

ON EXCOMMUNICATION.

Sometime ago the Presidency submitted to Brother W. W. Smith the question of excommunication as a penalty in church discipline and in reply he submitted the following, which we commend to the attention of ONE readers.

"Touching the matter of expulsion, excommunication, or disfellowshipping, referred to in your letter of inquiry, I beg to submit the following opinion:

"First. It is manifestly illogical and unfair to offer, impose, or hold the extreme penalty of excommunication as the one punishment for all grades of offenses in the church. Some sins warrant the imposition of the sentence of excommunication, but in my opinion such are rather rare. Murder, second offense adultery, apostasy, are such; and there may be others. But so grave a punishment should be inflicted only as a last resort.

Second. Disfellowshipping, or suspension from fellowship, is a much milder sentence, since it is coupled with the idea of the ending of the sentence, and return to fellowship, and therefore is applicable to much less grave offenses. I am of the opinion that the general usage of courts should be to suspend from fellowship until reparation or restitution is made, when offenses are not in themselves self-limited, as murder, second offense of adultery, and apostasy.

"Suspension from fellowship or disfellowshipping for a given time, means the denial of companionship, the denial of the privilege of society, the suspension of mutual associa-

tions of persons who have been on equally friendly terms. To deny the communion or other sacraments of the church. This disability or suspension is capable of being removed by either the restitution of the offender, or the forgiveness of the society, when the offender has suffered sufficiently to accomplish the purpose of church discipline.

"Excommunication is the act of ejecting from the church, expulsion from the communion, and deprivation of its rights, privileges, and advantages. It is an ecclesiastical interdict, amounting to the absolute separation and exclusion of the offender from the church. It is, therefore, the extreme penalty to which any person may be subjected by the church. A court should be thoroughly convinced beyond reasonable doubt that the person is incapable of benefit offered by the church before such sentence is imposed.

"Closely associated with this question is the matter of second offense of adultery. The law is explicit on this subject. In Doctrine and Covenants 42:7, it is definitely stated that, 'He that has committed adultery and repents with all his heart . . . thou shalt forgive; but, if he doeth it again, he shall not be forgiven but shall be cast out.' Again 42:20, the law touching the marriage relation is further explained, thus, 'Whatsoever person among you having put away their companion for the cause of fornication . . . ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living,

they shall be cast out from among you. And again I say unto you that ye shall be watchful and careful with all inquiry that ye receive none such among you, if they are married.' Beyond question the law states that those who are guilty of second offense shall be excommunicated, cast out; and it also states that 'care should be exercised that ye receive none such among you if they are married,' referring to first offenders."

QUESTION OF ELECTING PRESIDING PRIEST, TEACHER, AND DEACON.

A great many questions come to the office of the Presidency asking as to the propriety of continuing to elect a presiding priest, teacher, and deacon in the official force of a branch. One of these questions elicited from the Presidency the following answer, with it being associated the question of electing assistant presidents or counselors in the branch presidency:

"You will remember that the General Conference some years ago (1917) repealed the provision in the Book of Rules providing for the election of presiding priest, teacher, and deacon. Since there never was any provision in the Book of Doctrine and Covenants for such officers there remains no authority for their election, though the practice continues in some places. The whole matter of rules to govern the election of branch officers was referred to the committee to which had previously been referred the work of rearranging the Book of Rules. In the meantime the Presidency has advised that the local branch elect a branch president, and that all local officers of the Aaronic priesthood who are in good standing and available for work shall be utilized under his direction. This brings them in immediate contact with the presiding officer rather than placing them under some department head elected by the branch who may or may not be in sympathy with the branch president. There is no objection to the branch sustaining the

various grades of priesthood at their regular election in some such way as is done at the General Conference.

"We see no reason why in large branches a presidency of three should not be elected. One of these, however, should be the president and the other two elders should be re-smaller branches such an arrangement would be quite unnecessary. The branch president ought in all instances, when he is to be absent from the branch, to arrange for one of his associates or some other of the official force to take charge, so that confusion will not arise over the right to take the lead.

"Other elders resident in the branch who perform branch work come under the jurisdiction of the branch president and should labor under his direction. If they are performing district work they would come under the direction of the district president. If engaged in purely missionary work they should be directed by the authorities who may be in charge of groups of missionaries, or whoever may be engaged in directing missionary work in the given locality.

"In some of the larger branches in this country the Saints are divided into groups, and elders are placed over these groups as group superintendents, or you might call them under-shepherds, or pastors, to look after the interests of the families assigned to them, each group having also a priest, teacher, and deacon. In that way the services of men who might be otherwise idle can be utilized to excellent advantage."

APPLICATIONS FOR CLERGY CERTIFICATE.

In view of the numerous applications for clergy permits which reach this office improperly filled out, we offer the following suggestions.

In answer to question Number 2, "What is your denomination and where are its headquarters?" we have noted such answers as

this: "Reorganized L. D. S.," "Latter Day Saints," "Church of Jesus Christ of Latter Day Saints." Some who give the name of the church correctly fail to state location of headquarters. The question calls for both and should be answered correctly.

Question 3. "What church publication shows your church standing, and on what page does your name appear?" Copies of the *Saints' Herald*, ZION'S ENSIGN, and General Conference Minutes are filed with the Clergy Bureaus, and any one of them may be cited, giving page where appointment is published. 1. missionaries are where they cannot obtain this information, leave the issue and page for us to fill in. Quite a variety of answers are made to this question, such for instance as "On church record at Independence." This does not give any information and imposes on the Clergy Bureau the labor of investigation.

Question Number 4. "Are you licensed or ordained?" Nine times out of ten our ministers answer this, "both." As a matter of fact we have no licensed ministers. If our so-called "licenses" were named "certificates of ordination," perhaps no misunderstanding would occur. Applicants of our church are either "Ordained" or "Unordained."

Question Number 5. "Are you compensated by salary, collections or free will offerings?" We have been led to wonder why so many of our ministry answer this "free will offerings," when such an answer is an almost unqualified misrepresentation. A minister who has his family supplied, and is permitted to call on the bishop or his agents for personal needs as well as traveling expenses, comes pretty close to being on a salary basis. He may not like the term "salaried minister," and may feel sure that he is going out "without purse or scrip," but when applying for a clergy certificate he should consider himself on a salary.

Question 8. "State issuing Bureau or Railroad." This is frequently answered "U. S.

Railroad Administration." The answer should be either Eastern, Western, or Southern Clergy Bureau, or name of railroad, if not represented by the clergy bureau. Number of certificate previously held should also be given.

THE PRAYER OF ANOINTING.

Continued from April Issue.

D. J. Krahl: "It would seem that in the ministry of Jesus while upon earth his prayers in connection with the healing of the sick were always marked with brevity. Could the minister always be filled with this spirit, as was Jesus Christ, and have the faith of Jesus Christ resident within him, it is possible that the brief prayer would always be as effectual as when Jesus personally administered. But such is not the case. The ministers who are called upon to anoint come from various occupations and conditions in life. There must needs be a unity in the prayer as well as faith. This perhaps can be secured by those elders who are called to officiate, together with those who are to be present at the administration, uniting in fervent prayer that their faith may be increased and the unity of the spirit may be obtained. If this is done prior to the administration there would be no necessity of a lengthy prayer during the official act of administering. In James 5: 14, 15, it would indicate that there should be prayer in connection with the anointing. Previous to this prayer I believe the officiating ministers should seek through prayer to adjust themselves for the ordinance that the prayer offered may be a 'prayer of faith.'"

C. E. Butterworth: "In anointing with oil in administering to the sick, as in solemnizing of any other gospel ordinance, the most important thing is that the administrator be in possession of the Holy Spirit, for if it directs there will be no mistakes made. However, it seems but proper that the prayer of

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anointing should be brief, very brief, in my opinion. The one who confirms the anointing should be left free to offer the burden of the prayer, if I may be permitted that form of speech. When the elder who anoints offers a long prayer the elder who is to confirm the anointing is apt to feel that his rights have been encroached upon, and that there is nothing left for him to do but to say, Amen.

“More than this, I very distinctly remember that your honored father while giving instruction to the ministers at one of our General Conferences said: ‘In anointing the sick the prayer should be brief, the burden of the prayer being left for the one who offers the prayer of confirmation,’ or words to that effect.

“The oil should be used in sufficient quantity that some of it may reach the parts anointed, and, indeed, a free use of the oil is best, in my judgment. The habit some elders have contracted of pouring a limited quantity of oil in one hand and with the fingers of the other hand, after they have been touched to the oil in the other hand, merely stroking the hair of the patient in such a way that it is not possible for any of the oil to even reach the scalp, is not sufficient to fill the demands of the law, if I understand correctly. At such times I feel as though the anointing had not

been properly done, and I feel embarrassed.”

Heman C. Smith: “I will say that as a rule I think short prayers are preferable, because just as effectual and less tiresome to the afflicted, but would not be in favor of establishing any set rules in regard to these things. A man must be left at liberty to use his own judgment in each case, without being restricted as to time or language used, or else his liberty will be affected. I think the elders should study to be as brief as possible, in harmony with the leadings of the Spirit.”

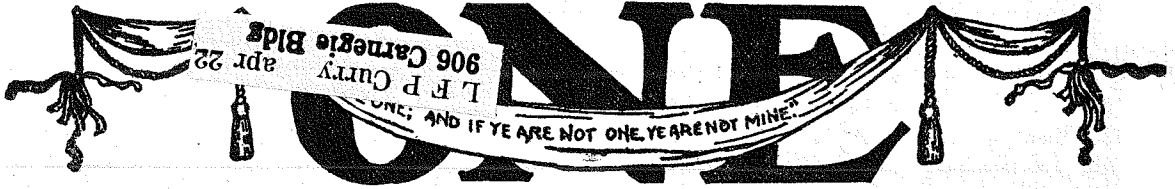
J. A. Gillen: “I am of the opinion that short prayer should accompany the anointing; in fact, am not in favor of long prayers, in many instances, in confirmation.

“Many of the lengthy prayers are due, no doubt, to an intense desire upon the part of the officer to get en rapport with the mind of our heavenly Father and thereby represent him. My further opinion: That where occasion permits this should be done through silent pleading prior to the ceremonial ordinance and thereby obviating the necessity for long prayers, either in anointing or confirmation, and especially the latter.”

Frederick A. Smith: “After several years experience along this line, I am prepared to say that we should discourage long prayers, either in administering the oil or the laying on of hands in confirmation.

“The prayer should be short, to the point, and encouraging. I think we should take into consideration in administering to the sick, that this administration is for a special purpose—a special blessing—and confine ourselves to these special features, that of healing the individual at the present time.

“I cannot be too earnest in urging that long prayers be discouraged at this time, and that our prayers be confined to the special purpose to which we have been called to the bedside.”



PROPOSITIONS FOR DEBATE.

In a recent number we gave some attention to the question of debates. Propositions constitute an important item in every debate. Some rather interesting propositions have come to our desk since the former article was written. Here, for instance, is a copy of ten propositions submitted to Elder Philemon Pement by Elder Nephi Jensen, representing the Utah Mormon Church:

Questions for Debate Between Elder Nephi Jensen and Philemon Pement.

1. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints teaches the doctrine of Deity taught in the Bible. Pement affirms; Jensen denies.

2. Resolved, That the Church of Jesus Christ of Latter Day Saints teaches the doctrine of Deity taught in the Bible. Pement denies; Jensen affirms.

3. Resolved, That the Church of Jesus Christ of Latter Day Saints follows all the teachings of the Prophet Joseph Smith in its practice of the principle of salvation for the dead. Pement denies; Jensen affirms.

4. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints does not follow the teaching of Joseph Smith the prophet in her practice of the principle of salvation for the dead. Pement denies; Jensen affirms.

5. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints through its authorized history and its authorized publications has admitted that Joseph Smith the Prophet was a polygamist. Pement denies; Jensen affirms.

6. Resolved, That Brigham Young at the time of the death of the Prophet Joseph Smith held the holy Melchisedec priesthood and was an apostle of the Lord Jesus Christ. Pement denies; Jensen affirms.

7. Resolved, That Joseph Smith, the President of the Reorganized Church of Jesus Christ of Latter Day Saints, in his lifetime held the Melchisedec priesthood and the apostleship. Pement affirms; Jensen denies.

8. Resolved, That under the law of God the office of president of the church descends from father to son. Pement affirms; Jensen denies.

9. Resolved, That Brigham Young was the true successor to Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints. Jensen affirms; Pement denies.

10. Resolved, That Joseph Smith, the son of the Prophet Joseph Smith, was the true successor of his father as President of the True Church. Jensen denies; Pement affirms.

Brother Pement very properly refused to sign these propositions. Some of them are reversed, others illogical, and all of them in a loose jointed way amble over a great deal of territory without covering any of it very well. A common error of the inexperienced is noted in proposition number four. Jensen proposes to affirm a negative. He asks Pement to deny a negative. But Jensen gives the matter one extra twist never before attempted. Not only does he ask Pement to deny a negative, he asks him to deny it before it is affirmed. He puts the negative first. In fact in four other propositions he puts the negative first. Evidently it never occurred to him that in a debate a thing must

be affirmed before it is denied. In orderly debate, the affirmative must always set up its case first.

Evidently the trick of putting proposition number four in negative form is due in this instance to inexperience. We prefer at least to think it a blunder. But it is a practice that frequently is resorted to in order to escape affirmation. It is easy to attack the other man's position, to riddle him with argument or cover him and his church or doctrine with ridicule; that is a picnic that many a peripatetic polemic is willing to indulge in at any time for fifty dollars and expenses. But to set up one's own church and defend it, to put up affirmative, constructive argument, and meet an offensive on one's own ground is quite another matter. Many prefer the German policy, to keep the warfare always on enemy territory. But fair religious controversy requires that both sides shall set up their claims and take turn about at affirmation. To escape this, while seeming to comply with it, the expedient of affirming a negative is adopted.

To illustrate: R. C. Evans issued a challenge to President F. M. Smith. He submitted four propositions of his own framing. They were very good propositions—from his standpoint. In three of the propositions he put President Smith directly in the affirmative. That was most generous indeed, to Evans, as it relieved him of any necessity to defend his own newly established church, or any religious convictions which he may have still retained within his own bosom. In the other one of the four, Evans ostensibly took the affirmative. But what did he affirm? He attacked the character and teaching of Joseph Smith the Martyr. He required President Smith to affirm and defend while he denied and attacked, exactly as in the other three propositions, only this proposition was inverted so as to fool the inexperienced and gullible. At no point did he bind himself to defend his own cause. And at that some

wondered why President Smith did not accept the challenge.

In honorable warfare a man expects to take blows as well as to give them. We would insist on well balanced propositions that compel our opponent to spend half his time in defense of his own cause. For this reason it is not advisable to meet religious tramps who have no cause to defend. In other words, straight church propositions should be the rule.

Counter propositions drafted by Elder J. F. Curtis were submitted by Elder Jensen. So that comparison may be made, they are here reproduced:

No. 1.

Resolved, That Joseph Smith, the son of Joseph Smith, jr., was the legal successor to his father as president of the church, and that the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and Independence, Missouri, is the lawful continuation of the original church organized in 1830, and is in harmony therewith in doctrine, organization, and practice.

The Reorganized Church affirms; Utah Mormon Church denies.

No. 2.

Resolved, That Brigham Young was the legal successor to Joseph Smith, jr., as president of the church which the said Joseph Smith, jr., founded in 1830; and that the church in Utah called the Church of Jesus Christ of Latter Day Saints is the lawful continuation of and successor to the said church, and is in harmony therewith in doctrine, organization, and practice.

The Utah Mormon Church affirms; The Reorganized Church denies.

Standard of Appeal.

The Bible, the Book of Mormon, and the Doctrine and Covenants up to the year of 1876 shall be the standards of evidence; other books and periodicals may be used, but shall stand on their own merits.

Time, place, and rules to govern discussion to be mutually arranged.

Each disputant shall put into the hands of his opponent an epitome of the faith and doctrine of the church he represents at least ten days before the discussion begins.

Should the contingency arise each signatory to these propositions shall have the right to substitute some one to take his place.

Respectfully submitted,

These propositions may not be perfect, but they are much better than the ones submitted by Elder Jensen. They are comprehensive. They are fair and well balanced. Both sides have an equal chance. They cover all the grounds at issue in few and easily understood terms.

E. A. S.

THE "RECOGNIZED" CHURCH.

The following letter from H. J. Davison shows how occasionally a preacher may change his plan and take advantage of an opportune topic or text which may be suggested to him even by some man's error.

"On Saturday the *Stockton Record* made a peculiar error in our church announcement. In the place of 'Reorganized' they have it '*Recognized*.'

"It caused me to set aside my preaching program prepared for the morning service and adopt that 'Recognized' for a text. It suited the congregation so well, they asked me to continue it for the evening service, which I did and was well received. One man, not a member, came up and told me that it was a little the best that he had ever heard. So much for that little error. I am writing to the editor concerning it."

A general conference appointee writes as follows:

"I am leaving here for — July 2, to help prepare for the district conference. I expect

to visit all the branches and isolated Saints soon as possible.

"I am trying to organize a system by which any member or officer in the district knowing of an opportunity for missionary work or calls for preaching will report the same at once to some one person who in turn will be in touch with the missionaries or the supervisor. By this means we hope to assist the missionary arm to find opportunity for work that would in some instances at least be missed. The good season for missionary work here is short. I believe within a year we can so organize that the missionary can go from one appointment to another without the loss of time that is common. By this means we hope to make the very best use of all the missionary force here during all the good season for this work.

"I also am working on a plan to try and help the branch officers, especially the priests, in the work of visiting the membership. In all this work we have the consent of the district president. He said, 'Go ahead, just as if you were the Kaiser!'"

COURSE OF STUDY FOR THE PRIESTHOOD.

Following is an extract from a letter addressed to the Presidency by one of our pastors. He raises a very important question—the preparation of a course of study for members of the priesthood. The Presidency is wondering how many members of the priesthood feel the need of such a course of study. We will be glad to hear from those who may be in sympathy with the project, or who may have objections or criticisms to urge.

"We are confronted, here in ———, as they are all over the church practically, with the fact that we have nothing definite to study at our priesthood meetings. I was thinking that we might look to the Presidency to provide, not only our priesthood, but

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every local priesthood with a book or set of books to study from. My idea would be to have all the local priesthood throughout the entire church study under the direction of the Presidency of the church. If the material is not available at the present time, why not suggest a subject for us to follow? Or let the Presidency issue quarterlies touching the all-important question of Zion, for the priesthood to study. By some means the local priesthood of this church should be in harmony with the pulsations of the center place. A greater unification of effort would be felt and in whatever branch one would go the pulse of the Presidency would be felt."

NAUVOO DISTRICT.

The following letter from the president of the Nauvoo District will be of interest to our readers:

"Among some of the things enjoyed, and which were far from being the least, was a visit by Brethren J. Charles May and Paia, and another by Brother Arthur McKim.

"Brother McKim's visit left its impression. We do not believe that the good that is possible as a result of the work of this department (publicity) is even nearly sensed by our people. A great work apparently though is beginning.

"Brother McKim spoke to the Burlington Saints on Thursday evening, and on Friday we went to Fort Madison, where he spoke that evening and at midnight left for the East.

"The next day our district conference convened. From the first session to its close the spirit of unity and peace ruled in each effort. On Sunday afternoon the Lord especially blessed us with a goodly degree of his Spirit, and words of comfort and direction were administered. Among those who visited us from outside of the district and took part in the activities of the conference were Orman Salisbury and Sister Emma Burton. We were surely glad to have them with us.

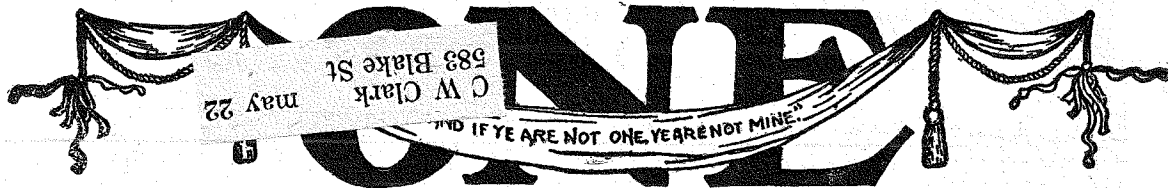
"One thing that will be of interest to you will be to know that our October conference will be held in Nauvoo. If the Lord is willing, this will be the first conference held in Nauvoo since the reorganization of the church. Such things increase our faith that God's hand is indeed manifested in rebuilding the waste places; they also gladden the heart and fill us with determination to prepare for greater service.

"D. J. Williams."

A brother writes to the Presidency as follows:

"I have read with great interest and satisfaction the splendid masterly address of our president at the General Conference and am pleased that he has such a wonderful grasp of the situation as evidenced by the progressive program that he has laid out for the church."

Readers of ONE should put forth every effort to place it in the hands of each member of the priesthood of the church. It is a small organ, of a low price, but it makes a great difference in the officers who read it. If you cannot induce your brother to subscribe, send it to him for the first year—the cost to you is a trifle, but his best interest will be served, and his work stimulated.



ON DEBATES.

Some months ago we advised all local men and missionaries who contemplated engaging in a religious debate or discussion to write to the office of the Presidency before definitely committing themselves. One brother rather resented the advice, seeming to feel that his judgment was sufficient and that the Presidency did not know the last word on debating. The Presidency does not claim to embody all wisdom in that line, but may be able to refer such matters to those who have had experience.

Many of our men have had experience and are prepared to defend their cause, we do not reflect upon them; but unless there is such a storehouse of experience to draw from, one may very readily be put at a great disadvantage in the matter of propositions. There are tricks in all trades, and some of our adversaries are very expert in drawing up propositions so as to secure for themselves an advantage.

Again, an inexperienced man may put himself at a disadvantage. A case in point: A local elder formulated propositions and signed them and submitted them to one of the shrewdest and most unscrupulous of our adversaries. They were accepted. Then at that late day the local elder wrote to one of the apostles, asking him to come on and conduct the debate. Two obstacles were encountered. First, the apostle was booked for other fields for months to come. Second, the propositions were such that he would not debate them. They were one-sided, and furthermore placed us, by implication at least,

in the attitude of discrediting the Bible the while we defended the Book of Mormon. They were all that our adversary could ask for in the way of propositions.

And yet our own man had drafted them and signed them. He had committed the church and put us in a very unenviable position: to go into a debate under a handicap, or to repudiate his work and stand the charge of backing down under fire. Had he first sought advice this might have been avoided.

Again, the necessity and wisdom of holding the debate at all should always be considered. The day is past, if it ever existed, when it is necessary for us to meet every unprincipled, unauthorized mud-slinger who raises his voice against us. This is especially true where we are well established and well known. In such places we can afford to demand that the man who is to meet us shall be a gentleman and represent some established organization. There are times in pioneer work on the frontier where our men must meet every comer in argument or get out; but such instances are becoming fewer. In fact, the day of the rough and tumble religious discussion is happily passing, in most places.

Again, it is noticeable that some of our opponents are very, very ardent to meet us in places where we have a strong following and they have none; but they do not care to meet us where they have a following. In other words, they will debate where they have everything to gain and nothing to lose. They should be forced to reciprocate. The old proposition to the Utah people, for instance,

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,
July 20, 1920.

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

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good sermons, such as make friends to the faith. Two children and one man gave their names for baptism last night and I look for a number more before the end of the week.

In this effort I have taken charge of everything, including the singing, conforming everything to the one purpose of converting the people. Our solos, etc., are all songs of invitation, adapted as best we can to the immediate occasion, and some of them have been very effectual. This is no time for songs which merely entertain or which only display the qualifications of the singer, but Christ, the gospel, and the souls of men are of first concern.

I regret that we have so few hymns expressive of the true gospel and adapted to our own work. Why is it that the full gospel as held by us is so little told in song? The strength of Methodism's evangelism was in the hymns which Charles Wesley wrote, but where is our psalmist? We have gone on two occasions to the railroad shops to sing and preach for the men and I was pained at the difficulty we had in finding a hymn to sing that we felt would really appeal to strong men, and I thought as I turned the leaves of the song books that the criticism so often made that religion was only for women and children was largely true of our gospel hymns. We look for improvement in this.

A basket dinner and many Saints from surrounding places and afternoon dedicatory service made Sunday a great day.

Sincerely, Charles Fry.

THE FINANCIAL PLAN OF ONE BRANCH.

Resolutions adopted by the _____ Branch to govern the collection and distribution of finances.

1. All funds collected for the general expenses of the branch, Sunday school, and Religio, shall be placed in a common treasury, the custodian of which shall be the regularly elected branch treasurer.

2. All expenditures shall be made upon a basis of a budget, submitted by the officers of each said department, and adopted by the said bodies in regular session. Said budget to cover the regular proposed expenses of each department for a period of six months, ending January first, and July first.

3. Each department shall be permitted to draw on the common treasury to the extent of their approved budget, by order of their superintendent and secretary to said treasurer.

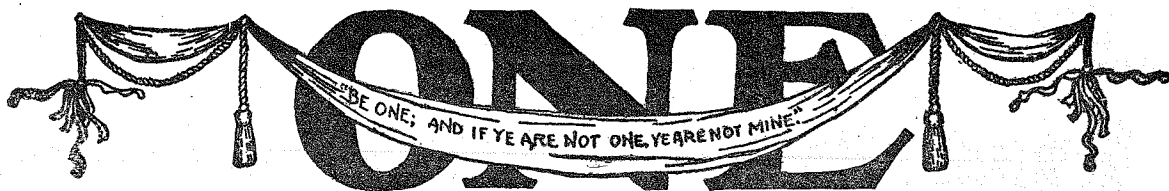
4. Any expenditures in excess of each total budget, must have the combined approval of all presiding officers of each department, in writing, to be attached to the order.

5. There shall be a collection taken at a public assembly of the branch each Sunday.

6. Each responsible church member shall be solicited by a committee at least once each six months, as to the amount they are willing to give each week for branch expenses.

7. All moneys raised to meet expenses, shall be done through direct methods, instead of by socials, bartering, etc., for gain.

8. The Sunday school and Religio, shall, to the best of their ability, keep up their regular collections.

**ADVERTISING AN ORDINARY CHURCH.**

Warrensburg, Missouri, September 11.

President Elbert A. Smith, Independence,
Missouri.

Dear Brother Smith: I have had about the usual run of experiences during the past week. However, having had some business in connection with our local church advertising work on hand, I had occasion to visit the office of the Publicity Department at Independence. I found Brother McKim very happy and enthusiastic over the condition and prospects of his department. This was a real inspiration to me.

As a result, I believe I had a better vision of the wonderful possibilities of this very wise and important addition to our working mechanism.

I have just finished reading a book on "How to Advertise a Church," loaned to me by Brother McKim. The author states that "an ordinary church with an ordinary pastor, an ordinary choir, and an ordinary Sunday school, must, of necessity, be advertised in an ordinary way." He meant, of course, that we can advertise only that which we really have.

The idea made quite an impression on me, thinking as I did of the many unusual and unique "talking points" that we have to draw from in advertising the church, potentially, at least.

It causes us to have a great desire that the church potential, vitalized by excellent faith, righteousness, and a mighty zeal may soon produce the church, actual. Then, when we

call attention to our wares, as Brother McKim says, we will be able to deliver the goods and can advertise without reservation.

May we all work together to this end.

Very sincerely,

Fred A. Cool.

**CIRCULAR LETTER BY LAMONI
QUORUM OF ELDERS.**

Following is a copy of a circular letter addressed to members of the Lamoni Stake Quorum of Elders, which contains an outline of study that may be of interest to some of our readers. Also, there are suggestions in the various paragraphs that may be profitable to them.

Lamoni, Iowa, September 30.

Dear Brethren of the Quorum: Our next meeting will be held Sunday, October 3, at 2.50 p. m., in the Brick Church at this place. We hope all who are near enough will attend, as we have arranged to have the quorum addressed by President G. N. Briggs on the section of our program dealing with educational preparation for the establishment of Zion. We should know the general educational ideals of our men who specialize in that work, so we may be in harmony therewith.

Lest you have mislaid your copy of the program, we reproduce it here:

The Program of the Church.**I. The Essential Preparation:**

1. Spiritual.
2. Mental.
3. Physical.
4. Temporal.

For:

1. Presiding and organizing.
2. Preaching to Saints and the world.
3. Pastoral work.
4. Business, industry, and education.

II. Establishment of Zion:

1. Purchase of lands.
2. Inheritances and stewardships.
3. Building of industries.
4. Erection of temple.
5. Receipt of endowment.

III. Evangelization of the world:

1. By preaching of the gospel in power.
2. By example and precept of those within Zion.
3. By righteous lives of those outside Zion's borders.

Since we last wrote you, the subjects of presiding and organizing have been discussed rather thoroughly. Every thoughtful Saint appreciates the ability to preside acceptably over a preaching service, a prayer meeting, or a business meeting. But to acquire this ability means hard work and practice. We conceded in our discussion that there should be definite preparation to preside over a prayer meeting. It was even suggested that the same elements that make one a good presiding officer in public, have daily opportunity for exercise in his home, especially where there are children.

Then the subject of organization means much to us. For instance, one can easily organize a Sunday school and start it out with a set of officers, but it requires quite another brand of ability to further organize all the possible factors of that school into a successful school and keep the members busily engaged and consequently happy.

When we discussed preaching there was quite a degree of sentiment, especially from the older members, that in these days we do not have enough "gospel" sermons. Which brought out a discussion of what a "gospel" sermon is. But even though we are not fully agreed on some of the details on this subject,

we all concede that in these days we can afford nothing in the line of public discourse that is not vital and timely. There is a deep interest, though sometimes dormant, in the fundamental aspects of our religion, and if we have occasion to instruct the people through the preached word, we should see to it that we have a message of value and seek earnestly for the power of God with which to present it.

Since the quorum has in the recent past discussed rather extensively the subject of pastoral work, we did not at this time go into as many details as we might otherwise have done. But we seemed to agree on the idea that if we are actuated by the proper depth of feeling and consecrated interest in our work, we will be a moving factor in the lives of the Saints who come under our influence. There will be no passivity on our part as members of the priesthood to be followed as an example by members of our flocks.

In our visits with the people we occasionally find a family in which either the husband or the wife do not belong to the church. What shall be our attitude if there is antagonism to our work? Have we done our duty when after one faint-hearted trial we are refused admittance?

Some of the brethren recounted experiences where they had disregarded the past and gone to such people with a fearless mien and told them they were not only there to visit the member of the church, but had something of vital interest to say to the others, regarding the welfare of their souls. And they were welcomed.

Again, we sometimes find indifference when both are members of the church. Shall we be satisfied to leave the matter with God because there has been one or more refusals for a visit in the past? The brethren who had successfully met such situations inspired others of us who needed the result of their experience, for we realized that if we were

indeed the servants of God we would be as courageous on such occasions as if we were salesmen and our salary depended on it. And isn't it strange the frequent difference in our attitude, whether it be the Lord's work or our daily bread?

May we count on all of you to help us study these subjects whether you are meeting with us or not?

Yours in bonds,
E. D. Moore,
Counselor to President.

**FROM LETTER OF E. B. HULL,
SCRANTON, PENNSYLVANIA.**

The Watch Tower Bible and Tract Society (Russellites) are holding a convention in this city. They claim to have 2,500 delegates. I attended one of their meetings. There were three thousand present. Their new president, Judge J. F. Rutherford, of Saint Joseph, Missouri, was the speaker. His subject was: "There are millions now living that will never die." On next Thursday he will sail for a four months tour of Europe, visiting Egypt and Palestine. He will also visit Great Britain, France, Belgium, and Switzerland, where they have associations. He expects to have taken numerous photographic views in these foreign countries for filming on his return to the United States. He will be accompanied by his secretary, A. P. Goux, also G. C. Driscoll, of Los Angeles, California, and W. G. Soper, of Cleveland, Ohio.

Three hundred of this society went to one of our lakes; they performed the ordinance of baptism in the lake. They have circulated their Watch Tower magazine around the city. This month it has 232 pages. They claim it has twenty cents worth of paper in each number, and that price they charge for the book at the meeting place, but on the street where I live, they had men delivering these books at the houses free. The judge is a good

speaker, advances many new things, such as the sixth dispensation which he claims has ended a few years ago, and the millennium begins in 1925. He makes a specialty of this date. That is the foundation of the subject: "Thousands now living that will never die." He bases his calculations on Bible prophecies in the Old Testament.

**HAVE A CARE WHEN PERFORMING
MARRIAGE CEREMONIES.**

The following extract is from a letter received at the office, written by one of our district presidents. Our men must not yield to the general disregard of the sanctity of the marriage covenant that seems to be prevalent in the world. The granting of divorces has become something of a joke, if it were not so serious a matter. It was reported recently in the Kansas City papers that during the fall session of the courts in that place divorces were granted at the rate of one every ten minutes. Young people upon seeing such conditions and procedure conclude that they can afford to marry in haste and without consideration because they know that they can very easily have the marriage annulled and the covenant broken by the divorce court without much loss of time and without great expense.

Divorced members of the church who remarry when their divorces were not secured on scriptural grounds render themselves liable to church action. In such cases, however, the church should act without undue loss of time. Where unions have been allowed to stand for many years without protest by the church and relationships have been permanently established, it is very questionable if the church should endeavor to interfere.

Elders should be careful in marrying couples who come to them, to make inquiry, if they have any reason to believe that there

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is a divorce somewhere in the background; and they owe it to themselves and the church to refuse to perform marriages that are not sanctioned by the law. The quotation referred to is as follows:

“You may remember my reporting in June the matter of my declining to marry a brother and sister because the separation of the sister from her husband was for other causes than the one specified in the books, as justifying separation and remarriage, and upon which Bishops McGuire and I. A. Smith as attorneys passed, approving my act: I have recently been informed that this same couple went elsewhere and were married, but by whom I have not been informed. Now, if my position was correct in refusing to marry them on the grounds that to do so would be marrying them into a state of adultery, would I not be justified in directing that action be taken against them under the charge of adultery (possibly another term should be used to avoid a legal technicality and a possible suit for slander)? If not, then what are we going to do? What is our recourse, and in what way can we enforce the words of Jesus? I find this district infested with just such conduct as this, and something needs to be done. I have made up my mind to teach and advise according to the teaching of the books

and the resolution of General Conference, but when it comes to the enforcement of such teaching and actions, I need backing. What shall we do? Enforce the law, or shall we throw up our hands and say we are helpless and can do nothing? By all means give me a decision, so I may know what to do.

“I am surprised to find in this church elders and high priests who do not hesitate to unite in marriage any couple who comes to them with a marriage license, without any inquiry at all, and in some cases where they know that one of the parties has left his companion for causes other than that justified in the Scriptures.”

A TOPEKA BRANCH ACTIVITY.

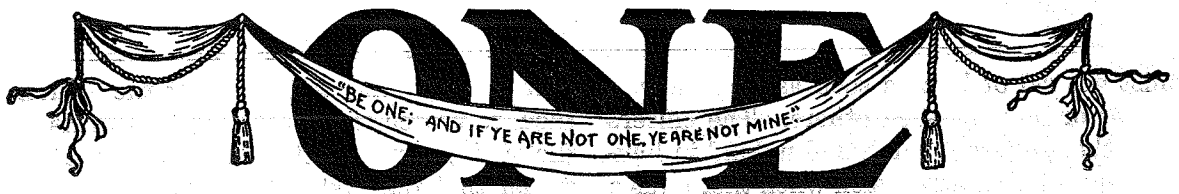
To the First Presidency, Independence,
Missouri.

Dear Brethren: Yesterday was a very busy day for me in this place. I preached two sermons in the church and one at the Tubercular Sanitarium, and held a baptismal service.

The services at the Sanitarium are held every third Sunday by the Topeka Branch. The priesthood and a number of the singers go out and hold a song service and then some member of the priesthood delivers a thirty-minute sermon. The other denominations do not give any thought to the institution and the patients. Nurses, and directors of the institution praise very highly the work of our people. Brother Crooker, the branch president, inaugurated the services about one year ago. The matron said yesterday that the entire membership of the institution looked forward with happy anticipation for the coming of our people.

My work as agent for the Bishop, as well as the missionary efforts, has been very encouraging this year in the district.

Frank G. Hedrick.



OUR HOUSES OF WORSHIP.

In the days when Moses was teaching his rigid law to the people, and religion was a matter of rule rather than a matter of principle, in its manner of application at least, one entire tribe was set apart as priests to minister to the people, and the Levites performed a religious service unique in history. Not only did they minister to the people in matters of ceremony, worship, and sacrifice, but they were the chosen guardians of the sacred tabernacle, and of all of its appointments.

We are far removed from the days of Moses now, and we live under the gospel law of love which in the life of Christ came to supplant the rule of rigid and inflexible ceremony. No longer are we divided into tribes, and we live in towns and cities with churches rather than in the wilderness, wandering about with a tabernacle; yet, there is a parallel that can be drawn and a lesson that can be learned. On the ministry of to-day as of old, rests the responsibility of teaching the people the sacredness of our houses of worship, and of the true significance of churches dedicated to the Master.

Too often our people are indifferent, or careless in their attitude towards their church property. They lose sight of its sacredness, and not alone fail to show due respect for it, but actually permit harm and deterioration to come to it, because no one assumes responsibility. This is a condition that ought not to be. The church is the place where we come to worship God. How important, then, that it should be well kept and carefully protected from mar or blemish!

As in many other important matters, we

must look to the ministry to take the lead in instructing the people in this regard. They cannot only set the example, but can find many opportunities of teaching from the pulpit and by conversation, until the entire membership becomes saturated with the sacred awe that should fill men's hearts when they stand in holy places.

The esprit de corps of the church depends upon the attitude of the ministry. It is both good religion and good business to conserve the property of the church. It belongs to God first, and then to every man in equal share, and whose property should be guarded more zealously?

Our people have built under great sacrifice at many times, and Kirtland Temple, and many other buildings stand yet to-day, as monuments to their devotion. Just now we are witnessing a most wonderful outpouring of our people's faith in Zion by the way they are pledging their funds to the building of a General Conference Auditorium.

Let us conserve, then, what the people create by sacrifice. Let us keep holy that which has been made holy by dedication and purpose. Let us teach the people to honor God by honoring his buildings.

Benjamin R. McGuire.

"In the matter of _____ there was a measure of sadness and unnecessary harshness with it. The kindness and hospitality of the _____ home was taken advantage of by a lustful man, and in an hour of weakness he took advantage of a woman who had hitherto borne an excellent character and reputation and accomplished his hellish purposes, and we

must get rid of him as soon as the law will permit or he will reach others. The officers were thoughtlessly harsh and unkind in having her make the confession when there was a large congregation present and quite a number of outsiders."

The foregoing quotation is from a letter received at the office of the Presidency from a district president. It emphasizes the fact that care should be exercised by officials who are dealing with people unfortunately overtaken in transgression. In cases of this kind, which we understand was the first offense, the church is protected when a written confession is made by the offender, duly witnessed by the proper church officials, and filed in the office of the Presidency. The matter ought not to be made public unless it has become public scandal so that the good name of the church requires public confession.

PREACHING THE PRINCIPLES OF THE GOSPEL.

(Extract from a sermon by Elbert A. Smith at Stone Church, Independence, Missouri, Sunday, September 5, 1920.)

We believe that the church has first of all to give salvation from sin. It seems to me that the fall of man is self-evident. We have but to look around us to see evidences of that fall. I think also that most men themselves are conscious of sin. Most men I believe have the consciousness of sin in their own hearts; and all men sooner or later reach the stage where they echo the old cry, "What shall I do to be saved?"

There is only one answer to be given. The church gives that answer; the answer that Peter gave on the day of Pentecost, "Repent every one of you and be baptized in the name of Jesus Christ for the remission of your sins." There is no other name under heaven whereby man may be saved.

It becomes the first duty of the church, then, to preach the gospel of Jesus Christ to the world, thereby extending salvation to the sinner that the first great evil (sin) may be eradicated from men's lives.

When I talk about the gospel, I mean the principles of the gospel of Jesus Christ, as we have them in the three standard books of the church. This is the burden of our message when we go out to preach salvation to men. There came to our office a letter from one of our men who used to be in the mission field, but who "reasoned" himself out of it. He had a catalog of things which he did not believe. Among other things he said, "I do not believe in baptism by water. It has no meaning for me."

It seems to me that baptism by water has a very beautiful and significant meaning. It has been a trait of man from time immemorial to express himself in signs and symbols. Always symbols stand for his ideals, religious experiences, and teaching. God, mindful of this, devised something that would stand for regeneration, and adopted a very beautiful and significant symbol. Men always having washed their bodies in water to remove physical filth find significance when they go down into the water in the thought that by obedience to baptism the spiritual iniquities are removed from their lives and they come up out of the water new-born creatures. I do not think that God himself could have devised any more beautiful or significant ordinance to stand forever in the life of an individual as a memorial that he has washed himself and made himself clean.

Perhaps you did not expect to get a sermon on "first principles," as some call them. Some of us are even accused of not believing in these principles. Know now where we stand. It is the duty of the ministry to go out to the world and preach the old gospel of repentance, and cry the message of faith and

repentance to this generation. For that is the first step in the escape of men from the bonds of iniquity and from the sin that has overcome them. And certainly the people of this age need this message perhaps more than any previous age that has existed.

**EXCERPT FROM LETTER OF BIRCH
WHITING, AT VANSKOY,
SASKATCHEWAN.**

I am especially pleased that our men and work are so far ahead of the other churches. From a Methodist minister we learn some of the almost unbearable conditions their men work under; also the result. During the year 1919 in the Saskatchewan District they lost five by death, eighteen students quit college, and forty-three ministers resigned; not one new application for the ministry. The Catholic priest at Vanscoy says they simply can't get young men for the ministry.

All the churches, as far as I can learn, are on the rocks financially. I am glad we are out of debt and our ranks are so well intact.

Because of climatic conditions the work goes slowly here, yet almost everyone is desirous of helping and is confident of the twenty thousand converts and a million dollars tithing a year.

Cherokee, Kansas, September 10.
The First Presidency, Independence,
Missouri.

The meetings being held by William Bath and myself in the tent are still drawing a good attendance and holding good interest. Last Sunday night the attendance was 187, only a very few of whom were members, and not counting small children. One very stormy night when we looked for none, thirty came, and we held meeting as usual notwithstanding the heavy rain flooded the floor of the tent, and outside the ground was a lake. At the close, when the rain was still pouring

down, we gathered most of them upon the platform and had a splendid social time, singing, etc.

Brother Bath has preached some splendid sermons, which are safe and conservative, yet stirring, and the town is talking of them. My part has been to assist in every way possible, having charge of singing, making announcements (by no means an unimportant item), giving little talks, relating stories publicly and privately which explain our faith, advertising tracts and books, and selling the latter, and in a great variety of little ways strengthening the interest. Privately, I have written for the paper, visited the people and talked with them, made suggestions to Brother Bath as to his preaching, and upon his invitation have criticized him very closely on his sermons, showing his strong and weak points, helped his grammar, etc. It is my opinion that this work is in no respects inferior or less effectual than preaching the sermons, and since this is a missionary effort I am letting the missionary do the preaching, though I occasionally take my turn.

One of the most appealing sermons we have had was on tithing, or church finance. It brought a most hearty sentiment of approval and the next night a lady gave us each five dollars, though we made no appeal for money. We have announced a sermon by myself on Saturday night on "The Gathering." One lady said, I have been a Methodist twenty-five years and this is the first time I have ever heard the gospel preached. Many of them are attending our meetings. Last Sunday the Christian Church had an imported man, well advertized to speak at night. He had ten—we had more of them. I have never known people—I might say all the people—so friendly to our cause. Seven have given names for baptism and I look for more. I overheard the Methodist minister next door telling a tale of misrepresentation and false-

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hood to a group of men and I was rude enough to break into the ring and challenge his whole statement. He was cowed and said nothing. We close Sunday when I go to Mulberry, Kansas, for three nights, then on the 16th to Nowata, Oklahoma, for a county Sunday school convention.

Charles Fry.

ON HASTY BAPTISM.

A local pastor writes:

"I am not inclined to feature baptism or urge them, but after coming for some months and acquainting themselves with the work, if they desire it I am very glad to see them join the church. In the recent past too many people have been baptized here who were not converted, and as a result they drop out. This may be true of some that have joined since we have been here, but I have tried to use discretion and hope that they will prove faithful.

"We have just finished our first year here and in looking over the work we feel that we have made some headway. There are a number of the members who were apparently dead to the work, and who had not attended for years, who now come regularly and are active, and this is encouraging. I like to see people baptized, but I would much prefer to

see a lax member develop into an active worker than to make a convert."

ADVERTISING MEETINGS.

One of the evangelists gives in the following brief report on recent publicity work:

Attleboro, Massachusetts, September 28.

The First Presidency, Independence,
Missouri.

Dear Brethren: We are having good success with our series of meetings here. We advertised our meetings on posters and placed them in store windows and any other places we could put them. Then we had hundreds of small cards with the subject for every evening. We appointed Brother Earl Bradshaw as a press reporter and he surely is doing some fine advertising.

The Attleboro *Sun* is giving us excellent service. Friday evening my subject will be Mormonism. We are sending a special letter to every minister in the city, inviting him to be present that evening.

We are advertising our church such as it never has been in this city. It surely pays to advertise.

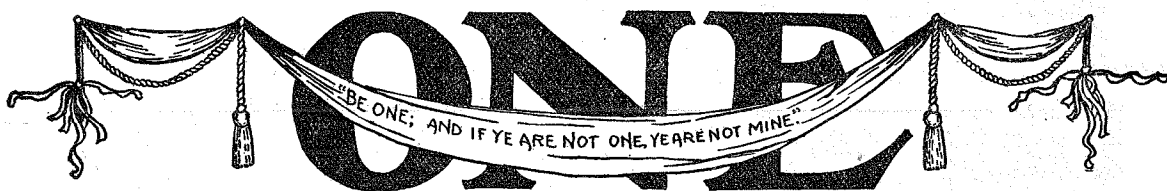
There are a number of people interested, and I am sure they will come into the church before long.

Very sincerely yours,

R. Baldwin.

HOW MANY?

From letter of E. B. Hull, Scranton, Pennsylvania: "Brother Richard Hawkins, an elder that works in one of the mines here, has a two-week vacation. He intends to utilize his time preaching the gospel of Christ in a new place. This is something out of the ordinary, at least to my observation. Not many local brethren spend their only vacation time preaching the gospel in a new place that has never been opened up."



BRANCH ORGANIZATION AND CONDUCT.

[The following extracts are from an epistle addressed to the officers and members of the church in Australia, by Apostles Rushton and Hanson, just before their return to America.]

In 1917 the provision in the Book of Rules for the election of presiding priests, teachers, and deacons was repealed. The First Presidency has advised that the local branch elect a branch president, and that all local officers of the Aaronic priesthood in good standing and available for work be utilized under his direction. Therefore, let all branches move in harmony with this counsel. The branch may sustain the various grades of priesthood at its regular election.

The branch president in all instances when absent from the branch should arrange for some one of the official force to take charge of the services in his absence, so that confusion will not arise over the right to take the lead.

Other elders resident in the branch performing branch work come under the jurisdiction of the branch president, and labor under his direction. If performing district work, they come under the direction of the district presidency; if they labor in missionary work they should be directed by the authorities in charge of the groups of missionaries, or whoever may be engaged in directing missionary work in the given locality.

Branch presidents should examine their records and locate their membership, with a view to developing regular meetings, proper visiting, and systematic tracting.

In all branches where it is possible to organize groups in neighborhoods, where two or more families of Saints reside, arrangements should be made for periodical meetings; these groups to be under the care of elders, assisted by priests, teachers, and deacons, where possible. These groups should be considered as integral parts of the branch and be under the supervision of the branch president, and the one in charge of the group shall send a report of the work each month to the branch president.

Pastors should give special attention to making services attractive, by having everything needful prepared beforehand, the church building kept orderly and clean, congregations encouraged to take their places quietly, and discourage all unnecessary conversation and moving about; cultivating the proper mind and atmosphere for the revealing the mind of the Lord through the service.

We suggest that in all branches special days may be observed annually with profit, such as anniversaries, Christmas, Easter, Mother's Day, Children's Day, and so forth; also that services be held giving opportunity for the presentation of the work of the auxiliary societies. Further, that each branch should arrange for a special series of meetings once a year, with a view to proselyting and reviving.

In each branch there should be regular priesthood meetings for educational purposes.

In all branches the priest should be requested to visit a certain number of members in a given section periodically; the following

simple rules be observed: Make arrangements in advance with parties to be visited, so the visit will not be a surprise or made at an inconvenient time; the visit ought not to be drawn out to such a length as would make it tedious, fifteen or twenty minutes is usually sufficient. The priest's work may be defined as cultivating domestic piety and encouraging all in the maintenance of spiritual relationships, and the discharging of such duties as belong to Christian families. He should not involve himself in personal troubles or difficulties; if trouble exists, it should be taken care of by the proper officers.

It is desirable that the names and addresses of scattered members should be in the hands of the priests, and provision made for correspondence with them if visiting is not possible, so that all may know the church is interested in them, whether present or absent.

The teacher as the peacemaker of the branch should function so as to maintain general harmony and good will among the members; if, however, trouble arises, before taking any steps towards its adjustment consultation should be had with the branch president and his instructions and advice observed.

The deacon's duties are set forth at considerable length in the General Conference Resolutions; it is the opinion of the Joint Council that in addition, the deacon be the local financial officer, receiving and disbursing the local funds of the branch, subject to order by the branch or the branch president.

WHAT EXERCISES MAY BE HELD IN OUR CHURCHES.

[The following article on the use of our church buildings appeared in the *Saints' Herald*, February 20, 1907, from the pen of President Fredrick M.

Smith. It is hereby reproduced, as we feel it might be of interest to members of the priesthood.]

A matter with which nearly every branch in the church has wrestled in one form or another is, What shall be allowed in the church building in the way of entertainments, etc.? and shall charges be made at the door? shall seats be reserved? and other concomitant questions. These questions arise because the church building, erected by the people for a place of worship and dedicated to the service of God, is believed to have around it an atmosphere of sanctity; and because of a fear, perhaps, that something foreign may be brought into it which may contaminate it, thereby lessening the degree of sanctity and in some way detracting from the worshipful exercises afterwards held in the church, there seems to be a more or less natural disinclination upon the part of the devout worshipers to break in upon the routine or purely devotional exercises for which the building was primarily erected. After all, to a large extent the effectiveness of a worshipful service depends upon the condition of those entering into the services; and those who enter the building without due feelings of reverence for God and for the place dedicated to his services perhaps will fail to get the full measure of good in the services.

Be that as it may, the question has been a disturbing one in nearly every branch, and the branches have dealt with it in various ways, so that the rules vary from hard and fast ones to rules which are very lightly if at all prohibitive. In some branches no money is allowed to be charged at the door for any services held within the building; in others, no seats are permitted to be reserved, even when entrance charge is made. In other places, no exercises are allowed which are not religious or educational. And to determine

what are educational and what are not is where confusion begins.

What shall we do with the church bazaars, socials, lunches, dinners, etc., is a perplexing question, and in some places, so far have the prohibitive measures been carried that even the church lawns are forbidden to those who desire to hold them.

The general officers of the church have been addressed many times on this question, in a variety of ways. What shall be permitted and what forbidden in the church buildings which have been dedicated to the service of God? And these officers have been censured by some for having failed to clearly and specifically define what shall be permitted and what shall not.

How far have the general officers of the church the right to say what the various congregations of the church shall and what they shall not allow in the way of exercises in the church buildings? After all, is it not a matter of development, and will not the matter reach different adjustments as the spiritual condition of the branches improves? Doubtless in the past entertainments have been permitted in some of our church buildings which were out of harmony with the services generally supposed to be held in houses or temples dedicated to the service of God. And it may be that in time to come we will say that we are now permitting unseemly things to enter the churches.

As a general rule we think it would be safe to permit only such exercises as in the consensus of opinion are above question. What come under the head of doubtful, hold somewhere else until more suitable buildings under church control are obtained. We might of course say that anything which is not worthy to be held in the house of the Lord is not worthy to be participated in by Saints; but that attitude would be too radical.

It is clear that the Lord wants not a

lugubrious but a happy people. On the other hand he does not want to see his people given to levity. To properly draw the line between happy exuberance and levity becomes one of our spiritual duties and where we draw it to-day may not be where we will draw it when the added experiences of passing time have enhanced our spiritual development.

Exercises, entertainments, socials, dinners, which promote or where there is allowed to be promoted a spirit of lightmindedness, levity, undue familiarity, looseness of conduct towards one another, a disposition to lower saintly dignity of deportment, certainly should not be permitted within the church walls. In fact they should be discouraged anywhere. The tendency should always be towards dignity, circumspection of conduct towards one another, a careful regard for all proprieties; and exercises which thus tend to elevate are not inappropriate in our churches. It is perhaps a safe rule to permit within the church building only such exercises as are devotional, reverential, dignified, and religiously educational. Those which pander only to social instincts or are purely for the purpose of raising funds, however worthy the object of the fund being raised, with propriety might be excluded from the churches and be held in other buildings where the atmosphere was less inharmonious. Sociables, dinners, bazaars, all have their place, but surely there are places much more appropriate for holding them than the buildings which have been set apart for holy purposes, for worshipful and devotional exercises.

On the other hand it might be asked, What are our church buildings if they are not places where the instincts toward social intercourse shall in a manner be satisfied? What would the devotional exercises at our church building be without the association of friends and relatives with us in those exercises?

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It is a perplexing question as to where we shall draw the line, for in places where other public buildings necessary for all public occasions are absent or scarce, we are sometimes compelled to use our churches for what we might not otherwise. Local conditions, material and spiritual, to a great extent must always determine, and for the general officers of the church to lay down hard and fast rules would be impracticable, unwise, and useless. It remains for each branch to say where the line shall be drawn, and to renew its efforts towards the solution to the question as often as it comes up, until they have reached a decision which best promotes the interest of the branch and gives the best satisfaction to those comprising the branch membership.

SOME "WHYS" CONCERNING LONG-WINDED PREACHERS.

Why cannot some preachers learn to be as conscious of being through before they stop as their audience is?

Why will some preachers persist in preaching a long drawn out sermon when they know that a short, wide-awake sermon would be much more acceptable?

Why will some preachers continue to kill the effect of a fine forty-minute sermon by fiddling around the end of it for about a half hour?

Why will the average preacher think he can draw a crowd while he continues to drive them away with long sermons?

Why, if preachers must say, "In conclusion," don't they conclude—or, why do they continue?

Why should a preacher reprimand his congregation for not being prompt to begin on time when he is never prompt to end on time?

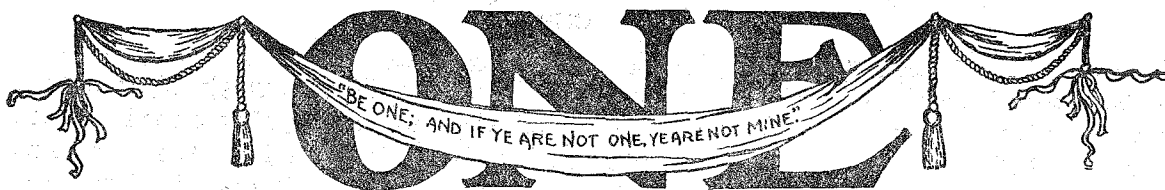
Why will the average, long-winded preacher think that these whys apply to all other preachers but himself?

Why are all these "whys" necessary?

THE OFFICE OF ELDER.

(The following outline of study used by one of the active quorums of elders may be of assistance to other quorums in their program work.)

1. Priesthood:
 - a. Definition.
 - b. History.
 - c. Organization.
 - d. Relation to the Aaronic order.
 - e. Powers.
 - f. Promises.
2. Qualifications:
 - a. Character:
 1. Prerequisites.
 2. Restrictions.
 - b. Ability.
 - c. Experience.
 - d. Calling.
 1. Source.
 2. Method.
 3. Medium.
 4. Rights:
 - a. Of individuals.
 - b. Of the body.
 5. Its meaning to us.
 6. Results:
 - a. If faithful.
 - b. If unfaithful.
 7. Many called but few chosen. Why?
3. Duties:
 - a. To the church.
 - b. To the community.
 - c. To the quorum.
4. Prerogatives.



ADVICE TO AN ELDERS' QUORUM.

The executive committee of the First Quorum of Elders in Zion adopted certain definite tentative resolutions looking towards the betterment of the quorum. These, with some questions, were passed on to the First Presidency by Pastor R. V. Hopkins, and the following answer formulated by the Presidency. Some of the advices of a general nature may be of interest to the eldership.

R. V. Hopkins: Yours of September 29, accompanied by letters from A. K. Dillee and Clifton Resch, representing the First Quorum of Elders, is at hand.

Referring to the letter by Brother Dillee, we will say that the quorum could well afford to abolish its constitution. In our judgment, it is not needed. However, we will say that the rule requiring that all elders in the city should be members of the quorum without vote of the quorum should be continued. The fact that a man is in good standing as an elder and holds license should entitle him to quorum membership. If he is not worthy of quorum membership he is not worthy to hold a license. The remedy, however, is found in the administration (in this case the presiding authorities in Independence) and he should be dealt with by the administration and his license called in, which would automatically remove him from the quorum. This is preferable to action by the quorum casting him out to wander by himself—an elder in good standing and yet not worthy to have a membership in the quorum. Any recommendations touching any member of the quorum, coming from the quorum or from

the executive of the quorum, would without doubt receive careful consideration by the administration.

Referring to Brother Resch's letter, we will take up the resolutions in order:

First, the one recommending that elders who are addicted to the use of tobacco be labored with and after proper and sufficient labor be notified that their license will be required of them in ninety days if they fail to overcome the habit. We are in general agreement with this resolution and you are at liberty to proceed to call in licenses of members of any degree of the priesthood in Independence who persist in the use of tobacco after adequate labor has been performed.

We are also in agreement with resolution number 2, and you are free to proceed to call in the licenses of men who are able to work and who are not working. Of course, where they are incapacitated because of circumstances over which they have no control, they should not be disturbed.

We are also in agreement with resolution number 3, and recommend that the quorum of elders be authorized to establish an honorary list for retired members. Members on the list should be men who are incapacitated by old age, or illness, who have honorable record. It should not be made a dumping ground for those who are inactive without excuse. Names for that list may be selected by the executives of the quorum in consultation with the local pastor and may be voted on by the quorum. Members on this

list may attend meetings of the quorum and have voice but not vote.

This, we believe, covers the ground of the inquiries, excepting that having to do with the status of a seventy, which we will endeavor to answer later.

The First Presidency.

By E. A. S.

November 29, 1920.

POWER OF OFFICIAL EXAMPLE.

A district president in a recent weekly letter makes the following interesting observation:

"I have completed a tour of the district in an effort to strengthen and encourage the Saints, and also do what proselyting I could. I have been impressed with the fact that the Saints in each branch seem to develop spiritually similar to the spiritual nature of their leader. For example, one branch president is a very good man except that he is a natural pessimist. I found the members of his branch on the dark side of everything, almost discouraged with life. Another president is very anxious to make money; money is his hobby. The members of that branch are bending every effort to make a dollar. Men, women, and children use every opportunity to make money. The mothers and wives in the branch are too busy earning money to have any Women's Department. Other branches are similar. I think good qualities of the leader may be transmitted to the members as well as the undesirable."

CAN A PRIEST ASSIST WITH THE SACRAMENT WHEN AN ELDER IS PRESENT?

Following is a letter of inquiry from a local pastor, together with reply from the Presidency:

Question.—In our last priesthood meeting we talked on the duty of priest. In study-

ing in section 17, paragraph 10, it outlines what a priest's duty is, if no elder is present. It says he is to administer the sacrament; and then reading on it says, if there is an elder present he is only to preach, teach, expound, etc. It leaves out the sacrament. Now the question is, if there are elders present, other than the ones in charge, should the priest pass the sacrament, or should the elders? We know the custom has been for the priest to pass the bread and wine. Which is right? If we are wrong we want to get right. Please let us hear from you on this, so we may understand our duty.

Answer.—We have at hand yours of October 10 and note your question.

You will observe that in paragraph 10, section 17, in the forepart of the paragraph the duties of the priest are outlined, and that they include the administration of the sacrament. There then comes a qualification in the latter part of the paragraph, to the effect that he is not to proceed when the elder is present, the text reading, "and he is to take the lead of meetings when there is no elder present; but when there is an elder present he is only to preach, teach, expound," etc. This qualification, we understand, refers primarily to presiding and we would not understand it to forbid the priest administering the sacrament when the elder is present. Certainly, it would not prevent him assisting in that work.

In the above connection, note carefully the closing sentence: "In *all* these duties, the priest is to assist the elder if occasion requires." That is, in all the duties referred to in the foregoing paragraph he is to assist the elder in charge when occasion requires. So it has become the common custom for the elder to take charge of the sacrament service, bless the emblems, and call upon the priest to assist him in the service of passing the emblems to the congregation.

Inclosed herewith you will find copy of an answer to a similar question (*Herald*, vol. 50, p. 475, 1903), evidently prepared by the late President Joseph Smith. His answer is in harmony with that above given, and he also goes on to explain the circumstances which might "require" the priest to assist in the sacramental service.

We trust that this sufficiently answers your question.

(*Herald*, volume 50, May 27, 1903.)

Questions and Answers.

In Doctrine and Covenants 17:10, the priest's duty is to "preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

Does the word *but* imply that the priest cannot administer the sacrament, or ordain other priests, teachers, and deacons when there is an elder present?

Not necessarily. When a priest is the presiding officer of a branch he may do any and all of these acts referred to, *ex officio*, and at his own discretion. When an elder is presiding, then the priest may perform the acts referred to under the direction and with the knowledge and consent of the one presiding.

In an assembly of Saints in a locality where no organization has been effected, the highest in authority is to preside and take the lead of meetings, and perform the acts referred to.

What would constitute sufficient occasion for the priest to assist the elder, when the elder is present?

The temporary absence of the presiding elder from a regularly called meeting in which the acts referred to were to be performed. The fact that the aid of the priest was needed by reason of the circumstances of the occasion; the request of the branch presiding elder, or request, or order of branch requiring it.

The presiding officer may call on the priest, or a priest to assist him in doing any of the acts named in the law, and the priest so called upon is authorized to act with the elder.

OUR MESSAGE.

(Reprinted from *Saints' Herald*.)

Cold cream will not cure a cancer. Talcum powder is no good for leprosy. Systems of ethics, philosophies, "new thought," and other superficial remedies will not cure the thing that ails humanity.

It is a very splendid thing for our men to study philosophy, science, art, literature, all of those things, that their range of knowledge may be increased. But those things are to help them in the declaration of their message; they do not constitute the message.

Some men make a mistake right there. The thing that they are studying is the thing that they preach. If they happen to be studying sociology—that becomes their message. They may not know it, perhaps, but it is so, for the time being at least. Or if they study economics, or psychology, it is the same.

Working that way, a man may preach a sermon as long as Mayor MacSwiney's fast and feed no one. The lecture room is the place for such dissertations. They are very profitable in their place. The pulpit is for the declaration of the gospel of Jesus Christ. These studies may furnish the preacher arguments, illustrations, helps, collateral evi-

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dences, but they do not furnish him his message. If they did there had been no need for an ordained ministry or for a restoration; because there are thousands of lecturers, unordained, who can do better work in their special lines before the people than the average elder can hope to do.

We were sent to preach a rather definite message to the world. It is simple, yet by no means narrow. And it is the very thing that the world needs to-day. The essence of it is faith in God, and repentance from dead works, and personal regeneration, or rebirth, or spiritual cleansing, of which baptism in water is a very splendid symbol that signifies everything when the man is truly repentant and desirous to be clean, and signifies nothing when he is not. Community regeneration follows individual regeneration.

The more we study the principles of the gospel the more beautiful and sufficient they seem. Faith in God—that is fundamental in all our preaching, and is needed to be taught more than ever before. The man whose ministry does not increase faith among his hearers stands in jeopardy. Repentance—with men and women becoming ever more reckless, lawless, and Godless, the world over, every minister needs as never before to cry repentance, that he may move sinners toward God. Regeneration, cleansing, personal rebirth—that is getting down to the very base of every Christian experience and of social regeneration as well.

The early elders were told that they were sent out to teach and not to be taught. That was very true concerning the principles of truth that go to make up the gospel of Jesus Christ. No one has ever taught us a new, essential principle; to the contrary, many truths that we first taught have been taken up by the the world. In other realms there is much for us to learn. But the man who goes to other realms for his message, surrenders at the point where we are strong and impregnable, and makes his stand on ground where he may be very weak.

Do not be narrow, or churlish, or ignorant; but in preaching let us stay rather close to our message. Under the simple statement of the terms of the gospel is a rich and profitable field for instruction to saint or sinner, beginning with the first lessons of faith and running on to the most profound consideration of Zion's problems.

Our strength and our safety, our originality and our glory, lie in the message committed to us in the revelations contained in the three books: "The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them *and these shall be their teachings*, as they shall be directed by the Spirit."—Doctrine and Covenants 42: 5.

This is not an argument against education. It is an argument in favor of a proper use of the things education gives us, namely, helps in the presentation of our message, but no substitute for it. A man well learned in all philosophies but ignorant of the contents of the three books is ignorant indeed. We believe most profoundly in the Book of Mormon statement: "To be learned is good, if they hearken unto the counsels of God."

E. A. S.



BUILD ON FUNDAMENTALS.

Not On Passing Spiritual Manifestations.

The Presidency is in receipt of a letter from a missionary who has attached considerable importance to a spiritual manifestation occurring in his mission in the form of a prophecy. This prophecy has been challenged by some and yet awaits the demonstration of time either for or against its validity. Commenting on the prophecy, the brother states that if it fails some in that field intend to quit their missions and their ministry; and he adds, "If God is not in it, then we have no knowledge of God or his gospel." We think that the members of the church and particularly the ministry need a word of caution along that line.

To take such a stand as is taken by this brother is a very serious mistake. Our faith should be fixed upon certain fundamental principles. The first of these is the fact that Jesus Christ is the Son of God and the Savior of the world. Another is that the gospel is true and the power of God unto salvation. Still another is the fact that the gospel has been restored and the church re-established in these last days. These are truths and they cannot be affected in any way by the truth or falsity of any manifestation given through any man or woman; and to fix our faith on passing spiritual manifestations to any man or woman, instead of fixing it upon those fundamental principles, is a sad mistake.

A dozen people may prophecy and their prophecies might be indorsed by many individuals. Subsequent failure would not in any

way affect the principles upon which the church rests. To put our faith and ministry in jeopardy in such a way is a very, very dangerous policy, and if persisted in will bring sadness and disappointment.

Many people have mistakenly spoken in the name of the Lord, and many have indorsed their utterances and have had what they thought was spiritual confirmation, but that in no way affected the church or the principles upon which it rests; these cannot be altered in any way by spiritual manifestations of that kind. We trust that all of the ministry will fix their faith upon fundamentals and not permit passing events and spiritual manifestations of a local and temporary import to blind their eyes to the eternal verities. Spiritual manifestations are of use to the church only when they are used wisely.

E. A. S.

One pastor makes the following comment in his weekly letter: "Most of my time was taken up with a brother who decided he would go awy and leave his wife and three children and spend his time with another woman. I caused his arrest and went before the court to prosecute him. During the procedure I asked him regarding the church, and told him publicly that the church would not tolerate his actions and would at once take steps to sever him from membership.

"The next day I met one of the lawyers on the street and he told me of the conversation that took place after I had left the room. He said they all agreed that if all ministers would look after their members and see that

the trash was removed rather than left to contaminate others, the churches would occupy a place in the world worthy of all they claim. I told him briefly of some of the things the church stood for and invited him to come to church. He promised to come, and said, 'but whether I come to church or not, you just keep the good work moving and remember I am for you.' "

THE BLESSING OF CHILDREN.

[A district president sends to the Presidency the following very interesting suggestion concerning the ceremony of blessing children. It may be that his suggestion, if heeded, would add to the dignity and impressiveness of that ceremony. In any event the suggestions are presented herewith for what they may be worth to our readers.—Editors.]

On a recent occasion of blessing a babe, both parents came forward with the child and stood with bowed heads before the altar while the elders holding the babe with face before the audience invoked the divine blessing upon it. The appropriateness of procedure, with the simplicity and dignified reverence accompanying it, impressed me as being in advance of what we usually have while performing this ordinance, and this instance might well be taken as an example for others to follow. What could be more appropriate than for the father and mother to walk together down the aisle and at the altar present their new-born babe to the elders of the church and there wait with bowed heads in reverent supplication while the blessing of God is being placed upon it?

The conduct of the elders while blessing children may also be improved upon in many instances. Frequently they seem to be oblivious to such proprieties as ought to be observed, and which the congregation would expect of them in everything else. Sometimes they stand in inappropriate places where

they cannot be seen or heard from many parts of the room. Sometimes they stand with their backs toward the audience, which in any other act would be considered disrespectful. Frequently they hold the child with its back to the audience, or quite hidden from view, or in such an unnatural or awkward position as to render it uncomfortable. Appropriateness would require that the elders stand near the front of the platform, holding the child in convenient view of the audience, with their own faces as nearly toward the people as the position of holding the child will allow. A sacred dignity of manner should be observed in all that is done.

COOPERATION BETWEEN THE MISSIONARY AND DISTRICT PRESIDENT.

[A district president sends in the following suggestions concerning a plan by which the missionary and the district president may cooperate in the work of holding a series of missionary efforts. These suggestions are presented, feeling that they may be of some benefit and worth to our readers.—Editors.]

Some time ago I promised some views on cooperation in pastoral and missionary work and partly wrote them, but finding them becoming too lengthy for use, I abandoned the article, and am now giving in as few words as possible a little practical experience in that line.

In studying the needs of the district and especially the larger branches, I was aware that an evangelistic meeting was one of the best things by which to revive spiritual life and activity. I reasoned that the district president ought to know the particular needs of each branch, and in this district believed he did know better than any other one. A plan was outlined, a consultation had with the president of one of the largest branches, the particular needs of the branch considered.

and the missionary best adapted to meet those particular needs in the missionary line determined. Thus the general plan of holding the meetings was made and the missionary invited.

Considering that this was one occasion where the pastoral and missionary lines overlapped, a mutual understanding was had with the branch president and the missionary, that the district president would be associated with the missionary in the work. In counsel with the missionary, it was discussed and agreed that the meeting should be wholly under the charge of myself and him, as a matter of consistency and right, and to this the branch president and other officers agreed. This position was taken because previous experience had revealed that the vision of the local officers relating to missionary effort cannot be as great as that of the more general officers of wider experience.

So the meeting was begun, the district president assuming immediate charge of the meetings, the missionary doing most of the preaching. General plans and policies were mutually agreed upon, I think always in consultation with the branch president also. These two general officers assumed the whole responsibility for everything, yet working in unity and mutual understanding with the branch officers and Saints so as to secure their hearty support, which is always essential to the success of any such effort. We took charge of the advertising, raised our own money for the expenses incurred, selected our own chorister (which in this case chanced to be the district president), and pianist. Strictly gospel sermons were preached, supplemented occasionally by stereopticon pictures accompanied with suitable running talks; only gospel hymns were sung, and these always with a view to their appropriateness; special songs were songs of invitation, solos, duets, etc., rendered by members of the congregation as selected by the musical

leader. The singing was congregational, no choir being had. The song service occupied the half hour preceding the sermon, and was frequently interspersed with a short story, a striking testimony, or other feature appropriate to the occasion. Formality was forgotten, yet we avoided being so informal as to create confusion.

The meeting was a success. The local pastor was invited to assist upon the stand, but he found a wonderful opportunity of making acquaintances among the strangers who came, the utilization of which kept him quite busy down among the people. These acquaintances gave him the foundation for some follow-up work. The Saints rendered every assistance possible and worked with a will, and the results in baptisms and otherwise were gratifying to all.

This was the plan we followed in a number of branches and it worked splendidly, and only in one place was there the least friction. Our experience may be helpful to others.

DISMEMBERSHIP VERSUS EXCOMMUNICATION.

(Reprint from *The Unity*, July, 1917.)

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

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

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

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

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

The above is presented for serious consideration.

BLESSING THE EMBLEMS.

The Presidency is in receipt of a letter from the president of a branch who says:

“At the last sacrament meeting I called upon Brother — to ask the blessing on the bread. He tried to recite it from memory and he had very poor success. I felt like asking him to take the book and make the prayer correctly, but as the house was packed and many outsiders were present, I said nothing to anyone. What ought I do in a case of this kind?”

In all probability under the circumstances the brother took the proper course; however, members of the priesthood should be advised, as they have been on several occasions, that unless they are capable of

memorizing the blessing on the bread and wine so as to repeat it correctly, it is far better to read from the Book of Covenants. The formulas in the two instances are quite similar in many particulars, but there are some differences, with the result that most people find it difficult to memorize them, and it has become the general custom in most churches to read from the Book of Covenants when blessing the bread and wine.

LEADERSHIP.

(From letter of John L. Cooper, DeKalb, Illinois, November 2, 1920.)

We find that our people as a whole are a very responsive and lovable people. If we were to answer this question, “What is the greatest need of our people to-day?” my answer would be, leadership. A leadership among our locals that could constantly radiate into the hearts of our membership the fact that God is love. A leadership that would constantly manifest the true shepherd or pastoral like spirit, the sweet and non-coercive, and yet ever affirming spirit of Jesus.

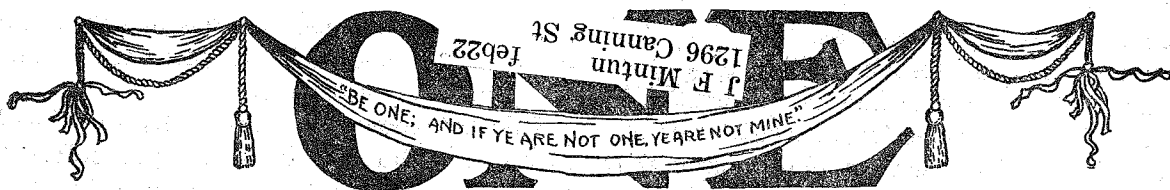
LOCAL COORDINATION COMMITTEE.

A district president sent in the following inquiry:

“I have been approached upon the matter of considering as to whether the heads of departments in a district may not be regarded as an executive body for the district, of course including district president, or a body that may make legislative recommendations to the conferences. It has been thought that coordination comprehended this kind of an arrangement.”

This letter was forwarded to President Smith and upon receiving it he made the following notation:

“It does. It is in fact the real coordinating committee and there is no need for any other.”



TO ONE OVERTAKEN BY DOUBT.

(Extracts from a letter written by the Church Historian Walter W. Smith.)

Dear Brother: Your letter to the First Presidency has been handed to me for answer. I am very sorry to hear that you have fallen into doubts of the kind described in your letter. It would seem to me that any man who has had a witness to the divinity of this latter-day work would be able to discern some of the errors presented in the arguments against the church which seem to have given you great distress.

Taking up the matter in the order in which you present it in your letter, I would like to say, Brother ———, that the early *Heralds* of which you speak are not hard to find at all. I have three sets of these *Heralds* which belong to me personally. There are in the Library, four more sets, and in the Presidency's office there is another set. In the Bishop's office will be found two sets, besides which there are one or two sets of *Heralds* for 1860 in our vault. I know of at least a dozen men who have the 1860 *Heralds*. It certainly could not have been that anybody would try to keep you from finding out what was actually published in these *Heralds*. In fact, Brother ———, I sent the five volumes of *Heralds* which you had the privilege of reading. I was anxious that you should read them. I am sure that no one has ever attempted to deny what was published in those *Heralds*, if they were well informed. Certainly most of our men know all about them.

Now, there is not anything in those *Her-*

alds to be either ashamed of or afraid of. In the first *Herald*, January, 1860, the first article after the announcement of the publishing committee is an article on "Polygamy Contrary to the Revelations of God." It is an unsigned statement, being a clipping from the *Saturday Evening Post* of 1852, and in the original publication it appeared over the signature of Isaac Sheen. This was Isaac Sheen's idea of polygamy and its origin. He was not living at Nauvoo at the time the things happened about which he writes. Isaac Sheen's information as to what happened at Nauvoo, the origin of polygamy, the burning of the revelation, and all that was purely hearsay. He was a good man. He believed what he wrote to be true, but he was mistaken, as many other good men are mistaken. He was full of doubts because some one told him that Joseph Smith was a bad man; but other good men have felt that doubt and have said that they believed Joseph Smith was responsible for polygamy, and they were mistaken. Joseph Smith was not responsible for polygamy.

On page 22 of *this same first number* of the *Herald* there is an article entitled, "Opposition to Polygamy, by the Prophet Joseph." This article is signed by William Marks, and dated at Shabbonas, Illinois, October 23, 1859. In this letter Brother Marks says definitely that Joseph Smith was opposed to polygamy and that he was satisfied it was a cursed doctrine, and that he would go before the congregations and proclaim against it, and William Marks was to go into the High Council and prefer charges

against those in transgression. This does not indicate that Joseph Smith was responsible for polygamy or had any interest in it. Emma Smith, wife of Joseph Smith, said she did not burn the revelation on polygamy, that she did not see any revelation on polygamy, so Isaac Sheen must be mistaken.

You speak of a revelation directing some one to go to Toronto and sell the copyright to the Book of Mormon. There was no mention made of this revelation by David Whitmer until 1887. David Whitmer was a very old man, a feeble old man. I believe he would tell the truth as near as he knew it, but he did not write his tract. One John J. Snyder wrote it. Of course, David Whitmer dictated much of it and perhaps thought that he was dictating all of it, but a careful reading will show that he testifies to things in his Address which are at variance with his earlier testimony, and the testimony of others who knew. I do not say this in criticism of David Whitmer as an honest man. I believe that he told the truth as near as he could recollect it wherever he spoke, but I think much has been blamed on David Whitmer that he was not at all guilty of.

You say that you are willing to take the testimony of these three witnesses and that their testimony would judge the world in the last day. How about Oliver Cowdery, who was estranged from the church at the same time David Whitmer was, but who subsequently sought reconciliation and was rebaptized? How about Martin Harris, who never left the church, but removed to Utah and died there in 1875? Do you want to follow their testimony? Each was just as much a witness to the Book of Mormon as David Whitmer was. It would be impossible to follow all three, for they went in three directions. Now, I am not saying this to criticize these three witnesses, for the thing that God called them to testify to, viz, the truth of the Book of Mormon, they testified to always and never deviated therefrom. But concerning other

matters they had their opinions just the same as other men, and their opinions were no better than those of other men.

I do not know any reason why the "head men of the church" should tell you different stories about why David Whitmer left the church." You can turn to page 150, volume 2, of the Church History, and read for yourself. The charges preferred against David Whitmer were: 1. For not observing the Word of Wisdom. 2. For unchristianlike conduct in refraining from attending meetings. 3. For writing letters to the dissenters in Kirtland unfavorable to the cause and the character of Joseph Smith. 4. For neglecting the duties of his calling and separating himself from the church while he yet had a name among us. 5. For signing himself, "President of the Church of Christ" in an insulting letter to the High Council after he had been cut off from the Presidency. Perhaps we would not take such drastic action now. Men are kinder now in their church actions than they were then. They have learned more. They appreciate more nearly the meaning of being representatives of Christ. Back there they acted in all good faith and no doubt did the best they could.

I am not surprised that you have gotten hold of a reprint of the old Book of Commandments, as I sold more than 100 at the last General Conference. But why should you be surprised to learn that there was a difference between it and the Book of Covenants? That was why these books were sold, to show what the difference was, and to assist people in answering the criticisms that are made against these revelations. The difficulty in this matter arises from the fact that you *supposed* that the revelations were published *correctly* in the *Book of Commandments*, when Oliver Cowdery, one of the three witnesses and whose word you ought to be willing to accept, says they were very sorry they made such errors in the printing of the revelations in the Book of Commandments,

and that they had now gotten the originals and were publishing the Book of Covenants from the originals exactly as God had given them. John Whitmer, David's brother, assisted in copying these revelations and subsequently testified, as you can find in the Book of Doctrine and Covenants, section 108A, that the Book of Doctrine and Covenants was true. W. W. Phelps, who printed the Book of Commandments, also testified, as you will find in the same section of the Doctrine and Covenants, that the Book of Covenants was correct.

Now, brother, let me tell you what I think. I think when a good man makes a mistake and apologizes for it he ought to be forgiven and the mistake held no more against him. That is what Oliver Cowdery did, and I believe he was a man of God. He printed the revelations in the Book of Commandments wrong. He said so, (*Messenger and Advocate*, volume 1, pages 16 and 28.) He said he was sorry, and that he was publishing them correctly now because he had the originals. Now, why should you want to go back and use the faulty revelations, those that were changed, and the ones Oliver Cowdery, the witness of God, said were changed, instead of the correct ones printed the way God gave them? It seems to me that you should be awfully careful not to use the changed ones, if it is going to bring such a curse as having your name taken out of the Book of Life, etc.

Joseph Smith says in 1835 in a letter published in the *Messenger and Advocate*, that the Bible, Book of Mormon, and the Doctrine and Covenants contain the three measures of meal into which God had placed the divine leaven, the Word of God, and that they would leaven the whole lump. Our trouble is that we are willing to follow men rather than the word of God. There is no conflict between the Bible, the Book of Mormon, and the Doctrine and Covenants. The conflict is with the strange testimony that somebody

says that somebody else testified concerning these early days.

Concerning the One Mighty and Strong. I think you will have a great deal of difficulty in proving that the choice seer was to be a Lamanite. That was an afterthought of men who had lost the Spirit of God and his work, and had gone out of the church. In the original manuscript of the Book of Mormon the reading is very clear, in the prophecy of Joseph concerning the fruit of his loins. It was not the fruit of Lehi's or Nephi's loins, but the fruit of Joseph's loins, (Joseph of Egypt), that was to produce the choice seer. Our people should be careful that they read from the correct records instead of from a Brighamite or some other corrupted record. The Brighamite Book of Mormon is wrong on that point.

Now, in conclusion, Brother ———. The Reorganized Church has nothing to cover up, nothing to hide, no false doctrine to conceal. It is all an open book. We are building on the foundation that God established in 1830, and building according to the revelation of God's divine will, and we hold ourselves ready to continue to build in the manner that God directs. The authority was not lost to the church. The church became careless and corrupt at Nauvoo, and God rejected it. In section 107, he said he would if the Saints did not do his will. They did not do his will and were rejected and driven away; but wherever any man held the Melchisedec priesthood and lived his religion he held authority to act in the name of God and to build up the kingdom of God and his Christ. David Whitmer did not claim when he left the church in 1838 that he had gone out to hold the priesthood. This claim came in 1873 when William E. McLellin baptized him over again and ordained him a high priest; the very thing that he afterward claimed was not provided for in the law.

You have authority from God unless you have committed some crime, and nobody sus-

ONE

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pects that. You are only afflicted with doubts. You ought to dispel these and lay hold of the promise of God. Remember that you are a servant of Jesus Christ and a minister in his church, and that you owe it to God, to yourself, and to the world to bear witness to the truth divine restored in these latter days. God will hold you to account for the manner in which you do it. Remember, Peter was full of doubts once, and he cursed and swore that he didn't know his Lord. He then said, "We thought this was he that should redeem Israel: let's go fishing." But Jesus forgave him and said, "Do you love me, Peter?" And when Peter assured him, he said, "Feed my sheep." Your witness to the divinity of the latter-day work ought to be your main stay. You ought to arise in the strength of Israel's God and defend the truth against the errors of these so-called witnesses who get things all confused.

"THEREFORE I LIVE."

Ontario, California, January 22.

Mr. J. W. Rushton,

Los Angeles, California.

Dear Brother: I went to San Bernardino yesterday and spoke morning and evening to fair sized crowds. My subject in the morning was "Life," in which I tried to show that the possession of material things in abundance, such as elegant homes, etc., though legitimate and desired by all of us, does not

supply the greater portion of that happy and great life desired by most persons; but that life is bounded by our mental or spiritual thoughts and consciences. In the language of Descartes, "I think, therefore I live." Christ told the Rich Young Man to sell; not buy, to obtain that life.

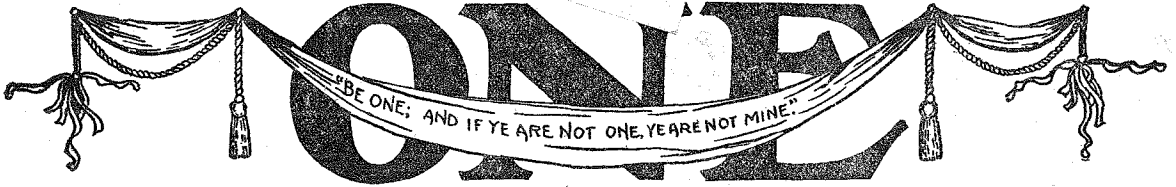
They all wanted to hear of the islands, so I found opportunity here to tell of island life, physical, as lived by the natives and ourselves; and testified that during our stay there that my family and myself experienced life in a very highly agreeable form.

In the evening I found a theme revealed in the case of Mrs. and Mr. Harrington. The woman, you know, who tried to coerce her husband to unite with her church by instituting a fast which she insisted she would not break until he was baptized. I examined her method, suggesting the proper way, then examined the husband's position, which was that the Golden Rule was good enough for him. This view I called the greatest deception of the age, for salvation never was based on obedience to a moral code alone without regard to an organized body and effort.

Since the war we have heard of how the churches are emptying themselves, and as far as I can see it is because of a general idea held by the masses that it does not matter much what organization a man may belong to, that as long as he lives righteously that he will be saved and be rewarded for all the good that he has done, etc. So the people have gone the preachers of that theory, and they are not a few, one point better by demonstrating that they can do as well without any organization at all. I think the preachers have reaped as they sowed, and they themselves have emptied their churches. This line gave me a good opportunity to open up on the functions of the organized church, and the necessity of men entering it.

(Extract from letter of A. H. Christensen.)

C W Clark
115 E Maynard Ave
May 22



ON QUESTION OF SEVENTIES.

January 28, 1921.

President Elbert A. Smith,

Independence, Missouri.

Dear Brother: Inclosed herewith I return letter from Elder Benson Belrose. I have noted your reference, and beg to submit:

The law recorded in section 104, paragraph 43, says, "These seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it."

The quotation referred to on page 561 of volume 1 of our Church History is as follows: "If the first seventy are all employed and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to call and ordain other seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart to the ministry."

The above quotation is from the history of Joseph Smith, as published in the *Millennial Star*, volume 15, page 261. This was April 23, 1853, and bears grave suspicion that the last clause, referring to the hundred and forty and four thousand was a gloss, added later; certainly there is nothing in the law to provide for it; and there were not, during the lifetime of Joseph Smith, more than seven quorums.

The conference of the Church at Nauvoo,

October, 1844, transacted the following business as recorded in *Times and Seasons*, volume 5, page 695: "President Brigham Young said, 'We want the conference to continue tomorrow for business... the Presidents of Seventies will organize all seventies... Then we want to have the elders' quorum organized, that we can take out of the elders' quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organized and begin to fill up the second quorum and then the third and the fourth to the tenth. The business of the day will be to ordain the presidents of seventies and then fill the quorum of seventies from the elders' quorum, and select men from the quorum of high priests to go abroad and preside.'"

The next day, October 8, 1844, the business continued, and the following is recorded: "Elder G. A. Smith moved that all in the elders' quorum under the age of thirty-five should be ordained into the seventy, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously.

"Elder H. C. Kimball stated that President Joseph Young's wife was very sick and he wished to have her blessed, that Brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say Amen, and all the congregation said, 'Amen.'

"He then recommended all those elders who were under the age of thirty-five, and also all the priests, teachers, deacons, and

members, who are recommended to be ordained to withdraw and receive an ordination into the seventies, which was done. . . President Young then selected from the elders' quorum some to be ordained high priests whose names, for want of room, are omitted for the present.

"He also selected a number more to go into the seventies, after which the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents. . . .

"Previous to adjournment the presidents of the seventies, ordained upwards of 400 into the quorums of the seventies. . . .

"Conference resumed business. Those presidents of the seventy who were present and had not received an ordination to the presidency over the seventies, were called out and ordained under the hands of President Joseph Young and others.

"The remainder of the afternoon was spent in filling up the quorums of seventies, at the close eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum."

Perhaps there were only two quorums of seventy up to the time of this conference—October, 1844. Certainly there were only two quorums organized in 1835. The history does not disclose the organization of any other quorums between 1835 and 1844. My opinion is that the law provides for seven quorums of seventy, or 490 in all. How this matter got into print I cannot definitely say, but nothing that I know of was printed during the lifetime of Joseph Smith which intimated there would be more than seven quorums.

Yours very respectfully,
Walter W. Smith, Historian.

MORE OFFICERS THAN LABORERS.

One High Priest writes: "It seems as though I cannot reach one half of the work in the district which I would like to do. Say,

President Smith, can't you send two or three good presiders that will locate in the branch and care for the work? Well, I can see you smile with a longing expression of love to do, if you had the means and right men to send. Oh, how I wish I could do more and reach farther. The harvest is truly great and the laborers are few. Yes, we have a number of officers, but the *laborers are few*.

Elder S. A. Barss,
1524 Massachusetts Avenue,
Lansing, Michigan.

Dear Brother: Your letter without date has been received, in which you ask in behalf of the Elders' Quorum of the Southern Michigan and Northern Indiana Districts, a definition of certain items called for on the statistical report blank. In reply to your first question, "When is a man in charge and when assistant?" will say that it is the commonly accepted idea in our church that the one assuming the responsibility for the direction of the meeting, either a preaching service or prayer meeting, is in charge of the meeting. Where another elder offers prayer, or otherwise participates in the service upon the request of the first elder, we would be disposed to regard him as assisting. The one preaching, while the main performer in the service, would not be considered in charge of the meeting.

In answer to question Number 2, "Can two be in charge at the same time?" we would say that it is not unusual for two men to be placed in joint charge of a prayer service. Such a service would perhaps adapt itself better to the functioning of two elders on equal footing than any other. In reporting this, each elder could properly report as being in charge. The usual custom, however, in our prayer services is for a certain officer to be given charge of a meeting with others to lend such assistance as he may ask of them. Naturally the distinctions in these matters in many respects are quite nominal, but nev-

ertheless sufficiently easy to make that there need be no confusion in the matter of reporting.

Answering your third question, we would call your attention to the fact that no provision is made on the report blank for assisting in administering the sacrament. It is quite obvious to us, that whether it is the elder who blesses the emblems or the priest who passes them, both administer the sacrament. Hence no provision was made on the report blank for assisting to administer the sacrament.

BE YE CLEAN.

A district president writes: "I am glad to report that brethren of the local ministry are rallying to the work in an effort to clear up the aggravated cases that have so long reproached the branch. I have preached here the need of both spiritual purity and personal cleanliness with the gratifying result that most of the young men are taking kindly to the teaching and coming to the front with examples that cannot fail to have effect. It is so easy for people living in the rural districts to drop into the habit of going to meeting just as they happen to finish their day's work without any serious personal preparation. Since being elected president of the branch I have had men in every order from high priest down ask to be excused from participating in the work of meetings because they were not presentable to appear before the church. I have told them from the pulpit (because I could not get them all to any priesthood meeting) that I cared not how many patches were on a man's overalls so the patches and the overalls were clean and there was a clean man inside them. So far as I know, none have taken offense, and I can always get a man to help me when I need him now. I am hoping for the day when our local men will all take their priesthood seriously. Some have not been taught to do so."

SUITABLE BAPTISMAL FACILITIES.

An Evangelist writes:

"One was baptized at 1 o'clock and there was present a very fine spirit of peace, indicating the humility and acceptance of the candidate; but oh, the water was cold.

"I wonder why it is that we fail to provide proper conditions for the performance of this rite of the church? The cities furnish natatoriums with great volumes of warm water and suitable dressing rooms, and that to amuse the world, and yet to do the Lord's work we freeze the people and dress in the strangest of quarters, without a single convenience. I would like to just once have the chance to plan and execute a plan for a baptismal font that would make the baptizing of people a beautiful and sacred event. But some churches look like they were planned by a barn architect, with no idea towards beauty and the eternal fitness of things. Am glad we have a man looking after those things, and hope to see things much better in the new buildings which may be builded.

"The Lord has set in the church so many very beautiful ordinances that we should strive to have the performance of them set within as much beauty as is possible. In the scattered conditions this can hardly be expected, but in Zion where the perfection of beauty should exist, an effort can be made to honor the name of God by so doing."

THE TABLES TURNED.

Once upon a time, when trade was slack,
A Latter Day Saint his grip did pack
And started out to look for work,—
Any honest labor he would not shirk.

In parlor-car he did not go,
For, to state a fact, his funds were low;
But his heart was light and free from care,
And like the old-time preachers he rode "shank's
mare."

One day as he briskly walked along,
Singing a lively latter-day song,
An old deacon heard, whom his notes did charm,—
He hired him at once to work on his farm.

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ENSGIN PUBLISHING HOUSE
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This deacon and his wife were quite a span,
In theological discussions they were in the van,—
But with brother John it must be confessed
They always came out "second best."

Said John to his boss, as they sat on the hay,
"Do you believe in infant baptism, pray?"
"Why, yes, you know that Silas and Paul
Baptized the jailer's family, one and all;

"And Lydia, of Thyatira, who purple did sell,
Was baptized, and all her household as well.
So from these passages we've the right to guess,
There were babies among them, more or less."

"But have you not read that this Philippian jailer
Had a daughter called Ruth, who was married to a
tailor?

And they, with a servant old and frail,
Were the only ones who lived with her father in the
jail;
And that Lydia, who believed the words spoken by
Paul,
Was a middle-aged woman, and not married at all?"

The old man jumped up, being quite perplexed,
"Say, where in the Bible do you find that text?
I've read the Scriptures o'er and o'er,
But I never came across that yarn before."

"It comes next to where you get the right to guess
There were babies amongst them, more or less.
While you were guessing there were babies around,
I was guessing there were none to be found.

"And the logic is good, as well as true,
That I've the right to suppose, as well as you.
But I much prefer, I must confess,
An ounce of fact to a pound of guess."

The deacon went home, and said to his wife,
"Oh, that Latter Day Saint chap is the plague of my
life!

If it wasn't for religion I would get real mad,—
A deacon of the church to be floored by a lad!"

She said, "Dear, don't let your heart be faint,
We'll soon get the best of your Latter Day Saint.
You ask him something he does not know.
And he'll feel so cheap he'll want to go."

A plan was arranged that very night.
They laughed and chuckled with great delight,
As they thought of John and how shamed he would
look
When he couldn't give an answer from the book.

While working in the field next day,
The farmer to his man did say,
"John, I have something to propound,
And if the answer can be found,

"I'll lighten your labor, raise you pay,
And ask no more questions from this day;
If you can from the Bible show
Where God came from. I suppose you know?"

"Oh, that's very easy," said John, quite dry,
"Give me something hard, next time you try;
Habakkuk, third chapter and third verse tells the
story,
That God came from Teman, in all his glory."

You have heard how Absolom hung in the tree,
And of Jonah being swallowed by a fish in the sea,
Of Balaam's ass that spoke to her master,
And Lot's dear wife and her sad disaster.

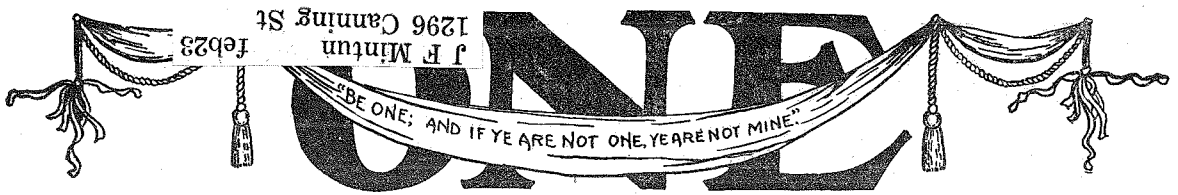
If these were surprises to the above-named four,
The old farmer was surprised a great deal more,
But he rallied, and said in a voice quite faint,
"It's no use to tackle a Latter Day Saint."

To conclude this rhyme, I am happy to say
The deacon and his wife for light did pray;
They found the truth in answer to prayer,
Gave John their daughter, and made him their heir.

James L. Edwards.

Melrose, Massachusetts.

(Printed in *Saints' Herald*, November 21, 1906.)



CONSTRUCTIVE WORK AND TEACHING.

One of our bishops writes:

"We feel there is due the First Presidency a letter from us. We have been in close touch with the Presiding Bishopric through personal visits and regular written reports, but have failed to do our duty towards the Presidency.

"With us, as no doubt with many others, the magnitude of our task looms up greater and greater as the months come and go. But with the greatness of task comes an abiding confidence in the factors given necessary for us to accomplish the work.

"We were sent to the Woodbine conference a week or so ago by the Presiding Bishop and found the Saints in that place, also in Sioux City, in an 'hungering and thirsting after righteousness' mind. The absolute need of these Saints being more fully instructed as to their relationship with the advanced movements of the church was strongly impressed upon us.

"We hail with intense gladness the very active, constructive, and we might say, aggressive work of your quorum. The day for passivity is in the discard. The day of the negationist with his negatory program is passing away into oblivion, for which let us be thankful. But our 'inconoclast' and our 'annihilator' are yet on the job. We have our own 'bolshevik' element, trying to at least cross-fertilize, if not entirely destroy, our constructive policy. He who visions the true perspective of our work need not either write or speak apologetically. Thank God the time has come when 'the army of Israel is

becoming exceedingly great.' The machinery of our organization is answering to the touch of the Master Mechanic. Lost motion is being eliminated and every piece of the machine is quietly functioning. The organization, as a whole, is more successfully answering back to its Creator for the trust imposed upon it than it has done since its birth in the thirties.

"We are anticipating splendid results from the expected advanced lessons as contemplated by the executive committee of the Sunday school. This department of our work has not kept pace with the developments of our church. No doubt it has done a splendid work, but it could have done better, which is true of all of us, but let us give it its meed of praise for the good it has done.

"Everywhere we go our people are longing for more light on modern problems. We are converted to the idea that the time has come for a wise, constructive, concerted movement towards aiding our people to gather. While this should not be done hastily or unwisely, yet we feel deeply that a more systematic effort should be made towards helping the Saints, who are worthy and ready to come, to locate either in Independence, or some one of the stakes.

"The first thing needed is for the Saints to be properly instructed as to their duties and privileges. This means men who are capable of doing this much desired work. This, we presume, is one of the difficulties we have to meet. Where, oh where, are the men who can instruct! To this query comes as an answer the fact that never before have we seen such

an array of devoted and intelligent young men and women preparing themselves for the fray. It seems that almost every branch has its quota of these. It is truly cheering to us older fellows.

“One of the worst features, and very detrimental to our work, is the clashing of opinion, especially when these contradictory opinions are aired before the Saints not only in private, but in public. My, how we wish that the priesthood could be called together, or in some other way if possible, and taught the fundamentals of our modern problems, and thus all go out united. As it is, each fellow goes out with his ideas more or less matured, and as a result chaos follows.

“Personally, we feel assured of immediate and wonderful development in our work and that only a thoroughly organized effort will prepare and qualify us to be ready.

“The Bishopric also has taken advanced steps along quite a number of lines, which will immediately coordinate more closely our forces.

“One thing we have in mind is this: We find so many of our people awaiting instruction as to where and when and how to gather. It seems to us that the European and other foreign missions cannot be the success they should until we have a place of refuge for them when they enter the fold. We feel strongly on this point.

“This means a practical Zion. To this end, that we might comply with the fundamentals as outlined by the Lord, we should be getting hold of the land. This, then, is our immediate problem, assuming of course that those desiring to come are fitted so to do spiritually.

“Why would it not be a good plan for each set of stake officers to move, especially the stake bishopric, to activity? Solicit and list all land for sale and then quickly go after those who are not only spiritually but financially able to gather, and locate them in the

stake where wisdom would suggest, instead of waiting as we now are for them to come. Make it our particular business to aid them in every way possible and in harmony with the law.

“We are carefully considering this move in our own field. Of course this must be done wisely and conservatively, not in haste, and fully in accord with laws and instruction governing. As it is now we find many of the Saints packing up, coming without sufficient preparation. Why not get those who would be a real asset and not those who are a liability?

USE OF AARONIC ORDER IN PRESIDING AND ASSISTING.

A district president writes:

“In answer to persistent inquiry from nearly all points in the district, I have stated on several occasions that:

“In presiding over prayer and preaching services the elders in the pulpit do not lose their status of ‘taking the lead’ merely because a priest, teacher, or deacon is in charge of the details of service;

“That the one ‘in charge’ held delegated authority from the branch president, and that he thus ‘assisted the elder,’ which is his right;

“That other elders lose none of their rights as to taking the lead in all meetings merely because they are not in charge of arrangements or the order of service—that even though they are associated with one of the Aaronic order who may for various reasons be ‘in charge’ they still have full opportunity to take the lead and should be so regarded. Announcing the hymns and the order of service seem to be the logical duty of the Aaronic priesthood in assisting the elder, either when associated with other priests of that order or with one or more of the higher

priesthood, although even this order may be reversed if one of the Aaronic order is selected to preach or make the opening speech.

“Recognizing that to the Melchisedec order belongs the right of presidency, we are still in harmony with that rule when those of the Aaronic priesthood are placed in charge by one holding presidency over the branch—the elder presiding over the branch took the lead when he appointed those to take charge in the public service.

“That the elder who makes the opening speech and who has a place on the platform has sufficient opportunity to take the lead both in suggesting the proper theme or keynote for the service, if he is prepared to interpret the needs of the occasion under the Spirit, and also through his right to rebuke or encourage.

“I am inclined to the opinion, however, that the practice of sending two or more of the Aaronic order into the stand when there are elders present should not be the rule or often advisable.

“The Aaronic order must have some place in the public service and I am inclined to the opinion that they should be given opportunities with the elders to gain experience in presiding.”

FROM CHATHAM DISTRICT.

The author of the following article, Elder A. G. Larkey, is now president of the Chatham, Ontario, District. Prior to his appointment to his present field he was for some years pastor of the First Branch at Detroit, Michigan, where his ability as an organizer and leader found ample opportunity for expression.

Brother Larkey believes in action. Following so closely the great revival services held for the young people in Independence, his proposal to conduct revival services in each

branch of his district, in the nature of “two-day meetings” and institutes, will carry much weight, and the services will be eagerly anticipated by the people of his district. And a glance at the suggested program will still further convince one that this district president is bent on striking “while the iron is hot,” for he proposes to hold one of these meetings in each branch.

This article was not sent us for publication, but we present it here for what it may be worth to others, believing the idea might well be carried out in other districts.

Reorganized Church of Jesus Christ of Latter Day Saints.

Schedule of

Chatham District Institutes.

1921 Revival Services.

Sarnia, March 26, 27.
 Windsor, April 16, 17.
 Wabash, May 7, 8.
 Kimball, May 28, 29.
 Blenheim, June 18, 19.
 Erie Beach, July 12 to 24, Reunion.
 Ridgetown, July 30, 31.
 Longwood, August 20, 21.
 Merlin, September 10, 11.
 Chatham, September 23 to 25, Conference.
 Bothwell, October 8, 9.
 Wallaceburg, October 22, 23.
 Glen Rae, November 12, 13.
 Amherstburg, December 3, 4.
 Terminus.
 Petrolia.
 Linsey.

Subjects.

ZION,
 The Organic Law:
 Stakes, Districts, and Branches
 Group Organization.
 The Temporal Law:
 Tithing.
 Offering.
 Stewardship.

ONE

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

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

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Independence, Missouri.

Inheritance.

The Perfect Law of Liberty:

Doctrine of Christ.

Rudiments and Maturity.

Cooperation:

Preparation for citizenship.

The gathering of Zion to the Land of
Zion. A people prepared for a place
prepared.

GOSPEL MESSAGE:

"Good news from God."

His mind revealed in all ages.

The extent of his love.

The BIRTHRIGHT.

Saturday, 7.30 p. m., song service.

Saturday, 8 p. m., preaching.

Sunday, 8 a. m., prayer meeting.

Sunday, 10 a. m., song service.

Sunday, 10.30 a. m., Sunday school and Sun-
day school institute work.

Sunday, 2 p. m., Religio-institute work.

Sunday, 3.30 p. m., Women's Department.

Sunday, 7 p. m., song service.

Sunday, 7.30 p. m., preaching.

To the Saints of the Chatham District:
Being charged with the responsibility of di-
rection in the work of building up Zion from
the material which God is adding to the
church daily through the efforts of the mis-
sionary force, we are obligated, by the nature
of the trust imposed by our calling and
selection, to make possible your cooperation.

In the nature of "institutes," or spiritual

and practical revivals, we propose for your
consideration a series of educational and de-
votional services, or "two-day meetings,"
representative of all phases of our work, to
be held according to the above schedule as
near as it may be found convenient for the
branches concerned.

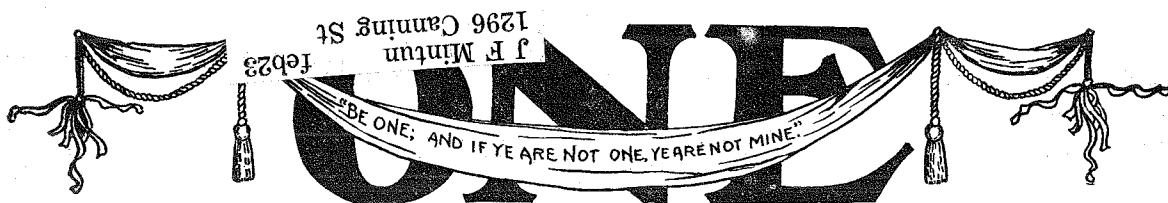
These institutes will be church institutes,
not Religio or Sunday school, but all depart-
ments coordinating, to revive spirituality and
interest to activity, and to assist the member-
ship in using the rudiments of the doctrine of
Christ as a means of realizing the maturity
of God's plan for the restitution of all things.
So far as is possible, we must learn to simu-
late the conditions of Zion while still "scat-
tered abroad."

We are endeavoring to couple the practical
and material with the spiritual, to exercise
the higher powers of man over the things
which are temporal and seen, that a material
Zion may supply the needs of beings created
to have dominion over the earthly workman-
ship of God's hand. God has promised us
also that we may exercise the forces which
govern the unseen and eternal. Only by at-
tuning our spirits to forces which will lead
us on can we realize our hopes, aims, and
aspirations to participate in building up his
kingdom.

"No man can come unto me save the
Father draw him."

We believe that the kingdom, with the
keys unlocking the mysteries thereof, is
again, for the last time, restored to the
custody of Israel—God's Chosen—in the per-
son of him who has the right to the useful
employment of the estate left by our father
Abraham, who obtained the promise "In thee
shall all nations be blessed"; which estate was
confirmed to Isaac with an oath, to Jacob for
a law, and, let us not forget, to Joseph for
his birthright.

(Continued in April issue.)



PROCEDURE IN SILENCING MEMBERS OF THE MINISTRY.

■ A district president inquires: "When unfortunately it becomes necessary to recall the license of a minister, what is the procedure? Must we immediately prefer charges and appoint a court as set forth in Conference Resolutions?"

Some of the brethren seem to be laboring under a misapprehension. General Conference Resolution 604 required that in instances where men holding the priesthood were placed under silence, those imposing silence should without delay prefer charges and bring the matter to the attention of a court. There seems to be an impression in some quarters that this is still the rule. However, the brethren should take note that Resolution Number 604 was rescinded by the General Conference of 1917. The following is the action of the Conference of 1917, appearing upon the minutes of that year:

"The joint council of Presidency, Twelve, and Presiding Bishopric reported the following:

"To the General Conference: We are instructed by the joint council of Presidency, Twelve, and Presiding Bishopric to present the following action by that body:

"The Joint Council, appreciating the difficulties arising from a misunderstanding or misinterpretation of conference resolution No. 604, recommend that it be *rescinded*, and the following substituted therefor:

"When any ordained officer or minister is believed to be guilty of immoral or unchristianlike conduct, the usual court procedure of the church adequately protects his interests. However, ministerial or official influence involves also such factors as reputation, ability, etc. Upon the authorities of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by *appeal through the administrative line.*"

"Respectfully submitted,

"Frederick M. Smith, for the Presidency.

"John W. Rushton, Secretary Twelve.

"Independence, Missouri, March 31, 1917.

"The report was adopted."—General Conference Minutes, 1917, page 1437.

Certain things will be noted from a reading of the foregoing. First, there is no longer any church rule requiring that one imposing silence should bring the matter to the attention of a court. Where a minister is guilty of, or charged with immoral or unchristianlike conduct, naturally charges are preferred and brought to the attention of a court, and this action automatically places the individual under silence. However, as stated in the resolution, ministerial standing involves many other factors, which may include general reputation, ability, personal appearance, matters publicly presented in preaching, the general effect of one's ministry upon the church, and so on.

Where a minister is silenced for reasons other than unchristianlike conduct or immoral conduct, there is no provision in the

resolutions that the matter should be heard before a court. The whole matter is entirely *administrative*, and the recourse of the brother silenced lies in appeal along the *administrative* line; as for example, from the branch officers to the district officers, and from the district officials to the First Presidency, where naturally the appeal ends. (This, of course, is but an example. With a general church officer the appeal would begin higher up, as he would not be silenced by a branch president.) This is all that is provided for by the General Conference Resolution. However, in some instances of more or less magnitude, where it was felt the Presidency might be prejudiced, they have on their own volition referred the matter of silence to a court, which court was authorized to investigate thoroughly and report back to the Presidency its judgment as to the righteousness of the act of silence, as a guide to the Presidency in final action.

We trust that a rereading of the resolution above republished will clarify the minds of those who have been laboring under the impression that it was immediately necessary to bring matters of silence to the attention of a court; and that those endeavoring to analyze this question will not fail to draw the line between *administrative* and *judicial* functions. The matter of oversight of ministerial work is wholly administrative, and it is not ordinarily the function of court to either silence an individual or restore him his rights when he has been silenced. A court may consider the ministerial standing on the request of those in administrative authority and report back in an advisory way to the ones referring to them that matter.

E. A. S.

SOME SERMON OUTLINES.

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

Outline of Sermon on Faith.

By Elbert A. Smith.

Reading: Alma 16: 147-164. Text: Mark 11: 22.

I. Introduction:

- A. What is your mental attitude?
 1. The "desire to believe."—Alma.
 2. The "will to believe."—William James.
 3. Faith offers all. Doubt offers nothing, and would take away that which you have—it is the creeping paralysis of all hope and all initiative.

II. Faith Dynamic in All Human Institutions and Activities:

- A. Marriage and home based on faith.
 1. If you trust a woman with your name, your honor, and the souls of your children, cannot you trust the God who made the woman?
- B. All democratic government based on faith.
- C. And all business and credit.
 1. If you trust the promise of men on a slip of paper, why not trust God, whose promises stand sure?
- D. By faith men plant, and build, and explore.

III. Universal Human Instinct:

- A. All races have some form of religion.
 1. Every idol expresses an ideal.
 2. Atheism a culture.

IV. Faith in Law Basis of Science:

- A. In continuity of law.
- B. In universality of law.
 1. By faith geology reads earth's pre-historic record.
 2. By faith astronomy weighs the stars.
 3. By faith chemistry mixes her compounds.
 4. Science rears her edifice on faith in continuous and universal law. Religion rears her temple on faith in the Law-giver—a self-existent, universal God who changes not.

V. Testimony of Scientists:

- A. "Science positively affirms creative power."—Lord Kelvin.
- B. "Religion has roots deep in reality of things."—Lodge.
- C. "A dominant mind in the Universe."—Larkin.

VI. Faith Bears Her Own Credentials:

- A. Doubt is negative and destructive.
- B. Faith is constructive and affirmative.
 1. Join the builders.
- C. Atheism leads to chaos.
 1. Emma Goldman's creed: "No God, no government, no marriage, no property."
 2. The lesson of the French Revolution.

VII. The Sound Basis of Faith:

- A. Credulity has root in ignorance.
- B. Faith has root in observation and revelation.
 1. From known to unknown.—Romans 1: 20.
 2. Universe argues existence of Creator.
 3. Revelation shows his moral nature and will concerning man.

VIII. Taught by Revelations of God.

- A. "Have faith in God."—Jesus.
- B. Nature of the revelations.
 1. Whole body written word meets man's spiritual needs.

2. Character of Jesus as supreme Revelation.

IX. War of Faith and Doubt:

- A. You cannot avoid it.
 1. "There is no discharge in this war."
 2. May fight faith on side of doubt.
 3. Or may fight doubt on side of faith.
 4. Why not fight under Immanuel's flag?
 5. You have all to gain; nothing to lose.
 6. Atheist has all to lose; nothing to gain.
- Subject for Monday, March 14, "Repentance."

Outline of Sermon on Repentance.

Text: Mark 1: 5.

I. Introduction:

- A. Analysis of text.
 1. Time, **now**: "The time is fulfilled."
 2. Place, **here**: "The kingdom is at hand."
 3. Person, **you**: "Repent ye and believe."
- B. Invitation and warning.
 1. "Repent ye and be converted."—Acts 3: 19.
 2. "Except ye repent ye shall perish."—Luke 13: 3.
- C. A gospel principle. (Hebrews 6: 1, 2.)

II. Nature of Repentance:

- A. Worldly repentance.
 1. Sorrow at being caught.
 2. Sorrow of world worketh death.—2 Corinthians 7: 10.
 3. "If you can't be good, be careful."—Worldly philosophy.
- B. Godly repentance.
 1. Sorrow for sin, not for exposure.
 2. Brings forth fruits.—Matthew 3: 2-8.
 3. Leads to restitution.—Luke 19: 8.
 4. Cease to do evil; learn to do good.

III. Objective:

- A. To get right with God.
 1. Be ye reconciled to God.—2 Corinthians 5: 20.
 2. "Set the watch by the Sun."—D. T. W.
- B. To get right with fellow men.

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ENSIGN PUBLISHING HOUSE

Independence, Missouri.

1. Takes three to live Christian religion—the man, his God, and his fellow man.
- C. The objective aided by confession.
 1. Privately, to God.
 2. Publicly before the church.
- IV. Great Story of Prodigal Son.—Luke 15: 11-24.
 - A. Attitude of the son.
 1. Blind with folly.
 2. Lure of “far country.”
 3. The disillusionment.
 4. He “comes to himself.”
(Slang version: “Tumbles to himself.”)
 5. He returns to his home repentant and humble.
 - B. Attitude of the Father.
 1. Never had cast son off.
 - a. “God so loved the world.”
 2. Received him with joy.
 - a. “Joy in heaven.”—Luke 15: 10.
 3. The results.
 - a. Son makes a new start.
 - b. From where he was.
 - c. Are you ready for a new start?
 - d. Start now! Start right!
 - V. Lesson of Gospel Mirror.—James 1: 22-25.
 - A. Arouses divine discontent.
 1. Shows what we are.
 2. Shows what we may be.
 - B. Will you profit by the mirror?
 1. Will you do His word or only listen to it?
 - VI. The Tiger and the Derelict:
 - A. Good and bad in all men.

1. Whittier’s “two voices.”
 2. Tennyson’s “moods.”
 3. Paul’s “evil ever present.”
 - B. Your soul a battlefield.
 1. Gospel kills the beast and redeems the man.
 2. “From sin through sorrow unto Thee we pass.”
- Subject for Tuesday, March 15, “Baptism: Necessity, Mode, Meaning.”

FROM CHATHAM DISTRICT.

(Continued from March issue.)

“For Judah prevailed above his brethren and of him came the chief ruler, but the birthright was Joseph’s.”—1 Chronicles 5: 2.

The call therefore is to service. Through Joseph in the last days is established a kingdom which shall never be thrown down nor given to another people; yet as individuals we are held accountable for the use of our talents. Our commission is to carry the good news of regeneration to all the nations of the earth:

“—for this anointing have I put upon his head, that his blessing shall be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so say I unto my servant Joseph, In thee and in thy seed, shall the kindreds of the earth be blessed.”—Doctrine and Covenants 107: 18.

“This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come.”

Shall we make use of every opportunity to learn how to sound the trumpet with no uncertain sound? Teaching by example in building Zion as well as by precept?

Chatham District is well known for its past performance in contributing to the building up of Zion.

What will its future record be?