesus. This purpose shall be continually most fully achieved as we shall be able to point to the greatest number of men and women whose lives demonstrate the power of the Christ Spirit in action. In business the milk in the coconut is the safe net profit. In the Church of Jesus Christ, the measure of success is the prevalence of the Zionie Spirit, the standard of development of the Saints, the distance we have traveled "on to perfection," rather than our numerical strength and controversial power.

The fact of our association in the work of the church is evidence of our acceptance of still another postulate, that the church is an essential instrument in the individual and collective salvation of mankind, or in other words that mankind can only be saved by participation in the activities of the church and as the purposes of the church are realized. Now it is far more spectacular to increase the sales of a business 20 per cent than it is to reduce selling costs one per cent, yet it is rarely more profitable. In 1920 we transferred 2,332 names to the unknown list; in 1921 the figure was 2,290, and in 1922 it was 2,859. It would have been very encouraging to baptize 7,481 additional converts during the years 1920-22, and the retention of the same number on our records would

probably have been unnoticed by the majority, but if this retention could have been done consistently it would have been far more profitable, for it is to be presumed that the Saints possess more of the Christ Spirit after a period of church affiliation than at the date of baptism. It is therefore essential that in order to act as a church rather than with undue emphasis on our missionary activities, to realize our purposes to make our evangelism finally effective, we must give attention to the retention as well as the accumulation of our gains.

We grow by two main processes—not losing and gaining. We gain by two general methods—the enlargement and division of branches, and proselytization in new openings. Even should we baptize no one within the next ten years we should still be growing if we kept our present membership, and fulfilled the purpose of our organization with regard to them, that is if we worked with the Saints of to-day until the Saints of ten years ahead should be ten years nearer what God would have them be. This we have called local work, and yet such a state of affairs is unthinkable without numerical gain. While it is obviously true that no one would think of joining the church if the joining were for its own sake, and without any thought of a more complete life, it is just as true that if we develop our present converts, this will be the most effective proselytization ever attempted.

This interdependence carries over into every type of our activity. The local Saints cannot hope to succeed in their work unless they shall continually relate that which they attempt to do to the basic principles of our organization such as would be presented to an individual first coming into contact with our philosophy. The missionary also cannot be accounted successful if he baptizes numerous isolated individuals and then leaves them to starve. He must in some measure be in touch with our local ideals so that he can work with his converts until they shall have reached such a stage of development that they can be transferred to the care of the local arm and their care and nurture be carried on without an undesirable break.

In all the missionary work of the church we use certain assets. No such work is remotely successful unless the Spirit

of God is present in testimony and direction. "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom," is true here as elsewhere. Men are not won to the truth by oratory, nor by the application of the principles of psychology, but by the Spirit of the living God working through these and other channels. One of the greatest of the other assets is the life of church members. As the good salesman points with pride to the business which his firm has successfully accomplished, so should the gospel salesman be able to point with parallel pride to the fact that the coming of the gospel into their lives has spelled regeneration for so many of those now in the church.

Returning to the suggestion that one of the two means of numerical growth is by branch enlargement, and coupling this with the recognition of the missionary value of the presence of Saints who are living their religion, it follows that if branches are active through them and the ministrations of the local officers should come our greatest numerical increment. We cannot afford to neglect this. The greater the number of Saints in any locality, the greater should be the proportionate increase. It should be more easy to convert one hundred on a basic membership of one thousand than to gain ten on a basis of one hundred. If the branches in large cities can be infused with the missionary Spirit, there is no reason why we should not have stakes and districts whose numerical and spiritual strength shall equal any that we now have, but which will be contained within such restricted territorial limitations that administration will be immeasurably facilitated, fellowship increased, and corporate witness made increasingly and expandingly possible. This thought applies no less to the branches in the rural areas. There the membership of one hundred may represent an appreciable proportion of the population of the neighborhood, and once more we have the opportunity to let our light shine in a way which cannot fail to be observed. In the opinion of the writer the Saints in many of the small towns could so express the Christ Spirit that those towns would soon be known so far and wide for their progressive and helpful tone that they would of necessity advertise the value of the Zionie ideal of the church.

The other means of numerical growth mentioned is proselyting in new openings. In harmony with what has already been stated this must be conditioned by the needs of the work of the church for which it is a preparation. The missionary work must prepare the way for pastoral work. This means that a missionary who has baptized a few in a locality where those few are not in a position to sustain themselves spiritually is in duty bound to supervise their spiritual growth, either personally or through others, until such time as they are added to and there is a group large enough and sufficiently well officered to warrant branch organization. Nor is this in itself sufficient. We obtain far better results from branch organization than we do from the baptism of individuals in isolation, but still better results are obtained from stakes and districts which localize the general policies of the church. We need to think not only of individual regeneration, but group activity under the divine impetus; of individual baptisms, but also of isolated Saints brought into the fellowship of the gospel by the addition of others in their immediate neighborhood; of groups under missionary or general supervision, but also of organized branches pursuing a definitely constructive policy; and not of isolated branches only, but of nuclei of branches which can be formed into districts and stakes wherein the work of the church can be more fully exemplified.

It will be recognized that this again brings us to a consideration of group effort. The missionary will look for opportunities to add to small groups of scattered Saints, rather than to go into some place where we are unrepresented or where the Saints have not been living so as to make their lives the announcement of the divinity of our message. We hope that we shall soon be able to build up congregations in the various States of the Union, in the principal divisions of Canada, of Australia, of England and Wales, and the European countries, but the way of attainment is by the greatest utilization of our assets, one of the greatest of which is the witness of the lives of the Saints as already mentioned. This centralized activity will solve or assist in the solution of many of our problems. Much of the time now wasted will be

spent in productive effort rather than in traveling from one opening to another. This will of course conserve the finances too. If the work is both planned in advance and intensified as suggested, we should soon be able to put three men in the field in the place of two now so occupied, and at the same expense. Work among the scattered Saints will reduce our heavy losses in this department to a minimum. Missionary efforts near branches already organized will be facilitated by the assistance of the branch membership. Natural increase which is now lost outside branch organizations will be conserved. After branches are brought into existence they can be turned to the district and stake authorities within easy reach of the other centers, and their further nurture will be more easily possible. Finally we shall be able to bear effective witness from our presence in districts as a force sufficiently large to count for definite good.

The preaching of the early ministry has been criticized because they reiterated so frequently the distinctive doctrinal principles for which the church stands, without making the desired application of those principles to the needs of the moment. This may be partly true, but every age has its distinctive message and we cannot afford to make our preaching too general. Joseph must have sensed this when he presented the word of the Lord that Hyrum was to "say nothing but repentance unto this generation." (Doctrine and Covenants 10:4.) The preaching of repentance will surely give us sufficiently wide scope for our sermons and the general presentation of the gospel, but it will nevertheless be constructive and unified since this is connected by John and again by Jesus and again in our own time with the coming of the kingdom. (Doctrine and Covenants 42:2; Matthew 3:2; 4:17.) We have quite recently been warned against the dangers of speculation (Doctrine and Covenants 127:7) but how much more dangerous as well as unprofitable is the presentation of speculation in the place of the message we have been sent to declare.

Many a small business man ties up his capital needlessly in stocks for which there is little or no demand. Have we not in some cases suffered from the same defect? In how

many instances has our reading and preaching been well balanced but for the intrusion of a constantly recurring secondary interest? In how many of our branches has a mistaken concept of the gospel crept in through unwise delegation of opportunity to some one by whom the Saints are served to a superabundance of that which satisfies not, and starved of that which will feed their souls and manifest the power of Christ to live and move among men to-day?

This is not intended to urge narrowness, but intensification. It is not that we are apt to give more than is needed but other than is needed, or that we fail to relate our teaching to the basic principles with the dissemination of which we are charged. Dissertations on philosophy, psychology, sociology, economics, literature, art, and even on the destinies of nations as revealed in the prophecies, are aids. They are splendid in their place. We need to know more of them and shall know as we develop in the light and knowledge of the gospel. But they are not the center of our message. They should be our servants, not our masters.

To quote an English writer:

The church is not, primarily, a psychological research society for the discovery of the truth; but a divine society for the teaching of the truth and a holy fellowship for living the truth.

F. HENRY EDWARDS.

Direction: "Curiosity killed a cat and discovered America. Same old curiosity; merely a difference in direction."—Elizabeth Towne.

Man's Vital Need: "Man is so constituted that he must have some cause to live for or to die for—some religion, some state, some flag, some woman, some lodge or labor union, or even some gang of outlaws. He wants to be, he must be, drawn out and away from himself to something which stands for an idea. This is life. The social utopias provide for existence, but not for life. It is the precipitous element which is left out of the reckoning."—G. T. W. Patrick.

SUGGESTED SERMON OUTLINES

[Bishop R. May has submitted some selected outlines of sermons which we present herewith. These suggestions of Brother May will doubtless prove valuable to many. Let us suggest, however, that each should use or prepare his own sermon outlines rather than appropriate those of others.—F. M. S.]

PRIDE

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look." "Pride and arrogance . . . do I hate." (Proverbs 6: 16, 17; 8: 13.)

The history of pride. The beginning of pride was in heaven; continued on earth; the end of pride is in hell.

Pride is the first peer and president of hell—"The Devil."

Pride is like the attic to the house, the highest part; if it is not empty, it is full of rubbish.

Pride is increased ignorance.

Pride is like laudanum and other poisonous medicines, beneficial in small doses, though injurious in large quantities.

Pride is a paradox; it makes some people ridiculous, but prevents others from becoming so.

When flowers are full of heaven's descending dew they always hang their heads, but man holds his the higher the more he receives, getting proud as he gets full.

Pride thrust Nebuchadnezzar out of men's society; Saul out of his kingdom; Adam out of paradise; Haman out of court, and Lucifer out of heaven.

TALKERS

"Thou shalt not go up and down as a talebearer among thy people."—Leviticus 19: 16.

I have heard it said that spies and talebearers have done more mischief in this world than the poisoned bowl or the assassin's dagger. (Schiller.)

The tongue is the worst part of a bad servant. (Juvenel.)

Fire and sword are but slow engines of destruction in comparison with the babbler. (Steel.)

Wise men talk because they have something to say; fools because they would like to say something.

There is the same difference between the tongues of some, as between the hour and the minute hand; one goes ten times as fast, and the other signifies ten times as much. (Sydney Smith.)

They talk most who have least to say. (Prior.)

Great talkers are like leaky vessels, everything runs out of them. (C. Simmons.)

Some people are spendthrifts with their tongues.

The talebearer and the tale hearer should be both hanged up back to back, one by the tongue, the other by the ear. (South.)

MONEY

“But they that will be rich fall into many temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil.”—1 Timothy 6:9, 10.

It is not money as is sometimes said, but the “love” of money—the excessive, selfish, covetous love of money, that is the root of all evil.

Make money your god and it will plague you like the Devil.

A wise man should have his money in his head, and not in his heart. (Swift.)

By doing good with your money, it stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

Money spent on myself may be a millstone about my neck; money spent on others may give me wings like the angels.

Money has little value to the possessor unless it also has value to others. (Stanford.)

Money, like manure, is of very little use except it is spread.

The use of money is all the advantage there is in having it. (Franklin.)

Mammon has enriched his thousands, and has damned his ten thousands; mammon is the largest slave holder in the world.

All love has something of blindness in it, but the love of money especially.

FORGIVENESS

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32.

"But if you forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6: 15.

He that cannot forgive others, breaks the bridge over which he himself must pass if he would reach heaven, for everyone hath need to be forgiven. (Herbert.)

A great or a superior man may have it in his power to injure his weaker brother; but the weaker brother has the power to make himself the superior to the other by forgiving.

Never does the human soul appear so strong and noble as when it foregoes revenge, and dares to forgive an injury. (Chapman.)

A more glorious victory cannot be gained over another man than this, that when the injury begins on his part, the kindness should begin on ours. (Tillotson.)

It is easier for the generous to forgive than for the offender to ask forgiveness. (Thomason.)

Do we pardon only as long as we love?

We hand folks over to God's mercy, and show none ourselves.

He who has not forgiven an enemy has never yet tested one of the most sublime enjoyments of life. (Lavater.)

FIRMNESS

Means courage, resolution, determination.

Firmness of purpose is one of the most necessary sinews of character and one of the best instruments of success. Without it genius wastes its efforts in a maze of inconsistencies. (Chesterfield.)

When firmness is sufficient, rashness is unnecessary. (Napoleon.)

Steadfastness is a noble quality, but, unguided by knowledge or humility, it becomes rashness or obstinacy. (Swartz.)

Firmness both in suffering and exertion is a character which I would possess. I have always despised the whining yelp of complaint and the cowardly feeble resolve. (Burns.)

It is only persons of firmness that can have real gentle-

ness. Those who appear gentle are in general only a weak character which easily changes into asperity. (Roche foucauld.)

That profound firmness which enables a man to regard difficulties but as evils to be surmounted no matter what shape they may assume. (Cockton.)

The purpose firm is equal to a deed. (Young.)

JUSTICE

"Judge not according to the appearance, but judge righteous judgment." "Doth our law judge any man, before it hear him, and know what he doeth?" (John 7: 24, 51.)

To be perfectly just is an attribute of the divine nature; to be so to the uttermost of our abilities is the glory of man. (Addison.)

If judges would make their decisions just, they should behold neither plaintiff, defendant, nor pleader, but only the cause itself. (B. Livingston.)

Impartiality is the life of justice, as justice is of all good government.

Justice is itself the great standing policy of civil society, and any departure from it, under any circumstances, lies under the suspicion of being no policy at all. (Burk.)

Justice without wisdom is impossible. (Froude.)

We ought always to deal justly, not only with those who are just to us, but likewise to those who endeavor to injure us; and this for fear lest by rendering them evil for evil we should fall into the same vice. (Hieracles.)

Justice is the idea of God, the ideal of man, the rule and conduct writ in the nature of mankind. (Theodore Parker.)

While actions are always to be judged by the immutable standard of right and wrong, the judgment we pass upon people must be qualified by consideration of age, country, situation, and other incidental circumstances; and then it will be found that he who is most charitable in his judgment is generally the least unjust. (Southey.)

What is often called righteous punishment for wrongdoing is often disguised for revenge. Vice is never so dangerous as when it is masqueraded as virtue; the desire for justice is in many instances a damnable desire for revenge.

STEWARDSHIPS

The office, post, or position of a steward.

Steward—one who manages the affairs of another

Every man in this church is a steward, answerable to God as a steward over his own property, or otherwise, and also to the church.

“Every man shall be made accountable unto me [God], a steward over his own property, or that which he has received by consecration.”—Doctrine and Covenants 42: 9.

“Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.”—Doctrine and Covenants 70: 3.

Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay even of grace itself, are only lent. It is our misfortune and our sin to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said, Give an account of thy stewardship. (Bishop Horn.)

As to all we have and are, we are but stewards of the Most High God. On all our possessions, our time and talents and influence and property, he has written, Occupy for me till I shall come. To obey his instructions and serve him faithfully is the true test of obedience and discipleship. (C. Simmons.)

There is no portion of our time that is our time, and the rest God's. There is no portion of money that is our money, and the rest God's money. It is all his. He made it all and he has simply trusted it to us for his service. A servant has two purses, the master's and his own, but we have only one. (Monod.)

It is a dark sign when the owner is seen to be growing poor and his steward is found to be growing rich. (Spencer.)

Perfection: “The best type of perfection is the ceaseless and tireless energizing of an intelligent will.”

One of the apostles, writing to the Presidency of his work, makes the following comment which we commend to our missionaries for careful and thoughtful reading:

“There are such a few men in this field that it is really a problem to organize to any great extent. I expect to get in personal touch with all the men under conference appointment and if possible get them all together at some point for a week or two tract campaign to be followed by a meeting. I find very few of our men take kindly to the suggestion of house to house canvassing, a thing that appeals to me as being our best way of reaching the people. Too many of our men have unconsciously or otherwise fallen into the habit of wasting too much time. While a man is holding a meeting his time can well be divided into three periods, morning for writing and study, afternoon for visiting and house to house calls, the evening for delivering his sermon. We can well afford to spend less time on oratory and a little more on principles of teaching. We also need to place in the hands of our men the ideas we want stressed when they go out as well as the method to be followed in their presentation. Every man now feels free to use his own methods and stress his own ideas, causing much lost motion.”

F. M. S.

The First Presidency,
Independence, Missouri.

Dear Brethren:

With further reference to your letters concerning the Kirtland Quorum of Elders, your last being dated October 21, I wish to renew the suggestion of having district priesthood or ministerial conferences, instead of continuing the quorum as such. The suggestion is outlined in my letter of September 23 last.

The names of the elders living in the Kirtland Quorum territory might be carried in the office of the Department of Statistics. Then in each district an organization could be effected of all members of the Aaronic and Melchisedec priesthoods, under the style of The — District Priesthood Association. The district president should be constituted the president of this association; and a program committee of

three men, of which number the president might well be one, should undertake the business of arranging a program. Meetings, at most quarterly, should be held, the subjects involving matters of interest to both priesthoods. A Saturday afternoon and evening, and available time the ensuing Sunday, should afford ample opportunity for work on the occasion of each meeting.

To my mind a plan such as the above should prove successful where its operation is made one of the duties of the district president. To organize such an association, with a separate group of officers, would only add to an existing machinery already equipped (theoretically at least) to handle the situation.

I shall be very glad to have you advise further.

Dear Brother:

The Book of Covenants contains rather specific instructions that there shall be organizations of the priesthood members into quorums; hence it would not be wise to do away with quorum organization; and the move to organize in districts where large enough, and by joining adjacent districts into others should be continued.

The end had in view by you as expressed in your letter can, I am sure, be reached without doing away with the quorum organizations and without effecting other formal "association" as you term it. It is quite within the prerogatives of a district president to assemble the priesthood members of the district for conference and educational purposes. Such gatherings are held in some districts and stakes—regularly in some places.

As to the "program committee" you speak of, that work can be reached in several ways. The president of the district, with his district officers might well so function. Or he could appoint a committee. He might even ask the gathering itself to select a committee on program for the following meeting.

We would summarize, therefore, by saying we would not disorganize quorums, and we would not create additional "machinery" by formally organizing an "association," for our present organization is flexible enough to meet the needs.

The prime essential is for a wide-awake priesthood membership, who want the educational and instructional ministerial conferences and a corps of district officers alert enough to meet the demand, as is being done in several places.

I trust I have helped you to a conclusion on the matter.

A QUESTION AND ANSWER

Question

The First Presidency,
Independence, Missouri.

Dear Brethren:

Where a branch president appoints some one in charge of a prayer service, is he in charge of that service even though the branch president is in attendance, being in the audience?

During a prayer service that recently was held in which I was present, the branch president appointed a priest to take charge of the service. During this service a sister of the church arose in the gift of tongues. Before the priest had time to ask the Saints to kneel asking the Lord to give the interpretation he arose from the back of the church and coming to the front took charge himself, believing he had such authority invested in a branch president. Was he in order?

Answer

Dear Brother:

We have before us yours of January 22. In reply will say that when a branch president places one of the other branch officers or any member of the priesthood in charge of any service, he does not surrender his right as president of the branch, and in case of necessity could step in at any time during the course of the service and resume direct oversight. He ought not to do so without cause, or in an unseemly manner, but it is his right as the chief officer in the branch to step in and take charge if he feels that necessity requires him to do so, and of course he must be the judge as to the necessity.

Very sincerely yours,

THE FIRST PRESIDENCY.

By E.