

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

A quarterly publication devoted to the interests of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Sacrament

A symposium of materials on the nature, purposes, and administration of the Lord's Supper either compiled or specially written for this publication. By various leading Church authorities.

With an Introduction
"The Lord's Supper"
By President Frederick M. Smith



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The Sacrament



Introduction

Objective of This Number of the Journal

The purpose of this number of the *Journal* may be more than single in its outlook. It is hoped to create on the part of our ministry a larger view of the ceremony and its importance as a factor in the religious life. It is hoped, too, that it will stimulate them to deeper study of its origin and place in the church life. It is hoped, again, that there may be concerted efforts, free from disputation, to improve, beautify, and deepen the spiritual tone of the meetings at which it is celebrated. It is hoped, finally, that the musicians will participate in its beautification with a widened understanding of its spiritual play and power, and study to improve their cooperation with the priesthood to make the observance of the Lord's Supper attractive by its beauty and consistent coordination of its ensemble, helpful as a source of spiritual strength, a stimulator of the æsthetic sense; and a source of the religious strength necessary to go onward to Zion.

The Lord's Supper

By President Frederick M. Smith

At a General Conference a few years ago the Sacrament of the Lord's Supper was celebrated in a ceremony into which marked changes in the method of administering the ritual were introduced. On that occasion remarks were made by the writer which are herewith reproduced: "In my opinion it may rightfully be held that the ordinance of the Sacrament of the Lord's Supper is second in importance and significance only to the rite of baptism. In fact it is closely connected with the first; for while in the initiatory rite we make and assume the covenant of membership, *here* we renew that covenant. In the richness of our experiences, in the light of the lessons life has brought to us since we were

buried with Christ to arise to newness of life, the renewal of our covenant deepens its hues of beauty, widens its scope of meaning, and grows in its power to lift us up to God.

"I have been pained not a little in the past to observe the careless and undignified manner in which this sacred rite has been administered at times among us—its beauty and meaning obscured in the dimness of the niche into which we have sidled it.

"In saying this I do not lose sight of the efforts in many places which have been made to surround the ceremony with more dignity and poise, yet I cannot but wish that more progress had been made in this direction.

"Rich in symbolisms which appeal to the deeper emotions, movements in the soul and of the heart, the Sacrament of the Lord's Supper abounds in food which will nurture religious growth. And how we need this food! That rich symbolism may be obscured by slovenly administration or undignified approach to the altar, and food for which the hungering spirit yearns may be made tasteless or even worse.

"In the past we have not given to this ceremony the time nor attention which we should have done. It is true there was a time when we celebrated it more often than now—quite too frequently. And this may account to a degree for the laxity of methods.

"Besides this, it is rather surprising to find how little there is in our books instructing us how to administer the rite. So our customary method of celebrating this sacrament is probably a composite running back to several sources.

"This morning we meet from various places, far-flung. Many of us meet once a year or at conference time only. There is great need of fraternity. Here we sow some of the most fruitful seeds.

"This congregation may be too large to celebrate the rite well, and in smaller congregations the details can be handled better. But we make the effort because we think it best.

"Through the period of preparation let us enter devoutly and partake worthily."

The many comments made upon the beauty and majestic solemnity of the service encouraged me to continue efforts to improve the rite as to our methods of administering. Since that time many of the branches have improved this cere-

mony over former customs; and in the desire to encourage a widening of the circle of those branches desiring to enhance the spiritual factors of the rite by improving the ceremonial aspects, this number of the *Journal* is devoted to a discussion of the Lord's Supper, with suggestions on the matter of improving the service. I am sure the members of the priesthood will value the help which they can derive from careful study of the ceremony.

Some Experiences

As a young man in the ministry when I was beginning my work some thirty odd years ago, I may have taken too many things for granted. In later years on going to the roots of them I found that in many ways there crept into the church ideas and customs that had their source in what we may designate as the "Traditions of the Elders." When I began to question the sources of some of the things we did in ceremony, I was quite astonished. Then I got some experience. I attempted to change some of the things when it came time for me to do so, or at least I thought it was time. When I attempted to exercise some of the authority I thought vested in me because of the office I held I learned that people have a tenacious hold on tradition, and I learned by experience the truthfulness of what Goethe said, "that every generation has a switch for the back of any fool who dares to be ahead of his time." He might also have said for the back of any fool who wants to change traditions.

Early in my priesthood as an elder I was called upon to administer the sacrament of the Lord's Supper. In attempting to find out how it should be administered I began a vain search in the New Testament, *Book of Mormon*, and *Doctrine and Covenants*. In searching the *Manual of the Priesthood* I found another disappointment. And so when called upon to administer it, like every other young elder, I remembered what I had seen of how other elders had administered the sacrament and I attempted to do it in the same way.

I began a little more thorough and systematic search for our instructions to see what if any have come as to how it should be administered. In the *Book of Covenants* I discovered instructions given on a number of occasions, but almost always these instructions came at a time that the prophetic office was appealed to to act as a sort of referee to settle difficulties and discussions. And I have only to go back into my early ministry to recall that there were certain elders

who took attitudes in regard to the elements that were used and over which there arose rather bitter dissensions and discussion. For example: as to whether they should use grape juice or fermented grape juice called wine. I knew one good old brother who refused to partake of the sacrament unless fermented grape juice was used. He had a line of argument that the Spirit could not be present in any wine that was not spirituous in its character. You recall how that was settled. Good common sense ought to have said that it is not the wine *per se* which is efficacious nor is it the bread that counts. It is neither one that functions in the spiritual administration; it is the attitude of the one who approaches the table of the Lord, it is the attitude of him who ministers; for if they both come to the table with the Spirit of the Master dominating them and guiding them and directing their tongues and their thoughts, then God is approached.

Jarred out of my complacency by this almost thoughtless clinging to traditions on the part of some who were quite pugnacious in opposing changes for the better, I began to study the things that I believed were fundamental in order to determine my own line of thinking and at least partly set at rest queries or doubts that might arise as to what should be my attitude regarding such questions as "the virgin birth," "the immaculate conception," "the death and resurrection of Christ," and other questions. This question of the sacrament was one. Why should people go into a building and go through what some people might call a mummery of partaking of the bread and wine, symbolical of the broken body and shed blood of Christ? Was it cannibalistic in its origin or something of a spiritual character that I had not as yet fathomed? How could it be that one could come and partake of this symbolical meal and derive spiritual strength? I have attempted to satisfy myself and I have done so, so far as my own thought is concerned. It does not worry me any more. (So far as our people are concerned many have not spent much thought on it. They have not attempted to go to the root of it. And such persons are frequently those who resist change in method or procedure more persistently than those who have thought more deeply and clearly.)

I observed for example that we had fallen into the custom of administering the sacrament of the first Sunday of the month in the fore part of what we call a prayer and testimony meeting. And while we spoke of it as a sacrament meeting as a rule there was more time given to the prayers

and testimonies than to the breaking of the bread, pouring of the wine, blessing them and passing them, and in speaking, singing and praying about the beauties of our covenant and the need to remember the Christ and the atonement He wrought. For a number of years even the oblation was not taken, and it was some time before that became a fixed custom, and even that in some quarters is still being challenged.

I discovered a tendency on the part of some of the branches to hurry through the administering of the sacrament. Sometimes it was administered almost sloppily in order that they might get to the part of the meeting that they enjoyed the most, in spite of the fact that every Sunday there was a prayer meeting and often a mid-week prayer meeting. People who never came to the Sunday prayer meeting or the mid-week prayer meeting seemed to be resentful that time was taken from them for the administering of the sacrament. And so this led me to an examination of the books again and to go into the historic roots of the ceremony.

On what is the sacrament based? Why called sacrament? Why called the Lord's Supper? What is its function and why is it here at all? The more I studied the more I became profoundly impressed that this is one of the most important rites and ceremonies we have in the church. I place it second only to baptism, which is the greatest of our rites and ceremonies because of its importance to the individual as being the gateway to the kingdom.

A Sacrament

We call the ceremony the Sacrament of the Lord's Supper. There are several rites or ceremonies in the church which are spoken of as sacraments. A sacrament may be defined as a covenant, or promise, or oath, made with a strong religious accompaniment. It is a promise made at an altar, the Deity is called upon to witness the promise and is involved in it. It is a covenant made under the most sacred of conditions. It may be said to be an agreement strongly binding in character between Divinity and the worshiper. The Sacrament of the Lord's Supper is so called because in the ceremony we bind ourselves again to the conditions of the promise made in the waters of baptism.

The altar beside or before which we make or renew the covenant in the Lord's Supper is the "table of the Lord," symbolical of the altars variously used by the people of the

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Lord in the past. An altar may symbolically be said to be the ceremonial meeting place of God and man.

I have known some who claim that a covenant once made need not be renewed. So the renewal of the covenant element of the Sacrament of the Lord's Supper becomes negligible in the sight of such. On the contrary, however, history clearly shows, and sometimes painfully so, the necessity of a devout people being often reminded of their duties and their promises of fealty. The constant tendencies to wander from the path of duty, to forget obligations, to fail in fulfilling promises, makes it wise and even necessary to remind, in ceremonial manner, the worshipers and devotees that they are under promise of obedience to God and his mandates. "This do in remembrance of me," is equivalent to saying that in repetition of ceremonies reminding us of duty and promise there is safety.

The Covenant at Baptism

Is there a covenant at baptism? No doubt about it, yet it is too often tacit. Should we not insist upon its being expressed?

The scope and nature of the covenant made at baptism, as well as the significance of what is "renewed" in partaking of the sacrament is clearly indicated by an analysis of the prayer of blessing upon the bread and wine. I suggest a careful scrutiny of this by the ministry.

The Historical Roots of the Sacrament

The Last Supper cannot well be considered the prime historical basis of the ceremony as we now have it, though of course it was the moment chosen by Jesus to give us the rite, the observance of which is a reminder of him. I hold that the Lord's Supper as we observe it is a conversion of an older feast and Jesus chose it as the occasion on which he would give a refined substitute for the Passover.

Therefore, to trace the deep-lying roots of the Lord's Supper, we go far back into history, even into the dim distant past, where facts become obscure, and we are not certain of our ground. The Feast of the Passover, which Jesus so fervently desired to celebrate once more with his disciples before he suffered, as one of the most important of the Jewish feasts, goes back to the times of the Egyptian captivity of the Jewish people, and there it may have connections which

go even farther back in the history of mankind. For our purposes, however, the Egyptian episode on which the Passover is based is far enough back.

Instituted under the leadership of Moses, it commemorates the deliverance of the Jewish captives, and points back to the time when the Destroying Angel passed by those homes on the doors of which had been obediently sprinkled the blood of the paschal lamb. From the time of the deliverance it was faithfully and more or less regularly and frequently celebrated until it became an annual and the greatest feast of the Jewish people. It is still observed by them on a definite day, in large number. Its rites and ceremonies were factors looming large in religious, social, and even political life of the people, and the date was one on which great throngs gathered at Jerusalem. Symbolical of the redemption from Egyptian bondage it caught up in the reach of its ceremonies much that was most sacred in the life of Israel. It was a renewal of an Israelitish covenant. Doubtless Jesus and his disciples had punctiliously observed it from their earliest recollection. Jesus perhaps more than any or all of his disciples appreciated its importance in the religious life of his people. Besides his knowledge of its religious, social, and fraternal significance, with it were associated memories of his youth and manhood.

So with great desire he wanted once more to celebrate it with his disciples, for past memories' sake, for prophetic reasons, and because Gethsemane lay just ahead of him.

Over the period of preparation for the Last Supper, over the to him sad journey to the room, made sadder by his prescience of his doom, a sadness deepened by the quarrelling of his disciples, and augmented by the absence of customary amenities to the in-coming guest, we pass. In the upper chamber itself his sorrow was intensified by the knowledge that one of his loved ones would betray him. What an ordeal through which to pass! And before him lay Gethsemane—and Calvary.

To properly appreciate and understand all this is but to give us a deeper reverence for the Sacrament of the Lord's Supper; for with majestic yet mildly expressed authority and with the sublime touch of divinity Jesus, so far as his followers were concerned, reverently wrote finis to the Feast of the Passover, and substituted the more significant and universal rite of the Lord's Supper, and to make the occasion holier (if that be possible), he chose that occasion to give the

great new commandment which in its scope as a code of ethics catches up the whole duty of the Christian.

Symbolism of the Lord's Supper

In any attempted appreciation of the Lord's Supper as a rite or ceremony its symbolism must be scrutinized, for it is far reaching. As a covenant meal it recalls our relationship to God; and at the same time in its fraternal aspect it reminds us of our attitude to our brother. It recalls the advent, life, philosophy, death, and resurrection of the Christ. It reminds us of our promise to obey the commandments of God in order to obtain the greatest Christian desideratum—to have Christ's Spirit to be with us. As a common table it is at once symbolical of the family life and neighborly responsibilities.

Its effect upon the individual is of great social significance. To publicly renew a covenant has the value of a deterrent from evil and gives spiritual guidance to conduct, and cannot but stimulate thought concerning the place of the individual in the group of his responsibility toward it. The public renewal of the covenant may be considered an avowal of social fellowship and responsibility as well as conscious fellowship with the church. It is a recognition of church authority and reminds the participants of the constant need for realignment of conduct with social and religious needs.

Improvement of Ceremony

Is it any wonder, therefore, viewing the importance of the Sacrament of the Lord's Supper as briefly outlined in the foregoing, that I longed to see our customs in its celebration changed to make the ceremony more beautiful, more majestic, more instructive, more impressive, more soul satisfying. I wanted to see it divorced from "prayer and testimony" meeting, so that there could be continuity of motive, theme, and expression in its observance. I wanted to see music, that great hand maiden of ceremony, function more largely and deeply in augmenting and even directing the emotional factors of the rite. So I decided the time had come to give the ceremony of the Lord's Supper a time of its own, a time which could be exclusively used for the second great rite of the church—the renewal of the covenant.

The Nature of the Sacrament

By Charles Fry

A MEMORIAL

The Lord's Supper, as it is called, is a memorial established by Jesus Christ by which to commemorate the shedding of his blood and the giving up of his body in death as a sacrifice for man. The character of that sacrifice, and its importance and far-reaching effects, make it necessary that it should be kept fresh in the memory of men, otherwise they would lose sight of its significance and be unprofited thereby.

The Lord has himself defined this sacrament as a memorial. In our inspired version of the Bible he has changed slightly but significantly the language attributed to him by the authorized version, thereby emphasizing its character as a memorial, and at the same time clearing away some erroneous interpretations based upon the language of the latter. This change is noted as follows:

- A. V. Matthew 26: 26, Take, eat; this is my body.
- I. V. Matthew 26: 22, Take, eat; this is in remembrance of my body.
- A. V. Matthew 26: 28, This is my blood.
- I. V. Matthew 26: 24, This is in remembrance of my blood.

The same difference is found in the account as given by St. Mark in the two versions. In instituting this memorial among the Nephites the Lord Jesus used language corresponding to that of the inspired version. "And this shall ye do in remembrance of my body"; and "Ye shall do it in remembrance of my blood."

This language of the inspired version and the *Book of Mormon*, which the Lord has been so particular to give us, removes any occasion for misunderstanding, and makes impossible an interpretation that could establish the doctrine of transubstantiation. It shows that Jesus established this sacrament as a memorial of himself and of his sacrifice, to be a perpetual reminder to men until he should come again.

The prayers of blessing upon the bread and wine as given in latter day revelation also show the Lord's Supper as a memorial. Of the bread it is said, "That they may eat in remembrance of the body of thy Son," and of the wine, "that they may do (drink) it in remembrance of the blood of thy Son."

The bread and wine are reminders of the great sacrifice

of Christ, and as often as men partake they can not but think of him and what he has done for them.

A TESTAMENT—COVENANT

The Lord's Supper is the seal of Christ's testament or will regarding man. He said, as given by Mark, "This is in remembrance of my blood which is shed for many, and the new testament which I give unto you," or as Matthew records it, "This is in remembrance of my blood of the new testament," and Luke, "This cup is the new testament in my blood, which is shed for you."

The gospel is sometimes referred to as a covenant. It is a covenant made available to all men through the shedding of Christ's blood, and the laying down of his body, but becoming effectual to each man only when he formally and definitely accepts it and makes covenant upon his part. Man's part of the covenant is re-affirmed from time to time by his partaking of the bread and wine which typifies the body and blood of Christ by which the Lord sealed his part of the covenant—his will.

Christ's new testament is conditional. His will is not forced upon any man, but is offered as a free gift to him that meets the conditions. Man must enter into the covenant relation and continue to fulfill the requirements in order to come under that will and inherit its blessings.

The testimonial and conditional character of the sacrament is shown by the Lord's statement, "For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins." His sacrifice is made effectual only to "them that believe." On man's part, the partaking of the bread and wine is a "witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments." It is a re-affirmation of the covenant made in baptism; a re-pledging of one's fidelity to Christ, and an adherence to the covenant offered by him.

To the Nephites Jesus said relative to their partaking of the emblems of his body and blood, "This is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you." The reaching of the hand to partake of these emblems is a certification that one does remember his Lord, and is willing to keep his commandments, very similar to the raising of the hand before an officer of the law when making oath that what he certifies to is the truth, or pledging himself to do certain specified things.

SIGNIFICANCE

The inner meaning of the sacrament of the Lord's Supper may be understood sufficiently for man to realize its benefits, though that meaning is as broad and as deep as the atonement itself, the fullness of which we shall never know until Christ shall again eat and drink with us in his Father's kingdom. In its fullness it is unfathomable.

The eating of the bread and drinking of the wine—emblems typical of the body and blood of Christ—are in remembrance of that body and blood as previously noted. They also witness man's acceptance of the covenant—the new testament—and constitute a pledge to keep the commandments of God. But the eating and drinking mean more than these. Man's physical life is dependent upon material food and drink, but the bread and wine of the sacrament are not partaken of for their material qualities: they are typical of those elements by which spiritual life is imparted and maintained. Jesus taught: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just."

But the flesh and blood of Christ are themselves typical of that of which men must partake in order to acquire eternal life. The "bread of life," referred to as the flesh or body of Christ is that which came down from heaven. "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." But it was not Christ's physical body that came down from heaven, nor is it of that literal body that men must eat.

Again, Jesus says, "For the bread of God is he which cometh down from heaven, and giveth life unto the world." It was the Spirit of Christ that came down from heaven, and it is the Spirit of Christ that continues to come from heaven to give life to men. "It is the Spirit that quickeneth." While still at the sacramental table Jesus spoke to his disciples of "another Comforter" which he would send after his departure, and yet in his conversation he identifies that Comforter, the "Spirit of Truth," with himself: "I will not leave you comfortless: *I will come unto you . . .* At that day ye shall know that I am in my Father, and ye in me, and *I in you.*" In partaking of the Spirit of Christ men are partaking of the very person of Christ with his essential qualities.

It is this that the Sacrament signifies. It points and leads to the Spirit of God which giveth life, and which nurtures that life in the souls of men. That Spirit "the world cannot

receive." It can come only to those who by crucifying within themselves the carnal nature, and yielding obedience to the law of Christ in the baptismal covenant, are willing to continue in that covenant of obedience. It is to such that the Spirit of Christ comes as an abiding Comforter, and by it they are united to Christ, having the nature of Christ and the mind of Christ. The bread and wine representing the body and blood of Christ signifies the subduing of carnality, the mortification of evil. But they also at the same time represent that food and drink which is spiritual, which cometh down from above, without which no man can live in God.

The bread and wine represent at the same time death and life; carnality and spirituality; crucifixion and resurrection. They represent what is in human nature and what is in Christ's nature. They are the promise of man's overcoming the evils of this world and attaining the righteousness of eternity.

IMPORTANCE AND VALUE

What has been said already indicates the importance and value of the Sacrament of bread and wine in the church. It is one of the means instituted by the Lord making it possible for man to partake of the divine nature through the Spirit which he bestows upon those who observe it to the intent thereof. Under the Lord's ministration to the Nephites the Holy Spirit followed the partaking of the emblems. In the prayer of consecration the promise is "that they may always have his Spirit to be with them."

In consideration of what the Spirit of God accomplishes in the souls of men to whom it is given—the quickening into spiritual life, the enlightening of mind, the revealing of vital truth, the manifesting of divine righteousness, and the giving of power to become the sons of God—the value of this sacrament with its accompanying conditions by which these things are made possible, is apparent.

Nothing will more quickly dispel the carefully achieved spirit of worship than the sight of presiding officers embarrassed by inability to find the sacrament prayers in the *Doctrine and Covenants*. This difficulty has been overcome in many places by requiring the officiating ministers to memorize these prayers. This is all right so long as the brethren are quite sure that they know the prayers well enough to remember them under stress. When this is not done it is well for the presiding officer to have the prayers typed out on small cards which can be held in the hand and read easily.

Preparation and Arrangement

By C. George Mesley

As the accounts of the Savior's Passover with the Twelve are read, one is struck with the simplicity and the beauty of the feast. While it is apparent that adequate preparation for the meal was made, ostentatious display was entirely out of place on such an occasion. "They made ready the passover—in the evening he cometh with the twelve—They spake of the coming betrayal which he revealed to them—And as they did eat he took bread and blessed it—likewise the cup and gave thanks—and when they had sung an hymn they went out into the Mount of Olives."

To me then, the keynotes of our service should be preparation, simplicity and participation. These things are discussed imperatively because they are the essentials of a good service.

The meeting place, be it a home or a church, should be clean and free from the clutter of distracting things such as piles of hymnals, untidy library cupboards, paper flowers, and personal belongings laid down on a chair.

The table should be prepared in advance of the meetings. If the sacrament follows church school the presence of the table prepared—but without the emblems—serves as a reminder of the service to follow. The bread and the wine should be conveniently ready to be placed on the table. Place the table on the platform near the front and have nothing between the table and the people. If the congregation is large a long table is attractive.

Clean linen is essential to an enjoyable service. In every group there are some women who would be glad to keep the linen laundered. Have clean doilies for the bread plates and linen napkins for the use of those who break the bread. No matter how well groomed the elders' hands may be, they should be thoroughly wiped immediately before the breaking of the bread. The use of simple hemstitched linen is preferable.

The service should be orderly. The men who participate at the table and in the serving should be familiar with the regular routine of the service. They should stand and be seated together and if several servers are necessary they should march together and in order. By doing this confusion in the service is avoided. Those who serve should be men who, by their daily walk in life, have the respect of the congregation.

The service should be as appealing in its simplicity as was the first sacrament service. Its order will vary with the size and needs of the various congregations. The essentials are: A few well chosen hymns, a prayer for forgiveness and to express the onward desires of the congregation, a suitable reading of the Scriptures, a message that will further turn the people's hearts to the purpose of the hour, a period of meditation, the blessing and serving of the emblems, and some participation by the people through prayer, testimony, and oblation. The prayers of blessing on the emblems should be read in a clear and audible voice. They express in simple and dignified language the desire of the people and they should be heard by them.

Worship technique and fitting accoutrements cannot replace the old-fashioned virtue of individual preparation for such a service. This preparation should start many hours before the service begins, and can best be made through fasting and prayer. If there have been contentions or serious disagreements between individual members, these people should be urged to refrain from taking the sacrament until such differences have been settled. If the entire group has been wronged by the actions or words of one member, that member should make public confession of his wrong and express his desire to do right. As Latter Day Saints take the sacrament as a renewal of a covenant made with God in addition to partaking in remembrance of him who died for man's salvation, they should not partake unless they seriously and purposefully plan to keep the commandments of God. These commandments include obedience to the financial laws of the church. To partake otherwise is to "eat and drink condemnation."

The range of hymns well known by the members of the average branch is so small that presiding officers are frequently unable to use hymns that would otherwise find a helpful place in the sacrament service. In a number of places this difficulty is being overcome by arranging for occasional services in which the Saints learn new hymns and where—between times—they are given instruction regarding procedure, etc., in the services. This approach makes possible an elevated type of service and at the same time eliminates much scolding and friction from the regular services.

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Are We Close Communions?

By Joseph Smith

If by this question it is intended to ask, Do you as a church administer to and partake of the sacramental emblems, bread and wine, with other religious bodies, we answer, No.

Our reason for thus answering, is that we are commanded not to let communicants partake unworthily; this unworthiness in part is the failure to discern in the church, the Lord's body; or, in other words, the church acknowledged of Christ as his.

In this we are not altogether alone. There are other religious bodies who believe it to be improper to permit those not of their way of thinking and worship to partake with them of the sacrificial elements.

There is much, in our way of thinking, to justify our position in regard to this sort of close communion. Paul wrote, "Ye are the body of Christ and members in particular." The commandment, "As oft as ye do this do it in remembrance of me," was given to the disciples, the church. If Jesus and his disciples were justified in being close communion at that time, then the church now existent is justified in being close communion now.

As a people we are commanded not to cast anyone out of our prayer and sacrament meetings; but this does not justify us in giving to them those emblems in the partaking of which we solemnly assure the Lord and each other that we are willing to take upon us the name of Christ, to remember him, to keep his commandments, in order that we may have his Spirit to be with us. Whoever should partake with us in this covenant, by eating and drinking of the bread and wine, would by such act of partaking also be virtually assenting that the church by whose officers the emblems were offered and administered was the church of Christ, and the officers administering were acting in their proper places and authorized to officiate in the name of the church and Christ. This acknowledgement we have not the right to demand or permit them to make without the previous baptism which the word of God requires; hence the wisdom of the church in not permitting those not of the faith into which we have been baptized to partake of the sacrament with us; and as a consequence to decline to partake with them in their love feasts or sacrament meetings.—In the *Saints' Herald*, volume 53, page 1004.

Why We Observe Close Communion

By A. B. Phillips

THE NATURE OF THE SACRAMENT

It was no accident that Jesus instituted the Sacrament of the bread and wine at the feast of the paschal lamb and unleavened bread. The paschal lamb was a divinely ordained prophecy of the Lamb of God without blemish that should be offered as an atonement for sin. But that prophecy was now to be fulfilled, and the faithful from henceforth would look forward to the day when the Savior should come again as King of kings and Lord of lords. They should from now memorialize him whose atonement and covenant they had received.

The sacrament, then, was instituted by Christ as his memorial and the formal recognition by his adopted people of their covenant with him—the New Covenant. It was a solemn ordinance of the New Covenant, much as the Passover was an ordinance of the Old Covenant. As such, the laws given concerning the manner of its administration and observance must be faithfully observed, or disaster instead of benefits would result, just as death came under the Old Covenant to those who did not comply with its provisions (see Exodus 12: 18-ff).

This sacrament must be administered only to those spiritually "circumcised" and within the covenant, for it was designed to testify to the unity in Christ of those who should partake, whose very blood was in their communion, as stated by Paul:

"The cup of blessing which we bless, is it not the communion of the blood of Christ?"—1 Corinthians 10: 16.

The communion of the blood of Christ is possible only to those in the New Covenant. This is so fundamental to the principle of revealed religion and divine authority that it seems unnecessary to extend remarks on it. In the Authorized Version the Greek word *diathēkē* is rendered "testament" in some of our vital texts (Matthew 26: 28; Luke 22: 20; 1 Corinthians 11: 25, and others), but is "covenant" in other places of similar meaning (Galatians 3: 15, 17; Hebrews 8: 6-ff; 9: 1-ff; 10: 16, 29; 12: 24; 13: 20, etc.). Recent versions are more consistent usually, so that the reader notes the covenant relationship and not simply a testament in the

sense commonly meant today. The following Revised Version texts illustrate this:

"And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."—Luke 22: 20.

"In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me."—1 Corinthians 11: 25.

THE PURPOSE OF THE SACRAMENT

For brevity's sake, many times the amount of material used is omitted, but enough has been presented to show that the purpose of this ordinance is to keep alive the covenant relationship that has been entered into between Christ and his followers. Further aspects will presently appear also, but first let us note the manner in which the communion of the bread and wine represent this vital relationship.

There are other sacraments of the church of our Lord, such as Baptism, Confirmation, Ordination, etc. But it is well to note the meaning of the word, for in its meaning we find much of the significance of the emblems we have under consideration. It is from the Latin *sacramentum*, meaning an oath, a sacred thing, a mystery; the pledge or token of an oath or solemn covenant. The emblems, then, are tokens of our solemn covenant with Christ, and we solemnly make pledge with him *in that covenant* when partaking thereof. Modern revelation therefore commands:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."—*Doctrine and Covenants* 59: 2.

In this connection note the sacramental prayer of the officiating minister, signifying that all who partake pledge themselves anew to keep the commandments. This is no informal or passive meeting of God's people. It is a solemn acknowledgment of the covenant that has been made with Christ, and to those who have been unfaithful and have repented it is an equally solemn renewal of covenant relationship.

THE SEAL OF THE COVENANT

It is a principle of law universally recognized that covenant relations are legal and binding only when voluntarily entered into by the parties concerned, the terms of the covenant being accepted by them and signified under seal and witness, and certified by one duly authorized to represent

both contracting parties. In this universal principle is found one of the reasons why God has provided that "no man taketh this honor unto himself, but he that is called of God," and also the fact that the minister thus called of God is to be formally accepted by the people in order to make the relationship complete.

This explains in some degree also why it is provided that the proper official shall administer baptism, confirmation, the sacrament of the Bread and Wine, and other sacred ordinances of the church. Of the latter we read: "the elder or priest shall administer it"; hence any member who receives the emblems in any other manner is disregarding his covenant with the Lord. And any one not a divinely appointed officer of the church attempting to officiate, or an authorized minister who attempts to officiate in disregard of the divine instructions, thereby commits sacrilege, and brings condemnation instead of benefit. But when the sacrament is properly administered, its terms provide "that they may always have his Spirit to be with them." Thus God seals the covenant relationship with his Holy Spirit.

THE REQUIREMENTS OF THE SACRAMENT

The virtue and potency of the sacrament to the partaker depends upon his compliance with its requirements. This principle applies in all mutual covenants or contractual relationships, and because the sacrament effectually received is a means of keeping alive or in force the New Covenant, the requirements of that covenant must be observed in order to obtain the sacramental benefits. In other words, until one is in compliance with the rules of the New Covenant, he is not worthy to receive the sacrament, and all such are solemnly warned:

"Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord."—1 Corinthians 11: 27. Revised version.

The New Covenant requires that he who sins shall repent, and that he who has offended his brother shall be reconciled before he comes to the altar of the Lord. (Matthew 5: 23: 24.) It requires that he shall be in the faith, in love and unity with his brethren, and shall discern (*diakrinō*: separate thoroughly, discriminate) the Lord's body, which is his church. However, the Vatican MS does not contain the word "Lord's," and therefore it is omitted by many recent versions, including the Revised, which reads:

"For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep."—1 Corinthians 11: 29, 30.

THE SIGNIFICANCE OF THE CHURCH

The church is declared to be the body of Christ (Ibid., 12: 27), and to discern the body (the Emphatic Diaglott reads: "discriminating the body") is to discern the church. The work of the Restoration Movement was to restore a divinely authorized ministry, the fullness of the gospel, the divinely recognized and unified church, and the spiritual gifts and blessings belonging to the New Covenant. To accept this message is to recognize that God has spoken to this people, and to accept the word which says:

"Verily I say unto you, that this church have I established and called forth out of the wilderness."—*Doctrine and Covenants* 32: 2.

"The only true and living church upon the face of the whole earth, with which I the Lord am well pleased."—Ibid., 1: 5.

The trumpet of God gives no uncertain sound. The Apostle John was inspired to say:

"We know that we are of God, and the whole world lieth in wickedness."—1 John 5: 19.

"If any one come to you and bring not this doctrine, do not receive him into your house, nor wish him success."—2 John 10. Emphatic Diaglott.

True church membership means consecration to the service of God, and divine adoption into the family of God. Such cannot commune outside of his household, for to do so is to esteem lightly the pledge and covenant made with God and to disregard the sanctity of that relationship. For this reason Paul admonished:

"Be not unequally yoked together with unbelievers: for what fellowship have righteousness and iniquity? . . . or what portion hath a believer with an unbeliever?"—2 Corinthians 6: 14, 15. Revised Version.

AUTHORITY AND CHURCH DISCIPLINE

As fundamental to the church, God "hath set in the church" apostles, prophets, and a divinely chosen priesthood to administer his sacraments, discipline, and laws, and to shepherd the sheep of the flock. By revelation, instruction is given to the church in regard to them. To the member should be expounded "all things concerning the church," before he receives the sacrament (17: 18). How, then, can the minister give the sacrament to one not even a member of the church, without dishonoring his office? Such acts also

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seriously weaken the faith and spiritual moral of the membership.

Before the sacrament should be administered to the members, the officers are to observe:

“And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it.”—*Doctrine and Covenants* 17: 18.

This provision is mandatory, and the elders are instructed:

“Ye are also commanded not to cast anyone, who belongeth to the church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.”—*Ibid.*, 46: 1.

The priesthood are to administer the laws of the New Covenant; not their own notions. And members are to observe those laws, and not trifle with the covenant they have promised to keep and cherish. The communion is for the body of Christ—the church only, and to be administered only by a priesthood chosen of God. Any other procedure is a perversion of his law, sacrilege against the blood of Christ, and a breeder of spiritual disease and apostasy.



Communion

It is no accident that the Sacrament of the Lord's Supper is so widely known as “The Communion.” The Master has said: “Behold, I stand at the door and knock” (Revelations 3: 20); “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him and manifest myself unto him.” (John 14: 21); and, “If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” (John 14: 23.) Here is a promise of continued communion with renewal of our covenant at the Lord's table. But it means more than this, for if we are indeed partakers of that spiritual bread and drink which comes down from heaven we are in very truth brethren in the Lord. It means a fraternity, a consanguinity, a closer than earthly relationship one with another, not an exaltation of the priest in the mass but the union of the whole people before the throne of God.

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Renewal

By Elbert A. Smith

Those who went to school when it was our custom to take a slate and pencil with us with which to work our problems, probably remember many times when you had covered both sides of the slate with a confusion of figures and had piled error on error until your head ached and you were hopeless and discouraged. Then perhaps the teacher came along, put a hand on your shoulder and said, "Wash the slate clean and start over and I will help you work your problem." That is what Christ did and what he does again to a man who has failed to work the problem of life, who is confused and hopeless, who not only has a headache but a heartache. He puts his hand upon this man's shoulder and says to him, "Wash the slate clean in the waters of baptism, my son, make a new start and I will help you to work your problems." That was what he said to people ages ago, "You must be born again." You must start all over. And that is what he says to men today.

Probably most of you remember your baptism. I was baptized when I was fifteen years old, on Thanksgiving Day. We drove about five miles with a team and sled, chopped through six inches of ice in the little lake, put a ladder down and I went down in the water and was baptized by my uncle, Alexander Smith. I shall never forget the feeling of freedom, of spiritual cleanliness, of justification before God, of an opportunity to make a new start in life that came to me at that time. Probably all of you remember your baptism in that light. But unfortunately, being human, we frequently slip, we make errors, we are prone to forget our covenant. Christ knows all this because he is the master psychologist. He knows what is in the mind of man. So he has provided that we meet together often in prayer meeting to be strengthened and revived; and that we meet monthly for the communion service, at which time we have opportunity to renew the covenant made in baptism, or if we do not actually renew it we at least reaffirm it. In the prayer that is to be offered over the emblems, in substance, as we join in it we pledge ourselves to take upon us his name, to remember him always and keep all of his commandments.

Leadership, Materials and Order of Service

By A. A. Oakman

PRESIDING OFFICERS

In public worship leadership by men holding genuine priesthood authority is foremost. The Saints can only be led into the presence of God by men who thus commune with him. Only by discernment won in the presence of God are men capable of judging and ordering the worship life of others. A man has the "Keys" of the ministry if he is a man of God, and only if he is a man of God. It will matter little how beautiful the setting or how elaborate the ritual; if one sentence by a presiding officer manifests a spirit of impatience or of intolerance or indifference, it will destroy the effect and purpose of the meeting.

Men of the priesthood who are required to preside must strive after maturity both in spiritual appreciation and in practical skill, in order that we may become in very fact the ministers of God, revealing him to his people. The instruction that ". . . the elders shall preside . . ." is advice that has been taken too lightly. Elders should live so as to preside effectively, which is infinitely more than simply "taking charge" in the sacrament service. No amount of external arrangement or rearrangement of our present order of service can make up for lack of presiding ability. Our sacrament service will be helped by a consistent effort of the eldership to make themselves men of God more than by any other one thing.

PROGRAM MATERIALS

The basis on which the selection of materials may be had is a further important consideration. The theme of a sacrament service is set already. The adaptation of the particular people to that theme will demand a careful selection of material. The needs of the people can be known best through a consistent pastoral ministry.

The materials, procedure, and setting of the sacrament service should touch the lives of the people at significant points. The sacrament must never be an emotional escape from life, but a means of taking on new life, for it is life itself which shall refresh the worshiper and equip him with strength to continue in the work of the kingdom. Not even beauty must detract from this ministry to actual needs, for Soares truly says, "We must never substitute the holiness of beauty for the beauty of holiness." If the glamour of its

setting detracts from the purpose of the meeting, the setting is wrong. Or if the attitude of the people is such that they are over-awed by a beautiful setting and forget their purpose in coming to the table of the Lord, then they need instruction which will change their attitude. The Saints must learn to review their problems in the light of the sacrifice of Christ. The broken heart and contrite spirit must bring a realization of inadequacy in actual life situations. Materials chosen for any service must be such as will challenge and humble and deliver the congregation.

ORDER OF SERVICE

An iron-clad liturgical service is unsatisfactory. The materials, setting and order of worship should be chosen to meet the needs of the stable people of each congregation; and it is because these needs vary in different localities and with the passing of time that a church-wide liturgy does not seem feasible. Then, too, while we need to perpetuate our past traditions we must do so movingly and efficiently, reaching constantly forward to higher levels. There should be elements of spontaneity and freedom in every service. The sacrament service must be truly prophetic, and not static.

Again, when we consider the inner experience of worship itself, either for individuals or for groups, it hardly ever follows a definite sequence. Many men have been engaged with this problem. Some have analyzed the experience of the race. From this they have constructed liturgical services paralleling the inner experience and have used them in their own churches. But men must be moved from within, and to go through a formula which will merely give sensation does not seem adequate to actual dedication to the work of God. From my own limited experience I do not think the order ever follows the same sequence. There are always elements of humility, dedication, repentance and faith, etc., manifested whenever a group worships in spirit and in truth, but I have never been able to discern a set order in which these spiritual attitudes appear. This is another reason why a liturgy would not be reasonable.

The direction of a service of worship centers in the presiding elder. The elders should therefore study the word of God, their people, and the services of the church. With this preparation and with the Divine guidance available for the ministry, presiding officers will recognize the spiritual tones manifest in the meetings and will be able to direct them to the good of all present.

Spiritual Preparation for the Sacrament Service

By A. B. Phillips

The attention we pay to the general improvement of our services can be of little help unless we first of all lay a foundation of greater development of intelligent personal discipline and spiritual growth.

In the first place, more attention should be given to converts, particularly the young, with respect to teaching them the sacredness and importance of communion as a means of maintaining a close communion with the Lord by his Spirit daily. A deep sense of its significance should tend to help one to maintain a spiritual attitude at all times, if this is impressed upon him in early life.

Next, if possible some more thorough system of personal preparation for the communion should be inaugurated in the homes. It seems to me that this is particularly important as a means of adding to the spiritual consciousness of each participant, both as to his receptivity and attitude and to his deeper spiritual experience or contact with the Holy Spirit in his life.

Then I would have a broader preparation period prior to taking the emblems, in which the witness of spiritually minded persons might be heard, several of them, at each service. Perhaps it would be better to select and notify certain individuals, asking each to speak along a line that is intended to make a comprehensive whole of their testimony. This would of course require an analysis of the matters needed in advance of the service. Thus it might be spiritual, instructive, and interesting to the body in general. Testimonies that illuminate the importance of communion and its meaning and connection with saintly life would be uplifting.

One helpful source in music that might be employed is good solos and quartets. They might be made particularly appropriate by selecting themes that illustrate the Savior's mission, sacrifice, atonement and second coming, as well as inspiring thoughts of devotion, consecration, the Holy Spirit and like topics. The sacramental service can be made very inspiring by using simple songs somewhat familiar to the congregation, but adapted to solo or quartet work.

In some branches I have at times noted a tendency to distraction from the service in certain portions of the meeting,

more often either early or near its close. The more common factors that tend to this condition appear to be lack of order or promptness in opening and conducting the meeting, and the habit of some members of whispering or talking in undertones in various parts of the assembly. If a little time could be set apart occasionally for brief talks on decorum and reverential conduct at church services, the spiritual influence of our meetings might be noticeably improved.

Some well chosen admonitions at the close of the service tending to direct minds to purposeful living, as reflecting the spiritual inspiration received in communion, might well be added. Keep away from much form, which tends to smother spirituality and divert from the deeper imbibing of the water of life. Simplicity without crudity; beauty without diverting ostentation; uplift without excitement; these should *always* characterize the service. They will, if the right elements of the service are there.

Pertinent Paragraphs

In the restoration of the gospel we are told plainly that the holy priesthood was on the earth from the time of Adam, (*Doctrine and Covenants* 83: 2-4). In the authorized version of the Bible there appears a similar statement (Galatians 3: 7, 8) that the gospel was preached before unto Abraham and that those which are in the faith are the children of Abraham, but in the Inspired Version (Genesis 6: 7) there appears a very clear declaration, also in the *Book of Mormon*, (Alma, chapters 10 and 11). In the Inspired Version (Genesis 14: 17) it is stated clearly that Melchisedec, king of Salem broke bread and wine, etc., and he gave unto Abraham and blessed Abraham. Also Abraham brought him a tithe of all he had for the work of the church of God. If these and other passages are to be accepted, this ordinance was in the world from the beginning. It is surprising that it should have appeared in various nations in the time of Jesus, even if in a corrupted form?

S. A. BURGESS.

The sacrament service affords an opportunity to reach forth and find God such as can be found nowhere else. Doctor Wieman in his book, *Religious Experience and Scientific Method*, makes mention of the vital need of such experience.

He says, "But these teachings and sentiments do not themselves yield acquaintance with God. They can enter into one's acquaintance with God only when they are used to reveal the significance of that immediate experience which one attains in mystic worship. . . . Worship at its best is that contemplation which is finely balanced between thinking and mysticism, and fulfills itself in action." We bring to the service our desires, our ambitions, our self-examination, our knowledge of and about God and these are sublimated in a spiritual experience which is indispensable in building the kind of character necessary to the Kingdom of God. Doctor Wieman says again, "How to catch the personality in the full swing of mystic stimulation and direct it into constructive endeavor and appreciation without loss of energy or vision, that is the service of Christian worship to morality. To do this the Christian must have definite ideas about God and the world, and he must have definite purposes concerning right and wrong. But these ideas and purposes must be capable of much growth and transformation. The faith the Christian brings to his worship must select and exclude; it must direct and instruct the total personality as he responds to the immediate presence of God."

R. E. DAVEY.

Here, before the table of the Lord, is presented not merely bread and wine coupled with a command to partake, but the great historic fact of the birth, death, and resurrection of Jesus Christ, socialized in a way calculated to indelibly impress upon the group consciousness the great redemptive purpose back of these facts. It is inconceivable that any other form of memorial could be instituted in which so much of doctrinal significance could be caught up.

ARTHUR OAKMAN.

The primary object of the Lord's Supper is to constantly portray before the church and its people the pure, strong, courageous, sacrificial and purposive life of the Son of God, and to stimulate a desire and urge to emulate that life that the will of God might obtain, "Thy kingdom come; thy will be done on earth, as it is done in heaven." It is to bring Christ anew into the midst of his disciples, not in transubstantiation but in the transformation of the communicant by a renewal of mind and spirit "that he may prove what is that good, and acceptable and perfect will of God."

WILLIAM PATTERSON.

Peter speaks of "spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2: 5), while in Hebrews we find: "By him therefore let us offer the sacrifice of praise continually; that is, the fruit of our lips giving thanks to his name" (Hebrews 13: 15). The Psalmist exclaims: "Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107: 22; also Leviticus 7: 12). And: "I will offer to thee the sacrifice of thanksgiving" (Psalm 116: 17). So, according to the Scriptures, thanksgiving whether in gifts, prayer, service, or praise, is sacrifice. The Lord's supper may well be looked upon as preeminent among our thanksgivings.

F. M. S.

Human nature being what it is, events that at the time of occurrence seemed to be of deathless significance are too often submerged in the dust of a trivial daily routine. When that dust grows centuries deep it is imperative that frequent reminders of a distinctive sort be arranged to lift our eyes from the confusion and melodrama of our lives to the high and dimly perceived place of our inner strength.

The ritual of breaking bread and drinking wine is one of the few specific commands of our Lord. "This do in remembrance of me." The sacrament is a time for recollection of and communion with him. As he ministered to his disciples, so his priesthood minister to the laity. What could be more appropriate than their administering to the people at that time in spiritual matters as well?

The deep significance of the sacrifice of Christ's death is paled only by the more challenging significance of his life—full, busy, purposeful and optimistic. Our "remembrance" is so often of the former; but his command surely had more in it of reference to the latter!

AGNES ADAMS FISHER.

When Shall the Sacrament Be Administered?

By C. B. Hartshorn

Joseph Smith relates an experience which came in August, 1830, as he was on his way to procure wine for serving the sacrament. (*Church History*, volume 1, page 115.) He was met by a heavenly messenger who commanded him: "You shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you."

In the *Herald* of May, 1870, the late President Joseph Smith gives some "plain teaching respecting this ordinance." He says that good, sweet bread and pure wine of the grape, if wine is used, otherwise water. The sacrament should be served once a month, and may be served as often as once a week. "The Saints should gather together in the spirit of solemnity and should avoid rudeness and laughter either in going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses and pray for forgiveness."

The frequency of administering, the time of day and the nature of the service, as well as the worthiness of the communicants and those who officiate in the ordinance, have all given rise to serious questions of procedure. Some have emphasized the supper aspect, and the late afternoon service was their rule. Others thought only of the symbolic worship as suggested in the injunction; "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

On January 17, 1836, Joseph Smith's diary records that a sacrament service was held at the close of an afternoon meeting where three couples had been united in marriage. A few weeks later he tells that the ordinance was administered at the close of a meeting at which the presidents of the seventy had spoken.

If you assume, as does the writer, that the sacrament is a symbolic service which our Lord designed to help us keep prominent in our thinking the power of his sacrificial love, then "contention is unseemly" about the time and method. The important thing is that we have "sincerity of heart and purity of purpose," as a late revelation says.

Partake Worthily

By Elbert A. Smith

When we partake of the Lord's Supper we are enabled through the representative elements to discern his body and blood. We realize that the one was scourged and vexed, that it suffered and was pierced for us—for us, not for someone who died two thousand years ago. We realize that the other freely poured forth from a heart that was as tender as a mother's heart with a love as broad as the world. "I want a God who is less than a God—or more. I want a friend. I want help. I want sympathy." That is the cry in the heart of every human being at some time. The answer is, "There is no love like the love of Jesus."

There can be no doubt of the love, power, and goodness of Christ. He remembers us and has promised to do so until the end of time. But how about us? Are we worthy of such a friend? Do we remember him? Those questions come home to us when the priest passes down the dim aisles of the church bearing the emblems for our partaking. Christ intended that they should come home in that way. We must answer individually. The church must answer collectively. We cannot lie to God. The answer will spell glory and eternal joy or shame and eternal loss.

Paul speaks of the individual responsibility:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Corinthians 11: 27-29.

He goes on to say that because of neglect in this matter many are weak and sickly and many sleep; and he assures the Saints that though they will not judge themselves they cannot escape being judged.

While it is the duty of all to examine themselves as to their worthiness the matter does not always end there. It is not wholly a matter of individual conscience. There is a duty resting upon the officers of the church in various localities: First to do what they can to promote a healthy spiritual life among those who are under their watchcare; second, to see that those who are known to be in transgression do not desecrate the memory of their Lord and bring condem-

nation upon themselves by partaking of the sacrament.

In the *Book of Mormon* we read:

“And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul.”—Book of Nephi 8: 9.

A further reading of the paragraph from which we have just quoted may encourage the thought that the language there used was meant to apply only to those outside of the church, who of course are not entitled to partake; yet it is evident that it was not used exclusively in that sense because it goes on to say that with proper treatment the unworthy ones may be induced to repent and “return.” Evidently it refers in part at least to those who have lost spiritual standing, and the inference is strong that they have done so because of “disputations” (that are, alas, still a fruitful cause of spiritual decline), because Jesus, who was the one who gave the commandment, said, “I give you these commandments, because of the disputations which have been among you.”

Be that as it may, the commandment is specific, “Ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it.” This language comes directly home to branch officers who have oversight of the sacrament and of the spiritual condition of the members.

A neglect to observe the commandment to which we have called your attention has injured the work in the far past; and perhaps it has done so in more recent time, if we but knew the inner history of events. In the *Book of Nephi* the Son of Nephi we read of the condition of certain churches about two hundred years after Christ gave his commandment, and one cause of their condemnation was that they “did administer that which was sacred unto him to whom it had been forbidden, because of unworthiness.”

On the other hand Moroni tells of conditions as they prevailed during the high tide of spirituality in the church on this continent:

“And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven.”—Moroni 6: 2.

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Loving advice or admonition from those who are to watch over the church and see that there is no iniquity nor hardness of heart therein often will lead to individual reformation. Where there is a persistent violation of the law of God those in authority should proceed against the individual along the lines marked out in the law.

One concluding thought: Those who refrain from eating the bread and drinking the wine are told that they cannot hope to have life in them. Those who partake unworthily eat and drink condemnation to their own souls. Both are in danger; there is still another course, the true one. Saints should try earnestly and persistently to live the gospel life; and they should observe from time to time, as they have opportunity, the ordinance that Christ commanded them to observe in remembrance of him.



The Oblation

By Blair Jensen

Observance of the Sacrament of the Lord's Supper affords each of us an opportunity for spiritualizing the motive of our daily concerns. Within the confines of its beautiful symbolism there is portrayed the union of the divine and the human. In the offering of the emblems we sense the gracious gift which God has bestowed upon us, and, in partaking of them we pledge our allegiance to God and witness our desire to assist in bringing about that great brotherhood of mankind for which the Christ gave his life.

We participate in this sacrament in remembrance of his life which was so full of good works and wondrous deeds; in remembrance of the ignominious death which he suffered upon the cruel cross that man might not die but rather attain life eternal. Memory refreshes us with those sacred vows and covenants we have taken to serve him and become worthy followers in his train. So again we live those moments of spiritual uplift and determination, thus recalling vividly to our consciousness the manifold benefits that will accrue to us individually and which through us will benefit all mankind.

The exercise of remembering Christ, of renewing our knowledge of him, of evaluating anew the significance and

meaning of his life and death, leads quite logically to a sense of personal weakness and failure. Nevertheless the active Christian instead of giving away to despair and desolation, avails himself of the gracious pardon offered, and expresses his humble and whole-hearted desire in the decision to give of self unreservedly to the beautiful task of reflecting the life of the Master through a life of righteous living and meritorious conduct.

The provision for receiving the oblation at this service is one which must be commended as being psychologically sound and eminently opportune, for it is through this means that as we dwell at the peak of desire we have the opportunity of joining with our Master in the spirit of giving. He gave his life for us. We give of our material possessions that the poor and worthy of the earth might be blessed. For some reason, as a result of this contribution on our part, Jesus appears to us as more real, his teachings more vital. Through it all there comes to us a deeper understanding of the great work and purposes of Deity.

By means of the oblation, we have the opportunity in a physical manner, to realize our desires, to connect and definitize by a material and measurable method, these spiritual feelings and emotions of ours. As freely as we have received will we give, for after all the fact remains indisputable that the effect upon one's pocketbook is quite an accurate index of the spiritual experiences that have been ours. Insofar as we have enjoyed spiritual communion with God, we seek to express to him our appreciation by providing from our material acquisitions for those less fortunate.

This then must be our approach to the Supper of the Lord and the oblation, for, as Latter Day Saints we recognize that the efficacy of this sacrament is directly dependent upon the spirit of consecration with which we approach, a spirit of worship and a spirit of service. In the partaking of the emblems of our Master we worship, and, in the giving of the oblation we render service. *Thus in our lives, again is the word made flesh.*

Typical Oblation Talk

By J. S. Kelley

Perhaps one of the most difficult lessons for many people to learn is to have faith and confidence in the divine plan—the processes of which they cannot understand or the working out of which seems to them inequitable. Most people come to that place in their experience where they are unable to fathom the seeming inequalities of life. It is puzzling to know that in our earthly existence some must be great, others less, some strong and others weak, some rich and some poor.

It may be valuable for us to examine the plan of life as we go along, and thus gain a better understanding of what is to be expected of us. It would seem that the whole plan of existence is designed for the development of men's souls—that through their experiences men may become better able to understand and to grow like Christ, who came to earth and died on the cross, an everlasting example and testimony.

The many equalizing processes no doubt contribute to that development. We live in a world of selfishness, but we learn that all thought of self-preference must be put aside. We grow up in a world of inequality, but we find that all must be equal in the sight of the Lord. This leveling up or leveling down process carries with it the development of human souls and enables people to appreciate and to understand one another. Hence when disaster comes to towns, or cities, or nations, people rise to heights of brotherliness hitherto unknown. Perhaps such disaster comes as a blessing in disguise. It may be that we are blessed with unemployment at the present time, blessed with want on every hand that we may more quickly come to our senses and organize ourselves as the Lord has directed.

However, let us make use of every opportunity to assist our brothers who may be needy that we be not as those who were on the left hand saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto thee?" and to whom he answers, "Verily I say unto you, inasmuch as you did it not unto the least of these ye did it not to me."

Let us remember that our oblation is set aside for the express purpose of ministering to the less fortunate.

First Communion

By F. Henry Edwards

My attention has been called repeatedly, during recent years, to the following statement in the *Doctrine and Covenants*:

"The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. . . ." (17: 18.) I am inclined to think that this is the basic statement of the law in spite of the later instruction given to the elders journeying from Ohio to Missouri:

"Let them preach by the way in every congregation, baptizing by water, and the laying on of the hands *by the water's side*; for thus saith the Lord, I will cut my work short in righteousness. . . ." (52: 3.)

This latter instruction, I believe, was meant to apply in that emergency and in similar situations, and not to be the standing rule to the church. It was necessary under itinerant missionary conditions, but is not required where the work has been built up.

When participating in Children's Day activities I have been impressed that the procedure in baptism and confirmation which is recommended in the former of these two quotations applies with special value to the baptism of children who have grown up in the church and who have been instructed in the church schools. Under these circumstances the children can be pointed toward baptism as the ordinance of cleansing and remission through which they enter into the church. If confirmation is postponed for, say, a month, the intervening period can be used for instruction regarding church duties and privileges. With the baptismal covenant already made, this latter period of instruction will be freed from the tension which so frequently mars the learning processes in children who are inclined to fear the publicity and the physical nature of baptism.

I think it will be well to have our ministry consider separating these two ordinances—at least for the young people. Confirmation can then take place either at the succeeding sacrament service or a short time before; and new members can be instructed to make special preparation for their first communion. At this time these new members can be introduced to the Saints and can be received into full membership in the church with a dignity possible only in such a setting.

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Wine for the Sacrament

The Word of Wisdom requires that the liquid that is used in the sacramental services shall be wine:

"And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make."

The grapes used should be the cultivated, or tame variety; the sweeter the better. The common varieties, Catawba and Concord, or other sort that may flourish in the different localities of the several branches are good. The grapes should be ripe, fully ripe if possible. When being prepared for the press the berries should be picked from the stems and all defective and unripe berries should be thrown aside. The berries should be broken without breaking or mashing the seeds.

The juice when expressed from the pomace or must, should be put into a brass, copper, or iron kettle, heated to one hundred forty degrees Fahrenheit, boiled for a few minutes with whatever sugar is necessary, being skimmed while boiling to remove the scum of pomace or must; when clear it should be put either in bottles, or fruit jars, while hot, and tightly corked, or sealed; then put away in a cool cellar or other place where it will keep cool, and be ready for use when wanted. This for the tame grape.

If the wild grape, blackberry, or raspberry berries are used, the juice should be pressed out without breaking the seed, adding, water one pint, and sugar one-half pound, for each pint of the juice: then boil a few minutes, skimming if sediment or scum rises, and bottling while hot, corking tightly. Cut off the corks, tying them down, dip the tops in wax, and keep in a cool, dry place.

We give this last for the reason that there may be branches where the cultivated grape may not be readily obtained; and for such a contingency the Lord made provision, as will be seen by reference to section 26, paragraph 1, of *Doctrine and Covenants*: "For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."

It should be remembered, however, that the same section provides that wine should not be purchased from nonmembers for the purpose of the sacrament, but that the wine should be made new; that is, as we understand it, be made new each recurring grape harvest, from year to year; and this can be very easily done in the way pointed out in the foregoing formulas.

Suggested Sacrament Hymns

Opening of Service:

- Come, Thou Fount of Every Blessing (4)
- Praise Waits in Zion, Lord, for Thee (16)
- Great God! Attend, While Zion Sings (60)
- Thy Holy Day Returning (32)
- Welcome, Delightful Morn (43)
- Safely Through Another Week (62)
- Sovereign and Transforming Grace (76)
- Come, Holy Ghost, Our Hearts Inspire (193)
- Come, Gracious Spirit, Heavenly Dove (194)
- See also *Saints' Hymnal*, numbers 9, 20, 45, 48, 116, 323, 203, 179, 248, 39.

Oblation Hymns:

- Father! Thy Paternal Care (6)
- Oh, Jesus, the Giver (31)
- May We Who Know the Joyful Sound (98)
- Lord, Thou Art Good (129)
- When All Thy Mercies, O My God (289)
- Savior, Thy Dying Love (302)
- Take My Life, and Let It Be (307)
- We Give Thee But Thine Own (347)
- With My Substance I Will Honor (351)
- See also *Saints' Hymnal*, numbers 121, 128, 288, 339, 330, 341, 346.

Administering the Emblems:

- Break Thou the Bread of Life (70)
- Father, When in Love to Thee (151)
- My Dear Redeemer and My Lord (158)
- When I Survey the Wondrous Cross (162)
- 'Tis Midnight, and on Olive's Brow (163)
- O Love That Wilt Not Let Me Go (285)
- O Lord, How Can It Be (370)
- How Pleasing to Behold and See (374)
- Here at Thy Table, Lord (375)
- Here at Thy Table, Lord, We Meet (379)
- O God the Eternal Father (384)
- See also *Saints' Hymnal*, numbers 159, 368, 373, 376, 378.

Hymns of Meditation:

- O Lord! Around Thine Altar Now (74)
- Sweet the Time, Exceeding Sweet (105)
- 'Tis the Blessed Hour of Prayer (106)
- Come Holy Spirit, Come (197)
- Dear Lord and Father of Mankind (243)
- Take Time to be Holy (322)
- See also *Saints' Hymnal*, numbers 132, 133, 195, 257, 261, 283, 317, 324, 338, 410.

Hymns of Dedication:

- My Jesus, I Love Thee (12)
- Crown Him With Many Crowns (180)
- Lead on, O King Eternal (181)
- Fight the Good Fight with All Thy Might (208)
- O Master, Let Me Walk with Thee (213)
- Lord, Speak to Me, That I May Speak (215)
- O Jesus, I Have Promised (298)
- See also *Saints' Hymnal*, numbers 214, 265, 267, 273, 284, 303, 333.

Closing Hymns:

- Brethren, Breathe One Fervent Prayer (37)
- Our God, Our Help in Ages Past (115)
- Be With Me, Lord, Wh'er I go (305)
- Blest Be the Tie that Binds (343)
- Now Thank We All Our God (427)
- May the Grace of Christ Our Savior (Tune: Sardis)

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Scripture References

Specific instructions regarding the Sacrament:

Doctrine and Covenants 17: 22, 23, 26; 46: 1, 2; 119: 5.

Direct references to the Lord's Supper:

Matthew 26: 20-30

Mark 14: 12-26

Luke 22: 7-20

John 17: 17-26

1 Corinthians 11: 23-30

3 Nephi 8: 28-40

3 Nephi 8: 60-66

3 Nephi 9: 40-45

Additional Scripture Readings:

Psalms 1: 1-6

Psalms 23: 1-6

Psalms 24: 1-10

Psalms 46: 1-11

Psalms 103: 1-18

Isaiah 40: 3-14 and 28-31

Matthew 5: 1-12

Matthew 25: 31-46

Matthew 10: 35-46

John 1: 1-14

John 3: 14-21 and 36

John 10: 1-5 and 11-15

John 12: 1-21

John 14: 1-14

John 15: 1-8

Romans 6: 1-7 and 22, 23

Romans 8: 1-6, 14-19, 35, 37-39

1 Corinthians 13

Galatians 6: 1-10

Ephesians 4: 1-7

Ephesians 6: 10-18

2 Peter 1: 2-9

Doctrine and Covenants 1: 1-3

Doctrine and Covenants 11

Doctrine and Covenants 17: 4-6

Doctrine and Covenants 59: 2-5

Doctrine and Covenants 76: 1, 2

Doctrine and Covenants 129: 9

This Is My Body

By John Donne

He was the Word that spake it,
He took the bread and break it;
And what that Word did make it,
I do believe and take it.

Keynote Verses for Sacrament Talks

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6: 8.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15: 5.

"Sanctify them through thy truth: thy word is truth."—John 17: 17.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Romans 6: 22.

"Your faith should not stand in the wisdom of men, but in the power of God."—1 Corinthians 2: 5.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4: 17, 18.

"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Corinthians 5: 15.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5: 20.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3: 1.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."—Revelations 1: 5, 6.

"... Whoso having knowledge, have I not commanded to repent? ..."—*Doctrine and Covenants* 28: 14.

"... He who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory. ..."—*Doctrine and Covenants* 85: 5.

"What doth it profit a man if a gift is bestowed upon him and he receive not the gift?"—*Doctrine and Covenants* 85: 7.

"Zion cannot be built up unless it is by the principles of the law of the celestial kingdom."—*Doctrine and Covenants* 102: 2.

"Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."—*Doctrine and Covenants* 122: 17.

"Be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."—*Doctrine and Covenants* 129: 9.

See also:

Isaiah 53: 9, 10	Revelations 3: 20, 21
Isaiah 61: 1-3	D. C. 28: 12
Luke 1: 76-79	D. C. 39: 9
2 Corinthians 5: 17, 18	D. C. 85: 16
Ephesians 1: 7, 8	D. C. 85: 36
Philippians 3: 13, 14	D. C. 90: 5
Titus 2: 1, 13, 14	D. C. 117: 13
Hebrews 9: 28	D. C. 123: 31
1 Peter 1: 18, 19	D. C. 124: 8

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Keynote Verses for Oblation Talks

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20: 35.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7: 12.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 Corinthians 9: 11.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Corinthians 9: 7.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3: 17.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."—Exodus 25: 2.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deuteronomy 16: 17.
"All things come to thee, and of thine own have we given thee."—1 Chronicle 29: 14.

"In order that the temporal affairs of the church may be successfully carried on . . . the church is instructed . . . both in private and in public expenditure (to) carry into active exercise the principle of sacrifice and repression of unnecessary wants."—*Doctrine and Covenants* 130: 7.

"In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—*Doctrine and Covenants* 70: 3.

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish."—Mosiah 2: 28, 29. (page 221.)

"I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants."—Mosiah 2: 43. (Page 223.)

Psalm 41: 1, 2. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

St. Luke 21: 3, 4. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

See also: Matthew 6: 19-21; Isaiah 61: 1-3; Mosiah 9: 60-64; 11: 152-155; Alma 1: 40-46; *Doctrine and Covenants* 42: 8.

Typical Sacrament Services

Service A

The following arrangements of the sacrament service are entirely suggestive. They may be followed in whole or in part, or the principles embodied may be followed without any actual copying of the arrangement.

THEME: "BEHOLD THE LAMB OF GOD."

Instrumental Prelude: "*My Faith Looks Up to Thee*," 281.

Announcements.

Hymn: "*Love Divine All Love Excelling*," 131. (Congregation stand.)

Short Prayer of Invocation: (Congregation stand.)

Service of Oblation:

Short talk by bishop's agent.

The Offering: ("*With My Substance*," 351, sung while this is received.)

Prayer of blessing of offering.

The Lamb of God: Reading from 3 Nephi 5: 1-19.

Hymn: "*My Faith Looks Up to Thee*," 281.

Service of Sacrament:

Sacramental message.

Removal of linen.

Breaking of bread.

Blessing of emblems.

Singing during administration.

Period of Dedication:

A brief pastoral message.

Prayer for the sick.

"*Come thou Fount of every blessing*," 4.

Period of meditation.

Hymn: "*Guide us O thou Great Jehovas*," 175.

Benediction.

Service B

Prelude:

“*Largo*,” (Handel) or

“*Pilgrims’ Chorus*,” (Wagner) or

“*Prayer*,” (Cavalleria Rusticana).

Call to Worship.

Hymn of Invitation:

“*Prayer Waits in Zion, Lord for Thee.*”

Invocation.

Scripture Reading.

Opportunity for Confession.

Vocal Solo.

The Oblation.

Introductory remarks.

Reception of the offering (sing: “*Father, thy Paternal Care*,”
6).

Prayer of consecration.

The Sacrament:

Introductory remarks.

Sacramental hymn:

“*Break Thou the Bread of Life*,” 70.

Linen is removed.

The emblems are broken.

Blessing of the Bread.

Sing during the administration.

Blessing of the Wine.

Sing during the administration.

Prayer and meditation.

Hymn: “*Walk in the Light*,” 320.

Benediction.

Service C

A SACRAMENT SERVICE FOR YOUNG PEOPLE

Picture: *"The Last Supper,"* by Da Vinci.

(A copy of this picture in sepia, size 15 x 20 inches, may be purchased from David C. Cook Publishing Company, Elgin, Illinois, for 12c.)

Prelude: *"Till He Come,"* *Saints' Hymnal*, 383.

Members of Priesthood march to platform.

Hymn: *"Break Thou the Bread of Life,"* *Saints' Hymnal*, 70.
Prayer.

Special musical number, preferably a vocal solo.

Scripture: 1 Corinthians 11: 24, 25.

Meditation. (During this time, *"Till He Come,"* may be played very softly on piano or violin.)

Oblation.

Talk by one in charge of service.

Hymn: *"Here at Thy Table,"* *Saints' Hymnal*, 379.

The Lord's Supper.

Closing Hymn: *"Praise God From Whom All Blessings Flow,"* *Saints' Hymnal*, 14.

Benediction.

Postlude: *"O Master, Let Me Walk With Thee,"* *Saints' Hymnal*, 213. (Congregation may quietly leave the church while this is being played.)

Crystallizing Our Resolutions

The first Sunday of the month is like New Year's day for many Latter Day Saints, for this is the day of new resolutions. And it is to be feared that the early days of many months are like the early days of the new year, days during which good resolutions are forgotten under the pressure of mundane affairs.

The trouble is not that these high resolves are deliberately broken, but that they are so rarely felt deeply enough to hold us. We stray away from them just as the apostate strays from the ordinances, and the result for us—as for him—is that we “seek not the Lord to establish his righteousness, but every man walketh in his own way and after the image of his own God.” (*Doctrine and Covenants* 1: 3.)

Here is a serious situation, for if we become habituated to returning from the presence of divinity without being moved to an immediate demonstration of our heightened faith and devotion it will not be long until we lose the capacity to respond to the highest.

Many students of worship have noted that the experience of Isaiah (Isaiah 6: 1-8) illustrates many of the major principles of effective worship. In this experience, it will be noted, the first result of Isaiah's vision of God was his realization of his own sinfulness and of the sinfulness of his fellows (verse 5), then came his cleansing (verse 7), then, complete self-dedication (verse 8), and finally, the message of God for the people of that day. It is possible that one reason we lack clear perception of the word of God which our Master would have us take to this generation is that our vision of Him is so rarely followed by a deep sense of our unworthiness, repentance which issues in a burning desire to share His work, and the immediate translation of our desire into definite contribution to the furtherance of his work.

Provision is made for us to bring our offerings to the table bearing the emblems of the Lord's supper. Some of these offerings will be gifts of money. If these typify an attitude of renewed consecration arising out of renewed vision of divinity, they will be recognized by an outpouring of divine grace which will witness their acceptance. Others will be less tangible, but they should not be less definite. They are such gifts as the broken and contrite heart which the psalmist promises God will not despise. (Psalm 51: 17.) The bringing of these spiritual gifts should be registered in our

own lives by such definite committment that they will never be forgotten. Only by such procedure will our lives be held up in actual fact to the inspired insight of the sacramental experience.



Dr. Hall on the Christian Sacrament

There exist good descriptions of the early commemorations of the Last Supper and a modern student, Dr. G. Stanley Hall, after profound study expresses beautifully what this supper meant to the early saints. He says:

“In such union there is strength indeed, and wherever a few gathered in the spirit the Lord was present with them. No such communion of soul was ever possible before. Men never got so near together as did these early Christians, heartening one another to endure hardship, and even the most cruel martyrdom. ‘How the Christians love one another!’ was the comment. In all the hundreds of types of organization, secret and open, before or since, for cultural, convivial, reformatory, reciprocal, health, business and financial enterprises, and all the rest, there was never such a merging of individual ends in the common weal, such a degree of utter loyalty to a common cause, or such unreserved singing of personal into group consciousness. This little Kingdom (big with promise and potency of a vaster one) was founded with a sense that it and its members were the light, the salt, leaven, seed, of a new world-order. Other Eldorados have been largely external, and consisted chiefly in ideal environments, working inward. This was a new inward life with a special organ of its own working outward. Others have been political or aimed at civic or industrial ends, but this was primarily and purely ethical, based solely upon the ideals of virtue, morality, justice and mercy.”—Jesus the Christ in the Light of Psychology, page 363.

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THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

A quarterly publication devoted
to the interests of the ministry
of the Reorganized Church of
Jesus Christ of Latter Day Saints.

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The New Missionary Spirit

I have several times stated, both publicly and in conversations, that changes which have more or less rapidly come about in the social and economical life of peoples have necessitated or indicated the wisdom of changing methods of conducting church activities both "missionary" and "local." In saying this it must not be assumed that a change in the principles of the gospel or the ideals of the church is either meant or indicated. By workmen there must be change of methods in production to meet changes in material used, in order to reach maximum results. A blacksmith today handling mild and alloy steels must use at times even radically different methods than in the days of wrought iron.

The marked changes in modern economics and social conditions have resulted in concomitant changes in attitudes and even thought among peoples, individually and collectively; and these psychological variations must be factors in determining the methods of those who would "teach, preach," etc.

Today one who would convert people to a philosophy, a religion, a system of government, or a different social order must sense these changes and so go about his task quite differently than he would have done a generation ago. In missionary efforts these facts must be faced. I fear that we as a church have been somewhat slow in recognizing them and sensing the importance of so changing our methods in missionary work that we may maintain the past efficiency of our missionary corps of workers. Has the day not come that our missionary corps will consist of far more than the few men we might be able to keep in the field? Has, in fact, the day of the itinerant missionary not given away to such group activities as branches can and will promote and sustain? I can recall that in my earlier boyhood years argumentation seemed to be a large factor in proselytizing efforts. Debates and prolonged arguments on matters near and remote, facts clear and obscure, things earthly and things heavenly, things concrete and things ethereal. But now, is it not true that people want something more than argument to attract and hold their attention? And does this not indicate the time when we must pass from the itinerant "arguer" to the groups who are demonstrating their religion?

Every member of the church can be a missionary in the best sense of the word. Every member should be caught up in the real missionary spirit, and will be, if our religion

means to him what it should. He will be enthused with a desire to "show others" what his religion means to him, what it is doing for him, and how securely the ideals of the church hold him to his course in life. The day of arguing has given way to the day of doing, and showing our faith by our works. "When you are converted, strengthen your brethren."

Of course we must preach the word. We must have preachers possessed of a masterly knowledge of our theology, and who can give a reason for our faith. But their work will be with groups, where the theology presented and the reasons laid down can and will be backed up by group solidarity promoted and sustained by individual and group activity and lives which reveal the risen Christ to the most critical scrutators.

Into this larger, and I may say more intensive missionary work I have longed to see the men of the ministry move positively and yet swiftly. It will be a part of the hastening time and its forces. To do it, however, will require concerted movement. We must cease to be an uncoordinated group of hobby-riders and argufiers, and become a group of *workers*, tied together by our common ideals—the ideals of the church—and coordinated in our efforts by a program and common methods which will demonstrate that we are *all* caught up in the gripping appeal of those ideals, and are earnestly submerging all selfish interests below the common interests of the church.

This will bring at once a richer fraternity among the workers and the ministry and a far greater efficacy of our common efforts in promoting comprehension of our great work.

Into this larger aspect of missionary work let us move with firm determination, not forgetting at the same time that the work of perfecting the Saints must go on apace. We must feed the lambs and the sheep, and urge and help the Saints on to bigger, better, and higher things and goals.

F. M. S.

"Blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming." (*Doctrine and Covenants* 33: 1)

The Power of Testimony

By Paul M. Hanson

Well based and profound convictions are a part of a Christian's equipment. Christ possessed such to the point that he carried the cross on which he was to be crucified until he fell rather than abandon his convictions concerning God, his work among men, the right way of life, and the possibilities of human life. His voice was heard in testimony on all proper occasions.

He set forth truth in such words and qualities of character in his voice that his testimony caused some to say he spoke not as the scribes of his day, but "as one having authority"; others were inspired by his words with a desire to be blessed of him by taking hold of his garment, and people from all walks of life were led to ponder upon his message and transform their lives according to his Gospel.

Thus not only was truth proclaimed by Jesus, but also it was disclosed in tones and manner that led his auditors to believe he, himself, regarded it all as living and most essential truth.

What contributed in a large way to making the Apostle Paul mighty in the magnifying of his office was his unstinted readiness to bear testimony of the divinity of Christ, the wondrous providential working of God in behalf of his people, and the power of salvation in the Gospel to save man.

Should anything more be needed on the part of professing children of God than a slight exercise of their reflective powers to stir them into voicing in testimony their joy of salvation? The testimony of Christ, which is the spirit of prophecy, is markedly present in one's first love of the church.

A sincere though even slight use of one's powers of reflection leads to an overwhelming sense of the grandeur of God in human affairs. Who, thinking of the blessing of sight—the power to see one's kin and friends, perceive their thoughts playing in their mobile features, see the servants of God in their pulpit places, behold nature with its myraid forms of life, the dawning of day, the sun at its zenith, then after the day's work sinking to rest below the horizon often amidst a gorgeous blaze of blended colors, followed by twilight, then soon out of the darkness in numerable stars shining resplendently in the heavens—who has powers of appre-

ciation and discernment so undeveloped that he can remain unmoved in expressing gratitude and voicing testimony of the works and glory of God?

But our blessings do not stop here. Think of the power that is ours to hear; to listen to the resonant voices of our loved ones and friends, the music in the laughter of children, the word of God preached by men consecrated to their noble task.

Nor can we stop here in our thinking, except abruptly. We have an intellect—the power to reason, place fact with fact, series of facts with series of facts, and reach conclusions, then go on to higher altitudes where are more encompassing visions that push back life's horizon and fill life with rich and abiding meaning even to the point that God is clearly apprehended.

This is not all—memory, the marvelous power of recalling experiences of the past, living them over, offers to multiply and magnify what we hold in mind!

Who, too, does not sense in raiment, food, and shelter, the moving providential hand of the Lord?

In addition to all the foregoing there has come to members of the church the privilege of possessing knowledge of God, Christ, and the Holy Spirit; joyful membership in the church of God brought forth in this age out of the wilderness of confusion “fair as the sun and clear as the moon,” an acquaintance with the work of God inaugurated in these latter days in which is set forth the purposes of God relative to executing his decrees made to the fathers, having to do with the closing of Gentile times, destruction of the wicked, preaching the gospel as a witness to all nations, and the redemption of Zion.

Silence is not becoming where such blessings are perceived and enjoyed.

In heaven, there will not be unexpressed testimony respecting the work of Christ, for angels and others will sing: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Nor should there now be unexpressed praise and gratitude and testimony of God and his work.

The church of the living God should be a living church bearing testimony concerning the glorious truth it holds in custody.

The utterance of its truth in deep sincerity and accompanying conviction profoundly affects auditors.

What we really love receives our best thought and attention. Jesus was not content with Peter's more or less casual way of answering his question: "Lovest thou me?" Finally, and in answer to the same question three times asked by Jesus, Peter said, "Lord, thou knowest that I love thee." True love should not be half heartedly asserted—indeed cannot be.

Jesus encouraged Peter to proclaim his conviction that was uttered in the presence of those around him that Jesus was "the Christ, the Son of the living God." Immediately after his testimony the Savior spoke in commendation of his spiritual progress. Jesus also led Thomas, another of the Twelve, to the point where he openly testified of Christ: "My Lord and my God."

Who can measure the far-reaching effect of testimony concerning God's work, or some phase of it, impelled by profound conviction? Think of the effect of the words of John the Baptist to his disciples: "Behold the Lamb of God, which taketh away the sin of the world"; the testimony of David: "The Lord is my shepherd; I shall not want"; the expressed conviction of Job: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

The church of God lives only as the voice of testimony is heard in its midst.

The work of Christ ever shines with undimmed luster. Truth remains truth.

Minor in character and secondary in place are all forces that would weaken or displace the spirit of testimony in the life of the people of God.

Is there not a human element in the accomplishing of the work of God among men? Yes. Wherever Deity and man work together there is present a human element. And it is well to see and know such human element, lest it be confounded with what is divine; and it is important to know what is divine so it shall not be confused with what is human.

To Paul came the inspiring words: "Thou shalt be his witness unto all men of what thou hast seen and heard." Testimony of the word of God must be encouraged until it stands out in bold relief, a divine means of inspiring contact between honest souls searching for salvation and the kingdom of God.

If it be thought a high wind is blowing, let it be understood such can be used to help us on our way if we are going in the right direction.

The ministry must take the lead—they are special witnesses for Christ. The spirit of testimony flowing from their lives will enter into the lives of the membership and even of those who know not God.

There shall follow not only salvation, for we read:

"And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him."—*Doctrine and Covenants* 85: 25.

Why should not the spirit of testimony be expressed on all proper occasions bearing on all phases of the Lord's work?

It is the business of a witness to testify.

Let all return to their first love.

"Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." (*Doctrine and Covenants* 119: 8)

The Prospect List

By John A. Gardner

When Jesus passed by the Sea of Galilee, he saw here and there fishermen mending their nets. Jesus might have called aloud saying "All fishermen follow me." But he did nothing of the sort. He took occasion to pass near where two certain men were mending their nets and said to *these two men*, "Follow me, and I will make you fishers of men." There must have been some good reason why he spoke in this particular way to these two men; otherwise he would have addressed his remarks to others. But undoubtedly Jesus saw in these two men better material out of which to develop disciples than in all others, and he chose them. They eventually justified his choice and were numbered with the Twelve.

Those who are managing big business do not determine their sales policies by the hit and miss method. Their energies are not scattered over a wide field, without aim or objective. Instead, business today goes after customers who are in the market for their merchandise.

A business concern, whether it is selling washing machines, automobiles, typewriters, or other merchandise, sends its salesmen to those people who are prospective buyers of their products. The salesmen direct their efforts to calling on these particular people. The firm adds to the list of prospects continually, and likewise the salesmen discover new people by their own initiative. By continually increasing the list of prospects they add to the possible number of sales they may make. If missionaries or branch pastors would search out and follow up with equal persistency ever prospect for church membership our total membership would be greatly increased.

WHAT THE PROSPECT LIST IS

A prospect list for missionary purposes is made up of the names and addresses of relatives or friends of members who do not belong to the church but are thought to be prospects for conversion. It may also contain a number of names of people whom we do not know personally but whose reputation and general attitude toward the wholesome things of life lead us to believe that they are possible converts to the church. Possessed of such a list the branch pastor with his

associates and in cooperation with the departments, organized classes, and clubs in his own congregation, is made aware that here is a missionary field immediately available.

While the term "prospect list" reminds one of modern salesmanship methods, the idea is not at all new. Every enthusiastic Christian from the beginning has had his own list of prospective converts and has worked it consistently—enlarging it, pruning it, sharing it with others, in a constant endeavor to extend the kingdom. It has rarely been written down, but it has always been available.

The suggestions in this article relate primarily to the organized endeavor, under pastoral direction, to win those now readily available. If there is no such organized endeavor in any particular branch, many of the suggestions may be used by individuals in their personal missionary work. What we want is persistent and enthusiastic endeavor, which shall continue till results are apparent. The prospect list is valuable because it introduces system to an otherwise unorganized procedure. What the budget is to effective financing, the prospect list is to effective personal evangelism.

HOW THE LIST IS BUILT

A list of possible converts to the gospel may be gathered from innumerable sources. Every member can count among his friends a large number who do not belong to the church, and in this group there are sure to be certain ones who may become converts to the church if properly approached. In a branch of one hundred members there are probably twenty-five families, each of whom can count among his nonmember friends at least four who more than all others would be attracted by the message of the church. These names should be recorded on the prospect list.

There are families who have had cordial business relations with the corner grocery over a period of years. Why not list your grocer as a possible convert? Then there are your next door neighbors, or former friends in other neighborhoods, whose names should be placed on the list. There are the school teachers who teach your children. Why not place them on the list of possible converts? Many acquaintances are made on street cars. Visits to the homes of those who are sick, and friendly calls at hospitals will frequently develop prospects for conversion, whose names should be added to the list.

And then, of course, there are the people already interested in the church but not directly affiliated with us—church school pupils, occasional visitors from nearby homes, relatives of members (especially new members), etc. Include them all to begin with, and then eliminate as becomes necessary until the list enumerates real prospects only. Do not carry names just for the sake of carrying them, or your helpers will get discouraged at their non-success. Steady gains will come from following through to a conclusion with those already interested, and these gains will act as fuel to the fires of missionary enthusiasm.

HOW TO USE THE LIST

The prospects may be listed on cards of convenient size and distributed to men of the ministry and others who are interested and able to help. Those workers may well be grouped in teams when the size of the branch warrants this. Their first task is to "humanize" the facts which the card enumerates, so as to have a personal as well as an informed attitude toward every prospect named.

The preliminary information secured and placed on each card will include the prospect's business, his interests, his likes and dislikes, the members of his family, his friends, and his institutional affiliations. In collecting this information try to analyze the situation from your prospect's viewpoint, and determine the conversational approach that will be best adapted to secure his interest. If you were in his place how would you like to be treated? He has a multitude of opinions of his own and a number of attitudes that have been built up over a period of years, and in all probability he will not willingly surrender at once.

Before any approach is made to the prospects, call a mass meeting of the missionary workers. Discuss ways and means to interest new people in the message of the church. Emphasize the fact that friendliness must prevail. Success can be assured only when the task is undertaken with sincerity of purpose and characterized by persistent yet intelligent and friendly follow-up work. Certain aspects of personal work with prospects should be assigned as topics for discussion. The following list is suggested:

Discovering mutual interests and common grounds.

Making use of points of contact.

The importance of being able to discuss the belief and doctrine of other churches.

The necessity for making a wise selection of literature to give to the prospect.

The importance of being personally familiar with the literature that is distributed.

Is it better to make all your visits to the prospect in his home, or should he be invited to your home?

At what point in your work with the prospect should the pastor be introduced?

Opening the way for a return call.

The value of personal prayer for help and guidance in presenting the message of the church to nonmembers.

The utmost care should be taken by those in charge in assigning prospects to individual workers or to teams. If there is a lawyer on your prospect list, it is usually advisable for this person to be approached by one of the same profession. If you have a school teacher on the list, it is often that the best approach can be made by one in the same profession or in a similar line of work. If there is a farmer listed, give his name to another farmer. There are exceptions to this method, but experience has proved it to be an advantage in most cases. The contacts already had with church members is always a factor of major importance.

Each prospect must have individual treatment, and there is no guarantee that a method of approach which has proved successful in one case will bring results in others. Plans to interest the prospect and to present the message of the church to the banker, the farmer, the lawyer, the teacher, or the mechanic must be thoughtfully studied and carefully worked out.

The pastor and his associates are responsible for stimulating those who have received definite assignments of prospects to consistent and intelligent follow-up work. New methods of approach should be continually developed, and as these new ideas take form they should become common property, so that all who are working with prospects may have the benefit of them.

Situations may develop which will make it necessary to reassign a prospect to another person or team. In such cases be very careful that ground gained is not lost, and that no worker is hurt by the transfer. The advice of the branch officers should always be sought in such cases.

HOW TO MAINTAIN THE PROSPECT LIST

The prospect list to be effective must be worked constantly. New names should be added and new teams organized to work these new prospects. Frequent mass meetings should be held. The exchange of experiences will stimulate and encourage the workers. It is not necessary to have all these meetings at the church. The homes of the members may be used for this purpose. Some campaigns of this sort have called the members of their teams generals, captains, lieutenants, etc. The army form of organization has an appeal in some localities, and has considerable incentive toward discipline, thoroughness, and loyalty.

Interest can be aroused by making frequent reports to the local congregation. Frequent calls should be made on the members for additional names. As soon as converts are made they should be enlisted immediately in the work of securing other new members.

There are some recurring dangers with work such as this. One is that more energy will go into the creation of machinery than into the winning of men. Another is that personal missionary work will become an affair of drives and special campaigns instead of an all-time activity. Still another is that more emphasis will be placed on baptism than on true conversion. But all these dangers can be anticipated and avoided by those who are eager, devoted, and intelligent.

With unremitting persistency branch officers should seek to maintain a continuous interest in missionary work, and if work with the prospect list is maintained at its highest efficiency, results are certain. To do this requires consecration and devotion to the church through its greatest opportunity of all—missionary enterprise. Who can ask for a more worth-while undertaking, or a more glorious Christian adventure than enlisting in active personal service to carry the message of the church to the people of the world.

With some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of men. Woe unto such, for my anger is kindled against them." (*Doctrine and Covenants* 60: 1)

The Financial Law in Personal Evangelism

By L. F. P. Curry

Sincere, but fearful of public opinion, Nicodemus wanted to know the truth about Jesus. So he sought him at night. Jesus did not refer him to one of the apostles, or suggest attending a preaching service on the beach. He, personally, sat down and talked with this timid seeker.

Deeply inspiring must have been that talk, for in its course Jesus uttered as beautiful words as the Bible holds:

"God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have eternal life."

This was personal evangelism at its best, the moving quality of which is manifested, even today.

Since the members of the priesthood are in the best position of any in the church to carry on this personal work, the purpose of this short sketch is to discuss the relation of the financial law to personal work. From this it should be apparent that the teaching of the gospel in a personal way must always be incomplete until the principles of the financial law are covered.

I admit that some people dislike being reminded of money in connection with the gospel, just as some salesmen avoid collecting bills, the final step without which no sale is complete. Facts, in the business of the church, as in the business of the world, must be faced. The method provided for financing the kingdom is as much a part of the gospel as the "first principles," and as such must be taught to every person seeking to enter the kingdom.

Jesus was fully aware of the relation of finances to his work, for to one of the disciples was delegated the money bag in which was carried the funds for the Master's activity. Early in the Christian church finances are recognized in the provision of bishops to administer temporal things.

More than this, both the Mosaic movement, fifteen hundred years before Christ, and the Restoration, eighteen hundred years after Christ, promptly provided for and gave considerable space to a method of financing God's enterprise. And the amazing thing about both is that essentially the same principles were followed, tending once more to prove the divinity of the church.

Converting men, women, and children to the church costs money. The minister and his family and their various needs,

the local church and its maintenance, the general organization and all its responsibilities, cost money in substantial amounts when collectively considered. The total cost of converting one member may not be accurately stated, since so many activities, including evangelistic, overlap. One glance at the annual budget of the church shows this.

The provision of money to cover this cost naturally falls first upon those who have embraced the church. However, in order that financial aid be given by new as well as old members, as God requires, it is necessary in personal evangelical effort that the law of tithing be taught as carefully as are the other principles of the gospel.

The ground to be covered is amply presented in the *Handbook of the Financial Law*. Every member of the priesthood should possess a copy of this booklet. From it may be secured the information to outline simply and convincingly the way God follows in paying the costs of gospel work.

Teach the elements of the financial law as early as judgment or the leading of the Spirit dictates. Teach it not as a method of money-grubbing on the part of the church, but as a way of equitably sharing the expense of God's work, a means toward social justice, a road leading to economic security, and an instrument opening the heart to spiritual grace. In such teaching, carried on humbly and prayerfully, God's Spirit will surely attend.

As the church grows in quality it must also grow in numbers. "Let my army become very great, and let it be sanctified before me." (*Doctrine and Covenants* 102:9.) The practical effort of a growth in numbers may be quickly shown. If 100,000 tithe-payers existed in the church today, each contributing annually about last year's average per person of \$12.50, our annual income would amount to \$1,250,000. How quickly would this absorb our church debt and provide a broad basis for the missionary, pastoral and zionic work we must do. Hence every person converted to the kingdom is a step toward the support required for the great work of the church, even as the conversion marks the entry of one more into the way of salvation. Every person coming into the kingdom has an economic as well as a spiritual value to God.

As you personally labor to reveal the truth to those who seek, be guided and comforted by those thrilling words of Jesus,

"God so loved the world, that he gave."

The Approach in Personal Evangelism

A Symposium

In a further effort to make available the missionary experience of several of the ministry, I wrote them asking for their opinions as to the attitudes to be cultivated or to be avoided by the missionary. This article is a composite of the replies received.

A genuine love for people and concern about their eternal welfare. This was expressed by every minister answering our questionnaire. The brother who wrote the foregoing continued, "If your compelling attitude or motive is just to add another convert, to get the doctrines of the church across into a larger area, you have missed the mark. If we love people and—knowing how helpful the gospel can be to them—we teach them the gospel that their lives might be blessed, then we have the right approach. Our concern must be in God and the people rather than in argument or conquest." This basic idea is phrased in many ways, such as: "Heartfelt desire to assist those in sin," "genuine, unfeigned and spontaneous friendliness," "personal interest issuing in sympathetic approach, an attitude of humility and an unfaltering patience."

Tolerance, which is willing to learn as well as to teach. This, too, was noted in one form or another in practically every reply. One of the elders said, "If people are worth winning it is because they are honest and conscientious, no matter what their belief may be. Treat them that way." Another said, "We have some of the truth, and wish to share it. If we approach the other fellow in the right attitude he may help to enlarge our understanding, just as we may help him. If we recognize this, the other fellow will feel our friendliness and respond to it."

Tact. Related to the foregoing is the emphasis on the need for tactful approach. There are times when people are not in the humor to be talked to about church affairs. Then there is the problem of how much instruction and persuasion is wise at any one time. From the replies received it appears that every experienced missionary has had to cultivate the ability to agree diplomatically as far as possible without compromising on principles. He who can find points of agreement with his friends has an excellent foundation on which to build. One brother writes, "I find it advisable to gradually assume agreement wherever my prospect is non-committal, but not to forge points subject to question until I

have indirectly shown how they are implied by principles he has agreed with." Another good missionary salesman says, "I avoid urging my prospects to take a definite stand. Once he has committed himself he is likely to feel that he has to defend his position, but if he never puts his ideas into words he feels that he can change his position without injuring his pride.

A deep-seated faith in our own message, and in the capacity of men to perceive its truth. Here, too, those replying are in agreement. They say: "Earnestness and conviction inspire more faith than assertiveness," "Let your sincerity shine through your words, for it will win where argument will fail," "Have faith that the gospel is God's highest word for the men of today," "Conviction begets enthusiasm, and enthusiasm is an important factor in soul-winning."

At the right point be clear and specific. It is important to get past the obstacles to your message which have been raised in the prospect's life. But when you get down to fundamentals be quite sure he understands our position clearly and that he is quite sure regarding the basic affirmations of the gospel. "The requirements of righteousness must not be camouflaged, but there must be a plain statement of the gospel requirements and of the promises which the gospel brings." "There must be firmness coupled with mildness, in explaining that salvation can come through none other than the appointed way."

Personal righteousness. This is, of course, quite fundamental. As one brother says, "One may argue against a point of doctrine, but no one can argue against a righteous life." Another says, "Nothing will give a missionary such power as his inner consciousness that his words and his works agree."

Personal appearance. One able minister phrases this point, "Our personal appearance should be for us and not against us, cleanliness and neatness being more important than overemphasis on clothes."

ATTITUDES TO BE AVOIDED

For the most part the attitudes to be avoided are the reverse of the foregoing, but I am listing some significant sentences:

Do not be arrogant or overconfident. Remember that the other fellow has his pride, as well as you.

When you make a mistake, or cannot answer the question, say so. Your honesty will argue for you.

Do not be dogmatic about things which do not matter.

Do not take yourself too seriously so as to become impa-

tient or quick tempered. It took you a long time to learn, also.

Do not interrupt when your friend is telling his story. Give him all the rope he wants.

Do not attack the other man's belief unnecessarily, but avoid faint-heartedness.

Do not be precipitate. Remember that repentance must precede baptism.

Do not argue—you will strengthen his objections.

Do not scold—you will arouse his indignation.

Do not talk down—you are sharing with a friend.

Do not be put off lightly—the issues are too important.

Do not forget that what you are talks louder than what you say.

F. H. E.

High Points of Our Message

A Symposium

In an endeavor to secure a composite point of view regarding the aspects of our message specially valuable in interesting nonmembers, I asked a number of the brethren to check on a list of twenty key Latter Day Saint ideas those which they consider most significant from a missionary point of view. Here are those regarded as most significant:

The literal building of the Kingdom of God.

The future life.

The signs of the times.

Continued revelation.

Our financial policies in the light of modern trends.

In a group frequently mentioned, but not so frequently as the preceding group, were:

Definite principles, given an up-to-date interpretation.

The apostasy and the restoration.

The *Book of Mormon*.

The gifts of the Gospel.

An authoritative priesthood.

APPEAL TO SPECIAL GROUPS

Several of the brethren note that some topics have particular appeal for certain types of people. The idea of the "old Jerusalem gospel," for example, makes an appeal to the type of person who knows his Bible and is inclined to be interested

in the message of the smaller denominations. The "signs of the times," the fulfillment of prophecy, the gifts of the gospel, etc., make their appeal to persons who are hungry for the sense of divine guidance and sustenance. Many such people have been attracted toward the more extravagant "pentecostal" groups from sheer lack of a better satisfaction of their basic hunger for a sense of the Divine presence. That there are many such people is evident by the remarkable growth of the "Assembly of God" brethren and the other pentecostal groups. The growth of the Adventist church shows the attraction of the prophetic note combined with an emphasis on Christian service among needy people. And it may be noted in this connection that our Adventist friends have had remarkable missionary success by adhering to a few major principles such as:

Repeated emphasis on a few distinctive teachings with wide popular appeal.

Wide publicity through literature and personal contact (one Adventist in seventeen gives his full time service to the church)

A practical appeal through emphasis on health, by way of intelligent dietetics and able hospital service.

TIMELY APPEALS

Returning to the list of missionary appeals, it will be noted that there is a certain timeliness about them. The idea of Zion is always timely, but never more so than when "men's hearts are failing them for fear." We shall do well to take advantage of the clearing of understanding which the depression has brought, while avoiding so-called conversions which are in reality nothing more than an attempt to escape the disasters of our day. The only adequate motivations for conversion is love of Christ and devotion to his cause.

The signs of the times are crowding in upon us apace. Again, however, this fact should not be used to instill fear, but to emphasize the certainties of life and death and judgment. And the power which revealed these things in the distant past is available to guide men of good purpose who put their trust in God today.

The Restoration message regarding the future life will appeal to the sense of justice of persons of all ages. But it will appeal particularly to those who are crowding on to middle age and whose thoughts turn with increasing frequency to the inescapable fact of death and who—as people of good sense—are more concerned than they were to discover good

news which reaches beyond the grave. And it appeals most of all to bereaved ones, whose hearts are touched and whose minds are eager. Many a good man can trace his spiritual awakening to the time when he heard the gospel in a day of peculiar receptivity beside the casket of a loved one.

SPECIAL COMMENTS

Elder E. Y. Hunker, one of the presidents of seventy, recombined the list of topics submitted and produced the following helpful list:

BASIC IDEAS OF THE RESTORATION

Prophetic direction after the night of darkness.

Renewal of spiritual authority.

Gifts directly related to obedience to sound doctrine.

A new witness to support the witness of the Bible.

Spiritual preparation for the second coming.

The future life:

Continuity of life after death.

The Doctrine of the glories revealed as just and equitable.

Building the Kingdom of God:

Social justice based on individual righteousness.

The financial law as a means to practical righteousness.

Emphasis on the practical resultants of right spiritual attitudes.

Bishop Livingston says, "You will note that I have headed the list with, 'Jesus Christ is the Son of God.' To me, our message centers in this truth and all other subjects and helps in government provided by the gospel center here too. Our task, therefore, to me, is to reveal Jesus as the Son of God and *the* way of life. I am convinced that our people will not be moved to do much about bearing testimonies until their own lives have been quickened and captured by the moving personality of Jesus. Artificial stimulation without this will tend to make our message as the trumpet which blasts with an uncertain sound." Following up this thought Brother Livingston points out that the major importance of the *Book of Mormon* as a missionary asset is its witness of the divinity of Jesus, that the gift of the Holy Ghost is to be coveted since it leads to Him who is all truth, and that the gifts of the gospel are of primary worth because they minister to knowledge and power and salvation through Christ. The es-

sence of revelation, Brother Livingston believes, is in the testimony that Jesus is the Son of God and this knowledge is available for those who love and serve Him.

Elder Roscoe E. Davey, another of our presidents of seventy, finds his major point of contact in the growing impatience with individualism in every field of human activity. He therefore presents the principles of the gospel in the light of actual life problems and appeals for a Christian type of citizenship which sets forth the principles of the gospel as standards of social righteousness. With this presentation the Latter Day Saint emphasis on the future life, with its proportionate rewards and opportunities, ties up very directly.

Elder Arthur Oakman, of the Seventy, emphasizes the importance of the signs of the times under which he puts the following subheads:

Prophecy fulfilled.

Prophecy in process of fulfillment.

Prophecy yet to be fulfilled.

The day of judgment. (Important in bringing conviction.)

The place of repentance and baptism.

The most important element, says this writer, is to sound the "warning voice," which used to be so characteristic of our ministry. We ought not to talk judgment in the attitude of resentment of personal inequalities and abuses, but we need to warn in no uncertain tones of the judgments which are to come. The note of urgency is important, for the time is indeed short for that which we have to do. Ungodliness will bring sure destruction which cannot be avoided and the people should be awakened to a sense of crisis in spiritual things. Coupled with this warning voice, and reinforcing it, is the emphasis of the coming kingdom—"Repent ye, for [because] the kingdom of Heaven is at hand." The key sections in the *Doctrine and Covenants* are referred to, notably sections 1, 28, 45, 85, 98 paragraph 5, 108, etc.

There is a feeling abroad among members of the church that the day of doctrinal emphasis is past. This survey, conversations with other missionaries, and observation of the growth of the various churches, all combine to indicate that a very large number of good people have a feeling—which may or may not be articulate—that any enduring social security must rest on spiritual certainty. Doctrine and social teachings are thus related. The people want a sense of certainty which only Divinity can give, and those who seek to attract others will do well to relate modern needs to the eternal verities.

F. H. E.

Points of Attack

A Symposium

A survey of the objections urged against our position shows that the following points call forth most criticism:

- 1. The idea that we are "the only church."
- 2. Our belief in the *Book of Mormon*.
- 3. The doctrine of continued revelation.
- 4. Our claim for distinctive priestly authority.
- 5. Confusion with the Mormons, polygamy, etc.

Our zionic ideals:

- 1. That so little has been done about them.
- 2. That nothing can be done without the personal direction of Christ.

An attack on our doctrinal position because "Jesus did it all."

ARE WE NARROW AND BIGOTED?

There is a working agreement among many ministers of the protestant denominations under which they refrain from proselytizing from each other. Those who refuse to enter into such an agreement are regarded as "sheep stealers" who are chiefly responsible for a divided Christendom.

Let it be admitted that church unity is important, and that the divisions within the body of Christian people are very lamentable. Yet the way out is not to abandon all beliefs on which we lack unanimity. There must be tolerance and mutual kindness among the followers of Jesus of whatever persuasion they might be, but this must go hand in hand with a clear sense of the importance of the truth; and among Latter Day Saints it must be accompanied by deep appreciation of our unique mission.

The belief that one religion is as good as another is known as indifferentism. A Roman Catholic's position on indifferentism is of interest at this point:

"The assertion that 'one religion is as good as another' is evidently a self-contradiction. It is a first principle of reason that two contradictory statements cannot both be true. If one is true, the other is undoubtedly false. Either there are many gods or one God; either Jesus Christ is the Son of God or he is not; either Mohammed is a prophet or an impostor; divorce is either lawful or not; either Jesus Christ is present in the Blessed Sacrament or He is not. To declare that therefore Protestantism, Mohammedanism, Polytheism, Catholicism are

equally true, is therefore to deny objective truth altogether. On this theory a man ought to change his religion as he changes his clothes—according to his environment. He ought to be a Catholic in Italy, a Protestant in Sweden, a Mohammedan in Turkey, a Jew in Judea, a Brahman in India, and a Parsee in Persia.

“The God of Indifferentism is, moreover, not a God to be adored by rational men; God is the essential, absolute, and eternal truth. Of necessity he must hate error and wickedness. To assert therefore, that God does not care what men believe, that He is indifferent whether they believe truth or falsehood, consider good evil or evil good, accept His revelation or reject it at will, is nothing short of blasphemy. A man indifferent to truth—a liar, in other words—cannot have the respect of his fellows. A God indifferent to truth is a self-contradiction. No wonder, then, that men who form so low a conception of the Deity should end in denying Him altogether.

. . .

“Why does St. Paul insist so much on the unity of the faith, ‘one Lord, one Faith, one Baptism’ (Ephesians 4: 5), and so bitterly denounce the Judaizers of his time for attempting to force the obsolete customs of the Old Law upon the early Christians, if it matters nothing? ‘There are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have have preached to you, let him be anathema.’ (Galatians 1: 7, 8; cr. 1 Timothy 6: 20; 2 Timothy 1: 14; 2 Thessalonians 2: 14.) . . .

“Practically also we find that the man who says first, ‘It does not make any difference what a man believes,’ is tempted to adopt its logical conclusion, and say, ‘It does not make any difference what a man does.’ His morality is built on the shifting sands of opinion, fancy, human respect, and therefore will hardly stand the strain of sorrow, disgrace, difficulty, or temptation. If religion is mere opinion, a man realizes that all certainty of doctrine or morals is impossible, and therefore some form of unbelief is the inevitable result.” (The Question Box Answers, Reverend B. L. Conway.)

Our belief in the unique calling of the Church does not mean—as some suppose—that we believe that the “honorable men of the earth” are excluded from divine favor. An ex-

planable of *Doctrine and Covenants* 76 is an excellent talking point in this connection. Tracts recommended in this general field are:

The Church of Jesus Christ (William Lewis).

Latter Day Saints, and what they believe (Angel Message Series).

Man's Free Agency (Elbert A. Smith).

A Remarkable Church (A. B. Phillips).

THE BOOK OF MORMON

In the affirmative presentation of the *Book of Mormon* any of the five major lines of evidence may be used, either singly or in combination. These are:

The internal evidence

The witness of the Spirit

Biblical prophecy

The testimony of the witnesses

The witness of archæology

Most of the objections urged against the *Book of Mormon* arise from a misconception of its origin and purpose. A simple statement of its teachings and of its relation to the Bible will do much to forestall criticism. Such objections as persist can frequently be met in a few words. Others can be met after a little research or after consultation with Elder A. B. Phillips of the *Herald's* "Question Time" page. Still others may baffle the most informed student, and if this is so it should be stated frankly. We have not yet accumulated all the evidence to support the book, and, also, some things which appear to be against it may not be true. But the preponderance of evidence certainly favors belief. We do not reject the Bible because we cannot answer every question connected with it.

Elder Paul M. Hanson has given special attention to the central fact of the *Book of Mormon*, the ministry of the Savior on the American continent, and his articles and his forth-coming book can be studied with profit. Also of value in connection with the archæological evidence is, *The Riddle of the American Origins*, by Elder H. I. Velt. An affirmative approach to the *Book of Mormon* is available in *Twelve Reasons Why I Believe the Book of Mormon*, by Elder Charles Fry, and *The Book of Mormon Evaluated*, by Elder H. O. Smith. A more general approach, which answers many of the objections to this book, is *The Book of Mormon Vindicated*, by Elder I. M. Smith.

CONTINUED REVELATION

On examination it will be found that most of the objections urged against continued revelation center in the feeling that no man ought to presume to speak for Divinity. Practically all Christian people have a theoretical belief in Divine guidance. They pray and expect their prayers to be answered. Their objection is to the definiteness of our belief in this connection, and to the fact that such guidance as is received comes for the group as well as for the individual.

Some of the ministry have found it helpful to first find a point of agreement with inquirers, by getting them to state just what they do believe about the manner and purpose of revelation in the past. Once this is done it is usually not very difficult to get the inquirer to admit that it would be a good thing if prophetic leadership were available for today. After this an examination of the contents of modern revelation is generally helpful, for prophetic guidance has been extremely valuable in the following ways:

In reaffirming the principles of the faith in an age of doubt (Principles)

In recalling men to obedience to the ordinances of the gospel (Ordinances)

In awakening those chosen of God to a sense of divine commission for spiritual tasks (Priesthood)

In directing the process of church organization and government in harmony with the church purpose (Organization)

In clearing the way for a practical demonstration of the meaning of Christianity (Zion)

In giving specific guidance to both individuals and the group (Direction)

People who expect clear revelation are more likely to abide by the condition which makes revelation possible than those who believe that divine guidance is necessarily hazy and indistinct. Outstanding among these conditions are:

A sense of the need of divine guidance.

An expectant attitude.

Study of past divine direction.

Definite spiritual preparation for receiving the word of God.

Comradeship with others who are in search of God.

Obedience to the highest known truth.

No Christian is likely to say that these attitudes are undesirable.

A RESTORED PRIESTHOOD

The objections urged against our priesthood claims are of two general types: that no distinctive authority is necessary in religious affairs, and that the story of the Angel Message is incredible. The doctrinal references covering objections of the first type are numerous, and may be found in *The Instructor*, *The Compendium*, *Doctrinal References*, etc.

From these it will be seen that the Bible gives unmistakable evidence of a church with recognized ministerial authority and power. Christ himself chose the twelve apostles and made them the leaders of his church (Matthew 16: 18; John 21: 20-23). He told them, "You have not chosen me, but I have chosen you." (John 15: 16; Ephesians 2: 19, 20, etc.). These early ministers were strong in their denunciation of those who should teach another gospel. (Galatians 1: 8; Hebrews 13: 9.) They ordained successors to carry on their work and to transmit the gospel to faithful and capable men (Acts 14: 22; 2 Timothy 1: 6; 2 Timothy 2: 2; Titus 1: 5). This is as we would expect. There can be no orderly procedure in building any kingdom without definite lines of authority along which the will of the king can be transmitted and carried into operation. This is more true—and not less so—of the kingdom of God than of any other.

We join with the vast majority of Christian people in recognizing the importance of spiritual authority, but we are unique in our claim that this authority came to us by new revelation and commitment instead of by apostolic succession or by the mere vote of the church. Yet there is nothing intrinsically improbable in our position, and—on the other hand—the claim of apostolic succession is not so easy to defend as its protagonists sometimes imagine.

The reasons for our conviction in this field are excellently set forth in:

Restoration Movement, by A. B. Phillips; *The Fall of Babylon*, by W. J. Haworth; *Apostasy and Restoration*, by A. B. Phillips; *The Apostolic Office*, by P. M. Hanson; *A Glimpse at the Government of God*, by P. M. Hanson.

ZION

In some ways the attack which points toward our non-success in building Zion is the most effective of all. This is in part due to our own disquietude in the matter. And let

it be admitted that we have not done what we ought to have done, and that it is imperative that we shall soon put our beliefs into effect in human relationships patterned after the divine plan. But when all this has been admitted to ourselves and to others, let us also recognize the following facts:

Our best understanding of divinity makes us expect Him to try to unite his children in such a kingdom.

He had constantly sought to do this ("How oft would I have gathered you").

Jesus made the kingdom central to his teaching. Apostles and prophets have lived in hope of the kingdom. Modern thinkers recognize that if it is to survive Christianity must justify itself socially.

Kingdom building is therefore a characteristically Christian enterprise.

The people who make the enterprise central to their whole spiritual endeavor are most likely to succeed in it—to achieve, with God, the hope of the ages.

That we have not yet succeeded is not nearly so important as that we are still trying.

Suggested readings in this general field are: *Our Social Ideals*, by F. M. Smith; *The Latter Day Work*, by J. A. Koehler; *The Gathering*, by Albert Carmichael; *The Sublimation of Labor*, by F. M. Smith; *Elements of Stewardship*, by Albert Carmichael; *Social Justice Through Godly Government*, by J. A. Koehler.

IS FAITH ALONE SUFFICIENT?

The evidence of the inadequacy of faith alone is plentiful, and provides sufficient answer to the two quotations from Romans frequently used by those who decry "works" (Romans 3: 28; 5: 1). Many of these citations are enumerated in the *Compendium*, among the more familiar being James 1:25; James 2:14-25; John 14:21, John 15:6, etc. As a matter of fact, this argument is a matter of discussion much more than of practice, for Christian people are united in the belief that their faith should have definite

ated in the *Compendium*, among the more familiar being *A Glimpse at the Government of God*, by William Lewis; *What Did Jesus Preach?* E. A. Smith; *Can Belief Alone Save?* Joseph Luff.

MISCELLANEOUS OBJECTIONS

Most of our people are well posted on the facts with which to meet objections centering in polygamy, but it is well to have some literature on this topic available. Our best brief treatises are:

An Open Letter to the Clergy, by E. A. Smith; *Utah Mormon Polygamy*, by E. A. Smith.

These can be augmented where necessary by more elaborate discussions such as:

Joseph Smith Defended, by J. W. Peterson; *Joseph Smith*, by W. J. Smith; *Truth Defended*, by Heman C. Smith.

A book which will be invaluable in meeting those who oppose our teachings on the future life is Elder J. R. Lambert's *What Is Man?* An introductory consideration will be found in Brother Lambert's *The Nature of Man, Is He Possessed of Immortality?* An able and more recent extended work in this field is Elder W. J. Haworth's *Man Here and Hereafter*.

Many of the arguments against the church can be anticipated and avoided if the affirmative statement of our position is made in such a way as to be clear on the points at issue. The position of the church is reasonable and defensible and those who will take the time to understand that position will have no need to make any apologies.

F. H. E.

The early church was the church of an inspired people. After Pentecost the news of the gospel spread along every highway. The disciples had no equipment but their own convictions and the spiritual passion to which these gave rise; but in spite of this, small groups of converts sprang up as if by magic in near and distant centers. The enthusiasm of the early Saints, supported by the obvious transformation which the good news had wrought in their own lives, made them victorious in face of tremendous odds. As one reads through the book of Acts, he is impressed with a growing sense of the immensity of the work done by the common people. At Pentecost three thousand were baptized, and a few days later five thousand more followed their example. Then Luke apparently became impatient with detailed statistics and contented himself with saying "a multitude," "a great number," "a great company of the priests," etc. Behind all the triumphs of the apostles was the enthusiastic and unflinching testimony of a growing body of truly converted people.

Objections Urged by Prospects

Objections are frequently good evidence of interest, for the great enemy is indifference. But it is not necessary to have objections stated in order to have them answered. If possible, it is better to anticipate them and to deal with them indirectly before they have been put into words. A man who is interested is generally quite willing to change his mind if he has not committed himself to a line of objection.

"I am not interested" is one of the most insistent answers which meets the person who seeks to present our claims. How many poor salesmen have been put off with such an answer, and how many good salesmen have sold their wares after being greeted in this way? No one can afford to be uninterested in so great a cause as ours. The church of Jesus Christ is the only institution in the world whose function it is to recruit and inspire men and women to work as hard as they can for the best that they know. Every good citizen ought to be interested in such a cause, for the only hope of permanent civic uplift is that Christian leaders shall be discovered for places of civic responsibility. Changes in the form of government will be entirely useless unless they are accompanied by an improvement in the spiritual quality of the men chosen for responsible places. No good citizen is therefore really uninterested in the work of the church and no fair-minded citizen can reasonably stay outside and leave to others work which is so important.

Every good man, moreover, is eager that his children shall have the best moral training possible and should therefore be concerned about the church which his children attend and where this moral training will be secured. Anyone who says he is not interested in the program of the church is saying that he is not concerned about the spiritual training which will make or mar the lives of those near to him.

"I have no time; I am too busy with other things." This objection is usually voiced by those who are attempting to crowd into their lives more and more attention to the details of living. If they are business people, then they have no time because they are so engrossed in business. If they are concerned about social pursuits, they have no time because they are giving so much of their time to leisure-time activities. If they are interested in recreation, then they have no time because they are too busy amusing themselves. But none of these things is sufficiently important to exclude earnest and definite concern regarding spiritual betterment.

"What shall it profit a man if he gain the whole world and lose his own soul?" Many a man who will not admit that he is giving to business the time which rightfully belongs to religion, will change his position when he realizes that by failing to give spiritual matters their rightful place he is depriving his children of a rich spiritual heritage.

"I have tried, but I failed every time." Certainly no man ought to join the church if he expects to fail. But the church is not for failures; it is for men who are willing to try in the strength of Jesus Christ. It is a matter of sober history that Jesus has won the hearts of some of the worst of men, and through them has reached out towards the hearts of countless thousands of others. He who recognizes his shortcomings, looks at them carefully, and then attacks them in the strength of the Master and with the association of sympathetic friends, finds that he has already solved the major part of his problem. The best way to win a fight over evil practices is to crowd them out with good ones. The member of the church who is really committed to the on-going program of Jesus will give his time so enthusiastically that he will find no time for the practice of unrighteousness.

"There are so many things I cannot understand." If these things are vital they must be explained before the objector is baptized. But deep down beneath this objection we frequently find an unwillingness to make the changes in personal living which go with true conversion. A surprising number of people are deterred from church membership by recognition of what this will cost them, but they do not admit this even to themselves. Instead they raise questions of secondary importance and use their doubt about these questions as a justification for failing to commit themselves to the work of Christ. No man has a right to withhold his strength from the cause of Christ because he cannot answer questions which have no significant bearing on that cause.

In the pursuit of spiritual assurance the right attitude of spirit is as important or more important than a keen attitude of mind. The man who does not join the church has lost something which worship will bring into his experience. He who will thrust his life forth on the adventure of doing the will of God will find that in that adventure itself is abundant vindication of its value. Nicodemus wanted to know how. Jesus said that he must be born again. There is a time when what we need is decision and action, not discussion.

F. H. E.

Local Missionary Leaders

The last twenty years has seen a great forward movement in the field of religious education. Today there are but few of our larger branches which lack an able and well trained leader of religious education. This is as it ought to be, and it is to be hoped that we shall make steady progress toward a place of leadership in this field. But why stop here? The church is in great need of able and informed converts who can take their places in building the Kingdom; and many fine people are eager to join just such a group as ours. How many branches can rejoice in the presence of an able director of local missionary endeavor under whose direction a constant stream of new blood comes into the local church?

The Quorum of Twelve strongly favors the appointment of such local missionary leaders, and has so stated in the following resolution:

It is the purpose of the Quorum of Twelve:

. . . to stimulate the selection and training of young men of the priesthood and, particularly, to seek out and train men for ordination to the quorums of Seventy.

. . . to urge, so far as may be wise and practicable, that one member of each branch presidency be chosen with special consideration for his interest in missionary work and his ability in organizing local forces for missionary tasks.

If the branch president can take care of this work, that is fine. But with the best intentions in the world persistent missionary endeavor is generally lost from sight amid the mass of other pastoral duties. A member of the branch presidency (or of the district presidency) who is charged with specific missionary responsibility, will find here plenty of opportunities for service and rich reward for work that he follows through to a conclusion.

A few years from now, when we have eased the burden of debt, the general church will look around for missionaries and missionary-minded pastors. These cannot be developed overnight. Nor can we wait until tomorrow for the missionary work which the church needs today. The local missionary enthusiasts of today, who learn wisdom in experience, can help us to solve our immediate problems and will provide us a great army of prepared workers from among whom the Lord can choose the leaders of tomorrow. **F. H. E.**

Church School Evangelism

A recent Methodist publication states, "Workers with young people should remember that the central aim of the church school is the development of dynamic Christian personality and securing of membership in and service through the church. The regular work of the school is thus distinctly evangelistic." We shall do well to keep this in mind. If a young boy or girl spends years in one of our church schools and fails to make a definite commitment for Christ and the church, someone has blundered.

In the pamphlet already referred to (*The Call of Christ to Youth*), occurs, also, the following significant statement:

"Every teacher should be his own evangelist. This means that he must not only possess evangelistic zeal, but that he must know his pupils and the most open avenues of approach to them. He must know their individual interests and how to capitalize them. He must know their home environment and will visit them in their homes. He will interest himself in their recreations and guide them in the use of their leisure time. He must be ever alert, studying each pupil to discover when the moments of susceptibility come, never losing an opportunity to follow up an opening and to speak the decisive word for Christ. Sometimes a letter will reach the citadel of the heart when every attempt at a personal approach has been resisted; often an invitation to the pupil to come to the teacher's home will furnish the coveted opportunity. But seldom will the pupil be won for Christ until he has first been won to the teacher."

Our church school quarterlies have been built around the idea that the teacher shall recognize and accept the foregoing responsibility. As an aid in thus preparing the pupils for church membership the following quarterlies have been specially prepared:

Primary Quarterly, No. 224.

Baptismal Quarterly for 8-year-olds, by Goodfellow and Woodstock.

Junior Quarterly, No. 334.

Why I am a Latter Day Saint, by Hallie Gould.

Senior Quarterly, No. 415.

Our Relationship to God, Christ and the Church, lessons gathered by C. B. Woodstock.

Senior Third Year, Nos. 531, 532, 533, 534.

What It Means to be a Latter Day Saint, by Roy Cheville. Especially 533, qualifications for church membership.

Older Young People, first year, Nos. 621, 622, 623, 624.

Gospel Principles of the Restoration by Alice May Burgess.

Older Young People, third year, Nos. 641, 642, 643, 644.

The Message and Witness of the Restoration, by Oakman and Sturges.

DECISION DAY

It is very helpful, as a means of crystallizing the work that has been done and bringing the pupils to a point of decision, to hold regular Children's Day services for the primary and junior students and to set a decision day—either publicly or in the mind of the teacher—toward which work will be pushed with seniors and young people. If circumstances are such that it is not possible to build the program of preparation into the church school year, the pastor, or someone selected by him, will do well to see that special classes are formed or special pastoral interviews are arranged, so that we shall secure the largest possible increase from among our own families. Our opportunities for the spiritual development of our own children are so much greater than they are in any other place, that it is a major tragedy when any of these get away from us.

Brother Woodstock, who supplied the information regarding the quarterlies, has also listed the following articles for study in connection with this phase of our work:

Evangelism Among the Young People, Blackmore.

Department Journal, page 130, May, 1930.

Church School Evangelism, Weber.

Department Journal, page 136, May 1930.

Reprinted in Herald April 30, 1935, page 557

Our Program of Evangelism, Woodstock.

Department Journal, page 143-145, May, 1930.

Church School Evangelism, Weber.

Department Journal, page 181-185, June, 1930.

Reprinted in Herald, April 30, 1935, page 557.

“Let him that is warned, warn his neighbor.” (*Doctrine and Covenants* 85: 22)

Missionary Hymns

In all of our services the music is of very great importance. When properly selected it will not only provide an excellent introduction for the preacher, but its total effect will be such as to give a desirable sense of unity and of common purpose. The following hymns selected from our own hymnal will be found especially helpful in services of a missionary character, and the use of such hymns in other services will tend to keep the missionary note constantly present. The indirect results which arise from the use of such hymns are sometimes more effective than a direct appeal.

- Come ye that love the Lord (5)
- My Jesus I love thee (12)
- Oh, happy is the man who hears (94)
- Tell me the story of Jesus (153)
- Hail to the brightness (178)
- Lead on, O King Eternal (181)
- God is marshalling his army (205)
- Rise up, O men of God! (210)
- Brightly beams our Father's mercy (211)
- Onward, Christian soldiers! (212)
- Send me forth, O blessed Master! (214)
- Stand up, stand up for Jesus (218)
- Hark! Listen to the trumpeters! (219)
- What fruit have you gathered (221)
- Work, for the night is coming (222)
- Will your anchor hold (244)
- How many times, discouraged (253)
- Come learn of the Meek and Lowly (258)
- There's an old, old path (260)
- He leadeth me (264)
- Yield not to temptation (269)
- Jesus, Savior, pilot me (270)
- It may not be on the mountain's height (292)
- Jesus, I my cross (295)
- Just as I am (297)
- Savior, thy dying love (302)
- I love to tell the story (306)
- I need Thee every hour (314)
- Pass me not, O gentle Savior (324)
- I gave my life for thee (330)
- Jesus is calling! (332)
- Tell me the old, old story (334)

Sing them over again to me (335)
 There's no love to me (336)
 The Church's one foundation (359)
 A ruler once came (360)
 The morning light is breaking (385)
 Shout the tidings of salvation (386)
 O reapers of life's harvest (387)
 We come with joy the truth to teach you (393)
 Yes, we trust the day (395)
 Fling out the banner! (396)
 From Greenland's icy mountains (401)
 I have found the glorious gospel (408)
 'Tis a glorious thing (410)
 When earth in bondage (413)
 Mine eyes have seen the glory (421)

Here are some further songs which Bishop Phillips has selected from well known hymnals. Many of these will be found suitable for solos or quartets as well as for congregational use:

WINONA HYMNS

I Surrender All, 29
 Almost Persuaded, 63
 From Greenland's Icy Mountains, 129
 I Am Praying for You, 35
 It Is Well With My Soul, 30
 Jesus, Savior, Pilot Me, 115
 Rock of Ages, 117
 Let Him In, 34
 My Jesus, I Love Thee, 179.
 Onward, Christian Soldiers, 110.
 O That Will Be Glory for Me, 5.
 There Shall Be Showers of Blessing, 61
 Where He Leads Me, 83
 Let the Lower Lights Be Burning, 65
 Work, for the Night Is Coming, 137

GOSPEL HYMNS NO. 6

Throw Out the Life Line, 28
 Take Time to Be Holy, 35
 Lead Me, Savior, 64
 Am I a Soldier of the Cross, 81
 True Hearted, Whole Hearted, 105
 Speed Away, 131

He Leadeth Me, 171
What Shall the Harvest Be? 196 (S)
Bringing in the Sheaves, 205
Rock of Ages, 206

CHOICE HYMNS No. 1

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Our church organization does not consist merely of apostles, prophets, pastors, evangelists, etc. These form the skeleton of the organization. But the living body includes every member functioning according to the gifts given him of God. If the Saints will take seriously their personal responsibility in converting good men and women the gospel will spread, but such a task demands the cooperation of every man, woman and child. Nor must this cooperation be either spasmodic or uninformed. It must be a continuous and intelligent endeavor, growing in the power of its appeal from year to year until the entire membership has become outstandingly qualified to witness for the Master.

Recommended Books on Evangelism

The Compendium, Walker and Stebbins. (New edition nearly ready.)

Doctrinal References, by Alvin Knisley	\$.15
The Instructor, by G. T. Griffiths75
The Restoration Movement, by A. B. Phillips	1.25
The Old Jerusalem Gospel, by Joseph Luff60
The Fall of Babylon, by W. J. Haworth	1.65
Personal Evangelism, by F. Henry Edwards05
Zion Builders' Sermons, by Elbert A. Smith25
Win My Chum Campaign, The, by William H. Burgwin..	.40
Manuel on Personal Evangelism, by George B. Dean.....	.15
Letters on Evangelism, by Bishop Edwin Holt Hughes....	.75
Everyday Evangelism, by Bishop Frederick D. Leete.....	1.00
Evangelism in the Remaking of the World, by Bishop A. W. Leonard	1.00
That I May Save Some, by Bishop William F. McDowell	1.00
Disciple Winners, by Christian F. Reisner	1.00
Preacher-Persuader, The, by Christian F. Reisner50
Evangelism of Jesus, The, by Ernest Clyde Wareing.....	1.15
Motives and Methods in Modern Evangelism, by Chas. L. Goodell	1.50
Evangelism, by W. E. Biederwolf	1.75
The Christ of Every Road, by Stanley E. Jones	1.75
The Christ of the Indian Road, by Stanley E. Jones	1.50
The Christ of the Round Table, by Stanley E. Jones	1.50
The Human Element in the Making of a Christian, by Bertha Conde	1.50
Winning the Children for Christ, by D. P. Thompson.....	1.75
The Art of Winning Folks, by Chas. Darsie40
Visitation Evangelism, by A. E. Kernahan	1.50
Training for Personal Evangelism, by Traverce Har- rison	1.00
Persuasive Evangelism, by Marshall Harrington75
Individual Work for Individuals, by H. C. Trumbull	1.25
Every Member Evangelism, by J. E. Conant	1.75
New Youth Evangelism, by John F. Cowan	1.50
How Jesus Won Men, by L. R. Scarborough	2.00
Making a Missionary Church, by Stacy E. Warburton....	1.75
The Effective Evangelist, by L. R. Fletcher	2.00
New Lives for Old, by Amelia S. Reynolds	1.00
Casework Evangelism, by C. R. Zahniser	1.50
Modern Evangelism, by Raymond W. Cooper	1.75

Pertinent Paragraphs

Let no priest forget the children and young people when visiting among the families of the church. Here is our most effective point of contact in winning young people to the church before they have committed themselves to other interests. Every member of the Presidency and Presiding Bishopric, and two-thirds of the members of the Quorum of Twelve, was baptized as a young man and was held to the church by the influence of a Godly home.

There is a certain "efficiency level" below which branches are unstable. This level varies in individual cases, but in every case it is true that a certain minimum membership is necessary if the branch is to function effectively. Quite a number of branches have existed below this level for years, only to be wiped out of existence by the coming of some unforeseen emergency. Some have been "one leader branches," and have passed with the passing of that leader. Some of them have been "one family branches" and have died through the inevitable break-up of the family. Some have been "one-industry branches" and have collapsed when the business has been moved, or, maybe, when a strike has hit every family in the branch. Whenever a branch can be broken by the coming of any fairly predicatable event it is the evident responsibility of both leaders and members to prepare for that emergency. Almost invariably the catastrophe which threatens the small branch can be avoided through gaining the added strength of real converts.

In branches below the "efficiency level" it is impossible to provide the varied types of religious education which we are gradually coming to regard as vital to the spiritual maturing of our young people. The solution to the difficulties which recur in these small centers is to get more workers, so that each can serve within the local church "according to the gifts of God" to him. Far from removing the need for missionary work, the religious education movement in the church calls for increased missionary growth, so that people of varied talents can be won to supply an increasing variety of needs.

Inducements to Faith*

The faith which the church teaches is an active quality, as well as a logical and emotional one. When we say that we have faith in a man, we do not mean that we have weighed the arguments and have decided that we can believe what he says. We mean that we are ready to trust him, to give our future to his keeping, to follow his guidance. Such faith is a necessary factor in all advance. It furnishes a working foundation for life which is verified in experience. As Pascal said long ago, "If we insist on proof for everything we shall never come to action; to act, you must assume, and the great assumption for the Christian is faith."

The faith of the true disciple is more than this, but the faith of the investigator, though it may be strong, falls short of the faith of experience. He may have many evidences before he joins the church, but enduring faith comes only as he matures in spiritual life. So, the task of every missionary is to surround his friends with those inducements to the larger faith which will make those friends willing to thrust out their lives along gospel lines and will in time bring unmistakable convictions.

The Christian life is a life of action, not just of thought. The inducements which will persuade a man to become a functioning part of the living church must therefore be inducements to action. They must be more than inducements to changed thinking. I am of the opinion that we have lost many possible converts because we have failed to recognize this simple fact. Pride of intellect has robbed us. We have insisted that the gospel must commend itself to man's reason, and have forgotten that he has a heart and a will also.

Very few men act from the viewpoint of cold logic, and when they do their action is apt to be barren and unfruitful. Those who joined the church must know what they are about, but the appeal to the heart, if properly made and joined to the appeal to the head, is not only reasonable but eminently desirable.

We are influenced toward belief in the gospel in many ways: because of home conditions, because of friends, be-

*Suggested by *Why Men Believe*, by Clement S. Rogers, The Macmillan Co., New York.

cause of special experiences; from the infection of enthusiasm (nearly everyone is a socialist at a certain age), from the attraction of moral beauty, by the influence of great teachers, and for a thousand other reasons. Conviction comes to us through any one of a thousand channels and we act from motives which spring from any or all parts of our being. In no two men is the ground of faith exactly the same.

Because it is so important that a large number of good men and women shall be persuaded to join the church and shall achieve convictions in the process of Saintly living, it is also tremendously important that we shall learn to surround these good people with all types of inducements to faith.

REASON AND FAITH

Faith in God is eminently reasonable, but it is a product of experience and not of reason alone. It is of the soul, not just of the intellect. We shall therefore use reason as an aid to faith, but shall not act as though his mind is the only part of a man that matters. We shall consider the reasons which justify our faith, and shall learn to state them clearly and attractively.

Conversion has been described as the spiritual parallel to "falling in love." No man ever fell in love by argument, but reason rightly says to the man in love: "Take care. Does she really care for you? Can you really make her happy?" So reason comes in to cool the warmth of emotion which is necessary but which, by itself, may soon be fanned into a flame that shall consume. It says, "This may be beautiful, but is it true? This may be attractive, but will it work?" It asks of the things that stir our feelings: "Are they deluding us? Are we really seeing deeper, or is our judgment being over-borne."

The intellect will help us to weigh and balance and evaluate. It has a wider range than the feelings but is weakest in persuading men to action when it is most directly used, as in argument. It is strongest when it comes spontaneously into play in the life of the investigator, when something which is said or done forces from him the statement, "Well, that is reasonable enough."

Argument, with its frequent accompaniment of assertiveness and hurt feelings, is a poor relation of reasoning. There

is little more that argument can do except to remove objections, and these are only the objections that are raised by the intellect. Even when arguments seem to succeed it is the spirit of the arguer—his convictions, his good humor, his intellectual ability—which actually wins the day.

We want to insist on clearness and vigor of thought. We want to realize the necessity of thinking things out, and of not shrinking from the labor that this involves. But we want to be careful not to act as though the only way to convert people is to give them a course in spiritual logic. The genius of the Master was nowhere more clearly illustrated than when he said, "As a man thinketh *in his heart* so is he." The heart is infinitely important in this business of thinking like God.

EMOTIONS AND FAITH

The unbiased mind that is quite indifferent never really reaches to the heart of things. The personal note comes into all our convictions. We believe the man in whom we have confidence; of another we say: "I do not trust him, somehow." Manner tells more than argument and so does impressions of presentation. And because we are concerned in causing our friends to embark on a new way of life we must see to it that they become personally involved in the affairs of the Kingdom. The late Elder P. R. Burton—the most effective practical psychologist I have ever known—used to ask interested nonmembers to help in building a new baptismal font. Then, as they worked on the font he would work on them. After they got the "feel" of working with our people their minds were receptive to our doctrines.

In the higher realms the appeal of beauty has a legitimate and often irresistible force. Illustration will often convince where the bare statement does not get home, since "truth embodied in a tale" will enter in at lowly doors. The appeal of moral beauty in all stories of heroism and devotion told of men strikes us at once as right and true and calls out our assent. As Pascal says, "The heart has its reasons which the mind does not know."

Any man with good sense keeps clear of mobs, for he knows that no man is fully responsible for his own actions when swayed by mob emotions. But there is an affirmative side to this. A good man is greatly aided in the good life by sharing constantly in the activities of good people. The

emotions generated in the group carry him where he wants to go. Bring your friends to church, therefore, and to informal family song fests, where they feel the sway of great hymns sung with deep feeling by many good people. Enrich the lofty emotional "pull" of the services by all legitimate means.

When we take part in a service which is itself beautiful, and feel ourselves belonging to a great body of good people, it is easier to yield to the forces of conviction than when we stand aloof from such exercises. Such emotional belief may be precarious. It may be liable to reaction. It needs to be tested by reason. But it is important and helpful and must not be ignored by those who would win people whose hearts are hungry for beauty and who respond to a legitimate emotional appeal. It is hopeless to expect to understand the church in any final sense without thus mingling with the church at worship, just as it is hopeless to understand politics without associating yourself with those who are working in a political cause.

Feeling is a legitimate inducement to belief and a preparation for it. No intelligent insurance agent will miss a chance to dramatize his sales appeal, and no good insurance agent will over-persuade his prospects to their detriment. Similarly, a good and intelligent missionary will enrich his message by voice, and song, and the persuasiveness of beauty; and will balance these with a concern for the truth which will justify his appeal.

AUTHORITY AND FAITH

A very unfortunate tendency of our times is to disparage the importance of authority. It is surprising that this tendency has spread, since we are more dependent on the guidance of authorities today than ever before. Without their help we would be powerless to run this highly complex world of ours.

Yet in the spiritual realm there remain many people who are listening eagerly for the voice of authority which can rightly command them. The trend toward Roman Catholicism and the rapid growth of the smaller denominations both bear record to this desire for a final word which can be relied on. Knowing this, we shall do well to retain the eminent knowledge of the Bible which was such a just cause of pride among our fathers. "Thus saith the Word," is a much surer footing for presentation of the truth than "thus

saith the latest magazine article." For quality of experience, intellect and inspiration the writers of the New Testament need make no apology to any succeeding generations. When we put our wisdom in place of theirs we forfeit the attention of people who respect that which is written.

EXPERIENCE AND FAITH

But it is chiefly the witness of what the church does that convinces men. We believe the gospel when we see that it meets our needs. We believe because we witness the failure of the merely critical or negative attitude. It seems reasonable, therefore, that we who have joined our own lives and fortunes with the church shall become acquainted with what the church has actually done in meeting the needs of men. There is a critical attitude abroad which points constantly to the lack of "practical" achievement on the part of the church and ignores much that has actually been done. We must not think of ourselves more highly than we ought, but must face the facts of our situation and improve the quality of our kingdom building and public service. Yet it will be difficult to do this if we are blind to that which has already been achieved. For our own sakes, then, as well as for the sake of those whom we would win, we must bear testimony of the effectiveness of the church in action.

We refuse to accept the teaching of an immoral man. We give little credit to any speculative school of theology whose exponents are living below our standards. Conversely, good men attract others to their views. To quote Newman once again, "Truth has been upheld in the world not as a system, not by books, not by argument, but by the personal influence of such men as are at once the teachers and the patterns of it." A major factor in inducing belief, therefore, is to live the gospel into an attractive reality. If those who are undecided regarding their life's commitments can be made to feel the achievements of Christianity in history and in the lives of individuals they will flock to the cause of Christ.

Summing up the foregoing, an effective missionary approach will utilize every legitimate means of inducing good people to give favorable consideration to our message. We have tremendous handicaps of prejudice, misinformation, lack of equipment, etc., which tend to prevent men from giving an expectant and interested consideration to our message. To overcome them we must beautify our services while maintaining their spiritual power, must improve our

manner of presentation while avoiding all pretense, must use the appeal to the emotions and those of authority and of experience, while refusing to slight the claims of reason. Every man has an innate right to hear the message presented in a way which will appeal to him. If he understands better through his feelings or through an appeal to authority than he does through a rational approach, this is no reason for shutting the doors of the kingdom against him.

In my opinion, personal evangelism should not be an entirely free-lance affair, but should be intelligently directed by men and women who are representatives. I would suggest that in each branch, where possible, there be frequent consultations between those directing the church and those attempting to win converts. For their own sake and for the sake of possible converts, our people should guard against responding to spasmodic missionary impulses which lead them to attempt to win persons who are not yet ready or to set their stakes too high and get discouraged too easily, or, what more frequently happens, to start a score of times and never push through once to concrete returns. I think this important because proper consultation will help our people to be sustained in their witness and will safeguard our own standards in the church.

Personal evangelists should be picked people. They should be assisted in their work. They should be directed intelligently. The burden of this would, in my judgment, under existing conditions belong to the local priesthood.

A. A. OAKMAN

Why Baptize the Eight-year-old?

To crystallize in his mind and hear the teaching already given him.

To give him an early sense of belonging to the church, so that he comes to think of it as "his" church, and grows with this church consciousness.

To impress him early and deeply with a sense of responsibility in spiritual things.

To thus stimulate a right attitude towards spiritual instruction and association, which are his right as much as they are an adult's right.

To stabilize him for the coming period of emotional and spiritual strain.

To keep the church alert to her need of the children and responsive to the lessons which the children can teach.

At eight years of age the normal child will want to join something and to have some hero. Why not have him join the church and find his hero in Jesus Christ?

The ministry of Jesus was ushered in by His individual seeking for men who were to be His disciples, and through whom He should send His life-giving message to the world steeped in sin and wandering far from his Father. But His dealings with individuals did not stop with the calling of the first disciples. One of the most enthralling studies in the New Testament is to follow through the four Gospels Christ's dealing with other individuals. They represented all classes socially, and all classes as far as their need was concerned. The educated Pharisee, the wily Sadducee, the keen Scribe, the inquiring Greeks, the lepers, the blind beggars, the palsied sufferers, the women (some pure and some impure), the rich, the poor, the demon-possessed and the sane, the seeking and the critical: in fact the whole world is represented there.—E. R. Fletcher, in *The Effective Evangelist*.

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THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

A quarterly publication devoted to the interests of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints.

Preaching and Sermon Construction

A symposium on the objectives, methods, form and style of preaching, together with numerous practical suggestions on the preparation and delivery of sermons. This issue has been arranged from selected compositions by many of the leading authorities of the church. The introductory article is furnished by President Frederick M. Smith.



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Editor in Chief, President Frederick M. Smith. Elbert A. Smith and Floyd M. McDowell, Associate Editors. Leonard Lea, Managing Editor.



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Our Preaching Ministry

By President Frederick M. Smith

What we shall preach and how we shall preach it has always been the concern of members of the priesthood of this church. The repeated admonitions and instructions to the priesthood, the commandments to study, and the wide scope of what is to be studied, all require that we shall continuously enrich and store our minds by acquisition of knowledge. The goal is to "preach the gospel," "teach" the Saints, "exhort" to higher levels of spiritual living, and extend appealing invitations that all shall come to Christ. As ambassadors for Christ we should be ashamed to do other than our best in representing him. To do this requires that our natural talents and capacities shall be enriched in conversation and in study, developed in exercise, and augmented by the steady acquisition of knowledge and wisdom and faith.

The gospel is so comprehensive in its scope that our preaching may tend in many directions; but to go far afield along the numerous by-paths is but to lose the opportunities of the highway. So we should always be concerned that as a group of workers we are bonded by devotion to a common cause; working together and with God in presenting our message. This demands that we keep the goals and objectives of the church constantly in view, and that we profit by the experience of others and adhere faithfully to methods best adapted to our purpose. Solidarity in the ranks of our preachers will multiply the effectiveness of each one. We must always be working toward our goals.

The day is long past, if it ever existed, when the members of the priesthood may think and act on the presumption that preparation for preaching is not necessary. Of course we must depend upon the Spirit for guidance and illumination, especially in presenting the message. But the Spirit can best work with a cultivated mind, just as nature can best grow plants in ground that has been well prepared. Intellectual culture will keep the tares of ignorance from stunting the sprouts of truth.

It is not desired that the members of the priesthood shall be stereotyped in style or parrot-like in presenting the message. Individuality of style is desirable, and individuality is

not cramped by study. Nor will careful study of the masters of presentation lead to plagiarism. The results of effective study will permit presentation which is free and natural, but informed and effective.

We are pleased to present in this issue of the *Journal* what we hope will be helpful to all members of the priesthood. We want every man to appear at his best. We want the work of each to be supporting and boosting the work of all the others. We want our ministers to rank high in the scale of public service. We may be able to help by suggestion but the real development will come to each as a result of careful and energetic application to the task of self-improvement. There is no royal road to success as a preacher.

We therefore urge all members of the priesthood to be assiduous in reading and studying good books and literature, systematically applying themselves to appropriate subjects, analyzing methods, improving and enriching the vocabulary, etc. And we especially urge that through prayer and meditation each man keep himself in such condition that the Holy Spirit may have rich opportunity for bringing to his mind the things that have been taught. We send out this issue with the prayer that it will stimulate, encourage and help our men toward greater usefulness in ministerial endeavor, and richer mental life in an expanding spiritual field. Above all, we are eager to develop the solidarity of effort and endeavor which springs from unity, and the unity which comes from a comprehension of our common goals and a determination to do and say only those things which contribute to the achievement of our ideals.

We can be one in endeavor as well as in faith. Let us be united and go onward to Zion.

“Truth through Personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. . . . It must be nothing less than the making of a man. It cannot be the mere training to certain tricks. It cannot be even the furnishing with abundant knowledge. It must be nothing less than the kneading and tempering of a man’s whole nature till it becomes of such a consistency and quality as to be capable of transmission.”—Phillips Brooks.

Prophetic Preaching

By F. M. McDowell

A PERSONAL TESTIMONY

The *Saints' Herald* of January 20, 1932, records a New Year's sermon which was delivered by the writer at Independence, Missouri, early in that year. This sermon is mentioned here because it stands in the writer's experience as one of the high points in his ministry. Humbly and yet without apology he testifies that it evidences a measure of prophetic light and brings a prophetic message. The plea of this sermon was summed up as follows:

"Let there be light in the church of 1932. Let there be prophetic light. A church that is to be prophetic must not only have foresight, it must have insight. It must not only read the meaning of events, it must change events. It must not only make note of passing events, it must direct the course of coming events. It must not only record history, it must make history."

In greater detail this sermon called upon the church (1) to fearlessly proclaim to the world the ethics of the mind of Christ. (2) To proclaim in no uncertain terms the Godlessness of war. (3) To challenge the paganism of our social order. (4) To speak with something of its old-time power on the sinfulness of sin. (5) To speak with certainty about its enduring convictions. (6) To fearlessly proclaim Christ's standard of values and conduct. (7) To bring into clear perspective the fundamental tasks of the church.

IS THERE A PLACE FOR PREACHING?

In his *Jesus Came Preaching*, George A. Butterick calls attention to the large place occupied in modern cultural life by what he calls the "lay pulpit," namely, magazines, newspapers, novels, lectures, the stage, etc., and then adds, "With so many lay pulpits the church may be an expensive luxury." Speaking of the preacher himself he says, "To many he is a pathetic creature, an anachronism, a stage joke, wearing the expression of a startled rabbit." Even Webster describes the popular conception of preaching as "a dis-course in the manner of a preacher, now usually with the implication of officiousness or tediousness."

In the light of such statements one is led to raise several questions: What is the place of the pulpit in the modern world? How shall the preacher be rescued from such a terrible plight? Shall both yield to other agencies of culture

and quit the field entirely? Shall they try to compete with the "lay pulpit," resting under the thought that they must occupy the same field? Is there a distinctive place for preaching that is not and cannot be filled by other agencies?

Without attempting here to discuss these questions in detail, it may be stated as our conviction that the "pulpit," and hence the church which it seeks to represent, is doomed to oblivion unless it truly speaks the word of God to our darkened age. As it comes to speak with divine certainty it need have no fear of competition;—can have no substitute. In such a role the preacher may be persecuted, ostracized, even killed, but as was true of his Master, he shall find his life in losing it. The verdict of the years will be his.

In a word, the salvation of preaching in a modern world will be found only in the degree to which it becomes truly prophetic; to the degree in which it reveals the mind and will of God.

WHAT IS PROPHETIC PREACHING?

We might here resort to technical definitions of "preaching" and of "prophecy." Undoubtedly such an analysis would be helpful, but our space is limited and we must be selective. Accordingly we have chosen to include some descriptive statements which are concerned more with the "spirit" than with the "letter" of the subjects involved.

Such, for example, is the following from the pen of Dr. Cope:

"At its best, preaching is prophesying. The minister in the pulpit stands in the order of all those who have stood in the splendid light of glowing vision and called men to the light. The prophets are they who reach our consciences, who quicken our purposes, who make us lift our dull eyes to see truth and God. Prophesying is preaching at its best. It is not prediction—it is declaration—it is the declaration of the divine directed to the consciences and conduct of men. It seeks, not to satisfy puerile curiosity regarding the future, but to determine the future by stimulating and guiding the lives of men. The prophet is one who sees what ought to be, who feels that divine imperative, and who seeks to make it real by declaring it."

And the following from James Moffatt:

"It is a strange power, this of the real preacher—not of the popular religious orator—a strange power of revealing to a human soul its own secrets, of stirring some half-forgotten aim, of opening the door of some new home, of interpreting what the hearer thought was known to himself alone, of

rousing faith and courage, of whetting the conscience for duty, of deepening sympathy, of setting the feet of some upon a new rock of certainty, of making doubts seem less formidable and trust in God more reasonable! A strange power, that requires the sense of pastoral responsibility, deep experience, a sure touch of intelligence, and a profound forgetfulness of self! No hot little soul, no argumentative lecturer, no person set on eloquence, can wield it. Those who exercise it are, rather, men who instruct their people steadily and quietly, persuading them, warning them, encouraging them, but never allowing them to lose sight of the great Center of their faith."

JESUS, THE TEACHER PROPHET

Richardson, in his masterful book on *The Christ of the Class Room*, characterizes Jesus as the teacher-prophet. He speaks of the Master as having a twofold spiritual opportunity. His efforts were pointed in two directions. Revealing God to men was the task of the teacher-prophet. Lifting men up to God is the task of the teacher-priest.

Dr. Richardson finds that the work of Jesus as the teacher-prophet was characterized by four elements: (1) God consciousness—in that he "set forth a new, vital life-giving interpretation of God. He believed himself to be a demonstration, illustration, concretization and definition of the mind and purpose of God." (2) His insight into human nature. "He saw with the eyes of God and with the heart of men." (3) Inspiration. According to Dr. Richardson, "Inspiration involves apprehension of lofty truth and clarity of an expression, brilliancy of insight and effectiveness of presentation." Each of these is essential to prophetic ministry. (4) Fearlessness. True prophets are courageous. They are void of fear. "To teach, not as a hireling, but after the pattern of Jesus, requires a heart without fear—for such truth as a prophetic mind discovers stands forever opposed to unrighteousness."

THE ESSENTIALS OF PROPHETIC PREACHING

To be prophetic, preaching must be first and primarily devoted to the realization of the purposes of God.

Prophetic preaching will put first things first. It will not seek to compete with the methods of the world. It will not measure its success by popular claim or financial income. It will not strive to be merely eloquent or entertaining. It will not be primarily satisfied with saving itself or even the church. According to Charles D. Williams, "Its final and

supreme vision and goal is the kingdom of God in this present world wherein the will of God shall be done on earth as it is in heaven—the prophetic message then is always and everywhere a social message.” In Doctrine and Covenants 22: 23 God has said, “This is my work and my glory to bring to pass the immortality and eternal life of man.” Unquestionably the purpose of God is the realization of the kingdom of God, the “fellowship of Godlike men and women dwelling together in God’s good will. The theme of prophetic preaching is the gospel of the kingdom.”

To be prophetic, preaching must be motivated by the divine passion. “God so loved that he gave.” It will manifest “heart hunger for men.” It will be as was said of Wesley, “Out of breath pursuing souls.” It will manifest an earnest and sustained devotion to human welfare. No lesser a motive will be adequate to the task of the church,—that of the redemption of mankind.

To be prophetic, preaching must manifest divine communion—divine presence. Says James Moffatt, “In preaching one is not only moving people to think about God in the presence of God—it is God visiting his people.”

A preacher must not only endeavor to lead his followers to the eternal fountains of light and truth. He must know the way himself. He must not only know the way, he must have tasted of their life giving qualities. He must not only have partaken, he must through his pulpit share such divine grace. His message cannot be prophetic unless he has come to “daily practice the presence of Jesus.” He must give evidence that he has been “admitted into divine intimacy and companionship, and so have become a fit messenger and interpreter, an open and transparent medium between God and men.”

To be prophetic, preaching must evidence divine compulsion.

The prophets of Israel were preeminently men of God. They were possessed with God consciousness. They were interpreters of divine mind and will. Says Jeremiah, “His word was in my heart as a burning fire, shut in my bones, and I was weary with fore-bearing and could not stay.”

In the words of Joseph M. Gray, “The effective preachers have always impressed their contemporaries as being reinforced by the eternities; and no man so impressed others for any length of time who was not himself inescapably assured.”

To be prophetic, preaching must bring divine insight. True prophecy concerns itself not only with “foretelling” but with

“forth-telling,” it seeks “not to satisfy puerile curiosity regarding the future but to determine the future by stimulating and guiding the lives of men.”

Through divine insight prophetic preaching reads the handwriting on the wall. It interprets the present in the light of the eternities. It penetrates the surface, discovering and revealing the eternal realities. It sees “with the eyes of God” into the hearts of men. It seeks not so much to bring to our minds a vision of new things as to help us to see all things differently. It interprets all according to the mind and will of the Deity.

To be prophetic, preaching must speak without apology or equivocation of the Godlessness of sin. It must hate sin and yet love the sinner. It must put the fear of God in his soul. It must seek a full and complete repentance. It must provide him with the heart, hope, faith and redeeming love which shall together constitute the power of his complete redemption. There can be no compromise between prophetic preaching and sin. There can be no complacency or contentment in the mind of such a preacher so long as one soul is in danger of destruction.

To be prophetic, preaching must reveal God in the person of the preacher himself. Says Philips Brooks, “Truth through personality is our description of real preaching.” The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen, but must come through his character, his affections, his whole intellectual and moral being.

In the prophetic preacher “the word must become flesh and dwell among men.”

To be prophetic, preaching must be creative. In the language of teaching this would mean that it would seek a “continuous reconstruction of experience” to bring “desired changes in the individual.” It would seek to develop new lines of interest, a changed attitude and outlook, to open new problems, to reveal new values, to lead to improved conduct. Yes, all of this and more. It would seek to point all of such towards the individual and social righteousness of God. It would seek to usher in the kingdom of God through building men and women for the kingdom.

SEEKING THE ENDOWMENT

Although such deserves a more extended discussion, we close our consideration of prophetic preaching with a brief presentation of the necessity for the endowment on the part of our ministry. The *Priesthood Journal* for July, 1934,

which outlines the church program for the Priesthood contains the following statement:

"The fundamental need of the church today is not money, lands, or new houses of worship, as badly as we are suffering from the lack of such. The fundamental need of the church today is an abiding, pervasive, illuminating, conviction-bringing, power-giving light. This is but another way of saying that we need the Spirit of God, the light of Christ, a divine endowment. This need in the very nature of things should and does manifest itself first of all in the priesthood."

Following the above, the reader is asked to consider the following significant facts: (1) that revelation is a reality; (2) that such divine illumination has been ever the quest of men; (3) that such is man's eternal right; (4) that such is man's continuing promise; (5) that such is man's constant need; (6) that the conditions of this divine illumination are fixed; (7) that when man submits himself to these conditions and yields himself to the will of God, the endowment is inevitable. For the preacher who would truly become the mouth-piece of God, there can be no substitute for a rigid spiritual discipline, having as its purpose a literal endowment. (For suggestions as to the methods of carrying out such discipline, we refer the reader to the *Priesthood Journal*, volume 1, number 1, page 39, and to the early lessons of Gospel Quarterly on *Doctrine and Covenants* prepared by Apostle F. H. Edwards.

Study Helps

If possible, secure a copy of *Saints' Herald* of January 21, 1932, and read carefully the sermon referred to. In what particulars have the needs of the church and the world changed in the past four years? Challenge the author's analysis of the call to the church in the light of your own community needs and your personal experience.

Formulate for yourself a statement of the place of your own pulpit ministry. How fully are you qualifying? At what points are you determined to make improvement?

Doctor Cope says prophetic preaching is "to determine the future by stimulating and guiding the lives of men." How was this true in the preaching of Jesus? Show how it is true in the best preacher you know today.

James Moffitt's description is challenging. Analyze the sermons you hear and your own efforts. How fully is the power of preaching ministry realized? If the sermon is

effective, what are the elements of its success? If ineffective, what was lacking? Check again in the light of Doctor Richardson's analysis of the work of Jesus. Suggest means and methods of your own improvement.

The author suggests eight essentials of prophetic preaching. List these carefully, carry them in mind, rehearse them as you go about your daily labor, in moments of leisure rethink them in terms of your own need and purposes. Let these guide you in further preparation and ministry.

The church has looked forward to an endowment. In the light of our best understanding, in what shall this endowment consist? How is it to be attained? What is the responsibility of the priesthood?

Missionary Preaching

By E. Y. Hunker

All preaching, whether missionary or pastoral, will have certain elements in common. It should proclaim some message of the gospel that will cause people to desire to move into a higher and closer relationship with God and Christ.

Missionary preaching is a special phase of this great purpose. And while every speaker will develop his own personal style of presentation, yet all missionary preaching should bear fundamental earmarks. It should be unified and devoted to things basic in its particular field.

Three questions arise in an analysis of missionary preaching. They are: 1.—What? 2.—Why? 3.—How?

I. Latter Day Saint philosophy has developed its own peculiar interpretation of the term "missionary." Consequently, missionary preaching is regarded among us as that type which deals with fundamental, primary information relative to our faith and doctrine. It is the ground work for all preaching. It sets forth to the non-member our distinctive teachings concerning the "first" principles of the gospel of Christ, church organization, and the message of the Restoration. These themes, in their various ramifications, include such subjects as present-day revelation, authority, apostasy, reformation, and the social ideals and aims of the kingdom of God—Zion. It is the bearing of the good news of the great love and work of God for blundering humanity. It is the pioneer work for the plan of salvation for

the race. It requires our missionaries to face the wilderness of old and fallacious traditions and prejudices that are the accepted faiths of many peoples. It is the blazing of "the highway of our God" until all the world shall have had opportunity to learn of the fullness of God's truth. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Missionary preaching is bearing testimony that Jesus is the Christ, the Son of God; that his revelation and message of life is the only way by which men really can live.

II. The purpose of missionary preaching is to present the gospel of this Christ so men may understand the principles of the more abundant life. There are certain requirements for and conditions of life and salvation. To obey them is to live. To reject them is to perish. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Men must be taught. Missionary preaching is to make plain the A-B-C's of Christ's message, to reveal their beauty, and power, and truth, and necessity. This should effect conversion to God's work, conversion that means the changing of attitudes and acts from wrong to right; the realignment of life to the light of God's will and commandment. This is a primary step in individual and social regeneration. Missionary preaching is vitally concerned in the salvation of men's souls—to help them to be saved from destruction; to find remission for sins.

But men are to be warned as well as taught. "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore they are left without excuse, and their sins are upon their own heads." (*Doctrine and Covenants* 85: 22. Read *Doctrine and Covenants* 28: 2; 38: 9; 33: 1; 63: 9, 15.) This is to cry repentance to all men, so they may turn from death unto life, from error to truth. It is the call to cease from wrong concepts, wrong interpretations, faulty beliefs, and wrong ways of living, either personal or social, and to learn to do the right. Christ's way is right—in concept, in organization, and in teaching. Thus repentance is readjustment to all that Christ taught. Its mission is clear. It must be preached. (Matthew 3: 1-12; Mark 1: 14, 15; Luke 13:3; Acts 3: 19; Acts 17: 30, 31; *Doctrine and Covenants* 1: 3-6.)

Missionary preaching is to carry the angel's message to every nation, kindred, tongue, and people, that men everywhere might repent and turn from dead works to serve the living God. Thousands of good, honest, God-seeking souls

in the world are hungering to hear the fullness of the gospel. Even many nations have not yet heard the story of God's love.

“Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim,
Till earth's remotest nations
Has learned Messiah's name.”

III. Missionary preaching, to be effective, requires the combination of a number of elements. Simple language with good grammatical construction is more desirable than involved language. The message must be conveyed in intelligible terms if people are to appreciate and understand the gospel. Constructive, earnest, sincere, and convincing speaking will appeal to almost all classes once we get them to our services, for men appreciate sincerity, and honesty, and conviction and fire.

Intelligence, however, as well as conviction, is required. “The glory of God is intelligence,” therefore every minister should “study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Not a principle of the gospel, nor any theme touching on the nature and purpose of God, but what merits our best possible study. All the information one can gather from history and science, properly balanced and used, will enhance the preaching of any man. An intelligent study of history, coupled with a knowledge of and faith in the Scriptures will beget powerful and irrefutable expounding of prophecy, the apostasy, the Reformation, the Restoration, and kindred subjects.

Missionary preaching is, furthermore, a witnessing for Christ. No matter how informative and instructive preaching may be, people are still strangely and deeply moved by personal testimony that evidences the power of the gospel in human experience. Every consecrated minister of the church will find growing out of his life a rich fund of actual experience with God and men. This creates a wealth of material with which missionary preaching can be made to pulsate with warmth and life, comprehensible to all. The word, supported by personal testimony, becomes flesh. Christ said: “Ye shall be witnesses unto me both in Jerusalem and

in Judea, and in Samaria and unto the uttermost parts of the earth." And even death itself could not nullify the testimony of the servants of Jesus. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," wrote Paul.

The Restoration message is a distinctive message. It is the fullness of the gospel. We must preach its distinctive features until every nation, kindred, tongue, and people shall hear it. And how shall they know of it except we, with courage and assurance, preach it? If we preach no more than what they already believe, what shall they be profited? The ministry of the Church of Jesus Christ in these latter days have the charge to accomplish missionary preaching in all the earth. (*Doctrine and Covenants* 85: 21-23.) This is our special task and calling. With God's help it can and will be done.

Study Helps

1. Define for yourself the term "missionary" preaching. What are its characteristics; as to subject matter? appeal? time? place? audience? Do nonmembers, only, need missionary preaching? Explain.
2. Classify the purposes of missionary preaching. Do these purposes change? Explain. Arrange topics for a local missionary series. What determines the order of topics to be presented
3. How is missionary preaching to be made effective? List the elements of effectiveness. What preparation? What procedure? What administration?

"We have everything, but the meaning and destiny of our own lives escapes us. We know so much, and our knowledge only haunts us with its deepening suggestions of something beyond the power of the laboratory to analyze. We have a splendor of knowledge to be filled with the splendor of the knowledge of God, a splendor of force to be put at the service of the Realm of God, a pity of tears to be dried by the comfort of God, a questing loneliness to be lost in the assurance of the Fatherhood of God, a strange helplessness at the heart of all our strength to find its rest in the strength of God. The revelation of God in Jesus Christ is the answer to it all. It is the shining task of the Christian preacher to interpret that to the world."—Gaius Glenn Atkins.

Pastoral Preaching

By H. L. Livingston

Pastoral preaching is considered difficult by some because it requires a constant search for new ideas or for fresh approaches to old themes. Men who must face the same congregation week after week and year after year appreciate the meaning of this statement. Pastors and other local men of the priesthood who labor every day for the support of their families and then are confronted with the task of preaching each Sunday are apt to find this search for new ideas irksome if not sometimes baffling. It is with the problems of these men in mind that we shall attempt to prepare this article.

PASTORAL POINT OF VIEW

First of all, the value of pastoral preaching ought to be understood. We may wonder why the Lord requires it for many times it may seem to accomplish nothing. But as the assimilation of food from every meal is important to the growth and nurture of the physical body, so is the pastoral sermon in our spiritual life. We cannot always measure the effectiveness of a single sermon but over a period of time people grow into more efficient Christian manhood by effective pastoral preaching.

Jesus puts great value on pastoral ministry as illustrated in his experience with Peter who, on one occasion, rather glibly declared his love for Jesus (John 21:15-17) but the Master brought him abruptly to face the fact that such an avowal of love could only be justified as it issued in righteous ministry to His people. "Feed my lambs . . . feed my sheep." Paul, too, recognized its value for he called the Elders of Ephesus together and earnestly enjoined them to give heed to "themselves and to the flock . . . to feed the church of God." For, said he, "grievous wolves" would enter in not sparing the church. (Acts 20:17-35.) The dangers confronting the church were not imaginary and Paul apprehended that unless these men were alert and diligent the church would lose its soul.

Even a brief observation today will show that this menace of "grievous wolves" has not diminished but on the contrary it has increased both in variety and intensity of fierceness. There are many questionable agencies claiming the interest and affecting the discouragement of our people. Advertisers,

for instance, doctor up damnable practices making them appear desirable but these things, as the wolf in the story of little Red Riding Hood, although dressed in the garb of a genteel grandma, are still vicious, and ready to devour the visitor at an unsuspecting moment. In these times of extreme danger and discouragement, the voice of the Master admonishes the ministry, "Feed my lambs, feed my sheep." Pastoral preaching is still a vital necessity to the church.

THE MINISTER'S PREPARATION

Thus having assured ourselves of the necessity of pastoral preaching, we should like to know some things that would help to make it more effective. Unquestionably the preparation of our lives as well as our message is important. Hoyt said, "the life of the preacher is the life of his preaching." The minister who is indifferent to his task will never move people to spiritual daring nor to great achievement.

Jesus gave the rule for preaching. "When thou art converted, strengthen thy brethren." We perhaps were not aware of the great things required of us when we accepted the call to the ministry but God knew and does not ask more than is possible for us to give. He knows we can do better many times if we try and the promise of unlimited power is ours if we will try. Honestly, brethren, it is surprising what one can accomplish if he will give a few moments each day to preparation. Some have thought that the best compliment we can pay our Father in the matter of preaching is to enter the pulpit ignorant and unprepared but this is a mistake. Revelation instructs us to "study continually the words of life" and the promise is that in the hour of need it will be given us what to say.

"To study continually" does not mean we are to neglect our daily work or responsibilities but we are simply instructed to make our preparation for the ministry consistent. One hour a day of study is surely not asking too much of us and this will do wonders for our preaching. General reading is important. The editorials of a good newspaper, also a good current periodical, will help to keep us abreast with the happenings of the times.

Religious reading can well include some good books in addition to the standard books of the church. There are many religious journals also which are valuable such as *Church Management*, *The Expositor*, *The Christian Century Pulpit*, and *Christian Century*. We are hereunder suggesting a few

familiar topics, including a brief bibliography, which have in them great possibilities for the development of pastoral themes.

The Life of Christ. Since Jesus is "the Way, the Truth and the Life," His principles of living present a rich field for pastoral preaching. A study of His life will prove helpful also to one's own living. The following are suggestions for reading:

The four gospels.

3 Nephi in *Book of Mormon*.

Life of Jesus, F. H. Edwards (Quarterly) 1928-1929.

Manhood of the Master, Harry E. Fosdick.

Character of Jesus, Charles E. Jefferson.

Church History. This subject presents the work of God in the experiences of men and the eternal purpose in human destiny. In it we are also made aware of our heritage which has come from noble men and women who have lived richly with God. Their attempts to achieve great goals, their failures, their hope, their victories, all have bearing upon our work today. Read:

The Story of the Church, Inez Davis.

Outlines of the Story of the Church, F. H. Edwards.

Autobiographies of J. J. Cornish, J. Luff, W. W. Blair, and others.

The Home. One of the most important factors of strong church life is the genuinely religious home. So many things in the experiences of our people seek to disintegrate home life. Modern students of society tell us that perhaps one of the major reasons for juvenile delinquency is the broken or incompetent homes. Pastors maintaining contacts with the home life of his people will find a source of inspiration extremely helpful in preaching.

Religion in the Home (Quarterly 1930-31), Mrs. Lydia Wight.

The Changing Family, G. W. Fiske.

Religious Education in the Home, Henry F. Cope.

Missionary Work. Pastoral preaching to be of strong quality should carry a definite program of missionary work. One of the effective ways of building a branch and unifying its purpose is to win the Saints to a sense of missionary responsibility. Good healthy testimonies will result from missionary endeavor on the part of membership.

A Study of Missionary Endeavor (Quarterly 1928-29), F. H. Edwards.

Visitation Evangelism, A. Earl Kernsham.

The General Church Program. One important need of local branches is to have its work related to the general work of the church. Here is a field for pastoral preaching that should not be neglected. The hand cannot say to the head, "I have no need of thee." Local churches should feel the pulse of the general work and its aim.

The Handbook of the Financial Law, Presiding Bishopric.

The Financial Law, (Adult Quarterly), Presiding Bishopric.

The Financial Law, (Adult Quarterly), G. L. DeLapp.

THE PASTORAL PULPIT

The pastoral pulpit, therefore, is not an artificial set-up where the real issues of life are foreign or strange. It is the place where not only life's problems, discouragements and perplexities are met but also where its opportunities and callings are interpreted. A place where people needing help go away strengthened and encouraged to renew their diligence for righteousness. It is the place where they are made acquainted with "the Way, the Truth and the Life" and where they are assured life is purposeful; that daily experiences have close relationship to that purpose. It is here they ought to find out very definitely that life was not made for defeat but for victory.

"Preaching is not flinging ideas out, like mishandled flowers, stem-end first; it is provocative disclosure of the truth by which men shall be moved to reproduce the life of Christ. Truth that moves men thus must appeal not alone to the mind but to the emotions because the energies of both are necessary to constrain the will; and truth reaches the emotions, not so much by itself as by the language in which it comes. You may say, for illustration, that humanity is one in its experiences; or you may say, as George Morrison, whom I mentioned a moment ago, said: 'There is one common heart by which we live; one common life in which we share; one common enemy awaiting all, when the pitcher is broken at the fountain.' The expressions mean the same. But one is the language of triteness, the other is the language of power. One is obvious, the other is awakening; and the difference between them is the difference between platitudes and preaching."—Joseph M. M. Gray.

Preaching the Financial Law

By L. F. P. Curry

There are five practical questions which should be covered in discussing the preaching of the financial law. They are:

1. Frequency of preaching on this subject.
 2. Inclusiveness of sermons.
 3. The preacher's knowledge of the subject and feeling toward it.
 4. The motives leading to obedience.
 5. Organizing the sermon.
- Let us take these up in order.

1. FREQUENCY OF PREACHING ON THIS SUBJECT

Since the financial law is basic in our economic endeavors, it follows that a full working understanding of this law is necessary. The amount of preaching on the subject must, in the long run, be determined by the particular branch's knowledge of it.

How often has the preacher visited the branch on this errand? He may possibly become too intense and lose the attention of his audience. This probably seldom happens, however, as the usual thing is too little, rather than too much, preaching of the financial law.

What the branch knows about the subject is important. Visiting the members, noting their problems, scanning the list of those filing financial statements and paying tithes, are ways of getting the answer. Wherein the members, or sufficiently large numbers of them, are deficient, is a field for instruction and encouragement.

Remember that fundamental subjects like this, in any event, require repetition from time to time as the personnel of the audience changes over a period of years. New minds must have these teachings, and old minds must be refreshed. This is shown to be true even in areas where the financial law has been more or less frequently taught. Bishop Harry E. French told me of an experience of his as he approached the Kirtland reunion of 1934. His mind was concerned with the personal work he was to do at that reunion. The message of the Lord came to him as he drove along bidding him teach the simple things of the law of tithing, for the people needed such instruction.

2. INCLUSIVENESS OF SERMONS

Sometimes a preacher is harassed by having to face the same audience week after week. One such, a well-educated man, once complained to me that he did not know what to talk about. Three simple things help one to solve this difficulty. The first is to pray mightily that God may help you do what you were ordained to do; the second is to fill the mind with reading and study of the Scriptures and good books, constantly watching the life around you for what it brings; the third is to realize that a ministry, to be helpful, must be an educational ministry, and that so many themes require a series of sermons to present them with some wholeness, that the problem is not to find something to preach, but rather to find time for the multitude of things that should be taught.

So prepare a series of sermons about the financial law, measuring the topics in short sermon spans, having one continue from the point where the last stopped. The short sermon, given in the best manner you know, expressing your own enthusiasm for an interesting subject will doubtless be much more helpful to your audience than a great long sermon. All of us have heard the Genesis-to-Revelation type of sermon. A concentration upon one part of a large topic, followed in a subsequent meeting with a related topic or logical continuation, is usually better. The rushing speed of our lives today makes us very impatient with the long sermon.

3. THE PREACHER'S KNOWLEDGE OF THE SUBJECT AND FEELING TOWARD IT.

A study of the scriptural references to the financial law should be made at frequent intervals. New light is seen as the Spirit leads the study. The Handbook of the Financial Law is an aid which should be at hand, but turn to the Scriptures as this guide gives the references and study the original Word. The Handbook becomes more useful as scriptural knowledge grows.

Do not think to deceive an audience if you do not understand your subject. Someone will trip the specious speaker. The young missionaries of 1830 did not go out to be taught, but to teach. But mark you, they themselves studied and were taught until they understood, before they attempted to teach others. They did not know everything, but they taught courageously what they knew. Thus there is no excuse for us if we refuse to teach something because we do not know all. Avoid speculation, and tell what you know.

A feeling for a subject comes as it is absorbed into one's own life. No one can teach the financial law successfully who is not a believer of it and obedient to it. I have heard simple men, speaking honestly from their own experience, move an audience as the "ready" but insincere speaker could not. The financial law is God's way of meeting the cost of the Kingdom. Who could not be enthusiastic about a divine plan?

4. MOTIVES FOR OBEDIENCE

On a sheet of paper list all the reasons or motives for obedience you know. Ask your friends for theirs. What ones appeal to you most? Are you moved by a desire to do your duty, to be true to God, to keep the promise implied in baptism? Do you see your tithe as a positive force for good, a minister touching the needy, or speaking to the world, going where you could not possibly go? Do you see yourself, as you obey the financial law, marching shoulder to shoulder with Christ, fighting for truth, justice, mercy, or love?

Motives are as numerous as human natures are different. Some, however, are wide in their appeal, and these should find their way naturally in your message. You will doubtless agree with me that it is better to say "should" than "must" as we try to move our audience to action.

5. ORGANIZING THE SERMON

The sermon about the financial law is not different from any other sermon. It will probably be expository more frequently than exhortational. Remember always *Doctrine and Covenants* 42: 5, directing us to teach the principles of the gospel as found in the Scriptures, and not to teach if the Spirit is withheld.

Assuming the Spirit of teaching is with the preacher, select the topic to be discussed, and decide how it may be introduced to the audience; adorn it with a text if a suitable one seems appropriate; array scriptural references supporting the theme of your sermon; explain these texts and shape them into a statement of what God would have us do; apply the sermon to the audience so as to help and inspire them; appeal to the motives to which your audience is likely to respond, to obey the Law God has given. If God leads you in your effort, the audience will unquestionably respond.

A useful outline of the sermon may be as follows:

1. Scriptural reading.
2. Announcement of topic or theme.
3. Text.

4. Introduction showing what the theme covers, and briefly why it is appropriate at that time.

5. Main points of your sermon, usually not over three, supported by any necessary scriptural references and illustrations.

6. An appeal to your hearers to obey the law as shown.

7. Summary and conclusion.

A primary duty of the preacher is to be interesting. Equally so is to be helpful, and always he must be right. If he would teach the law, he must know it. If he would lead people to obey, he must himself feel the divinity of the law and obey it. If he would reveal the spiritual nature of the law, he must himself humbly seek and find the Spirit which God is ready to give to his sincere servants.

“But above all we need today the wide horizon of prophetic vision, the insistent, uncompromising, unmitigated assertion of the Divine right of our Master to universal sovereignty, that ‘the Kingdom of the world must become the Kingdom of our Lord and His Christ,’ that there is and can be no domain of politics, national or international, industry, commerce, business or society outside of His jurisdiction, where His laws will not run. that there is no aspect of life and no relationship of men to which His principles cannot or must not apply.”—Charles D. Williams.

“There are some things which we know, and the things which we know are the things which we must preach. Do we not know that God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have eternal life? Do we not know that Christ died for our sins and rose again for our justification? Mists hang heavy all around the horizon, but there is everlasting granite beneath our feet.”—Charles Edward Jefferson.

Expository Preaching

By F. H. Edwards

The law given to the church in an early day requires that the ministry shall "preach, teach, expound, exhort," etc. For many years major emphasis was placed on the preaching function, but of late the teaching emphasis has almost overshadowed that on preaching. And although some pulpit ministry which has been called preaching has really been exposition or exhortation, these two have almost been crowded out of our services. The purpose of this article is to call attention to the outstanding importance of expository preaching in a period which has lost the familiarity with the Scripture which characterized an earlier day.

Dr. F. B. Meyer defines expository preaching as "the consecutive treatment of some books or extended portions of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed, until it has yielded up its inner secrets, and the spirit of it has passed into his spirit."¹ In such preaching the immediate purpose is to interpret a text or passages of Scripture. But the ultimate purpose is to bring men and women face to face with the great realities of sin and redemption, of righteousness and the Kingdom. Thus, exposition for its own sake is valueless except as an intellectual excursion. But expository preaching which seeks to discover the truth that burned into the hearts of "holy men of old" and to thrust it white hot into the hearts of modern men, is of the very essence of our ministry. I am convinced that the need of our age is for more, and not less, really adequate scriptural ministry.

Very few of our people are regular and habitual students of the standard books. It is therefore particularly important that the ministry, and especially the pastors, shall understand the Scriptures as a means to awakening a passion for intelligent and spiritual Scripture research in the Saints. Where this is neglected church teaching and spiritual life deteriorate. The Bible is "a touchstone of doctrine and the tonic of souls." No perfection of church discipline, no care in the dignified administration of the ordinances, no elabora-

¹Expository Preaching Plans and Methods, George H. Doran Co., New York.

tion of the arts of worship, can take the place of intelligent and devout and frequent and prayerful study of the Bible.

From the beginning it has been the pride of the Saints that we preach the whole Gospel. And we have just cause for pride in our emphasis at this point. But our satisfaction can only continue if all the church shall become informed on all the major aspects of our message, and this is only possible when the local ministry cover a wide range of preaching, and do so with warmth and with practical appreciation of their various Scriptural themes. What I am seeking is no mere series of dissertations on the dates and facts and historical background of the Scriptures; but careful, orderly, and impassioned declarations of the great doctrines of the church as revealed in the Books, of the great messages which fired the souls of the prophets, and of the faith which moved the New Testament writers to pen letters which have stood the scrutiny of 2,000 years.

VALUES OF EXPOSITORY PREACHING

Perhaps the first and most obvious value of systematic and planned exposition of the Scriptures is that it will rescue the preacher from ruts. Every minister has his special aptitudes, his likes and dislikes. He tends to bring his favorite fruit from the garden of the Lord, but even though he may prefer apples he is under obligation to see that those who prefer peaches and plums are also satisfied. A related advantage of systematic expository preaching is that it will cause the minister to discover, to delight in, and to pass on truths which only yield themselves to systematic study.

Another outstanding advantage of this type of preaching is that it makes for a well-informed and spiritually minded people. A good course in literature will enrich the life of any intelligent man. But nothing will be of more permanent value in the lives of the Saints than a personal introduction to the great spiritual heroes of the yesterdays, and an unfolding to their minds and hearts of the thoughts and hopes which made these men great.

Our people believe in spiritual authority, yet this belief can only continue if the spiritual authority of the ministry is clearly visible. This happens when the minister takes his place in the great succession of expository preachers, which reaches from the prophets and apostles and reformers and pilgrims down into our own distinctive heritage. It does not happen when all that the minister has to offer is an interesting discussion of current events in the light of our ethical standards, or any of the similar substitutes for a

clear declaration of the divine Word. The minister demonstrates his authority when he stands in the place which God intended him to occupy and from this place leads his people in the ways of God. To quote Dr. Meyer again: "No one can vie with the minister in this special office, which has been entrusted in him by Christ when he said, through the apostle, to all his Timothies: 'I charge thee therefore before God . . . preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts will heap to themselves teachers,' etc.

METHOD OF EXPOSITION

The minister will do well to become familiar with the major teachings of the scriptural writers. As his appreciation for the message of each broadens, it will become possible for him to consider the needs of his people in the light of these great messages, and then to introduce to the local pulpit some minister from far off days who can speak to the deepest needs of our own generation.

In this way it may be decided that a course of three or four sermons from the book of Romans, for example, will fill a definite need. After this choice is made the minister should read the book of Romans not once, nor twice, but frequently enough to know its main outlines and its central purpose. When this has been done he may well turn to related Scriptures, to a good commentary, or to sermons reported in the *Herald* or elsewhere, so as to refresh and enrich and expand his own point of view. Thus the background of the sermon will be well laid, and the rich quality and spiritual power which come from depth of preparation will be guaranteed.

With his texts well-chosen and properly related to their context, so that nothing is distorted, the minister will go about the tasks of his ministry in company with Paul. He will discover modern Romans among his own people, listen in his own soul to Paul's words of counsel and of reproof and of hope for these people. Unquestionably, the great eighth chapter will lift him to the heights, but he will see that this chapter is powerful only because it fits in its right place—following the other seven. Illustrations will occur from the lives of the people. The underlying similarity of our needs with the needs of the Romans will become clear and vivid. Before long the sermons will demand to be preached and, when the time comes, will be accompanied

with authority and power. Such preparation as this is enjoined on the ministry. It is much more than preparing an outline. It is an attempt to visualize the power of the gospel in the lives of the people, and then to actually set it to work.

FREQUENCY OF EXPOSITORY SERMONS

It is a growing practice among our people to arrange that one of the Sunday preaching services shall be of a pastoral character while the other is directed toward missionary ends. Expository preaching will fit into either of these programs. The pastor can arrange, for example, for a series of "missionary" sermons to deal with the great doctrines of the church and can balance this at the pastoral hour with discussions of the nature and purpose and teachings of the books or of the writers of the Bible.

In the churches of the older denominations it is customary to have one service each Sunday given over to the systematic exposition of a book or passage of Scripture, leaving the other free for discussion of timely spiritual topics. It is not necessary to follow this order closely, or to overdo this practice of exposition, but it is desirable that in every branch there shall be a regular scheme of public instruction, and that this shall have the vigor of personal interpretation and testimony which is more possible in the pulpit than anywhere else.

We are just awakening to the problem of the effective use of leisure time. Many cheap attempts are made to use this precious gift, and all too many men of the ministry can find no time for the work of their calling because of the pressure of social and cultural activities. To quote Dr. Edwin Charles Dargan, preaching is "an established institution of the Christian religion; as such it is a function of worship; it is a means of public instruction in religion and morals; it is a great and worthy social occupation to which some of the best intellects and characters in human history have been devoted; it is, in the preparation required for its best exercise and in its actual performance, an individual function possessing both interest and merit."¹ I can think of no more challenging or satisfying leisure time activity than the achievement of excellence in ministering the word of God.

¹Paul B. Bull, *Preaching and Sermon Construction*, The MacMillan Co., New York, 1922, page 37.

Study Helps

Try to define for yourself the following terms so as to distinguish them: preaching, teaching, expounding, exhorting.

Check back on sermons you can recall, especially your own. Attempt to classify them as above. Does any one type predominate? Why?

Do you agree with the urge of the author for expository sermons? What is their purpose? How shall we prepare them?

What values do you find in Scripture exposition? to the minister? to the congregation? What is the responsibility of the minister?

Discuss methods of exposition, of selection of the message, of study in preparation, of organization of material, of illustrations, of a time and purpose for the message.

Justify the author's suggestion of alternating pastoral and expository sermons. What relation has this theme to the ministers use of leisure time?

"Religion is the final interpretation of life and all its meanings, its unfinished symphonies, its dreams, its struggles, its haunting sense of incompetence, its insistent demand—Whence? Whither? Why?—and, above all, its quest for a wisdom beyond our own to guide us and the assurance a concern for which our lives have meaning and in which we rest."—Gaius Glenn Atkins.

"By the mystery of preaching I mean the quality which marks off genuine preaching of the Christian faith from so much well-meant talk that resembles it from week to week in many of our churches. . . . There is a moving power in real preaching which is incalculable but none the less evident. . . . In the last report it eludes explanation."—James Moffatt.

The Setting for the Sermon

By Roy A. Cheville

The background is an indispensable factor to be considered in effective preaching. Just as a gem requires a setting to set off its luster and beauty, so does the spoken pearl of great price need its proper backing for most telling influence. Whoever has seen St. Gauden's statue of Lincoln remembers the clump of trees against which it is placed. This treasured statue would be as great if placed against some ill-kempt tenement house or in the midst of the toys and tinsel of a dime store, but its message would be comparatively lost to men. In preaching we are interested in getting men and women to listen attentively, reflect carefully, feel deeply, and decide divinely. Therefore, everything that can augment the pull of the sermon ought to be cultivated.

The well-set sermon draws little or no attention to the things about it. This quality has been suggested as the mark of a well-dressed man. If clothes attract us either by their sloppiness or flashiness, then that person can hardly be called well-groomed. Likewise if the sermon is to be well-set no other item should become the center of attention. If a slab of plastering is hanging loose in the front of a room so that the congregation gets to wondering at what time it may crash to the floor, the preacher is at a handicap. On the other hand, an excess of display may work a disadvantage. If bouquets are heaped about in semblance of a poorly displayed flower show, the effect may be disconcerting. There have been instances in which supposed worshipers have spent more time trying to pick out varieties of roses and dahlias than in hearing the Scripture.

The critic might reply that it is possible that such a member might be getting more from the flowers than from the sermon. If so, certainly the preaching is going wide the mark.

AN INTEGRATED SERVICE

Most of us will agree that the effective service aims toward some central objective. No meeting that is scheduled merely to occupy an hour in the church program can be expected to do this. When, however, the leaders have a need in mind, a need rising out of the spiritual life of the congregation, all participants can work toward the achievement of this objec-

tive. Appointments of the building, decorations, music and Scripture can blend in with the sermon making a symphony in worship. With few exceptions, the many loyal workers in our branches are willing and anxious to fit into such an integrated service, when we ministers give them a chance and even a suggestion of leadership. For instance, if a preacher can tell his music director, his decorating committee and other leaders that on a certain Sunday he proposes to speak on "*Zion's Homes*" and can indicate what he hopes to achieve, these branch workers can fit into a unified program and lend an intelligent background.

It should be remembered that in an hour's service the sermon is not the only item. The hymns and the prayers are not mere incidentals to be followed as routine. They have ends to be achieved. The first hymn is not a shush-down song exercise. It or some other feature ought to set the tone and cultivate the atmosphere. Such elements ought to provide moments of worship and inspiration in themselves.

THE BUILDING APPOINTMENTS

Such matters as lighting and heating sound prosaic but they often bring annoyance into a service. Fortunate indeed is the preacher who has a cooperating deacon who ministers to the people through attending to the physical comforts of the congregation. The even temperature, fresh air without drafts, lights that illumine without blinding are indispensable requisites to good preaching. Drowsiness, discomfort, and distraction will weaken a highly inspired discourse. Some of us can recall some rather humorous sides of these annoyances. I recall a well-intentioned deacon who had a regular habit of stoking the stove just as the sermon was beginning. In another branch the janitor kept the congregation in an alternation of freezing, and roastings, putting on and taking off wraps.

The nature of the room has much to do with effectiveness of the sermon. Latter Day Saint auditoriums must be built for perfect seeing and hearing. Kirtland Temple may supply us inspiration for dignified, simple, and beautiful interiors. The banked pulpits bear testimony of a people who believe in a preaching ministry that stands in a central place in the church's life. The room must be unaffected and sincere, free from fussiness and elaboration. In future days we need to give attention to building chancels that can combine effectively the preaching, music, and sacramental ministries of

the church. The auditorium of the Latter Day Saint Church ought to be a very beautiful room. Good taste and design fitted to the use for which the room is intended and not be expensive.

DECORATIONS

A decorating committee cannot function effectively without an insight into the service and some attunement with the genius of saintly preaching. Generally speaking, the pulpit should not be cluttered with Sundry receptacles of flowers. The good bouquets and baskets strike one on entering the room with an uplifting sense of beauty. They merge into the general setting, exalting it all, but not demanding undue attention in itself. Very few churches need ever be without some decorations that assist the tone of the service. Our rural churches, most blessed with spring flowers, autumn leaves and winter evergreens are often the most forgetful in the little things that could transform a bleak platform into an appealing rostrum.

I recall one decorative setting in the old Brick Church at Lamoni that can hardly be forgotten. It was the Sunday before Thanksgiving. The harvest had been abundant. A horn of plenty had been shaped from heavy brown paper. Out of it came the fruits of the local fields—corn, pumpkins, carrots, squash, apples, and so on. There could be no mistake about the theme of the service. When the choir burst forth in the invitation, "*Come, Ye Thankful People, Come,*" the background seemed complete.

MUSIC

There again the problem seems to center around getting insight into the purpose of the service. No meeting can reach its possibilities unless there is some unity in the whole. The sermon is designed to give the guidance and the challenge. Other features may create the atmosphere, stimulate, and supply the materials for communion with God. An all-too-common error for instance, is the attitude that the prelude or voluntary functions merely to shush down a noisy congregation. Just as the overture sets the tone of the opera, so the voluntary may develop the desired frame of mind to receive the message of the service. This implies two things. First the musician must be familiar with the atmosphere desired. Second, the musical offering must be in the language of the

congregation. For many of our congregations a Bach Fugue or a Chopin Prelude would be little more than an accumulation of sounds and exercises without tune or meaning. In others these same selections would speak aesthetically and spiritually to the waiting congregation. With our variety of cultural backgrounds it is often necessary that we fit sympathetically into the moods of the majority, always pulling toward a slightly higher plateau of appreciation. Probably, standard hymns, artistically done, will best meet the majority of our people.

Congregational singing calls for a dissertation in itself. Almost any preacher will testify of the power behind hymn singing by an assembly. Billy Sunday could hardly have conducted his mass revivals without his Rodeheaver. The infant Restoration church was very shortly reminded of the potency in this field. We have been somewhat dilatory in investigating and realizing these possibilities. In our conference priesthood institutes it would be well for our ministry to receive instruction in hymnody, not from the standpoint of technical musicians, but of leaders in worship and of preachers who want to place music properly in the service. A minister should know to what means hymn—and all music, for that matter—may be put. Of course if music is considered merely a filler, then there is little use for this sort of advice. Rightly approached, most of our music directors will be glad to cooperate. Of course if they will not, some change should be made. A word of warning on behalf of musicians should be inserted. Cooperation does not mean expressing one's wishes five minutes before the service. Good music does not spring up without rehearsal. Our policy of using a variety of preachers complicates the situation. Most great preachers are careful to select suitable hymns for their service. I recall a certain rehearsal of the University of Chicago choir. It was early in the week. Henry Van Dyke was to preach the next Sunday morning, coming from Princeton University. Several days in advance he sent his request for hymns that they might be rehearsed and printed on the programs. Lesser men might have overlooked this. This great man of God knew the power of hymn singing that preceded and followed his preaching.

“Special music” calls for as much attention, but is not as easily managed. Personally, I wish that this term “special” could forever be banned from the terminology of our ministry. It smirks of a circus attraction or a bargain sale. No music should stick out; it should merge into a whole.

Unfortunately, we often have to take what is available. Too many music leaders are concerned with getting music of "special" type, when simpler numbers would be more within their range. If the solos or anthems do not fit into the theme of the service, it is better to have a congregational hymn just before the sermon. In fact, many preachers prefer to have the assembly join in a well-chosen hymn as a setting for the preaching. I recall an account of Elder U. W. Greene. He had preached on "*Hell.*" A soloist arose and sang at the close, "*Tell Mother, I'll Be There.*" Once in Lamoni several years ago an elder was rather long-winded in his sermon. He was followed by a duet, "*Some Day 'Twill All Be Over.*" One need not dwell on these humorous and ill-fitting episodes, for our services include many occasions when the hymns have carried the worshipers to the throne of Grace and have breathed the feelings of those whose hearts were too full for utterance. I remember one time during a trying time in Lamoni, I was asked to preach. Knowing the needs and heart throbs of the people, I was impelled to preach "*Comradeship Through Common Tasks.*" It was planned that the climax should be the singing of "*Blest Be the Tie That Binds.*" The story of its writing had been included as a part of the exhortation. That morning as pulsating voices sang, "*We share our mutual woes, our mutual burdens bear,*" barriers were forgotten and the Unseen Friend drew very near. There was scarcely need for a benediction. At another time a short service of missionary services was being held. Before the preacher stood to open his sermon on, "*The Prophet of the Restoration,*" a soloist and chorus sang "*What Was Witnessed in the Heavens.*" Words cannot describe the thrill that came as the soloist inquired and the singers responded.

This article is far too brief to do justice to the field. It is hoped it may open new vistas of possibilities in settings through well-appointed buildings, appropriate decorations, timely prayers, well-mastered Scripture readings, and ministering music. The scriptural phrase, "Let all work together," has considerable appropriateness in this field.

Study Helps

1. Recall effective sermons you have heard or preached. Make a careful analysis to determine in each case the causes which contributed to effectiveness. It may be well to tabulate these for purposes of study and of reference. Add to the

list as you have further experience. Among other causes note:

- A. Appropriateness of the message to the occasion.
- B. A stimulating command of the subject by the speaker, evidenced by orderly analysis, convincing presentation and new vision and urge.
- C. Harmony of the setting and program.
- D. Beauty of decoration and appointments.
- E. Beauty and suggestion of the music.
- F. The personal bearing of the speaker.
- G. The ease, beauty and sincerity of the language.
- H. The marked evidences of divine power.
- I. Physical comfort and ease of the audience.
- J. Responsiveness of the audience.

2. Prepare a similar list of ineffective sermons, with the causes which helped to make them ineffective.

3. Watch your own efforts carefully at each of the points listed above. Discover ways in which improvement may be made.

“At the root of our religion, as, indeed, of any real religion, lies the conviction that we have to do with a divine life, not with a philosophical theory or an idea. . . . We have to do with God who is living and active, who has manifested himself in the Lord Jesus Christ, and whose thoughts are yet not our thoughts, nor his ways our ways.”—James Moffatt.

“In the same way the church uses dogma. Dogma is not the life, but it is the shield which is necessary to the preservation of the life, as the bark is necessary to the tree, or the skin to the body. Dogma is the golden chalice which contains and preserves the precious Blood for the redemption of the world.”—Paul B. Bull.

Finding a Text

By A. B. Phillips

I am tempted to re-phrase the above topical heading and name it: "Finding The Text." A text is not a difficult thing to find on any biblical subject, but to find the text that best embodies the thought to be textually expressed is not always an easy matter. To select a text hastily after a cursory reading is not always the wisest thing to do. It may have implications that should not be included with the subject to be presented and which might in some degree detract from effective presentation.

CHOOSING THE TEXTUAL PURPOSE

The nature of the subject, as well as the manner in which it is to be presented, will have much to do with the proper selection of the text to be used. The way a subject is to be treated will necessarily limit the textual matter to be employed, hence it is well to decide upon the treatment which will be observed, before making final selection of the text. A text may contain many topics, and various aspects of a topic may be found in a single text. The text should, if possible, emphasize the purpose of the preacher.

For this reason, as well as for others, one should determine how his text is to be used. It may contain his subject, or it may illustrate some aspect of it. Or it may be used to enjoin or induce observance of some truth or precept vital to the subject—it may represent the preacher's central thought, or serve to emphasize some vital aspect of it.

Suppose, for example, one is to talk on baptism. There are about two hundred biblical passages—and many others in the other standard books—that bear upon this subject in some direct way. Texts may either be literal or figurative, as selected. Baptism may be of the Spirit, of water, or of fire. Some texts emphasize the command to be baptized, some indicate the mode, and others show its purpose. Some of them deal with promises or warnings concerning the rite, while others give instances or various items of historical and other information about the subject. Which, if any, of these would best apply to the chosen topical treatment?

IMPLEMENTS OF TEXTUAL RESEARCH

In some subjects more than others the words or phrases in which each may be textually presented will be found important. Suppose one wants a strong text on the mode of baptism; he will not find all of them listed under the word "baptize," etc. He might look for this word in a Bible concordance, but might miss such texts as John 3:5 (born of water), and Romans 6:5 (planted in likeness of Christ's death), which do not contain the word "baptize." A good concordance is important, but it will not tell you under what headings all topical matter may be found.

The most important prerequisite to finding a text suitable for one's purpose is to be a constant student of the Bible topically. This aids the memory in recalling texts under different phrases or terms bearing upon a given subject. In case one is not familiar with such texts, he may be assisted by noting the texts cited in the marginal references used opposite the texts well known to him. This requires some follow-up tracing at times, but often yields good results.

A good topical index is also helpful. Helps to Bible Study, issued by the Herald office, contains a topical index of more than six thousand topics and sub-divisions of topics, and was specially designed to help in the selection of textual matter. Nave's Topical Bible groups subject matter in a helpful way. A good Bible dictionary, such as those by Smith, Jacobus, Fallows, and others of recognized standing, will often reveal an aspect of the subject which had not been contemplated by the textual student. Notes on the Bible, such as those of Barnes and others of note, may be quite valuable, and may show implications of the text beyond the student's previous observation. Sometimes he will decide to use another text because of such implications, as they might detract from instead of concentrate interest in the point he desires to make.

Sometimes one version of a text employs words and terms not found in others, but which may be particularly appropriate to the subject. It is well, therefore, to know something of textual differences in the leading versions. If one has access to a good library, he may gain much by reading works by good writers on the subject he has selected. Research is essential to a masterful presentation, as a rule, and good textual analysis is vital to the proper use of any text.

Study Helps

1. What is the difference between "a" text for a sermon and "the" text for a sermon? What determines the text?
 2. Suppose one were to take the general subject of Baptism. Show how this may be subscribed as to history, modes, purpose, prerequisites, authority, etc., for a series of sermons. Select appropriate texts and prepare scriptural references from the three books for the development of each.
 3. Become familiar with various reference works:
 - a. The concordance in your own Bible. Discover also, how to use the marginal references in your Bible to increase reference material.
 - b. Helps to Bible Study, referred to above, is a most excellent and worthy work prepared by our own people. It contains a vast fund of biblical history, geography and general information in addition to an exhaustive topical and cross reference index. For our ministry and Bible students it is the best work published. Price at Herald Publishing House, cloth \$1.75, Morocco \$3.50.
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Not a few young people are lost from the smaller centers of church activity who would be saved to the church if they could catch a vision of our purpose in action. This is a major reason for urging such young people to commence their college work at Graceland. In some small branches—as well as in some larger ones—recommending Graceland is personal evangelism of the most effective kind.

"The effective preachers have always impressed their contemporaries as being re-enforced by the eternities; and no man so impressed others for any length of time who was not himself inescapably assured."—Joseph M. M. Gray.

The Building of a Sermon

By John W. Rushton

The following outline is presented as a guide for the study and development of this very important subject.

According to Professor Austin Phelps the sermon "is an oral address to the popular mind on religious truth, contained in the Scriptures, and elaborately treated with a view to persuade."

Usually there are three classifications of the sermon:

1. Topical; featuring some theme or subject.
2. Textual; in which some text is analyzed and the doctrine it contains expounded and developed by associating other texts.
3. Exposition; which takes larger portions of the Scriptures and makes them the basis of study and examination.

The technique of the sermon. This is concerned with three departments.

1. The subject matter—the what.
2. The manner of presentation—the how.
3. The purpose in view—the why.

There are usually three parts to a sermon:

1. The text which may be regarded as the germinal thought.
2. The theme or subject. This is concerned with the message.
3. The parts of divisions. The statement of the problem to be discussed; the development and argument; and the conclusion. The sermon should be addressed to the reason, it should stir the emotions and move the will to action in the direction of the truth proclaimed.

The field in which the sermon may be developed is as varied as human interests and experiences. The late Charles Haddon Spurgeon, the famous London preacher said: "Doctrine, precept, history, type, psalms, proverbs, experience, warning, promise, invitation threatening or rebuke—the whole of inspired truth should be included in the circle of our teachings."

There are many books which can be secured in the public libraries very helpful to the preacher in his work of preparing and delivering sermons. Pattison's *The Making of a Sermon*, and *The Principles of Preaching*, by Ozora Davis, are especially helpful in dealing with the technique. Also, the fine lectures of the Yale University of *The Preacher's*

Series, given by the most famous men of the Christian pulpits on both sides of the Atlantic.

The sermon must include a study of the spiritual experiences, the doctrines and ethics of the church. Words are important because through them we express our thoughts, gesticulations and facial expressions are part of the equipment the preacher must use and finally the current thought and experiences of the people to whom the sermon is addressed must be known in order that the "unknown may be presented in terms of the known." The word of Thistleton Mark to teachers is equally good for the preacher, "we must consider the needs, and the capacities of the pupils and tell the truth to them in terms of their own experiences and interests."

But, the sermon is more than an exercise in logic or mental philosophy; it is a living experience with God. The sermon must be alive with the personality of the preacher as he is stirred to the very depths of his being by these thoughts, experiences and ideals generated in communion with God. First, the Vision Splendid from which the germ of his sermon springs; the nurturing by meditation and prayer, contemplation and study; then, the waiting for the time when it shall be delivered. A sermon may be in the mind and heart for years before it is ready for its presentation. The germ-thought will proliferate and a variety of messages may be the result. It is a valuable study to try and track the present thought expressed in a sermon and track it to its source, carefully marking the pathway of its evolution and checking the experiences which have influenced its growth.

We deal now with the sermon as a thing of life, born of the soul's experience with God, for of the sermon as of all Divine phenomena—"it is not by might, nor by power; but by my Spirit, saith the Lord." Consequently, we prefer to speak of the "growth" rather than the "building" of a sermon. The former is the development of life, the latter but mechanical accretion.

Definition: All definitions agree that the sermon is a proclamation of spiritual truth, as part of the church service, which gives inspirational instruction, exhortation, guidance and comfort to the worshipers. Into the sermon there enter the functions of the priest, also the apostolic, prophetic, pastoral and teaching functions. The end of the sermon is to witness to and reveal the mind and purposes of God to convict, educate and discipline the souls of the hearers. The Prophet Isaiah's challenge to the messengers of God shows

what he thought a sermon should be and accomplish: "O thou that tellest good things to Zion, get thee up into the high mountain. O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up and be not afraid: Say to the cities of Judah—Behold your God!" The high places must be climbed in order to "see," for the prophet who tells the good tidings must first be a "seer" of that which he courageously proclaims if his message is to bring strength and the consciousness of God's presence.

The great preachers of the Christian church are agreed that the chief end of the sermon is to heal broken hearts, to comfort and console those who are lonely, lost and sad. Doctor J. H. Jowett said that the greatest tribute ever given to him was by one of his congregation who said: "Your best work in the pulpit has been to put heart into me for the coming week." How like Jesus that is: "Be of good cheer, I have overcome—ye shall overcome also." And Saint Paul's experience, "The Lord stood by me and put his strength into me." Truly the sermon as a manifestation of Divine energy at work in the life of man is a living thing and must "grow." It is not altogether an artifact of human structure, but a revelation of God in the soul of the preacher.

The sermon cannot be separated from the preacher. As Doctor Charles R. Brown has well said: "Religion renews its life in great bursts of impulse which emanate from rarely impressive personalities capable of inspiring exalted and passionate devotion in their friends and followers."

The truth which has gripped the preacher's soul creates in him a sense of crisis and with Saint Paul, he feels the urge of utterance and of communication—"Woe is me if I preach not the gospel." In the ecstatic moment of the inspired utterance there is the joy of communication and sharing with others in which spiritual values are created. The qualification of the preacher and the vital element in the sermon is in that he speaks "whereof he knows." Eloquence is not a substitute for experience, rather it is born of the experience. The message must be the truth of God which has come into the preacher's consciousness through the inward elevation to the mystical awareness of God, which in turn is distilled through the personality into the bread and wine of spiritual nutriment and refreshment adapted to the needs of the congregation. For not only must the preacher be in intimate touch with God as the Source of his inspiration, but he must be also in close communion with his congregation so as to understand the needs, capacities and very

life of them individually and collectively. To overlook or minimize this is to trifle with the sacred calling. This means work, sacrifice and sympathy; but to quote again Doctor Jowett: "Preaching that costs nothing will accomplish nothing." And, as Doctor Brown reminds us: "In the sermon the listener must hear, see and feel the preacher." And, we add—must find himself in the sermon.

We may summarize as follows:

The evolution of the sermon should take the following course.

1. The commanding thought or the idea should take hold of the preacher's whole being.

2. This thought should be developed through contemplation and prayer and tested in the light of actual experience. So that when the sermon is preached it will indeed be the Incarnate Word of God.

3. Finally, when the sermon is completed it should be applicable to real life; and, the members of the congregation should feel that at least there was something in it that was peculiarly for me. The value of the sermon, like all other values, depends upon its being appropriated and made the possession of the person.

A closing word of warning. Among the perils alluring the preacher is the desire to speculate about things which are not of chiefest importance, but create doubts and confusion. The sermon must be positive. Do not put the emphasis upon the incidental or accidental features. Do not rest conclusions upon Scriptures of doubtful authenticity. There may be some in the congregation who know something of the history of the Bible and may be conversant with what is called the "higher criticism." The sacred message must be concerned with principles and life.

Life is progressing constantly from the simple to the complex, and the sermon must touch life at some real point and register contact with reality in a forward-looking manner. Always the sermon must stimulate the appetite for God and bring the congregation into a state of awareness of his presence.

Schleiermacher, the great German preacher said: "Preaching above all things must be primarily an interpretation to the heart or to the religious feelings, rather than to the understanding. Not to regulate the doctrinal opinions nor the ethical behaviour of the congregation, but to meet its spiritual needs, is the aim."

Frederic W. Robertson, the famous preacher of the Church

of England said: "The very essence of the preacher's work is to justify the ways of God to man—to interpret God." His method was, "Receive, imbibe, and then your mind will create. Poets are creators because recipients. They open their hearts to Nature, instead of going to her with views of her already made and second-hand; so with Scripture—patient, quiet, long revering, listening to it—then suggestion." The true preacher must not only see clearly, he must feel strongly."

The Voice of the Speaker

By Roscoe Faunce

The voice is the product of the coordination of many muscles throughout the body. These actions are so varied and delicate that even some slight bodily disturbance will have its effect upon the voice. It is our duty to keep our bodies healthy and active for the best functioning of the speech process.

We are more or less irritated or disappointed at a speaker's poor stage presence, his nervous or meaningless actions, or poor voice. Therefore, the man behind the pulpit should be one of our best speaking models, for his is the organized speech heard by more people than that of any other form.

We have all observed speakers who could sway their audience, oftentimes, not only by the use of profound ideas, but also by the careful and convincing use of the voice. The voice used to its best advantage assists in conveying meanings, even adding to the full intent of the words used. An audience soon recognizes a speaker's meaning, his mood, and his beliefs largely by the use that he makes of his voice.

A speech that is full of meaning, well prepared and well-organized is our ideal in speech making. However, as long as people are influenced so largely by vocal quality, it is necessary to consider the voice and its relation to the speaker.

Preachers are no more immune from poor use of their voices than are any other group of speakers. If this article can make the priesthood a bit more conscious of the necessity for a good voice it shall have accomplished its desired end.

The first step in improving the voice is to hear yourself as your audience hears you. It is the experience of all speech teachers to find that many of those people with poor voices cannot hear themselves and are unaware of any defect. Listen to yourself; try to analyze your own voice; ask someone who will be honest with you to evaluate your voice. This self-analysis will help to make you observant of your own voice quality as well as that of others.

Breathing is perhaps the next great step in voice control. It requires conscious effort on the part of the speaker to overcome any fault he may have in breathing. The ideal in speaking should be one of ease and rhythm, releasing the breath in a gradual manner while speaking.

A brief review of a few of the more common faults may help you in your analysis. Inadequacy of inflections is one of the speaker's greatest pitfalls. It is this inadequacy which lulls his audience to sleep, bores them, confuses them and leaves them totally unimpressed. Inflections imply that in speaking practically every syllable must be uttered with a slide. It is this sliding up and down the scale that relieves the dreaded monotone of many speakers. Listen to other speakers, to conversations, and determine the effect inflection plays in the everyday meaning of words. You will notice that the well trained voice is the flexible voice, the one that produces a smooth rhythmical flow of speech without unnecessary breaks resulting in jerky, disconnected, tiresome speech.

Ministers have been criticized for their "preachers tone." What is this tone? Sometimes the speaker stirred by his own feeling or emotional piety, at the time, produces the effect of a chant. This is also a matter of inflection. Our modern audiences want to think (at least they should want to think), and the only intelligent quality to use is one on the conversational level.

Lack of precision in articulation is another great fault. The sound and word forming organs including the lips, tongue, jaw, and soft palate are very active organs and should be particularly flexible. We are slovenly in our speech habits; we fail to form speech sounds such as t-d and ng. In your process of self-analysis check your articulation.

There are many other voice ailments—briefly these would include: tight throat, tense jaw, (both needing relaxation), a breathy tone, harsh, piercing, nasal quality, and some of

the more noticeable defects such as the lisp and stuttering. Check yourself on these, and if you do find them in your own voice consult authorities—both teachers and standard books of speech—on methods of improvement.

A self-analysis of this type and a conscious effort on your part to improve yourself will repay you each time that you speak.

Study Helps

1. List reasons why our ministry should give careful attention to the cultivation of a pleasing speaking voice, clear enunciation and good articulation.
2. List faults you have observed in others.
3. List faults you have observed in yourself.
4. List helps offered above which will be a definite help to you.
5. Develop a plan of cooperative criticism and help with one or more friends and set about improvement.

“In preaching one is not only moving people to think about God, but to think about God in the presence of God. . . . It is God visiting his people and that means awe as well as intelligence.”—James Moffatt.

“Faith is made a dull, poor thing by those who attempt to reduce it to simple moral psychology. . . . “They have taken away my Savior, and I know not where they have laid him.”
—James Moffatt.

“This preacher has to save us from absorption in barn-building and keep us from losing ourselves in our things. He has to interpret this daily life of affairs in the light of all affairs and all days. He must set the eternal in our hearts.”
—Cope.

The Art of Sermon Illustration

By Elbert A. Smith

It is assumed that when we preach we desire to be understood and that our message shall be remembered. If we present our message obscurely or so that it goes over the heads of our hearers it is not understood and certainly leaves no lasting impression. Illustrations help us to make our message clear and vivid so that it will be understood and remembered. They arouse curiosity, stimulate the imagination, hold attention, and help fix conclusions in the minds of our hearers.

Preachers, educators, orators, authors, all have recourse to various types of illustrations. The animals have no power to think about abstract things. Man alone on earth has that power. He can think about invisible principles that he can neither see nor handle: duty, truth, virtue, immortality, God. But even man finds it difficult to give sustained attention to such things without the aid of something objective to look at with his eyes or with his *imagination* to help him understand. So he has recourse to symbols, images, graphs, charts, pictures, comparisons, similes, anecdotes. Thus Christ in substance said to his disciples: "You do not as yet understand many things about your message or your mission; but you do know something about candles that give light in a dark room. Thus it is given unto you to be a light to the world. And remember, men do not light a candle and then hide it under a bushel." That was picturesque language; a familiar picture drawn in a few words and take note, three of the four writers of the gospels *remembered* it and *recorded* it.

1. PICTURESQUE LANGUAGE

Sermon illustrations may be contained in a word or a phrase. Picturesque language helps the preacher, providing it is always in good taste. The message that passes unheeded in a thousand monotonous, droning sentences drives home to the imagination when put into a dozen forceful, picturesque words. Jesus left a picture of Herod in two words. "That fox!"

Joseph Luff in reply to an outstanding man who for years had bore testimony to the divinity of the church and then turned about and bore testimony against it, said: "Eternity

will never reveal God's seal affixed to two sides of a controverted issue."

The Prophet Joseph said: "Deep water is what I am wont to swim in." He lived on the banks of the Mississippi River and often swam out where the water was deep and the current swift and troubled. Into those few words he put the story of his life, its struggles, its persecutions, its triumphs and defeats—"Deep water is what I am wont to swim in."

Describing armistice day at the front, Captain Rickenbacker said of German and American soldiers, "They were enemies by the clock. At ten fifty-nine they were killing each other. Sixty seconds later they had their arms about each other in a weary sort of joy because they did not have to kill each other any more. . . . Sanctioned murder had stopped because a few men had met and decided that it should stop. Why couldn't they have met and decided that it shouldn't start?" What a picture in a few words. The mission and message of Christ, the story of the restoration are as dramatic as any event in the World War. They challenge a vivid and moving recital.

President Joseph Smith, standing before a General Conference assembly, held the three books, Bible, *Book of Mormon*, and *Doctrine and Covenants*, in his hands and declared, "A threefold cord is not easily broken." The unity of the three books in their fundamental message, their strength, the folly of attempting to discard any one of them—all these thoughts were wrapped up in a figure of speech picturesque in character—illustrative—not to be forgotten. I have heard several sermons on the three books—and forgotten them—but that speech I remember.

Bishop N. Ray Carmichael described a man who was full of action but without definite program or purpose by saying: "He is all the time jumping up and down—in one spot." A sermon in itself on action without progress.

Do not get your metaphorical pictures mixed like confused portions of jig saw puzzles. President W. W. Blair used to tell about the public speaker who exclaimed passionately: "I smell a rat! I see him floating in the air! Let us nip it in the bud!" One of our own elders expressed the desire: "May I die in the harness with my hands to the plow."

Do not push a picturesque comparison to the point where it becomes ridiculous. Elder Schade, one of our old time preachers of German extraction, preaching on the theme, "Feed my sheep," and evidently having his mind on the law

of tithing, said: "Why does the Lord want us to feed his sheep? Because he wants their wool!"

Do not use too many pictures so that the sermon becomes a picture book—picture books are usually for very small children. Do not fall into the lurid, and bombastic style of the old time orators. If politicians, they "rode through blood to their horse's bridles"; and, if preachers, "they painted the flames of hell until celluloid collars became a fire hazard." Avoid cut and dried figures of speech that are used over and over like winter bouquets.

Comparisons, metaphors are all picturesque and the discourse of the prophets and apostles abound in them. Christ himself was a master hand in the use of picturesque language:

"The kingdom of heaven is like a net cast into the sea."

"A sower went forth to sow."

"Feed my sheep."

"Upon this rock I will build my church."

"Straight is the gate and narrow is the way."

II. WORD PAINTING

When the preacher (using not too many words) can make some scene to live over again in the minds of his hearers he can often illustrate his thought so that it will be understood and remembered. Our Elder D. S. Mills loved to picture Belshazzar's last feast: the strength of his citadel, the splendor of his court, the grand lords and painted ladies in revelry, drinking from the gold and silver vessels stolen from the temple; the finger of the Lord writing on the wall, the consternation that ensued, Daniel's interpretation to the king: "Thou art weighed in the balances and found wanting." And that very night the fall of the empire.

Apostle John W. Wright during a missionary sermon depicted the conversion of Paul on the road to Damascus so graphically that his hearers seemed to witness the whole scene and were ready to make personal application of the command at the climax: "And now, why tarrist *thou*? Arise and be baptized, and wash away thy sins, calling on the name of the Lord!"

A skillful word painter can make his hearers feel the historic setting in which the Lord lived and worked and delivered his various sermons, parables, and other teachings. He

can make the Last Supper vital and real. He can recreate the conditions under which our own latter-day revelations were given and the epochal events of our church history.

But there is danger here. He must not become too verbose and flowery or the gaudy trapping that he hangs about the event will quite obscure its meaning. He had best cut down his adjectives rather ruthlessly. Let the verbal painting be dignified, simple, briefly done, vital. The late Bishop R. C. Evans preaching to a General Conference audience at one time painted a word picture of the storm on Galilee when Christ stilled the waves. He fell into two errors: he devoted too much of his sermon to description, and he quite overdid the externals of the event—which after all occurred in a small ship on a rather small lake, called a sea. The picture was little less than that of a great ocean liner caught in a terrific hurricane in mid-Atlantic. The simplicity of the original narrative as the apostles recorded it was lost.

Remember: verbose, ultra flowery descriptions cannot take the place of beautiful yet simple word painting. The casket of many a dead sermon is buried under flowers of rhetoric.

III. STORIES AND ANECDOTES

An anecdote is supposed to deal with a single isolated incident; a story sets forth a series of correlated events in orderly sequence. But an overblown anecdote may come to look like a continued story. Anecdotes are easily collected, and, given the knack of relating them entertainingly, there may develop the temptation to string a lot of anecdotes together and call them a sermon, omitting the sound and logical reasoning that they should illustrate. As one writer says, the preacher falls into his "anecdotalage."

The story has its dangers, too. If drawn out to any great length it may rob the preacher of too much precious time. Like the camel that gets its nose into the tent, presently it is in all over, hump and all, leaving little room for anything else. Better look at the size of the camel before admitting it. In using a story omit the endless trivial and irrelevant details that take time in telling.

To compensate for the dangers enumerated, both stories and anecdotes have a charming power to arrest or rearrest attention and then to fix a thought in the minds of the hearers. In early colonial days in America the beadle went through the audience tapping sleepers or the inattentive on

the head, bringing them back to attention. We have no beadles today, but an apt illustration in story form may be your beadle.

People will listen to a story when they will not give attention to anything else. A great Roman orator appeared to make an address on an unpopular cause. His hostile auditors shouted him down again and again. Finally, he turned away with a wave of the hand, saying: "Never mind, I just wished to tell a story." Then they begged him to return and tell the story. They listened to the story and presently gave respectful attention to his oration.

There are journals published for preachers which supply columns of anecdotes and stories for pulpit use. In fact there are volumes of such material to be obtained. But such ready-to-wear, hand-me-down illustrations are rather too easily acquired and may not fit very nicely the needs of the one who reaches onto the shelf hastily to find something for his use. Our best material is collected during our own general reading of the Bible, history, biography, general literature, science, philosophy, and the story of current events, or from actual personal experiences or contacts with friends. Elder John Sheehy has a fund of interesting "down East" stories and anecdotes of sea-faring folks collected during his ministry on the Maine shores. Apostle Roy S. Budd has a lot of homely anecdotes gathered up during personal contacts with all sorts of very human people, and they carry a singularly forceful message to just plain folks. (Our cow boy brother, Irby Mundy, says: "They speak my language.")

Elder Joseph Luff effectively illustrated a sermon by an anecdote from the days of his boyhood poverty when his mother sewed for a living. Awakened at midnight he found her still at work with needle and thread. He said to her, "Mother, what is that you are making?" She held up a shapeless, unfinished piece of work and said: "Joseph, my son, it is a coat." He laughed and said, "Mother, that is the funniest thing I ever saw to be called a coat." She bade him wait until he saw the finished product before rendering judgment. He went back to sleep and when next he saw the garment it was indeed a coat. Thus we see God's work in man fragmentarily and apparently without purpose. Presently we shall see more clearly his vision and purpose in the finished product. I remember that sermon solely because of that illustration.

Elder J. J. Cornish, preaching on the uses of adversity

and opposition, told a little story of his father's flock of sheep at his boyhood home. When all was serene they would fall to quarreling among themselves and would butt each other about; but when wolves came prowling around the fold they forgot their differences and all drew together in a united flock looking to one shepherd for protection.

Such stories and anecdotes of actual events and scenes that fit into our own experiences and personality and appeal to our own imagination we find within the scope of our power to make appealing to the imagination of our hearers. The fact that the story is very simple and homely, perhaps having to do with an event that we witnessed yesterday, may in no way detract from its value. Or if we choose, we may range back through the Bible to past ages and find stories that still thrill human hearts. Jesus was a master story teller—only his stories were called parables.

It is well to remember, however, that the story must exactly fit the thought that it is to illustrate. Magazine illustrators do not draw a marine view to use with a desert story. The marine view may be beautiful, but it is not appropriate in that setting. Just because a story is amusing or interesting is no reason why it should be dragged by the ears into a sermon where it has no proper place.

Let us close on this note: anecdotes and stories that have in them the element of strong personal religious testimony are most illuminating and moving. Such testimonies of personal spiritual experiences gave light and warmth and power to the preaching of the old time missionaries.

“The preacher, like the prophet, comes early to the impregnable certitude that the Lord has spoken to him with a strong hand.”—Joseph M. M. Gray.

“Any man can get along without justice being done to him, very many men do; but no man and no society can stay long unless they do justice to others.”—Joseph M. M. Gray.

“Preaching that is merely informational will not be transformational. But preaching never will transform unless it informs.”—Cope.

Style or Rhetorical Elements in Sermon Construction

By John W. Rushton

Already we have discussed the Sermon as a message of spiritual truth "welling up in the consciousness" of the preacher, and proclaimed as part of the ritual of worship in the church. Now, we are to consider the mechanics of presentation under the title of "Style" or "Rhetorical Construction." In other words, we shall study the form or dress and the method of delivery.

Rhetoric includes as sub-divisions the following:

(a) Invention, or the finding, sifting, and ordering of material to be used in the presentation of the thought or idea which is the soul of the sermon.

(b) Style is concerned with method of presenting the thoughts, whether in writing or orally delivered, in appropriate and grammatical language.

Doctor Pattison in his well-known book, *The Making of the Sermon*, devotes six chapters (about one third of the whole), to this subject. It is earnestly recommended that the ministry secure a copy of this work and make it the basis of serious study. We use this book largely in this article.

The Sermon is definitely a work of art; and is constructed with distinct plan and purpose in mind. The mechanics and technique of construction and delivery comprise Statement; Argument; Illustration and the Conclusion in which is the Appeal. Through all of this the preacher's own personality will be revealed and constitute what will be recognized as "his style." While much can be learned by studying the sermons and work of many famous preachers of the Christian church and orators whose works are esteemed as "classical," yet each preacher must be himself and not an imitator of someone else. As in all fields of art it is true also of preaching, rules are not easily formulated for acquiring style. As Emerson has said: "Style is the revelation of the inner self." And, Doctor John Henry Jowett admonishes that we "pay sacred heed to the ministry of style."

In the art of preaching as in sculpture, painting, and music, beauty and strength must be combined and demonstrate their value, not for themselves but as servants of the truth. Fluency, eloquence and passion are theatrical and

impotent unless they lend themselves to the unfolding of the Truth.

That which distinguishes the sermon from all other forms of declamation and exposition is the fervour of personal conviction. There must be "heat" (the feelings must be stirred) as well as "light" (in which information is imparted). Doctor Garvie of Oxford fittingly says: "The sermon must be conceived as intelligible, but must be perceived as real."

The effect of style in oratory has dramatic exhibition in Shakespeare's Julius Cæsar where in Mark Antony moved the Roman citizens to seek revenge for the assassinated emperor; and again in the memorable sermon of St. Peter on the Day of Pentecost when three thousand souls were moved to change their way of living and to accept the crucified Christ as their Leader. Truly "style was the revelation of the inner self," incandescent with passion for the Truth.

Whether the sermon is written and read, or delivered extemporaneously, or notes are used, guide in the presentation of the message, great care must be given to what is called "the literary form." We summarize Doctor Pattison's advice already referred to:

In preparing the sermon, get the main thought or idea—this is what we have called "invention." Take time to write out the statement of the message and develop the argument logically, illustrating it appropriately and bringing home conclusively the appeal. Seek to be fresh and original, vary the language and style of address by enriching the vocabulary and the use of apt illustrations. Read good literature in the form of good magazine articles, newspaper editorials, books and study the dictionary consistently. Do not be satisfied to merely get the technical meaning of the particular word you are interested in; but track up the word through its sources of origin and evolution and changes to its present use. It is a fascinating study and one that will give you a wide and varied equipment of tools which as a preacher you must use. When you think that there are over 460,000 words in our English language and so many are getting by with a few hundred (perhaps most of us use from 300 to 3,000), it seems a pity that so rich an inheritance contributed to form so many sources, is treated so indifferently. Among the necessary books which one would find profitable besides a good modern dictionary (the New Oxford has 26 volumes, but there is a very helpful abridged edition one can purchase for

comparatively a small sum), Roget's Thesaurus, and Skeat's Etymological Dictionary together with a modern Encyclopedia are a great help. One may not be able to afford all of these, but public libraries are available in every town and village. The State possesses a library and will send books to a citizen on application. Archimedes once said: "Give me a fulcrum and I will shift the world." Joseph Conrad paraphrased this: "Give me the right word and I will move the world."

That is part of our work as preachers, to get the thought of God and clothe it in fitting words and give it the energy of a life which knows the redeeming grace of that word. Words must be used accurately and grammatically in order that they may carry truthfully and effectively the thoughts and ideas which the preacher wishes to convey.

Another important feature is the study of "exegesis." In order to be sound in exposition the inner meaning of the text must be brought to light. To obtain an intelligent understanding of this meaning faith, reverence and insight or inspiration (we prefer to say) must be cultivated. For, as St. Paul emphasizes: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (1 Corinthians 2: 11, 14.)

To gain this knowledge of the "hidden meaning" of the text we cannot ignore the admonition in the Book of *Doctrine and Covenants*, which is of especial value to the minister who wishes to magnify his calling: "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (*Doctrine and Covenants* 85: 36.) "And to obtain a knowledge of history, and of countries, and of kingdoms, of the laws of God and man, and all this for the salvation of Zion." (*Doctrine and Covenants* 90: 12.)

Then the sermon must be logical. For through argument the preacher is seeking to persuade and convince his hearers that they may change their course of living. Among the useful and elementary books on Logic we recommend the primer by Jevons. Among the kinds of argument the preacher will use Pattison catalogues the following: testimony, analogy, cause to effect, effect to cause and cumulative evidences. And the following quotation from Bourke

Cochran is significant: "Always bear in mind that the audience is most interested when you appeal to its intelligence. The great fault of public speakers nowadays is an attempt to be oratorical. Rhetoric and imagery are simply the ornaments of oratory; argument is its substance." Illustrations fittingly used stir the imagination, arrest the attention, and give life to the truth being expounded besides promoting conviction. But to these one must be wary not to either make the illustration dominant or inappropriate. Doctor Jowett's admonition is worthy of note: "Illustrations should be lamps, not ornamental like bridge lamps, but street lamps." The illustration must be apt, for like jokes, if the illustration has to be explained it is worthless. One may draw from many fields effective illustrations, the sacred literatures, daily life, history, travel and scenery, nature, literature, science and art.

In delivery, we repeat familiar advice: Be alert, be interested yourself in what you are telling, believe in your message thoroughly in order to carry conviction, have sympathy with your subject and your congregation; be reverent and self-possessed. Avoid over emphasis, do not be fearful of repetition, a great preacher said: if a sermon cannot stand repeating it ought not to be preached at all. Do not gesticulate too much, be graceful and remember you are handling the things of God. Finally, be natural. If ever it is apropos to use a colloquialism it is so here: Be yourself.

Style is the exhibition of your real self under the impulsive power of spiritual conviction. As carbon is the instrument of the mightiest force in Nature and carries the lightnings of heaven, so the preacher for the occasion becomes the instrument of contact between man and God.

"The sermon is teaching at its best because it presents a person to persons. The man and the message are one in teaching men."—Cope.

"Is it not the divorce of power from authority and authority from power which has been the cause of the divisions of Christendom?"—Paul B. Bull.

Notes on Grammar

By Esther Irene Layton

It is with a great deal of hesitancy that I attempt to write this "open letter to the clergy" on the subject of grammar. With no qualms whatever could I have written it fifteen or twenty years ago, but the many years of attempting to teach the subject have taken from me my feeling of authority.

I approach my theme with all humility as I recognize so keenly the fact that instead of becoming a speaker of simple, beautiful English as I should, I have acquired many of the errors of the people whose speech I have tried to improve. Not so many months ago I found to my own horror and to the delight of my class that I came out quite casually with the verb form *had went* instead of the correct form *had gone*. The shocking part of it was that I did it so easily. It was as if the expression were a beloved old friend and not the enemy which I had been all these years trying to rout from the speech of my pupils. It has been said, however, that "he who can, does; he who can't, teaches."

Why must we, I wonder, pick up the faults of those we criticize? Is it to make us more charitable and less cocksure of ourselves as we go through life?

In the senior high school days (when I knew much more than I shall ever know again), I was often very unhappy over the mistakes in grammar made by so many of our preachers who murdered so ruthlessly the "King's English." Mistakes are no longer so harrowing to me (after all these years of making them myself); they are merely interesting. A few decades ago, however, I sat spell-bound listening to one of our preachers and to his amazing use of American English—invigorating and forceful but so dotted with mispronunciations and errors in constructions that one found himself betting on how many seconds would elapse before the next exciting misuse of a word would appear. That isn't "half bad" as an amusement or a diversion, but it does take one's mind from the subject of the sermon, especially if one has at his side an educated friend from some other denomination.

If the speaker talks as one having authority, his mistakes in construction aren't noticed much; but let him "ramble along on his own," and then the audience has nothing to think about except his errors. There are conventions in speech which one should learn to observe if he can. There

may be no rhyme nor reason to some of them, but we have them and until changes are accepted, it is wise to learn to obey the rules that we have. Convention says that one shouldn't eat peas with his knife—not that he is in danger of being more seriously injured than if he were to stab himself with his fork. So long as that is the decree, the person is happier if he conforms. In grammar, too, one shouldn't be the first to lay aside the old rules nor the first to accept the new—that is, unless he wishes to be conspicuous.

The surer one is in expressing himself without glaring errors in sentence structure or in word formation, the more likely is he to hold the attention of his audience upon what he has to say, which is, after all, the only purpose of his speaking. A little error is nothing if the speaker is endowed with power and authority from God, and there is not one of us but would prefer to listen to a great message containing mistakes in expression rather than to listen to a perfectly constructed speech with no message back of it. I have observed, however, that when a preacher gives an inspired message, there are indeed very few errors in spite of the speaker's lack of training.

Bring into your study of grammar a sense of humor. Remember that half the tragedies of the world would never have occurred had the people in them had the ability to laugh at the minor difficulties. Don't take grammar too seriously, and it will be so much more fun and so much easier, too. You see, our language is alive, and that means that it is continually changing—pronunciations and forms that were correct when I was in high school are not always correct now. Some that were not correct then have become correct. These changes are confusing, but they are extremely interesting. Get into the spirit of the game, and don't become discouraged if you lose. Remember that the only people who do not make mistakes are those who make nothing.

Of course one cannot really understand language and all its peculiarities without giving himself a good course in fundamentals. In spite of modern theories, one cannot grow without the fundamentals—one must at sometime learn the alphabet, the multiplication table, the declension of personal pronouns, and the conjugation of verbs. If he doesn't, he will meet disaster just as surely as the Christian who doesn't learn the fundamentals of a Christian life. I can see no easy sugar-coated way of learning grammar, although the path can be made interesting if one doesn't lose his sense of fun.

For fifteen or twenty years I have been considering textbooks in grammar; and if you really want to learn something about it, I can give you three good suggestions. There are many good books, but these are my "pets."

The first is *Studies in Grammar* by Mabel C. Hermans of California and is published by Henry Holt and Company of New York. It is well arranged and progresses from step to step so simply and logically that it is a joy to follow. You can test your own knowledge, too, if you play fair with yourself, because in the back of the book there is a key to the exercises. In my opinion, it is the most satisfactory book on the market.

A very good one to use next is the little book that I used with a group of men at Central Church in Kansas City. I was with them only a few nights, but it was remarkable how that little book was calling to their attention the common errors. If you can purchase the edition for teachers, you will find a key by which you can check your mistakes. In that book you will find sentence after sentence illustrating the tricky little forms that trip us up in our use of personal pronouns, use of shall and will, and use of verb forms. This book is published by Noble and Noble, 76 Fifth Avenue, New York, and is called *1600 Drill Exercises in Corrective English*.

The third book, which after all you may want to have a good time with first, is *Prunes and Prisms* by Percival Prim, written by Clara Virginia Townsend and published by Burton Publishing Company of Kansas City, Missouri. That is the book that I used in my class in grammar at the General Conference in 1930. It is delightful, I think. Percy tells us about the owl whom he cannot teach to say "to whom." The owl always says "To who-o-o"—so do some preachers. Percy also tells us why "drunk" can't stand alone, but always needs a helper (an auxiliary verb), and he gives a picture of the joy a certain young man felt when he first learned that two negatives make a positive. I am sure that you will want to know the bits of helpful gossip contained in *Prunes and Prisms* which were first published in the Sunday edition of the *Kansas City Star*.

Study Helps

1. Why do we all make so many errors in English? Discover several reasons stated above.
2. Keep a check on yourself and others for a week or a month and list errors in speech. Consult a dictionary

or a grammar, or someone who knows and secure the correct form.

3. Keep a check list of your own errors and practice daily on the correct forms.
4. Note careful use of words and good sentence structure in your reading. Read some passages again and again in an effort to improve your own structure.
5. Make a list of new words which have richness and beauty of meaning. Cultivate their correct use.
6. Justify the author's statement, "A little error is nothing if the speaker is endowed with power and authority from God."
7. What does she mean by saying, "Our language is alive"? Make a list of new words which have appeared in the last 10 years, some in the last 3 years, some which have changed meaning in recent years.
8. Secure one of the texts referred to in the closing paragraphs above, and set about your self-improvement. Make a game of it and keep it up until you have become a master of the situation.

Shall Sermons Be Prepared?

(Editor's Note: An ambitious local elder organized, at the request of some of the local priesthood, a class on public speaking and preaching. He at once met considerable opposition, from older men, especially, who contended that section 83, paragraph 14, must be interpreted to mean that there must be no special preparation for preaching and no use of notes or outlines in the pulpit, etc.

Later the local elder submitted to the editors a list of questions dealing with this matter. Copies of these questions were mailed to some of the church officials with the request that they furnish us with a statement of their opinion on the matters presented.)

HERE ARE THE QUESTIONS

(1) Is it acceptable for one to study and prepare, ahead of time, sermon topics? Or should one's general studying from time to time be sufficient preparation?

(2) Is it detrimental to spiritual assistance to map out a sermon, providing the speaker is willing to express thoughts brought to mind while speaking that do not happen to be included in the mapping out?

(3) Is there less likelihood of spiritual assistance in speaking if an outline of the prepared sermon is taken into the pulpit, under the same provision as above?

(4) Is it wise to use such information as is found in *The Art of Preaching*, by Brown, and *The Preacher, His Life and Work*, by Jowett, for one's guidance in preaching so long as care is taken to see that such information harmonizes very completely with one's conception of the aims, ideals, and beliefs of our church?

(5) Would you favor a series of lectures or talks or class discussions following a carefully worked outline dealing with the problem of preaching and sermon construction, to be participated in by groups of local priesthood?

(6) What bearing does the latter part of paragraph 14, section 83, have on this problem?

Apostle D. T. Williams Writes

"You asked me for my opinion on Section 83:14. Here it is: It seems to me that everything depends upon our obedience to the phrase, 'Treasure up in your minds *continually* the words of life.' If one does not have the time to treasure up continually the words of life the command to 'Take no thought what ye shall say,' may not apply to him.

"I am thinking in this connection especially of our local men who must make a living for themselves and their families. Do they have time to obey this fundamental prerequisite, and if not, is the command to 'take no thought what ye shall say' binding upon them? I should think not.

"There is just one other suggestion that I would care to make. Turn to the preceding paragraph (13) and note the ones to whom these wonderful promises are made and then ask yourself how many qualify. Note the words: 'Fail not to continue faithful in *all* things.' The promise to those who continue faithful in all things, leaves me out of the equation.

"That this prerequisite attaches to the succeeding paragraph is made clear in the retroaction couched in the 'Therefore' with which paragraph 14 begins.

"I do not qualify in either of the points. I do not have time with all the other work I have to do to treasure up continually the words of life, neither can I lay claim to having 'continued faithful in all things.' It is therefore necessary for me to take thought of what I shall say before the hour arrives. Perhaps this is a confession of weakness but they are such weaknesses as most of us will agree we possess."

Elder E. Y. Hunker Writes

Question 1.

It appears to me that study and preparation for sermon topics are not only acceptable but also quite generally necessary. Only in a few instances are certain personalities so peculiarly or remarkably constituted that general studying is sufficient preparation for speaking with clearness, intelligence, and good organization of subject matter. Preaching is intended to convey certain very definite information and stimulation into the thinking and feeling of others. The average mind is not able to grasp, appreciate, and retain a great number of varying thoughts, however good, from a loosely connected, unorganized speech or sermon. Ultimately the average person will receive more lasting benefit from a few thoughts, well organized, built around a central idea, and directed to a definite end. General preparation, without definite topic arrangement and organization, usually results in a scattered-load delivery, no matter how good the intention of the speaker. Few speakers have the extraordinary ability to organize a sermon while delivering it. Thoughts delivered at random, unorganized, are liable to leave the minds of the hearers confused and without definite understanding of the main points and purposes the speaker actually desires to convey.

Questions 2 and 3.

If the speaker is willing to use an outline for the giving of center and purpose to his thoughts on a particular subject, it ought to be of assistance to him. A skeleton outline rather than a written article will do away with the tendency and temptation to read instead of to preach. To map out a sermon is certainly not detrimental to spiritual assistance in my personal experience.

The attitude of the speaker is the biggest factor in determining whether or not God's Spirit can direct him, when expedient, to express thoughts different from the written ones he expects to use.

Some speakers outline subjects in their minds before speaking. An outline in mind or on paper is not greatly different. Again—it largely depends on the attitude and nature of the speaker.

Perhaps the greatest objection to things written is the way they are used. Our people particularly have the deep desire to witness vigor, force, and stimulation in preaching. If a preacher writes an article and reads it he does not preach—he reads. When our people go to hear preaching

they want and expect preaching. They do not want a read essay or a lecture unless they have been told they are to have that type of service.

An outline should serve to assist a speaker in organizing his thoughts, but he should preach and let the outline serve to give direction, not to be read.

Question 4.

Some helpful information can be found in such books as are named. If this information is winnowed, sifted out, and used in harmony with the aims, ideals, and beliefs of our church, it can be a benefit in the development and culture of the preacher. It is, of course, understood by the using of it that it is in harmony with the aims, ideals, and beliefs of the church; a wise man will use it as a help and will not permit it to displace the fundamental need of humility and of constant reliance upon the Spirit of God.

Question 5.

I would not disfavor a series of lectures or class discussion for the purpose specified, though I think that relatively few of the general priesthood throughout the church are inclined to quibble about it unless the extreme practice of reading sermons is indulged in by our preachers.

Question 6.

That portion of *Doctrine and Covenants* 83:14 which refers to the matter under consideration of these questions, in my opinion, had definite reference to specific conditions prevailing at the time that was given. The men who then went forth to preach were confronted with problems entirely different from those generally met today. They went from place to place. These places were new. They had no way of ascertaining beforehand the conditions in these new places or the attitudes of the people. They did not tarry long in any one place, but almost immediately moved on to new places. They were telling of a new message and work, and their peculiar function was to bear witness to the Restoration, presenting simply the facts of fundamental gospel principles and original church organization. People asked questions on general principles and usually demanded scriptural proof to support the claims put forth by these early missionaries. The chief need, then, was to be prepared to prove these claims from a scriptural standpoint, for Scripture was then far more readily accepted as evidence for statements than now. Therefore, in keeping with the specific nature and

need of the times and circumstances, God instructed these missionaries to have a thorough general knowledge of the Scripture in order to be able to readily meet the general situation.

Today it is different. The academic development in our country has adapted the attitudes of people to be receptive to presentations of the subject matter in organized form. Then, too, the growth of the church and the more settled condition of our decisions have brought about the appointment of men to definite territories and districts. The old line of missionary work which prevailed at the time this instruction was given is no longer engaged in. This, naturally changes the whole situation. In my opinion this is the answer to that part of *Doctrine and Covenants* 83: 14.

THE ORDINANCE OF PREACHING

Stimulated by the above inquiry, Apostle John W. Rushton has discussed at some length the ordinance of preaching. His discussion follows:

The following seems to include the important considerations in the questions submitted:

1. Does systematic study and intellectual preparation for preaching necessarily cancel spiritual power in delivery?
2. Does the training of the intellect in the preparing of a sermon conflict with the inspiration of the Holy Spirit in the delivery?

In the following discussion we reach the following conclusion: Intellectual study in preparation for the sermon to be preached does not invalidate the promise of the Holy Spirit to both in spire its composition and its delivery; and, secondly, because preaching involves the inspiration of the Holy Spirit and the personality of the preacher, his feelings, intelligence, (including discrimination and reason), and will power, there must be study of the message, of the congregation's needs and capacity. Just as the instrumentalist depends upon the violin, organ or piano through which his genius can be interpreted, so the culture and refinement of the minister will condition the quality of the inspiration of the Holy Spirit. Prophecy which is "forth-telling" is predicated of "seership." "Lord, open Thou mine eyes that I may see the wonders of Thy grace" must be the prayer of every true preacher. Then we must remember that "The eye sees only what the eye brings the power to see with." (Carlyle.) Consequently, it is the duty of the church to provide ways and means for systematic guidance and study in the art of preaching and sermon construction.

“NEITHER TAKE YE THOUGHT BEFOREHAND . . .”

To interpret the reference in the *Doctrine and Covenants* (Section 83:14) applying it to preaching and preparing the sermon or message, cannot be approved. A careful study of the text will show that this is a “source” Scripture, and is taken from Saint Matthew, chapter 10:16-20. The law which governs interpretation provides that if a part is interpreted and applied in such a manner as to bring the part into conflict with the whole, such interpretation is manifestly erroneous. The proof of correct interpretation is in the general harmonizing of the whole.

Consideration of Saint Matthew 10:5 shows that this is “the charge” given by our Lord to the apostles. The “charge” means “authoritative instruction”; and both Moffatt and Weymouth use this word “instruction” instead of “charge.” Section 83 is a “Revelation given September 22 and 23, 1882, ON PRIESTHOOD.” It is of the same character, consisting of “instructions,” and is therefore “a charge.”

In both cases this advice concerns the persecutions which Christ told these men would come upon them; and when such persecutions would come they were not to be “anxious” or “troubled” (Moffatt), as to “how or what they should speak” —“for it shall be given you in that hour what ye shall speak.”

“For it is not ye that speak, but the Spirit of your Father that speaketh in you.”

To take an extraordinary circumstance and the rules governing that condition and use them as a general principle for all or any other conditions would create confusion and rob language of its meaning.

THE ORDINANCE OF PREACHING

Further, the “ordinance of preaching” is one of the recognized functions of the church and the ministry, and there are rules both definite and implied, in the sacred writings which when considered as a whole make it very clear that “preaching” and the “sermon” equally with the sacraments (baptism and communion) are necessary to intelligent worship. If the preaching of the church is inadequate, or treated with indifference the influence of the church as a whole is enfeebled. We must always remember that “It pleased God by the simplicity of preaching to save them that believe”; and God always “manifests His word through preaching” for the “edifying”—building up—of the church.

Jesus Christ joined together “preaching” and the “sacra-

ments" (baptism and Last Supper or Communion), just before His ascension to heaven. In the Acts of the Apostles the first converts to the church—"continued steadfastly in the apostles' teaching and fellowship in the breaking of bread and prayers." (Acts 2:42.) The preaching of the word was not only for explanation but also for training in the worship of the church, and the use of the sacraments. Matthew 28:19, 20, the "last commission," shows the "evangel" is to "make disciples of all nations." Preaching has for its purpose giving authoritative instructions, counsel and advice upon the sacred things pertaining to life lived according to the teachings of Christ; and of the practice of worship and ceremonies or sacraments of the church. Preaching, sacraments and discipline are all associated.

THE FUNCTION OF KNOWLEDGE IN PREACHING

The basis of real progress in the Christian life, as in all other departments, is through "knowledge"; as Saint Paul urges in the Letter to the Philippians—"And it is my prayer that your love may be more and more accompanied by clear knowledge and keen perception, for testing things that differ, so that you may be men of transparent character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ—to the glory and praise of God." (Chapter 1:9-11, Weymouth's Translation.)

Knowledge, discernment, testing and proving in order "to be" and "to do" the things which would make us acceptable to Jesus Christ. In the letter to the Thessalonians (I chapter 5:23) Saint Paul prays for them as follows: "May the God of peace consecrate you through and through. Spirit, soul and body may you be kept without break or blame till the arrival of our Lord Jesus Christ!" (Moffatt's Translation.)

"THE GLORY OF GOD IS INTELLIGENCE"

In the light of this we read the word of the "latter day revelation" (*Doctrine and Covenants*, Section 90:6): "The glory of God is intelligence, or in other words, light and truth": Again: it is said without intelligence there can be no existence, and further (Section 85:21): "And I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel; in all things that pertain unto the kingdom of God, that is

expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." Surely to refuse the opportunities of education and preparation to discharge this tremendous obligation shows a singular lack of appreciation of the responsibilities of the priesthood, who "as ambassadors on behalf of Christ, as though God were entreating you by us: we beseech you on behalf of Christ, be ye reconciled to God" (2 Corinthians 5: 20) are called upon to be "always ready to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear": (1 Peter 3: 15.)

"BY STUDY AND ALSO BY FAITH"

To achieve this end they were called upon to "seek diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (*Doctrine and Covenants* 85: 36.) To facilitate this work the "school of the prophets" was to be instituted "for the instruction of the presidency in all things that are expedient for them, even for all the officers of the church—those who are called to the ministry in the church, beginning at the high priests even down to the deacons."

To study the life and work of all great preachers, John the Baptist, Saint Paul, Saint Peter, Savonarola, Saint Francis of Assisi, Xavier, Luther, the Wesleys, Whitefield, William Booth, and C. H. Spurgeon, will show that they recognized their duty to be to awaken the conscience, to reveal the mind of God, to interpret His will through the history of the past and the experiences of the present in order that men and women would be converted to God. Surely this cannot be done without an understanding of history, psychology, grammar, current affairs. It is not extravagant to interpret the instruction of the *Doctrine and Covenants* to include in the curriculum besides these: theology, philosophy, astronomy, geology, geography and sociology in order to "magnify the calling whereunto I have called you."

A TRUE MINISTER OF GOD

To succeed in his work as evangelist and pastor or shepherd of the flock, the preacher must know his message born of experience with God, he must have the ability to express that message not only in his own language but in sympathy, understanding, wisdom and courage according to the experience of the people to whom he addresses himself.

Our Lord's parables show how closely and really He understood the life of the people among whom He lived and worked. These familiar parables reveal his technique in "telling the unknown in terms of the known." The Apostle Paul who "became all things to all men in order to win them to Jesus Christ" catalogued his credentials as a minister in 2 Corinthians 6: 4-10. "I prove myself at all points a true minister of God, by great endurance, by suffering, by troubles, by calamities, by lashes, by imprisonment; mobbed, toiling, sleepless, starving; with innocence, insight, patience, kindness, the Holy Spirit, unaffected love, true words, the power of God; with weapons of integrity for attack or for defense, amid honor and dishonor, amid evil report and good report, an 'impostor' but honest, 'unknown' but well known, dying but here I am alive, chastened but not killed, grieved but always glad, a 'pauper,' but the means of wealth to many, without a penny but possessed of all." (Moffatt's Translation.)

Think of the laboratory in which such a transcendent character was produced; and then think of our own ministry.

Consider the workmanship of Saint Paul as a preacher in some of the records we have of his sermons both to the Jews and the Greeks. For instance, the one preached at Antioch (Acts 13): Study the three divisions; the first from verses 17 to 22. The second part from verses 23 to 37. The third from 38 to 41. Succinctly: The promise of history, The promise realized in Jesus of Nazareth, The personal testimony that through Jesus Christ there comes redemption and the absolution of our sins. Saint Paul's knowledge of his subject, his audience and their history and needs and the triumphant declaration of the transforming Grace made available to them; all stand out very clearly.

A "POLISHED SHAFT" MINISTRY

Study the famous sermon to the Athenians, Acts 17: 22 to 31. Once again the keen insight and understanding of the present situation, his knowledge of the past history, his appreciation of the mentality and needs of his audience. This is not the only evidence of the apostle's familiarity with

Greek philosophy. For besides his quotation from Cleanthes' "Hymn to Zeus," used by Aratus, in his "Phenomena," as Doctor Haynes points out, Saint Paul was acquainted with the style of Thucydides as a writer and with Demosthenes as an orator; and there are several direct quotations from the Greek poets. (1 Corinthians 15: 33; Menander; Titus 1: 12; Epimenides and the one in Acts already quoted.)

It is impossible to reconcile Saint Paul's knowledge and use of rabbinical lore and general learning as expressed in his preaching with the idea of haphazard and "pick and poke" methods (or lack of method) implied in the position which has been criticized. His advice to Timothy would be inconsistent in the extreme; for instance; 2 Timothy 1: 13: "Provide yourself with an outline of the sound teaching which you have heard from my lips, and be true to the faith and love which are in Christ Jesus." Also, chapter 2: 15: "Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth has no reason to feel any shame." (Both Weymouth's Translation.)

We do not imply any lack of appreciation of the efforts of the many noble men whose limited education may have been by some considered a handicap, when we say that while we reverently thank God for their ministry coming to us through inspired illiteracy, yet it is nevertheless our duty to become "polished shafts" and so give the indwelling God a more efficient instrument through which he can reveal himself to man.

Ordination in and of itself does not give grace to remedy the defects of character and training. The ministerial title and office are not substitutes for disciplined living and necessary education.

The ministerial commission adds nothing to personal qualification and does not imply exemption from the ordained laws of human progress. A minister's competence like a lawyer's or physician's will depend upon his knowledge. Neither enthusiasm, spiritual fervor nor ecstasy must be regarded as substitutes for serious and prayerful study; nor a facile sympathy and ready emotionalism do duty for careful thought and laborious research.

"A MAN SENT OF GOD" WITH A MESSAGE

As Sylvester C. Horne said to the Yale students years ago: "When a minister has done his best in such a way, then he has only made the altar ready and he waits for the fire which God must send from heaven."

Truly with Carlyle we can all say with reverence and deep humility: "Higher task than that of priesthood was allotted to no man; wer't thou but the meanest in that sacred Hierarchy, is not honor enough to spend and be spent therein."—Sartor Resartus, page 122.

And with John Ruskin the preacher must be regarded not for his oratory and brilliance but because he is a man with a message who feels with Saint Paul, "Woe is me if I preach it not."

"If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; if we look upon him as set in charge over many souls in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if then we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock have been exposed for six days together to the full weight of the world's temptation, and he had been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat had been scattered snatched from the wayside by this wild bird or the other, and, at last, when, breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to convince them of all their weaknesses, to shame them for all their sins, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked and yet none has opened, and to call at the entrance of those dark streets where wisdom herself has stretched forth her hands and no man regarded—thirty minutes to raise the dead in! let us but once understand and feel this and we shall look with changed eyes upon the frippery of gay furniture about the place from which the message must be delivered, we shall wish that the messenger's words may be simple, even when they are sweetest, and the place from which he speaks like a marble rock in the desert about which the people have gathered in their thirst."

Do not be afraid to bear your testimony. "The fear of looking like a fool has kept many a man from acting like a hero." (Robert E. Speer.)

The Preacher and His Bible

By Roy A. Cheville

The way a preacher uses his Bible is one of his most distinctive characteristics. The way the preachers of a given denomination use their Bible generally sets them apart from the ministers of other groups. One wonders if there is something distinctive about the use of the Bible in Latter Day Saint pulpits. Sometimes the ability to quote glibly and extendedly has been considered the prize achievement. This same ability as exhibited in the conniving exhorter of Matthew 4:6 hardly upholds this as a desirable peculiarity. There must be something more.

A CHANGED ATTITUDE

A history of the use of the Bible by preachers through the last two thousand years would involve the whole story of reformations and rise of denominations. This history would show different approaches to the Bible, changing emphases upon topics and quotable passages, and variance in freedom of interpretation. Preachers to be effective have had to catch the current pulse of the attitude toward the Scriptures in such a way as to contact the peoples of his times and the interests of his immediate congregation.

It is easy to see that the place of the Bible has changed very much since 1830. In those years of the rise of the church the Bible was quoted and requoted much as one might speak of something from the dictionary in order to define the meaning of words. Ministers argued from the Bible and often employed as many "proof-texts" as possible. Reading "the good Book" was considered an end in itself. Today the situation is quite different. Our modern religionists use the Bible not so much as a law book but rather as a collection of the classical and religious experiences and expressions of the centuries. It becomes the story of God's dealings with the peoples who were to be the medium of illumining the world. Both Old and New Testaments tell of saints who were struggling and arriving, not of those who had come to a completed order that we should pattern.

There are those who feel that the current peoples are not interested in the Bible. This is hardly the case. Heavy sales of such books as Barton's *The Book That Nobody Knows*, and Goodspeed's *Short Bible*, show that the modern man is concerned with the Bible of his forefathers. But he

is interested *in a different way*. The Bible is no static reference book, an end in itself; it must be a servant and guide to enriched living. The contemporary preacher ought to see how the man and youth of today want to meet this Book of books.

SOME APPLIED SUGGESTIONS

1. The preacher should get a great *over-view* of the material of the Bible. He should stand on the mountain peak and see the story move connectedly on and on like a great scenario. In one sense the preacher must be a dramatist. He must see the unmatched drama of lives and movements and through his sermon play it on a stage for his congregation to see, feel, and understand. Then seeing the eternal principles involved, they must bring them into the roles of their own little dramas.

The preacher who glimpses this great over-view will grow away from scriptural hobbies and the use of isolated passages. Not long ago an acquaintance was criticizing certain preachers because they did not use and did not seem to know the Bible. After listening to these preachers a while I readily concluded that they were unusually good students of the Scriptures. The Bible had become to them a part of their thinking until its message was reflected at every turn. The auditor, however, was not so well versed. He had to have every bit tagged with chapter and verse, before he could recognize any connection with the Bible. Great preachers and good listeners absorb this great over-view into their souls. Lesser ones seem to wear isolated bits as veneer.

2. The preacher will abstract the guiding principles of the Bible for use in current life. The preacher does not seek to get his hearers to duplicate Biblical living. To do so would in some cases entail polygamy and slavery. Even Jesus did not lay down fixed patterns; rather did he tell parables whose central principle he left his disciples to discover and employ.

3. The preacher will do well to make a personal acquaintance with the noble men and women who march across the Biblical stage. Religion is an affair of human personalities. The sermon would do well to introduce us to the great souls of yesterday. Is Paul only an apostle to be quoted, or isn't he also a brother missionary with whom we may live? Especially is this true of the central figure. I fear we quote too much and companion too little.

4. The preacher will employ his texts against their own proper background. How often are bits of Scripture torn

from their setting and given a meaning which is unwarranted! How much confusion and fanaticism the world would have been spared if preachers of past years had observed this simple rule! Of course this does not apply to such literature as the couplets of Proverbs.

5. The preacher will do well to cultivate the beautiful in Biblical literature. This practice enriches one's vocabulary without developing the artificiality of the word-hunter. It lends dignity and tone to preaching. Read such chapters as 1 Corinthians 13, the 19th Psalm and the 40th chapter of Isaiah as beautiful literature of devotion. Let them become second-nature mediums of expression.

6. The preacher ought to learn to read the Bible in public. This is an art to be cultivated. It is to be feared that in this field our ministers, as a rule, do not rank very high. No reader of literature would think of standing before an audience to interpret a page that he has never studied. Yet all too frequently we ministers do this very thing with the finest of literature—the Bible.

7. The preacher should endeavor to imbibe the spirit of the Bible at its best. There are parts of the Bible such as chapters of legal prescriptions from Leviticus and genealogies from Ezra that have little pulling power. They are of value as historical data, but of little worth in building the atmosphere of preaching. It is well to cultivate the spirit of great preachers such as Isaiah, Paul, Hosea and most of all of the Preacher of Nazareth. These will keep us near to the spirit of preaching—not to argue, not to vindicate, not to air a hobby, but to exhort all to come to Christ.

OUR LATTER DAY SAINT HERITAGE

Latter Day Saints have a place for the Bible that is distinctively their own. From the reading of a passage in James came the stimulation that led to the basic visions of 1830. The existing versions of the Bible were corrected through inspiration that the scriptural message might become clearer. Most of all the Bible was viewed not as the only word of God but as lights along the way in an expanding spiritual experience. These three experiences give essential pointers to our ministerial use of the Bible.

1. It is a guide to spiritual experiences, not an end in itself.

2. It is to be read with directive spiritual illumination.

3. It is to be interpreted as a part of the entire body of Scripture.

For the Preacher's Library

The following are among what might be called older books which deal with preaching and sermon construction. We present them here, first, because of their great value, and, second, because of the possibility of their being secured at a minimum cost by our ministry. In this connection may we suggest the advisability of searching through the books at second-hand book stores which may be found in many of our larger cities. A large share of these books were secured in this way by one of our local pastors. Some of them were purchased at the cost of a few cents.

Preaching in the New Age, by Albert J. Lyman.

The Christian Pastor in the New Age, by Albert J. Lyman.

The Minister as Prophet, by Charles Edward Jefferson.

The Pedagogy of Preaching, by Thiselton Mark.

The Art of Preaching, by Dean Charles R. Brown.

The Work of Preaching, by Arthur S. White.

The Prophetic Ministry for Today, by Charles D. Williams.

The Pulpit and the Pew, by Charles H. Parkhurst. (This is one of a large number of books that constitute the Yale Lectures on Preaching. I would advise the study of any of this series.)

Lectures on Preaching, by Phillips Brooks. (Another one of the Yale series.)

The Preacher, by Arthur S. White.

The Building of the Church, by Charles E. Jefferson.

AMONG THE NEWER BOOKS

Sermons on Biblical Characters, by Clovis G. Chappell.

More Sermons on Biblical Characters, by Clovis G. Chappell.

Jesus Came Preaching, by George A. Buttrick (Yale Lecture Series.)

The following five from the pen of G. Bromley Oxnam:

Creative Preaching.

Preaching and the Social Crisis.

Varieties of Present-day Preaching.

Contemporary Preaching.

Effective Preaching.

Preaching Values and the New Testament, Alford E. Luc-
cock.

Preaching Values and the Old Testament, Alford E. Luc-
cock.

Preparation and Delivery of Sermons, John A. Broaddus.

Pastoral Preaching, by William A. Quaille.

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THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

A quarterly publication devoted to the interests of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints.



The Prayer Meeting

A symposium on the objectives, methods, themes, materials and supervision of the prayer service, which should be of special value to administrative officers and members of the priesthood in the administration of this important service. This issue has been arranged from selected contributions by many of the leading authorities of the church with an introductory article by President Frederick M. Smith.



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Editorial

Let Us Pray

Pray often, both in public and in private, is instruction which was long ago given to us as a people. Prayer is communion with Deity, a talking to Him in a humble way, a way which recognizes the relationship between man and his great Creator.

Privately, prayer may be oral, (whispered or loud), or silent. In oral private prayers there may be formal or informal address, and the physical attitude may be such as to comport with conditions and surroundings. One may pray standing, kneeling, or prone. The physical attitude is less important than the mental one. The mental one must be humble, devout, trusting, faithful. Private prayer may be in secret chamber, in place of nightly rest, in office, at business, on street, on train, in car, or afoot. And the form will, of course, be adapted to the conditions and environment. To pray aloud on street, in business place, in store, etc., would be to unnecessarily subject oneself to ridicule. Appropriateness between prayer and place must exist.

To pray in public means not to stop on a street corner or in the hypethral part of temple, cathedral, or church to loudly intone either petition or praise to Deity. Against such, Christly edict has run when we were told not to pray to be seen of men, as did the hypocritical Pharisee. Due form and place should be observed in public prayer.

And so the prayer meeting. Gather often in prayer and praise. The prayer meeting thus has definite, proper and important place in the church.

The public prayer helps in more ways than one. To the person uttering it there comes help from the effort made to clearly present his words and phrases so that those who hear may understand and appreciate the sentiments or emotions, or reasons prompting the prayer. To publicly recognize God in prayer is to appropriate the benefits of testimony. To pray in public (prayer meeting) is in the nature of a covenant renewed, and may even become the instrument of a new covenant. And to make covenant with

Deity, either anew or to renew a former one, is spiritually significant and helpful.

To pray in public is also to evidence to those who hear that there is bond of fraternity and recognition of fraternal responsibilities.

The place of the prayer meeting in the church, therefore, is, to put it briefly, to furnish the place, the time, and the conditions under which our church members may fully fulfill the commands to pray in public. The prayer meeting thus envisaged, becomes of outstanding importance.

Let us pray.

F. M. S.

No Unanswered Prayer

. . . There is no unanswered prayer. A prayer may be denied in form, but it is never denied in substance. Our desired blessing may not come to us in our way so that we may recognize it—but it comes in God's way. I think often of the mother of Augustine. Her only son was going wrong, and he had announced his intention of going to Italy. Italy was a land of temptations, and she saw him there ruining his life in the excesses in which she believed he must inevitably indulge. So she prayer that he might not go to Italy, but her prayer was unanswered—her humble petition was refused, and the refusal was bitter. Augustine went to Italy and in Italy he found God. God found him and he discovered there the work by which the world was to know him, and by means of which he was to leave his mark upon the world. Was his mother's prayer unanswered? And I think also of the prayer of Jesus—"If it be thy will, let this cup pass from me"—but it did not pass from him: he had to drink it to the last bitter dregs. But who can say his prayer was unanswered? See the serenity with which he bore his suffering, look at the glory he brought to his heavenly Father, remember the love he gave in return for the hatred of those who crucified him. Unanswered prayer? Ah, no; altered, perhaps, in form but never denied in substance. God never closes one door before us but he opens another beside us, and many of us in looking back can see now a door he closed that we thought then was a denial, and discover another that he opened, which we know now was the real answer.—From "*Unanswered Prayer*" by Merl B. Grover. *Saints' Herald*, volume 80, page 818.

The Purpose of Prayer Meeting

By F. Henry Edwards

Prayer meetings seem to have been an established aspect of the life of the early Christian church. Pentecost began in a prayer meeting. After Pentecost the Saints "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) I doubt whether there was any order that they should thus meet. It was simply the natural and inevitable thing for the family of Saints to do, both as an expression of their group life and as a means of seeking deliverance in times of crisis.

Throughout the centuries prayer meetings have held their place. Many great movements have been born in the prayer meeting, and many others have been kept alive by the prayers of those who were deeply concerned. Men have received new insight and have discovered new power and have felt the movement of a new warmth of brotherhood in joint prayer with their fellows. The prayer meeting is no longer on trial, but we are on trial. If a prayer meeting is not effective, investigate the quality of your leadership first.

In the past prayer meetings, at their best, have satisfied the need for adoration and praise; for repentance and forgiveness; for joint petition; for spiritual enlightenment; for spiritual fellowship; for an elevated fusion of thought and feeling, and for conviction of spiritual power.

ADORATION AND PRAISE

The Christian life has its roots in the worship of Divinity. At their best the Saints have been deeply conscious of the majesty and love of God, and the children of God have grown in faith, humility and in spiritual power in direct proportion as they have been active in genuine worship. Nor is there any necessary antithesis between worship and practical life. Not a few of the great mystics have been men of singularly effective Christian practice. The late Cardinal Mercier of Belgium certainly had a word for Latter Day Saints when he said in effect: "Today I took on further responsibility for serving the poor of Belgium. I therefore arranged to rise fifteen minutes earlier for a longer period of prayer for wisdom and strength."

REPENTANCE AND FORGIVENESS

It cannot be too strongly emphasized that Christianity is life with God. Good works are not Christian, in the enduring sense, unless they are rooted and grounded in a sense of

personal communion. This vision of God is always accompanied, as in the case of Isaiah, by a sense of personal unworthiness and of the need for forgiveness. Note how frequently in the early history of the Restoration movement the joint prayers of the priesthood were acknowledged by divine revelation, which first of all assured those praying of the forgiveness of their sins. One of the evidences of the presence of the Spirit of God in a prayer meeting is that "conviction of sin" which pierces through our self-righteousness and helps us to see ourselves as we truly are, and then assures us of the love of God which is available for all who truly seek his face.

JOINT PETITION

The Saints belong to the family of God. We have many individual needs which are and ought to be satisfied individually, but in many other respects we belong together and depend on each other. The strongest of us have felt the value of the "tie that binds," and this sense of mutual dependence is likely to increase as we move toward Zion. It is fitting, then, that we should pray together regarding our common needs, and especially that we should join in petitioning for divine aid in the affairs of the kingdom. It is doubtful whether the Lord's prayer can ever be said anywhere as effectively as it can among a group of people whose hearts are hungering for the coming of the kingdom of God.

SPIRITUAL ENLIGHTENMENT

A recognized value of the prayer meeting is that it provides a major opportunity for the body of Christ to receive enlightenment regarding the needs of the body. In some quarters there has been a tendency to disparage the search for the spiritual gifts. I would urge, however, that perhaps the greatest contribution to the enrichment of the prayer meeting would be the free exercise of the gifts of the gospel. We should expect, live for and receive those gifts which have a rightful place among us. Nor should the gifts for which we live be restricted to those named in the Scriptures and known among us. We should enjoy the gift of prophecy and of exhortation, of tongues and the interpretation of tongues, but other gifts should also be frequently manifest among us as our lives are enriched with the finest gifts of God. The gift of inspired testimony, of fervent prayer, of praise in song and in poetry, and other gifts which we have not yet anticipated are waiting our intelligent and expectant devotion. There is need, of course, for care in the exercise of

these gifts, but under inspired guidance prayer meetings can become places of enlightenment and power in which the glory of divine intelligence is richly manifest.

ELEVATED THOUGHT AND FEELING

Closely related to the foregoing is the fact that the prayer meeting offers an opportunity for clear thinking and deep feeling regarding the purposes of God toward men. There is no conflict between these two but, rather, they should move forward and upward together. The stimulation received from people who bring the best contribution of their thought and feeling to a prayer meeting cannot fail to lift up those who hear to higher planes of insight and of devotion. "As iron sharpeneth iron so does the countenance of man his friend," and when that friend expresses his deep devotion and clearest thinking in the cause of Zion with indications of deep emotion, it cannot fail to be a positively creative factor in Christian living. It is in this atmosphere that opinion is enriched into belief and belief into conviction and conviction into power.

As was said at the beginning, Christian life has its roots in the worship of Divinity, and we truly approach each other as we approach Divinity. This, and not the reverse process, is the divine state of things. In the atmosphere of adoration and penitence which a good prayer meeting makes possible, we find fellowship with each other. The addition of testimony meeting to the prayer meeting is therefore a natural outgrowth. It gives opportunity for expressing gratitude and joy and for bearing witness. If this opportunity is utilized the comradeship which sometimes wears thin in the stress of other activities is strengthened for future tests.

The prayer meeting cannot successfully invade the field of the preaching service or of the class room, although it will have much in common with each of these. Its distinctive characteristics are adoration, praise, enlightenment, fellowship, and genuine emotional fervor. Prayer meetings justify themselves when such gains are achieved. They have so justified themselves in the past, and they will in the future if our leadership can be freed from the bonds of tradition and we can develop a sense of freedom consistent with dignity and good sense. To this end prayer meeting leaders should make themselves familiar with suitable Scripture, illustrations, poetry, hymns, etc., and should feel free to use these as they are led. Prayer meetings can be genuinely beautiful if those participating will share with each other the highest truth, beauty and goodness they know.

Presiding Officers of Prayer Meetings

By A. B. Phillips

This subject is particularly concerned with the regular prayer meetings held in the various branches of the church. Most prayer meetings are the outgrowth of organized effort, such as those held in our general conference, quorums, reunions, districts, and branches. But aside from these, there have been special occasions when the membership in certain jurisdictions have gathered for that purpose. We need not consider at this time occasions when a few Saints gather together in order to pray for some object of desire that impels them unitedly to seek the Lord. Such occasions need no presiding officer, but as stated by Jesus:

Where two or three are gathered together in my name, there am I in the midst of them.—Matthew 18: 20.

AUTHORITY AND ITS DELEGATION

The question of the right to preside involves two aspects of authority which are clearly recognized in the divine law. The chief of these is the authority which God delegates to his chosen ministry, and this authority is limited by certain conditions and requirements designated in the divine word to man. No man, whatever his priesthood may be, has been authorized to act for God independently of the limitations imposed. He is only empowered to do specified things and to do them in accordance with divinely imposed instructions. When he violates these instructions, he does so without authority, and his acts are to that extent void of divine recognition. In this case it is not his priesthood which acts, but his own human nature and will. But when he acts pursuant to divine instructions, his authority is confirmed by God both on earth and in heaven.

The second and subordinate aspect of authority is that which is conferred or accorded by the people to and among whom the divinely appointed official ministers. The agency of man cannot be taken from him by any process of ministerial authority, for it is a basic and inherent power given in the time of his creation. The people therefore have power to accept and approve priesthood ministrations, or they may refuse to do so if they so desire. Their refusal may not be wise, but it is within their legal right to choose in such matters. It is for this reason that God provides in

his law for the right of the people to determine such matters by their formal vote. Hence no official can properly be forced upon a people against their consent, however capable and devoted he may be. The law specifies: "All things shall be done by common consent in the church."

Branches are permissive organizations devoted to the wellbeing of the church in its local activities, and also to the nurture and progress of the membership involved. The activities which may be provided for must naturally be voluntary on their part, and to secure most completely the cooperation which this requires necessitates consideration and respect for the wishes of the people. God has therefore accorded them a wide range of choices in such matters, including the selection of the officials whom they prefer to serve them in ministerial capacity.

RIGHTS OF PRESIDING OFFICERS

As between themselves, the rights and duties of the Melchisedec and Aaronic priesthoods are quite clearly defined and limited, and also their duties toward the people are lucidly set forth, subject to the consent of those to whom such ministrations are to be offered. To facilitate such service both general and special provisions are given in the divine law. For instance, the general provisions made for officials of organized jurisdictions indicate what officers should serve in given capacities and circumstances. If a branch or district be large, a high priest should be "chosen" to preside (120: 2), if one be available with sufficient wisdom. But this choice is within the power of the people to determine, hence the revelation states more specifically:

A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch.—*Doctrine and Covenants 120: 2.*

Another general statement provides that "the elders are to conduct the meetings as they are led by the Holy Ghost," yet this is limited by the choice of the people in case a member of the Aaronic priesthood be selected in a given instance. Where no organization exists, the order of ministerial authority to preside is clearly stated. But when an organization is effected, it is specifically provided:

When those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside;—*Ibid.*, 122: 8.

THE PASTOR A PRESIDING OFFICER

The prayer meeting is but a departmental activity of the branch in which it is held, and therefore its natural presiding officer is the one chosen as the pastor of the branch. He is in charge of the flock, and may be assisted by other officers of the branch in any of its activities. It does not necessarily follow that he must personally preside over every branch function, as the church law provides that in all his duties he may be assisted by others of the priesthood. A successful pastor will use care and wisdom in selecting assistants for the various tasks to be performed. One who might be an excellent speaker would not necessarily be a good presiding officer, and vice versa.

The minister acts as a mediator between God and man in certain respects, and this is true even in certain requirements of a well conducted prayer meeting. In such a meeting the people seek to approach God, but to maintain a deeply spiritual atmosphere in the service it must be safeguarded from adverse influences, and proper spiritual direction must be given its activities. These must be in accordance with church law and at the same time conducive of spiritual freedom of worship and expression. The one chosen to preside should therefore be conversant with the law and with the needs of the people. He should also possess those qualities which preserve dignity, order, sympathy, peace, and fraternity among those assembled. He should himself be deeply spiritual and full of love for God and for his people.

The successful minister in charge of the meeting will not be too rigid in attempting to guide the devotions of the people, though he should have the courage and promptness to check any procedure tending to disrupt the peace of the meeting. He may even be called upon to deal with a spurious manifestation of one of the gifts (such as prophecy), and the nature of the occasion will at times require fine discrimination and tact if tranquillity is to be preserved. It is clear therefore that he should have spiritual discernment, and should also be resourceful and alert in his conduct of the meeting.

QUALITIES REQUIRED FOR PRESIDING

There is not a vast difference in the requirements of presiding over a prayer meeting and those of other branch meetings, so far as personal qualities are concerned. Re-

ligion differs from business in industrial life in that very strict control may be harmful. It is an institution of persuasion, fraternity, and love, and the activities of the people are voluntary and prompted by faith, zeal, devotion, and brotherly affection. Such are some of the qualities that should be possessed and exercised by a good presiding officer in the prayer meeting. He should also possess patience, knowledge of human nature, broad sympathies, tolerance, and an equitable disposition.

But there are also certain dynamic qualities that are important in one who successfully leads the prayer meeting. He must have the ability to inspire others and induce them to participate in some way. Singing at opportune times may be helpful, but a service that produces no other activity is not an ideal success. Some men are characteristically successful in leading prayer meetings, while others are often better adapted to serve in some other capacity as officers of the church. The presiding officer should not be radical in his attempt to lead the meeting, and usually it is better to permit members their own choice of free expression so long as no disturbing element is introduced.

The authority of the presiding officer to conduct the meeting as he is "led by the Holy Spirit" should not be construed as giving the right to completely dominate it. Let him be sure that the Holy Spirit actually prompts him before he attempts to conduct it into any unusual channels. He may even find that his call as a pastor needs to be given expression in the homes of the membership before prayer meetings of spiritual power and inspiration can be fully enjoyed. Preparation on his part, as well as on the part of the members, will usually pay big dividends. The prayer meeting is characteristically *the* meeting of the membership, and any presiding functions necessary should be without parade or ostentation, performed in meekness and humility, yet effectively and promptly.



"Let no man return from this land [Zion] except he bear record, by the way, of that which he knows and most assuredly believes." (*Doctrine and Covenants* 58: 14)

The Order of Service

By D. B. Sorden

The order of service of the prayer meeting is important for it is the framework upon which the meeting is based. But just as every dwelling place serving the same general purpose, is not identical in structure, so the mid-week meetings, with the same general end in view need not have the same order in each instance.

Once the service is begun, nothing should be permitted to hinder the purpose for which the saints have come together. Therefore, in each of the orders of service, all announcements should be made before the service has formally started. Concerning preparation for the service sufficient has already been said in another article in this journal so I will only say that for each order of service adequate study must be made that the presiding officers may the more easily guide the order of service which varying circumstances and moods may require.

The general purpose of the prayer meeting is that we might worship. This subject has been discussed elsewhere in this issue too, but presiding officers must ever keep this object in view, for this too, will influence the order of service. The order of service which any leader has in mind at the beginning of the service is of necessity merely a skeleton. This being true, one phase of the service may need to be prolonged in any given service while at another time, another part of the meeting will be lengthened. This in order that unity which is essential to group worship, may be achieved. It is because of varying moods and circumstances that any set form or order of service cannot be arbitrarily chosen. But I want to give below a few of the types of service which I have used and which have proved beneficial.

Certainly the most commonly used order of service is: hymn, prayer, hymn, Scripture, talk by presiding officer, prayers by congregation, hymn, testimonies, sometimes a summary of the meeting by the presiding elder, a hymn and the closing prayer. We have the wholesome effect of tradition in the use of this form of service. We must see to it that merely because this form of meeting has been so generally accepted we do not use it without thought as to what we are doing. In this order, as in all others, presiding officers must be quick to sense the presence of the spirit of worship in order that it may be nurtured and intensified. It

may be desirable to vary this order just a little by using more than one hymn at the beginning. I have often found this desirable. One can frequently find the theme for the service in the mood of the people in this manner. This most common order of service has much to commend it—but let me tell you of another order I frequently use.

I open the meeting with a well chosen Scripture reading. After making what we call "Opening Remarks" I call for hymn selections from the congregation. Quickly noting three or four of these I select the order in which we use these hymns and if more are chosen than I think advisable to use at once, I try to use them later in the service if they are still applicable to the trend of thought. But I often use three or four hymns in this one part of the hour. The assisting presiding officer then leads in prayer, being the first of several from the congregation who engage at prayer. This session of prayer may be sufficient or after another of the previously suggested songs we may kneel again. This may well then be followed by testimonies or the expressed thoughts of the saints. Usually a hymn and brief prayer closes this type of service.

Another order of service I frequently use is based upon blackboard illustration. With a theme selected and illustrated on the board there are five to eight indicated Scripture readings. These are brief. Bibles have been distributed and members read aloud the assigned lessons. As each reads his selection, I make brief remarks tying the reading or its thought to the general theme. Then a brief summary of each reading and its relation to the whole. This part of the service may take twenty or twenty-five minutes. Here again I ask for hymn selections from the congregation. This gives the members a greater feeling of freedom and since the reading assignments are often made to some members who might not otherwise participate, makes for greater participation. After the use of two or three of these numbers, the assisting presiding officer leads in prayer and those of the congregation who desire follow in prayer. Perhaps a hymn would now be appropriate and if so this is followed by testimonies of the Saints. A summary of the meeting may then be made or the summary may be found in a final hymn. Prayer closes this service.

These are just two or three orders of service which I like. There are many other arrangements of order which are good. Slight variations of these suggested will come to many of you. My advice would be that you do not hesitate

to experiment with arrangement of the various units of service. Do not be bound by any set form. But remember a thing is not necessarily good because it is new nor necessarily good because it has the weight of tradition behind it. I am assured that with a sincere desire to be of assistance to any service in which you are engaged that you will not let experimentation run away with you. Guided by that spirit which leads to do good, you will do the Saints good in your effort to conduct a more uplifting service.

Prayer and Daily Living

Prayer should become a regular part of our daily living. It is not enough that we feed the physical body at regular intervals, thus giving it continual strength. The same principle is involved in the soul of man. It should be fed by regular prayer, thus developing in our lives that consciousness of continuous spiritual strength which will bring us to a "closer walk with God." Regularity comes down to a matter of times. As babes, we have been taught to kneel at evening, and with prattling baby lips commit ourselves to the mercies of "our Father which art in heaven." It is good that we have been so taught, but we should guard lest we look on those prayers as a task rather than as a sincere supplication. . . .

To pray is not a sign of weakness. It is rather a sign of strength. We are awed into reverence when we see anyone bowing in prayer. There is a sacredness about such a sight that never forsakes us, and we uncover our heads and stand silently while he bows before his Master and communes with him. It is related that when General Gordon was in the midst of his Sudan campaigns, there was an hour each day when a white handkerchief lay before his tent. The most urgent business would wait without. General Gordon was at prayer. England's great general was bowing before the Master of the universe. Great man that he was, he recognized his great need of communion with God.

Men live and die without seeing God, but they sense him. Prayer assists them to come nearer to him—sometimes with overwhelming intensity.—From "Prayer," by Blair Jensen. *Saints' Herald*, volume 76, pages 1539, 1540.

How to Conduct the Prayer Service

By John F. Garver

The prayer meeting is recognized as one of the principal meetings of the church. It has been considered by some of most importance—the meeting where the people come together as one common family, to touch elbows in expressions of praise and petitions for pardon and strength, their sentiments arising in mighty unison to the God and Father of all. It is well that we give thought to a meeting so far-reaching in its effects among the Saints.

We do not approach this consideration with the idea that we shall be able to cover all the phases of our common worship. We do not understand such to have been the thought of those requesting this writing. The Lord has said: "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." Hence, any hard and fast rules would be impracticable, as well as presumptuous. Each service must be left to be conducted according to the conditions peculiar to the occasion, and in the light of the Good Spirit. However, a few suggestions are not only permitted, but, if wisely made, ought to be of profit.

Inasmuch as the service should be under the guidance of inspiration, it is at once apparent that the one who is responsible for the directing of the meeting should himself be possessed of the Spirit of God. The one in charge may so lead as to direct the people to the enjoyment of the presence of God, or he may order the service in a way to bring heaviness and darkness of mind; in extreme cases he may bring about or permit conditions where the evil power has opportunity for expression. The first essential, then, is that the officer in charge of a meeting be possessed of the spirit of light and wisdom.

A basic principle which should never be lost sight of is, that the Saints assemble under equal privilege. No member possesses rights above another. Charity should be exercised toward those more stumbling in their manner of testimony. So long as the rights of others are not infringed upon, each should be left free to exercise his privilege.

The good of the body is the end sought. The one in charge, then, should avoid ordering the meeting after his personal liking. Tastes differ. What is of little edification

to the president may be highly beneficial to others. By a close watch over the meeting, under the light of the Spirit, the one presiding may readily discern that which is to the edification of the membership.

To illustrate: The writer attended a meeting the past summer in which a missionary, under the missionary spirit, related some experiences had in a foreign field. The Saints were moved to tears; a spirit of devotion and sacrifice came over the meeting. Many sat ready to express joy in the Master's service and to pledge anew allegiance to the cause that sent such men abroad. The brother in charge arose abruptly after the missionary had resumed his seat, and said, in effect: "This is no place for lengthy autobiography. If there be those who have a brief testimony, we shall be glad to hear from them." It is needless to add that the spirit called into the meeting by the testimony of the brother was driven out at once.

Care should be exercised, then, lest the personal opinions or tastes of the one in charge subvert the meeting according to his own ideal; or lest in his anxiety for the general good he overlook the very presence and end for which he has labored.

The prayer meeting is not the place for preaching, or for the work of the visiting officers. If the Saints need instruction as to their personal duties, such instruction should be given in the meeting or place therefor. The presiding officer should not be the one to bring such disposition into a meeting. When brought by others, and likely to create discouragement or resentment, a wise suggestion may lead away from that which, if continued, would result in a meeting of little profit.

The time of prayer and testimony should be a time of fellowship and good cheer. While the Saints are permitted to express their trials and to speak of their burdens, the purpose of such provision is that the sympathy and support of others may be enlisted. Under trial there is comfort in the fact that "whether one member suffer, all the members suffer with it"—all are in sympathy with it; and encouragement in the thought that, borne up before the Father by the united prayer of the Saints, one may finally triumph. Care should be taken that expressions of weakness and trial bring not into the meeting a feeling of heaviness or despair. The president should himself never bring a spirit of depression. By wise counsel or direction when such spirit has found

place, he can in the majority of instances, indicate the "silver lining," thus administering to the burdened and the weak comfort and cheer—the strength of Christian fellowship.

Activity is the life of the meeting. However, a dilatory people are not likely to be induced to active service by chiding or undue urging. Misguided zeal may result in an unprofitable meeting and in serious damage to individuals. Wisdom should direct in the effort to persuade to activity, that the end sought, not the opposite, be reached.

For instance: The writer knows a man, a deacon, of great devotion; a young man of willing heart, of contrite spirit, of clean life—though backward in his modesty, yet a youth of promise. An officer in charge of a prayer meeting of the branch attended by the young brother in his opening remarks said: "If I didn't expect to occupy in the meeting I wouldn't come here." At the expiration of his term the young man declined to serve the branch longer as deacon. It has required the continued efforts of the branch and stake officers to induce him to again take up his work. He has not yet occupied in the prayer meeting. He has never done so. He needs now to overcome both his former timidity and the hurt of his tender feelings. The one in charge ought to be the last to bring such discouragement into a meeting.

The Lord is careful of our feelings. He has commanded that the instruments remain silent "when the Saints assemble for prayer and testimony." When he who orders for the peace and triumph of all, guards against the touching of those "tender and sad" by barring out instruments which on other occasions are to be used with profit, it behooves his Saints to be careful lest they carry into these same meetings that which might be permitted elsewhere, but which here would touch or sadden the already tender or troubled heart. The one in charge should be especially watchful lest he in an unguarded moment do or say that which might cause distress; he should be ever on the alert to note the misdirected zeal or thoughtlessness of others, and to move in wisdom that their breath of decorum have no ill effect.

It becomes necessary at times to indicate a change of order, such as a return to prayer, a leaving of prayer and a giving over to testimony, or more or less singing; to caution against lengthy or unwise testimony; to urge activity; to warn against the possibility of evil presence. In all these and in every other duty the president should remember that his direction, warning, and declaration in their timeliness

and nature, must be in accordance with or indited "by the Holy Ghost."

We revert, then, to the thought first set out. The essential qualification of the man who would preside is that he be possessed of the Spirit. Thus he is able to exercise that leadership which steers the body clear of unwise participation, or of the effects thereof. This being done, there is little likelihood of evil influence or expression. Satan is seldom able to operate unless the occasion be opportune. By wise and spiritual counsel the flock may be shielded from all that would destroy; by the same kind of counsel the Saints may be directed to their profit and edification.

This discussion is necessarily brief and only suggestive. Each presiding officer must be left to study the individual and collective needs of his flock. By persistent effort and continuous prayer he may receive the Spirit in his life as an abiding comforter; and in his activities as a minister that especial portion needful to his task.



Regularity in Prayer

We learn there must be faithful regularity in our periods of devotion. The true spirit of prayer comes as the direct result of carefully formed habit of supplication. The action must of necessity be systematical, methodical, and with precision. A real effort must be made to banish distracting thoughts, and to overcome the sluggishness of the corruptible body which weighs down the mind that would rise to muse on heavenly things. In order to obtain the desired effect we must retire into the inmost citadel of consciousness and shut the door of the heart against intruding worldliness. . . .

The attitude of prayer establishes a harmony between the two wills. The human is attuned with the infinite; and we are lifted to a plane where God's holy influence can and will invigorate our exhausted vitality and radiate new energy into our lives.

Prayer is the chalice the Creator has provided for the use of humanity to sip from the fountain of eternal life.—From "Prayer," by Rosa M. Bearse *Saints Herald*, volume 61, page 1119.

Prayer Meeting Themes

By F. M. McDowell

To make clear the point of view of the writer, let us consider three possible types of prayer meetings. If in these brief descriptive statements we seem to have exaggerated the situation at any point, we have done so for the sake of emphasis. Each of these types is clearly possible. We fear that the first, at least, is only too true.

The first type evidences little or no preparation on the part of anyone. The leader or leaders frequently arrive late or, having been selected for the task at the last moment by the pastor, have taken no thought regarding their responsibility. The opening song is hastily and carelessly chosen, the prayer is mechanical and consists largely of trite, habitual expressions. The second song is often unrelated to the first, and the opening remarks lengthy and rambling, at the conclusion of which there inevitably follows, "The meeting is now in your hands." Under such circumstances a good prayer meeting is either an accident or a miracle. If good is derived, such arises from the patience, love and forgiveness of God or out of the dire need of some worshiper rather than out of any merit of leadership.

At the other extreme, another type of prayer meeting is possible. The theme for this meeting has probably been announced in advance, the order of worship is outlined on paper and very apparently and very rigidly followed. The songs, Scripture and prayer give every evidence of strict adherence to the theme. The theme talk makes it very clear that the chosen theme is to be followed. The prayers and testimonies that follow bear evidence of restraint, the latter tending to become merely short addresses on a given subject. Order and uniformity have prevailed but the worshipers leave with little having happened in their hearts and lives.

In a third type of prayer meeting there is abundant evidence of preparation, physical, mental, and spiritual, upon the part of the leaders, even on the part of the people. The one in charge having been informed in advance of his responsibility has taken his assignment seriously. He appears to have kept alive his contact with God and with the people. Standing as the representative of God he communicates His Spirit to those assembled. Standing as a representative of men he speaks of those things which are true to the nature,

needs, desires and aspirations of men. The songs, Scripture lesson, theme talk and prayer bear evidence of spiritual guidance. Running through them there is a definite sequence, a sequence which arises out of the orderliness of the divine. There is a theme, yes, but it is not forced or artificial. It directs but does not restrict. It controls but gives liberty. The meeting that follows is characterized by unity, a unity not of formal sequence, but of the spirit and understanding, a unity from within rather than one forced through external control. This would appear to be the ideal prayer meeting and illustrates splendidly many of the principles which should govern in the use of themes.

THE PURPOSE OF THE PRAYER MEETING

The purpose of prayer meetings, as has been clearly set forth elsewhere in this Journal, arises out of the needs of the people. People need spiritual fellowship. They need to speak words of praise and adoration; they need to express their spiritual desires and aims and to unburden their souls through confession. They need to bear witness to the things they have seen and heard and know which testify of Christ and the love of God. They need to give evidence of true repentance and to earnestly seek forgiveness. They need to be assured of the sympathy and loyalty and determination of fellow travelers on the highway of the kingdom. They need to share their burdens, hopes, expectations and dreams. They need to think things through in terms of God. They need to hear His voice.

An effective prayer meeting is one that meets these needs. The meeting should be directed so that these purposes may be realized. Each phase of the meeting should be carefully provided for and controlled to that end. The opening song, the opening prayer, the theme talk should be clearly conscious of these needs and purposes and contribute to rather than detract from the realization of these objectives.

PRINCIPLES GOVERNING THE USE OF PRAYER MEETING THEMES

As stated above the purpose of the prayer meeting arises out of the needs of the people. An effective prayer service is one that meets these needs. "Themes," both in the method of their use and in their content must contribute to this end. They must be considered always a means rather than an end in themselves.

The prayer meeting must be considered by the Saints as an opportunity, an opportunity for divine communion, fellowship, self-realization. The Saints must feel free to express themselves (within limits of course). Either disorder and confusion or extreme formality may cause restraint and make impossible the realization of these worthy objectives. The purpose of the theme is to promote freedom of personal experience rather than to restrict it. If it is artificial in content or arbitrarily stated it tends to defeat its purpose. Under such circumstances the people either keep silent or, desiring to conform, talk about the subject without understanding or conviction.

The ideal seems to be that of orderliness without formality. Unity without uniformity. The unity desired is the unity of spirit and this arises from within rather than being imposed from without. As another has expressed it, "Unity of spirit and of understanding is more basic than sequence of outer expression—the test of a good meeting is not its uniformity but its Christian sympathy, insight, truth, and spiritual power."

It will be well, as suggested above, for the presiding officer to have a mind filled with rich spiritual truth. He should remember that empty-mindedness is not spiritual mindedness. This spiritual truth comes from communion with God and sustained and sacrificial devotion to the people. Such a leader may easily discern the proper theme for the prayer service. Guided by such divine insight and wisdom his expression of the theme will ring true. It will appear to have arisen naturally out of the needs of the hour. It will strike a responsive cord in the hearts and souls of the people. It will bring freedom rather than restraint, unity rather than formality.

Even under these ideal conditions it would be much better for the leader to choose a hymn, Scripture lesson, etc., with this theme in mind and hence with a definite sequence, and then let the Saints discover the theme for themselves instead of having it thrust upon them. There is for example little need or wisdom in the presiding officer at any time abruptly saying, "This is the theme of our meeting."

What shall we say as to the source of prayer meeting themes? Repeatedly we have stated that genuine prayer meeting themes arise out of the heart of God and the heart of men. They are concerned with spiritual uplift, with those things which are common to God and men. More con-

cretely it is the hope of the gospel, the gospel of the kingdom, which can serve as the source of an infinite number and variety of themes. Someone has well said, "We should talk about the things of the kingdom when we are with God, most of all, and then we may expect his instruction." Consider the endlessness of the love of God and Christ, the eternal verities of the gospel, the unceasing surgings and yearnings of the soul of man, the unlimited manifestations of the love and power of God in our lives. Surely there need be no dearth of prayer meeting themes, the kind of themes that set free the souls of men and lead them to the "ever-burning furnace of divine love" to light their own torches.

Prayer Is a Struggle

Prayer is a struggle—not with God, but with ourselves. There may be things in us which prevent God from answering our prayers. The spirit of prayer will point these out to us. If we are disobedient, proud, or selfish we can't expect an answer to our prayers. . . .

Prayer is the means through which the power of heaven is carried down to earth. If we wish to send electricity from the power station to some factory there has to be a connection made between those two points. The greater the amount of electric power to be sent, the stronger the connection or cable must be. The more of God's power we wish to experience in our life the stronger must be the connection and communion we have with God. Prayer accompanied by fasting will strengthen this communion for us. . . .

Prayer admits God into our life and we can converse with him and he will guide us into all truth but we must be willing to change our opinions when they are in conflict with his. We may have such an intimate communion with God in prayer that we can hear him speaking to us. We should be confidential with God about the different things we experience during the day. We may tell him when we are sad, glad, worried, doubtful or anxious. He expects this of us because he loves us. He is willing to share everything with us, our sorrow as well as joy.—From "*The Beauty and Significance of Prayer*," by V. D. Ruch. *Saints' Herald*, volume 81, pages 491-492.

Divine Guidance in the Prayer Meeting

By Elbert A. Smith

INTRODUCTION

Rather frequently the opening talk by the presiding officer touches upon some theme that is seized upon by nearly all of those who testify during the meeting. In other words the man in charge may and often does intentionally or otherwise sound the keynote to which the whole meeting is attuned. Furthermore, the one in charge is in position to guide the meeting as it develops. So there rests upon this man a grave responsibility.

The responsibility referred to in the foregoing paragraph is to receive divine guidance so that he may sound the keynote that harmonized with the divine will; and that he may continue under the divine spirit as a guiding influence during the meeting in all its phases.

This sort of spiritual leadership is not achieved in any haphazard way. Nor does it come to small minded and unworthy men. It may come down as an endowment from on high to meet a special occasion; but even so, it comes only to those who have grown in spiritual stature into spiritual leadership. We *grow* in grace and in a knowledge of the truth.

LIVING FOR DIVINE GUIDANCE

In order to ask for divine guidance with any degree of confidence the minister must have a sense of being right with God. If in his life there are those things that he knows should not be there, they rise up to rebuke him when he seeks divine guidance. They come between him and God. "Thy sins have separated between thee and me."

In order to minister to those who wait divine guidance and blessing during the meeting the minister must have a sense of being right with his people. The promise is made, "Where two or three are met together in my name and are agreed as touching any one thing there will I be and that to bless." More than any other person in the prayer meeting the one in charge should be of a peaceful spirit, a Christ-like spirit, a spirit of kindness, that will make for agreement so that Christ may be there.

This is righteousness: being right with God, with our own better self, and with our fellows. This sort of righteousness is not thought of as something peculiar to the prayer meet-

ing—something to be put on for the occasion. This sort of life during the entire week entitles one to receive divine blessing while actually in charge of the prayer meeting.

THE SPIRIT OF THE TRUE SHEPHERD

To receive divine message is one of the functions of the minister; to impart that message and ministry to the people in a helpful way is the other part of the problem. In this work there is required a broad sympathy with the people. The minister must actually be one with them—not a superior officer talking down to them from an eminence: “If you are not one you are not mine,” is a dictum that includes the minister along with the members.

The minister who has a contempt for the humble, halting, perhaps crude testimonies and prayers of the uneducated, and who feels that they are of too low a plane to be considered, cannot minister to the needs of that class. On the other hand if there be a minister who has contempt for the offerings of the polished and educated he is cut off from that class. So with the man who has no sympathy for and with young people in their problems, and their adventures with life.

It will be observed then that while a warm heart is required, that is not all that is required. There must be a purposeful and intelligent effort made to understand the needs and problems and personalities of the various people and classes of people that go to make up the congregation.

Any man who has developed a broad and human sympathy and to that has added a broad and intelligent understanding of humanity is in position to receive divine guidance; for the Lord can trust such a man to use that which is given him. Given this sympathetic understanding of the people of the flock, and having their confidence, the minister is in position to direct the meeting in harmony with the divine will.

SPECIFIC PREPARATION

In preparing for the task under consideration it is essential to be studious. We must study the books of the church and understand the laws governing in spiritual matters. We must study and analyze our own experiences and the testimonies and experiences of other men whose lives have a lesson for us.

We must be humble and prayerful to preserve constantly touch with the Divine. The prophetic spirit brings us the

will of God to be taught to the people. This may be done at times under the formal expression of the gift of prophecy, specifically declaring: "Thus saith the Lord." But it should not by any means be limited to such experiences.

If we have a very close friend with whom we often exchange confidences we know his will on many matters. We do not need a written and signed declaration from him witnessed before a notary public to authorize us to interpret his will. We know his will. If we are closely in touch with the Lord we come to know his will, and it is our province as ministers to teach that will to the people—a rather habitual exercise of the spirit of prophecy in ministry. There is no finer time or place for such ministry than is found in the prayer meeting.

Finally the minister must approach the particular next prayer service over which he is to preside or in which he is to take part with a spiritual preparation for that particular event. He must go into it with the spirit of prayer and testimony in his mind and heart. Meditation and prayer, as he may have time and opportunity to exercise such, will bring to him an attitude for the occasion that will insure divine guidance.

Intimacy With God

Nothing gives such efficacy to prayer as abiding intimacy with the Lord. When we are not in touch with him, prayer is usually a cold, burdensome, heartless task, in which there is neither faith nor expectancy; but when there is loving intimacy with God, prayer becomes sweetly natural, and has life and power in it. We always feel more or less restraint in the presence of strangers, and it is with difficulty we bring ourselves to ask any favor at their hands. With intimate friends, however, we have no such hesitancy or reserve, but feel as free and ready to ask a kindness as they are ready to grant it. It is just the same in the Christian experience. The nearer we come to God, and the more intimate our fellowship, the easier it is to pour out our hearts in fervent supplication. Further, such intimacy makes prayer wisely appropriate.—From "*The Efficacy of Prayer*," by L. Proud. *Saints' Herald*, volume 61, page 1168.

Manifestation of the Gifts in Prayer Meetings

By J. F. Garver

The gifts of the spirit—here is a phase of our prayer meetings none too well administered by the best of us, and in the hands of the least qualified of us, always a threat, if not a positive menace—a phase of our work to which we shall all do well to give sustained, intelligent, and prayerful consideration.

The purpose of the gifts is to “profit” the Saints. The gifts bring light and understanding and power in and of themselves as the movement of Deity. And they also quicken within the individual Saint and the group of Saints light and understanding and power that but for their touch would lie dormant. The gifts extend group and individual to powers and performances beyond their ordinary achievement. The gifts help the Saints toward the Christ character and ministry, which is God’s purpose in their experience.

When the administrative officer is well grounded in his understanding, and has builded strongly and at the base of his ministry the major gifts of faith, and knowledge, and wisdom, and discernment, he is well on the way toward sound direction and control of the gifts in our public assemblies.

The words *control* and *direction* as here used are deliberately and purposefully chosen. For it is the obligation of the administrative officer as the shepherd of the flock of God to guide and lead them in every activity and experience, in none of which they need a more discriminating, intimate, understanding ministry than in this field of spiritual gifts.

A well ordered expression of the gifts, then, has its rise in the ordained ministry of the church, particularly in the ministry of those who are to give direction and lead to the prayer meetings. And it is the presiding officer who is either himself to become the instrument through which the Spirit manifests itself, or who is to give direction to the meeting in which the spirit expresses itself through another; this other, as are all Saints, being under his direction who is in charge, as much so at the time the gift is being expressed as at any other time, before or after its expression, or when there is no gift expressed, or to be expressed in the meeting.

This function of the executive officer is stressed for the reason that in some places or in some minds there has

grown up the tradition that a "Thus sayeth the Lord" has precedence—that the Spirit is always the commanding power, let it be through whomsoever it may come, or how, or when. This is to lift whomsoever it may be and each of his expressions above supervision, or direction, or criticism, or scrutiny, even, in which situation the executive officer is set aside, and anybody and everybody given right of way. In such a setup only confusion and defeat of purpose can ensue. It was against just such misdirection Paul spoke when in his second Corinthian letter he insisted on order and intelligence in the expressions of the gifts. The directing officer must direct here, as well as in every other phase of the prayer meeting.

Again in the event of an innocuous manifestation of some over zealous person it is sometimes observed, "Oh, well, it doesn't do any harm." It is not too much to suggest that this sort of sophistry has perhaps originated in the cunning of that enemy of all Saints who has been "a liar from the beginning." At any rate, there is no more debilitating influence than the spurious in the field of spiritual gifts. If and when the Saints are left to place confidence in such, they, or the mass of them, in time become so deadened in sensibility as to be incapable of discerning the false from the true—in which event the spurious tends to gain in ascendancy, opening the way not only for every loose person, but also for expressions from evil source.

The executive officer *must* sit in judgment. And he must deliver the Saints from expressions other than the genuine, as well as give to them every sense of security in the genuine.

This conservative approach allows of the frank observation that, on the other hand, the executive officer should take to heart Paul's admonition, to "cultivate the best gifts." He it is who is to work not only in himself but also in his fellow ministers and in all Saints toward that state of individual and group mind and heart and spirit leading to the highest and best in the things of the Spirit.

Spiritual gifts are to be anticipated, planned and worked for, and evaluated. They are to be appreciated and responded to when met with. And above all, they are to be turned to the stimulation and development and fuller activity of the Saints.

In this there should be no overstressing. No depreciation. No turning the cold shoulder. No flurry of excitement. Only

a normal movement, as in all other fields of saintly life and experience.

The Saints should be helped to understand that while the gifts have place naturally in the life of the people of God, they are the expression of Deity, as humanity allows and requires, and may be in condition to receive and respond to.

And those who are to give expression to the so-called outward gifts are to hold in mind and to heart that this being true, they are to move in faith, and knowledge, and wisdom, and discernment. When, and how, and under what immediate propulsion to move is basic in such consideration.

And all these major gifts the presiding officer needs and must have for best direction of the service.

Nor would this discussion, though brief it must be, be adequate without the observation our people running into the thousands have need to understand that in our prayer meetings faith and knowledge and wisdom and discernment, as well as the more spectacular gifts are to be desired, and cultivated, and respected, and responded to when manifest.

Indeed, there are gifts of faith, and knowledge, and wisdom, and discernment are basic to the others, or the gifts of prophecy, and tongues, and interpretation of tongues. For without the first, or major gifts, there is no security in the second, or minor gifts. In the minor gifts alone, we are without moorings. On the other hand, where the major gifts are in command, the minor have meaning, and in them we have security.

It is God who bestows the gifts, and then only through those to whom it has been given to express them. So it is there may be and are groups in which infrequently if ever there is expressed the outward gifts of the spirit, yet there need be no group without some measure of the gifts of faith, and knowledge, and wisdom and discernment. And in these is security, and development, and deliverance.

To covet, or to cultivate the best gifts is scriptural and lawful. Indeed, in this is there fulfillment of the law.

Here is a field in which we grow fruitful through diligence, and through growth of the years, and in intelligent reaction to our experience in the things of the spirit: In time capable, therefore worthy to direct in these sacred things for the good of the Saints.

And we are fully worthy and minister most effectually when we hold in consciousness there is but the one purpose of the gifts—the development and fullest expression of life in the people of God.

The Use of Songs for Prayer Meeting

By Roy A. Cheville

Singing is an integral part of the prayer meeting. It is hard to imagine such a service without it. Yet sometimes we seem to view the hymns as a trimming rather than an essential part of the meeting itself. To consider it a preliminary feature or a time filler prevents the realization of its possibilities. Certainly the instruction of *Doctrine and Covenants* 24:3 suggests that the hymn is designed to be something more than an occasional stimuli to Saints who do not participate or a means to shush down the congregation when it is time for the service to begin. One may even conceive that at times hymn singing may be the acme of the program of worship.

The ideal situation would seem to be that in which a presiding minister has a clear conception of the goal and purpose of his meeting and a familiarity with his congregation and then fits the hymns into the theme, word, and spirit of the service. As the meeting progresses, increasing illumination would suggest the fitness of musical elements. Let us admit in a practical spirit that there are times when music must serve to fill in the gaps. All of us know that we have moments in apparently well planned meetings when hymn singing has to come to our rescue. It is hoped, however, that this may be the exception rather than the rule.

Even this supposed enlivening of meetings must be treated with care. Occasionally I have sat by well-intentioned elders who almost ruined the service for me by frequent insistence that I choose a hymn, any hymn, because the meeting needed to be "pepped up." Such announcements of hymns may be too apparent in purpose and too artificial to enthuse permanent vigor.

THE CONGREGATIONAL BACKGROUND

Much depends upon the congregational background in the selection and the singing of hymns. Some groups sing much, some little. Some congregations drag with funereal mien, others sprint in double-quick time. Some branches know a wide range of hymns, others a meager couple of dozen. Some groups always sing hymns to the tune printed in the *Hymnal*, others show considerable variety and adaptability. Generally speaking the presiding minister should be familiar with these factors for we want to produce the minimum of jarring

to the spiritual sensitivity of the worshipers. This is the spirit of *Doctrine and Covenants* 119: 6.

As a rule we like to use the familiar hymns when we worship. We do not come to prayer meeting to learn new hymns; we prefer to employ media of communion that we know. This does not suggest a policy of taking only the hymns that for years have been sung in the branch together with the method of singing them. This would mean stagnation. Rather does it suggest that the leader will suggest slowly such transitions and changes as he may desire. The elder who announced bluntly, "Quit your dragging and put a little zip into your singing," was hardly setting a foundation for a high quality of spiritual experience. The fact remains, however, that many times something must be done to revive and alter the nature of the singing of our hymns. It is better, as a rule, to do this over a period of time so that no service will be marred by the injunction of many foreign practices and materials. Some congregations are kept plastic and respond readily to charges. Others of our Latter Day Saint meetings are so steeped in traditional procedures that they are almost liturgical.

The singing of prayer meeting is closely allied with the entire program of congregational singing. It will be a wonderful day for the church when our branch music is so planned and unified that the singing of hymns is a definite part of our educational program. A branch that sings well in church school and other meetings will carry over this good singing into the prayer service.

THE APPROPRIATENESS OF HYMNS

There is no catalogued list of hymns to which one may turn for selection of those appropriate for a given service. The materials and the situations are too varied to permit this. Often we do come to think of some as good "prayer meeting hymns." Generally this rises out of association of experiences rather than from study of the problem. In one sense this association is very helpful. It carries along a quantum of rich experiences that are in themselves spiritually enlivening. On the other hand this situation may brand a hymn and prevent its use elsewhere or may shut out from the prayer meeting many worth-while gems of our hymnody. In some places, for instance, "*Sweet Hour of Prayer*," is never used except in prayer meetings, and "*Nearer My God to Thee*," has become linked with very serious worship and

funerals, preventing its use in many other services of worship for which it is by nature fitted.

Choice will be determined largely by the purpose to be realized. Considerable attention should be given to this. Sometimes one is almost constrained to believe that custom is often the chief determinant. That is, we sing because it is conventional to do so. Glance for a moment at some of the purposes sought to be realized. Sometimes it is the blending and fusing of a congregation into a spiritual fellowship. The hymn may be the medium of voicing thanksgiving and praise. It may be a congregational prayer. The meeting may have brought the Saints to the brink of the great inexpressibles that self-chosen words cannot portray and together they break forth to voice what they cannot otherwise. Sometimes the hymn is to be reminiscent of yesterday, sometimes prophetic of tomorrow.

There is a rare gift in catching the mood of a service. Sometimes we worship in joyful thanksgiving, sometimes in humble contrition. To get hymns reversed for these two moods would be disastrous. To sing "*Awake My Soul in Joyful Lays*" in the spirit of a funereal dirge is quite out of place. To try to jazz up "*My God How Wonderful Thou Art*" is equally distasteful. We can remake many a hymn by the vibrant spirit or the sustained tempo we employ. This sensing of the mood of a meeting can carry it far on its way. Most of us can remember how a testimony of providential support has been followed by the thoughtfully chosen, "*God Will Take Care of You,*" and how the entire congregation has been lifted toward the divine presence.

THE STARTING OF HYMNS

Frequent inquiries are made about the starting of hymns. No single rule can be offered. Generally it is better to have someone in the presiding group start the hymns. This gives unity and surety. The spasmodic and scattered introduction of hymns will mar a service if judgment is not employed. We do not want, however, to crush out the spiritual spontaneity of the congregation. Sometimes, too, the ministers are not qualified to start the hymns. In this case an understanding may be had with someone in the congregation—perhaps, the director of music. One rule is safe—start only hymns with which you are quite familiar.

Getting the pitch is a sore trial to many. It is well to look ahead and discover the range. Take "*Glorious Things*

Are Sung of Zion." If it is started rather low, the congregation will be growling a subbass before the stanza is finished. "*Behold the Savior at Your Door,*" presents the other possibility. Let it be begun rather high and only the coloratura soprano will be taking the high notes of the refrain. Once in a while leaders run into the predicament of striking a pitch so high or so low that a congregation cannot go on, or of running into a hymn that is not known to the congregation. I feel it is safer to cancel an announced hymn than to struggle through it and produce a laughing stock or a thorn in the flesh.

There is a range of abilities in the singing pitch of groups. I have found that in early morning meetings when voices tend to be husky that singing goes better if pitched a little lower than usual. I also find that male groups, such as priesthood meetings, do better if the pitch is lowered so that low voices will be able to "carry the tune." If the men do part singing the situation is different.

DIVERSION OF MEETINGS

A hymn rightly chosen and well sung can give the needed impetus to take a meeting toward its goal. A hymn may also divert from this course. I have in mind an old brother of rather meager capabilities who spent most of his time in prayer meetings in fingering through the hymn book. Suddenly he would light on some hymn that sometime and somehow had appealed to him. Straightway there might come a request that it be sung. Usually it had no bearing on the service in any way. Here was a problem for the presiding elder. The novice would probably go ahead and sing the song. Another would tactfully and courteously avoid singing it. Even an otherwise appropriate hymn may send reflections off at a far-away tangent. Someone may arise and begin after this order, "That hymn has always been a favorite of mine. It reminds me of—." And there begins the devious tale.

On the other hand an elder may use a hymn to turn the meeting in a more desirable direction. A narration of illnesses, a resume of suffering, a pointed exhortation, etc., may be terminated by the fitting announcement of a hymn and the blended singing of it. The introduction is often very essential. Otherwise the effect may not be achieved. I recall an instance in which a much tried congregation at a reunion had been reviewing their crop failures, foreclosures, etc.—conditions that were trying to the utmost. A discern-

ing elder announced the hymn "*How Many Times Discouraged.*" A mere announcement might have deepened the sense of despondency. He alluded to the hopeful aspect of the hymn and to the assurance of God's constant care without rebuking them for the turn their minds had taken. As the song progressed it seemed as if the celestial sunlight broke through the clouds. Then the Saints rose to speak of the comfort in the realization of God's protection and provision for His people.

EXALTED EXPERIENCES

The test of all these considerations will come in prayer meeting experience. Some rather exalted moments have come to me in the selection and singing of hymns in prayer meetings. The selection of hymns may be approached in the same way that one would select a theme for a sermon. Even in this latter field one may find an occasional minister fingering through a set of outlines and saying to himself something like this, "I haven't used this for several weeks, so I'll take it this Sunday." The spiritually attuned preacher inquires about the needs and interests of his flock and opening his soul to God seeks illumination in his choice and treatment of this theme. The same applies to the ministry of music. I have sensed that touch of inspiration leading and assuring in hymn selection. I also know what it is to be without it. I have in mind one Lamoni reunion that I went through, practically "hymn dead." Probably it was a good experience. I felt anew the essentiality of wisdom and discernment. Sometimes there has come the glow of musical enlightenment impelling the choice of a hymn that was to lead toward prophetic admonitions.

TRAINING FOR MINISTRY THROUGH MUSIC

Generally speaking, God touches us at the points at which we are responsive and prepared. If this be so, there devolves upon the ministry a certain responsibility to become qualified for God's illumination through hymnody. We have never given much concern to study in this field. There are great possibilities in the history of hymn writing and composition, the function of music in worship, etc. Someday the little paragraph in section 119 may receive additional insights. If it be so, we shall need to be a studious ministry, combining the artistic, congregational, and mystic aspects of group singing. Occasionally these rare insights and experiences do come. May we make them more frequent!

Sectional Prayer Meetings

During recent years we have developed the practice of holding prayer meetings for specific age groups: adult prayer meetings, young people prayer meetings, junior prayer meetings, etc. There are various reasons prompting these sectional prayer services. Proponents of the young people's prayer meetings, for example, state that here the young people participate freely and without diffidence, knowing that their hearers have the same general experiences and ideals and speak the same language, but that the same young people do not participate in the general prayer meeting because the standard set by the older people is outside the range of their interest and concern.

Those who advocate the joint prayer meeting feel that it is difficult for the older people to "forget not the gladness of youth" when no young people are present in their meeting and that young people's prayer meetings soon become shallow and lacking in deep and rich experience. They point out that young people's prayer meetings tend to become meetings of specific groups of congenial people when continued over a period of years, and that it is difficult to break into such a group and even more difficult to transfer people who have become too old for such groups into more suitable prayer meetings. It is difficult to promote fellowship throughout the entire church family with some members of the church family meeting together and apart from all others.

On the basis of an investigation recently made by the Standing High Council of the church, it is suggested that whenever possible the regular weekly prayer meeting should be a general prayer meeting, so that the fundamental prayer meeting connections and habits of the entire church family shall center in meetings open to the entire group, and so that every age section of that group shall be enriched by the contribution of all the others. On special occasions it is suggested that special prayer meetings for particular age groups should be continued. In this event the emphasis in such meetings should be suited to the needs of that age group, but others who wish to meet with them should not be excluded.

In most instances urgent requests for sectional prayer meetings arise from the unwillingness of leaders or people to work with a prayer meeting which is peculiarly suited to

older people so to adapt it to a wider range of persons. But such readjustment, when accomplished with care and patience, results in the good of all those participating. Any such readjustment should not be hurried, and local presiding officers should be left free to meet the peculiar needs of their specific situations.

Prayer Communion

True prayer is communion with God. He will listen to you and will speak to your soul. He will never fail you when you are sincere and your need is great. When you pray you stand at life's center; at the source of its power and you shall be filled. The Master has said, "Blessed are they that do hunger and thirst after righteousness for they shall be filled."

We kneel, how weak; We rise, how full of power;
Why, therefore, should we do ourselves this wrong;
Or others, that we are not always strong?

—From "*Pray Without Ceasing*," by Sayde Butler Katschkowsky. *Saints' Herald*, volume 82, page 591.

Lifting the Soul

It may easily be that "great souls" reveal their depths of meaning in prayer more so than in the books they write or the lectures they may speak. Under the pressure of an inward sense of helplessness and dependency on God, there is expressed the soul's inner and essential being. Prayer is always introspective and naturally turns one in upon his own selfhood. He is concerned more with what he actually feels and needs than with appearances and impressions made for effect upon others. Truly prayer primarily means, "I lift up my soul to Thee."—From "*Democracy in Prayer*," by John W. Rushton. *Saints' Herald*, volume 71, page 893.

Prayer Meeting Reminders

The prayer meeting has proved itself in the past and in numerous places is succeeding now. If your prayer meeting is not effective, question your prayer meeting leadership first.

The prayer meeting provides an opportunity for the Saints to express themselves on a high spiritual plane. The total purpose of the presiding officer should be to minister to this end. He will give the direction necessary to orderly procedure, and will also seek to guide participation from lower to higher levels.

Experience has indicated that certain principles of procedure should be followed in conducting a prayer meeting. At the very beginning it is well to emphasize the worshipful purpose of the gathering by singing appropriate hymns in unison, and to carry this purpose forward through the opening prayer. It is well, also to sound the note of authoritative testimony through the reading of an appropriate Scripture.

Power in presiding over a prayer meeting is directly related to personal righteousness, and to deep concern regarding the spiritual well being of the people. There is direct correlation between effective prayer meeting guidance and ministerial visiting.

The spiritual atmosphere of the prayer meeting makes it possible for divinity to be revealed more fully at that time than at any other time. Yet the general spiritual preparation of the presiding officer is a most important factor in determining the guidance which he receives while presiding.

Freedom in leading the prayer meeting depends on availability of information and understanding. No presiding officer can expect a consistently high measure of Divine guidance who does not prepare for it by becoming familiar with the materials of his task—suitable Scripture readings, illustrations, hymns, etc.

Concern regarding the deeper needs of the Saints will lead the presiding officer to guide them toward satisfaction of those needs. He should be left free to announce a theme or otherwise, at his discretion, but the practice of indicating the theme through the sequence of hymns, prayer, Scripture reading, opening talk, etc., tends to avoid the restraint imposed when the theme is specifically announced.

The outward gifts of the Gospel have a rightful place in our prayer meetings. The persuasive influence of the spirit, manifested in a high quality of inspiration in all that is done, should be the constant goal of every presiding officer. The gifts have sometimes been abused, but this fact constantly challenges the presiding officer and is no reason for abandoning eagerness for the voice of the Spirit in the services.

The Saints need to be educated in prayer meeting procedure. Perhaps the greatest difficulty is the tendency to slip into set forms of expression, or to use a small selection of favorite hymns. It is a good thing to have occasional services devoted to preparation for the other services, and here the Saints may well be instructed in the music and background of desirable hymns, etc.

The presiding elder should exemplify the procedure which he desires the Saints to copy. He must be brief, spiritual, kindly, patient, etc. His opening remarks should not be a sermon, if he does not want the people to preach sermons.



More things are wrought by prayer than this world dreams of;

Wherefore let thy voice
Rise like a fountain for me day and night,
For what are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friends;
For so the whole round earth in every way
Bound by gold chains about the feet of God.

—Tennyson.



“I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky and in the mind of men
A motion and a spirit that impels
All thinking things, all objects of all thought
And rolls through all things.”

—Wordsworth.

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