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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

Ministry of Health

"The deepest of all the needs of man is not physical comfort or relief from suffering, but faith in some abiding reality which justifies sacrifice and lends meaning and dignity to life. Such faith it is the high prerogative of the church to foster in those who already possess it and to share with those who are today without it."



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Divine Healing

This issue of the *Priesthood Journal*, devoted as it is to the subject of "*The Ministry of Healing*," is an important one to the members of the priesthood, and will, I am sure, be received and studied with pleasure by them.

Belief in divine healing is almost basic to our religion and carries with it the firm conviction that Deity is not only interested in our physical welfare, but also that He extends usward His Spirit in healing capacity, and interests Himself in behalf of suffering humanity, and brings surcease from physical sorrow through the operation of faith.

It is doubtless true that we suffer physically because physical laws have been violated. We suffer spiritually and mentally because spiritual laws have been fractured. But the powers and far-reaching effects of the principle of forgiveness are little known to us as analysts, and in our stubborn ignorance we deny to ourselves many blessings because we refuse to believe in Him who came to bring us nearer to God.

There are so many laws and facts about laws unknown to us, that it is foolish for us to refuse to believe simply because we do not understand and therefore cannot explain. We do know that faith brings results not entirely susceptible of being explained by natural law; yet we cannot but believe that the laws of faith as adhered to will bring results as a consequence. So we have faith, believe, and are healed, or are saved by the prayer of faith. The mysteries of Godliness may remain inexplicable; but that is no reason why we should not appropriate the blessings of faith by complying with Divine commands concerning the sick.

"If any be sick among you let him call for the elders, . . . and the prayer of faith shall *save the sick*." The promise is not a definite one that the sick will be restored to health. But the promise of salvation is that of even greater blessing. We do know that the prayer of faith for afflicted ones has many times been followed by even miraculous healings, and in this we rejoice. But even greater should be our rejoicing in the realization of the promise that the prayer of faith shall save the sick. Not all suffering is bodily; and not all affliction is physical. We should rejoice therefore, that the promise of relief through prayer is not

confined to surcease from pain in body tissues. Much suffering endured by humanity is mental and spiritual. To be sick and in bodily pain is severe; but even worse is it to be in mental anguish and agony of soul. It is depressing to sense that bodily powers and muscular tonicity are being lowered, either slowly or rapidly. It is equally depressing to feel that our mental grip is weakening or that our spiritual tone is lowering. We have become so accustomed to "calling for the elders" to minister in cases of physical suffering that we are prone to overlook the fact that the command to call for the elders to anoint and pray applies to cases of mental depression and spiritual illness as well.

Not long ago I heard of a case where one depressed in spirit called for the elders; but when he said he was not physically ill, the elders refused to administer. In this they did wrong. If as Paul indicates, the physical laws have their counterpart in the spiritual realm, then we can well believe that there are spiritual disorders which call just as strongly for the prayer of faith as do our more easily located physical ills.

Divine healing concerns itself with the spiritual ills and mental distresses and strains as much as with the physical. Perhaps as we learn how better to care for the body with proper diet, proper sanitary conditions and prophylaxis the need to administer for physical ailments may grow less, and there may even be an increase of the cases where administration for spiritual and mental agonies are calling for attention.

Divine healing with us plays a role which is far from unimportant. The mysteries of Godliness will remain mysteries still; but thanks be to Deity we can appropriate Divine blessings even if we do not know, and so cannot explain the *modus operandi* of the Holy Spirit in its functioning as a minister of healing to the Saints of God. And so when depressed in spirit, tortured in mind, or in agony of body, let us call into play the ministry of healing, and by every effort we know seek rapport with those Divinely appointed and Divinely directed powers of ministration, and seek along lines designated the surcease from suffering promised, and rejoice that we serve, trust in, and strive to obey a Deity who is interested in the welfare of the Saints.

F. M. S.

Administering to the Sick

By William Patterson

A few years ago I visited a lady who, much interested in the church (she later united with it), made this observation: "I am very much interested in your church because it seems to be all sufficient to the needs of the people," and she began to enumerate the things which distinguished by addition the Reorganized Church from that to which she ascribed belief, and in which she had membership.

The church of Jesus Christ was, is and always will be established to meet the needs of the people, and that church which affords the greatest protection, enrichment and development of the soul—"The body and the spirit is the soul of man"—is the true church of Jesus Christ. True to the claims of its proponents, the gospel of Jesus Christ has in it the power of the soul's regeneration, and we may expect to see evidences of this power in the renewal of the spirits and bodies of the faithful. Since the body is an integral part of the soul we may expect to see provision made within the gospel for its upbuilding and renewal.

The rite of the church involving the imposition of hands upon the head is a ceremony antedating the New Testament observance, for we believe that in times of antiquity the gospel was practiced by Adam and his immediate posterity, though nothing is mentioned in the Scriptures regarding the use of this rite for the healing of the sick until the days of the Syrian, Naaman. It is evident from the narrative that the Hebrew maiden held captive by this distinguished person had a knowledge of this ceremony, and the resultant good from its observance. The reader sees this assurance in her statement to Naaman's wife: "Would God my lord were with the prophet that is in Samaria! for *he would recover him of his leprosy.*" This young Jewess must have explained to them in detail what the prophet would do, as well as giving her testimony of what she had seen accomplished as a result of the laying on of hands. This may have accounted for Naaman's disappointment when he was told to go and dip in Jordan seven times. Said he: "I thought he would surely come out to me, and stand and call on the name of the Lord his God, and *strike his hand over the place and recover the leper.*" (See 2 Kings 5.) In the twenty-third Psalm, David refers to the anointing with oil as being among his greatest blessings, "Thou anointest my head with oil."

While John was in prison he sent a delegation to Jesus to make a final investigation of his messianic claims, and Jesus told them to "Show again those things which ye do hear and see: the blind receive their sight, the lame walk, and the lepers are cleansed," etc. These are the evidences of the ministry of those who were sent by divine appointment. In most instances these blessings came by the prayer of faith and the imposition of the hands of Christ. (See Mark 8: 23-25; Luke 4: 40; 5: 12, 13; 13: 11-13.) The Jews accepted this ordinance of the laying on of hands for the healing of the sick without question. They were familiar with it.

When Jesus chose the twelve apostles he empowered them to perform those rites which he had performed with the assurance that the same power would attest the divinity of their calling. As a part of their apostolic function they were to "Heal the sick, cleanse the lepers, etc.," and when he increased their jurisdiction to all the world he assured them that their message and power would not be modified by geography, nationality or time—"they shall lay their hands on the sick and they shall recover." The account of the ministry of the apostles after the ascension of Jesus is replete with remarkable experiences of healing through the laying on of their hands. The extent of the observances of this ceremony throughout the church is revealed in the statement of Apostle James to the entire membership: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." This is the most comprehensive statement of the rite of healing in the Scriptures. James lays down several definite steps connected with the approach of the member, and minister toward the ordinance, and emphasizes certain things to be observed to make effective its usage: Firstly, the responsibility for calling the ministry rests upon the one who is sick. This is a very wise provision as only those who are sick can condition their lives to receive of the mercy of God. It is a personal responsibility. Of course the exception is the child or the irresponsible person, and in these cases the parent or guardian should or may assume the responsibility. Some time ago the writer was requested by a member to go and administer to a nonmember. Investigation proved the inadvisability of my going, even though the member felt provoked. Great care should be exercised in the performance of this ordinance. Secondly, James implies that there should be more than one elder

called to administer to the sick. This is a very fine provision as a benefit to the sick, and as a safeguard to both minister and member, and only in an emergency should this statement be disregarded. The Lord restates this provision in section 42: 12 of the *Doctrine and Covenants*. It is true that the Lord has blessed a single elder when in emergency he has been obliged to administer, but it is wise to observe the rule laid down by the Lord in this matter. Thirdly, prayer should be offered over the sick with fervency and faith. It is the prayer of faith, coupled with humility and repentance that makes possible the restoration of the sick to health and redemption. Fourthly, anoint the sick one with oil in the name of the Lord. We have no statement in the sacred books as to what part of the body shall be anointed (the head or the afflicted part) but we of the Reorganized Church believe that the head should be anointed, even if the afflicted part of the body has been anointed with oil, as an authoritative gesture. Oil has always been the symbol of peace and there should be created an atmosphere of peace in the presence of the sick—a condition so essential to physical and spiritual recovery. In connection with this ordinance of divine healing there should come the assurance of forgiveness in the case of sin. However, the sick person must be assured that it is because of his penitence and not due to the ministerial act that his sins are forgiven him. It is the "Lord shall raise them up," and it is He who forgives their sins. No better opportunity is afforded to impress the need of repentance than when one is sick—not a harrowing of the soul with a consciousness of sin and its consequences, but a calm assurance of a loving Father awaiting our reconciliation.

This ordinance was observed universally by the church in the early centuries of the Christian era according to the early fathers, and even to this day do we find it in a very modified form in the Roman Catholic Church in the Sacrament of Extreme Unction. Of this Sacrament Cardinal Gibbons writes: "Pope Innocent I (fifth century), in a letter to a bishop named Decentius, after quoting the words of St. James, proceeds: "These words, there is no doubt, ought to be understood of the faithful who are sick, who can be anointed by the holy oil, which having been prepared by a bishop may be used not only on priests, but for all Christians." In the eighth century Bede of England, writes: "The custom of the church requires that the sick be anointed by the priests with consecrated oil, and be sanctified by the prayer which accompanies it." Cardinal Gibbons closes his

chapter on "Extreme Unction" with a paragraph which discloses the great departure of the Catholic Church from the teaching of James relative to the rite of anointing and the imposition of the hands of the ministry of the New Testament Church: "It is sad to think that our separated brethren [Protestants.—W. P.] discard this consoling instrument of grace, though pressed upon them by an apostle of Jesus Christ: for, surely, a spiritual medicine which diminishes the terrors of death, comforts the dying Christian, fortifies the soul in its final struggle, and purifies it for its passage from time to eternity, should be gratefully and eagerly made use of, especially when inspired by an inspired physician." These quotations are taken from *The Faith of Our Fathers*, by Cardinal Gibbons. This last statement indicates how far removed in purpose and usage was the church in the ordinance of the healing of the sick at the time of the restoration of the gospel.

With the restoration of the gospel came the renewal of the New Testament practices, and particularly the rite of administering to the sick. A short time after the organization of the church they were told to go to Ohio where God would give them His law; and in February, 1831, they received at Kirtland what is known as section 42 of the *Doctrine and Covenants*. Included in this revelation is provision for the laying on of the hands of certain ministers within the church for the healing of the sick: "and the elders, two or more shall be called and shall pray for, and lay their hands upon them in my name; and if they die they shall die unto me and if they live they shall live unto me." It is interesting to note that the Lord recognized that under certain conditions the sick one may be prepared to face death through this ordinance, as well as being prepared for life. In the foregoing statement of revelation the Lord seeks to impress upon the minds of his people that this ordinance is not merely a means of healing the physically sick, though this may follow, but as a means of consecrating our lives, living or dying, to God. "They shall live . . . they shall die unto me." During our illness we feel a sense of dependency upon God, and this is an excellent time for the ministry to impress the need for a life of consecration. It was during my illness when I was a youth that I consecrated my life to God, and though I was healed in body that blessing did something more for me than restoration of the body.

So far as we are able to learn the phrase, "*administering to the sick*," originated with the early church, and is perpetuated through the various factions of the Restoration

movement. It is not used by the New Testament, or *Book of Mormon* writers, nor is it used in the revelations given through the first prophet, Joseph Smith. It was seemingly used for the first time through the late prophet Joseph Smith, "Prophesying over them that are sick in *administering* to them has been a fruitful source of trouble among my people . . . pray over the sick, anoint them with oil as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom." Administering to the sick would imply serving the sick through the ordinance of healing in a similar sense that we use the word in the administering the sacrament of the Lord's Supper. The administering of anything presupposes a need upon the part of the recipient and a knowledge by and preparation of the one administering. A knowledge of the nature of the illness is a great help to a wise and consecrated minister in aiding him in his approach to the sick. The minister should also know how to approach people in different types of sickness or illness to be able to effectively administer to them. There should also exist a sympathetic and understanding relationship between the minister and the doctor, as each needs the cooperation of the other for the good of the patient. The minister should always keep in mind that the rite of healing is particularly a spiritual function, and that due spiritual preparation should be made before the person is anointed with oil. I have been pained when I have seen ministers (few) cease talking about social or political matters only to turn to the sick without preparation, and anoint them. Some of the greatest blessings have come when we have asked immediate members of the family to bow in prayer with us, and even to have them pray. As I write I think of a time when I was called to administer to a small girl, the daughter of a local minister of the church. Several had gathered in the home and were talking freely about commonplace things with very little thought seemingly of the suffering child in the next room. The child had been previously administered to with little results. Sensing the need for prayer I asked them to prepare with us for the administration, and after we had talked about the church and its blessings and promises we repaired to the sick room where a season of prayer was indulged—the father rededicating his life to his ministry in a most fervent prayer. We then administered to the child who was immediately restored.

The minister should seek to create a spiritual atmosphere for the administration. We should not hastily perform any

ordinance of the church. A short time ago a fine member of the church, with her companion, called at my home and asked for administration. As I was just preparing to leave for a church appointment, and I knew her case was critical I asked her would she not like to come the next day fasting and praying, and that I would secure another elder and have him fast with us. To this she agreed. At the hour appointed she came and we had a very remarkable experience. Had I singly and hastily administered to her the day before I am sure she would not have received such a remarkable blessing. Shall we not approach this ordinance as ministers for Christ with greater faith and devotion.



For Those Whose Faith Is Weak

We do not presume to set limits to the power of God to heal. Yet, unlike some who have made healing the sum total of their gospel, the one thing on which they build, we regard it as but one of the many important things believed by the church and itself a "sign following the believer," sustaining his belief in things even more important—divorced from the gospel to which it was to be a witness it is not of eternal value. Nor have we taken a fanatical stand. We do not flout public opinion, or refuse to obey civic laws touching health matters, or disregard sanitation and hygiene, nursing and medication. A sanitarium is not inconsistent with our ideas touching divine healing.

Moreover, it is to be borne in mind that not all may rise to the plane of faith and the proper mental and spiritual attitude necessary to miraculous healing; nor is it probable that any one of us can always at all times maintain that level. Those "who have not faith to be healed" are not forgotten; they are to be nursed and treated in a proper way and by friends, i. e., those who are friendly to them not only individually, but who are also friendly in a spiritual way. One who has made religion a very important part of his life and thought could hardly receive successful treatment from nurses and physicians who hold his religion in contempt, even if they do not maintain an attitude of open hostility.—Elbert A. Smith, in *Saints' Herald* for May 10, 1922, pages 426, 427.

Why the Minister Should Visit the Sick

[The following quotations have been carefully selected from a chapter bearing the above title in *The Art of Ministering to the Sick*, by Richard C. Cabot and Russell L. Dicks.

This book, the best in its field we have ever seen, is enthusiastically recommended for your ministerial library. Those of the priesthood who are called upon frequently to visit the sick and to bring consolation in death can hardly afford to be without this rather outstanding book.

Careful study of these paragraphs will reveal the author's answer to the question, "Why the minister should visit the sick," somewhat as follows:

1. The sick are too frequently left entirely to specialists who because they are specialists tend to neglect the essential spiritual unity of the healthy being. They tend to disintegrate the body and life of the patient while health and complete living are found only in unity, in integration. The minister, as no one else, can minister to the spirit of the patient by helping him to see life as a whole, in terms of God and in the background of the eternities.

2. It is the minister's responsibility to manifest that quality of Christ-like devotion that will bring to the patient a new hope and courage and will give him the power to overcome depression, fear and bitterness. The living presence of the love of Christ in the self-sacrificing devotion of a minister cannot be excelled as a means of spiritual health.

3. It is the minister's special responsibility to care for the growth of souls just at the time when such growth is both highly possible and an unquestioned necessity.—F. M. McDowell.]

"By what authority, then, does the minister go to the sick-room? Why should we expect that he can lend courage to the sufferer, confidence to the dying? Has he suffered? Has he seen anyone suffer? Has he seen the fear of dying? Has he felt the fear of death turn into confidence? Has he worked shoulder to shoulder with those who have seen it and are helping to bring it about?"

"We are persuaded that the minister has a place in the sickroom, a place not that of the doctor, of the psychiatrist, of the social worker or of anybody else. *The minister's duty there is to rouse the great energies, certainties, and*

faiths of the Christian religion. If he has Christian faith, and otherwise he has no business in the ministry, he has a great asset, perhaps the greatest asset that a person could have in dealing with the sick. *His peculiar privilege springs from the fact that he has a living and sometimes a contagious belief in God, in immortality, in the saving qualities of the Gospel of Jesus Christ, and in the soul's endless power of growth."*

"They need the minister because the sick do not live by bread alone, nor by the most appropriate diet, medication, surgery, nursing, and hygiene that can be brought to their aid. They need the clergyman because the appendix, the gall bladder, the heart, lungs, and other organs are not independent machines but are linked in their adventures with a nervous system and with a conscious mind which usually integrates, though it sometimes disintegrates, their behavior in sickness and in health."

"It is stupid to help a patient in one respect and hurt him in another. To give him good medicine but bad food would seem too idiotic to be borne. But at present we do something as bad as this in many cases. We work hard to improve the condition of the sick man's body, but we allow conditions to exist which hurt his mind and through his mind check the healing of his tissues. Mental and spiritual food is a crying need. Yet in long illness the mind usually starves or hungers, because man is not so one-sided a creature as our medical treatment assumes."

"If the minister is to counteract the evils of extreme specialism he must not become another specialist like the doctor or the social worker. His job is to focus attention on two points: the patient as a whole and the ground of his being in God. The minister is also interested in the patient's physical welfare, in his economic security, in his family life, in his hobbies, his friends, his fears, his hopes, his disappointments, his sins, and every other aspect of his life. But he should do nothing that any available specialist can do better. He should see that the patient gets care but he should not care for him medically, psychiatrically, economically or politically. *The outline of the patient's entire life is the minister's concern."*

"We do not assume that the minister can get adequate information about the patient's soul in a few minutes, or that he can ever know the whole of it. But we believe that, unless he makes the attempt to collect a workable knowledge of

it, no one else will. No one else will give the time, no one else has the detachment and the interest in human personalities that the minister's profession demands. *For the minister who is worth his salt has an energy of interest in a human being that springs from the belief that he is a child of God, a poor relation of the power that moves and governs the universe."*

"Someone is hungry, thirsty, sick or in prison. He needs food, drink, healing, enfranchisement, so far as compassionate humanity can give them. Permanent food as well as instant relief may come out of these misfortunes. It has often come out of them. In that rebuilding of the sufferer's life the minister may take a part. At any rate he must try, because his business is the advancement of people's lives along the path laid down in the building of their natures."

"If a minister asks how he can get a chance to free souls for the Christian message, one true answer is this: By devotion to such opportunities for service as he can find in any hospital or among the sick of any parish. *Devotion opens people's minds through their hearts.* Any interested person can show devotion to the sick, but the minister ought to be able to give a more complete and convincing service than any one else."

"The quality of the minister's devotion is shown in what he sacrifices for the patient. Others will think of sitting up with him at night when all the family are worn out. But the minister will do it. Others will talk of staying at the bedside on a holiday so that the family may go off and get some refreshment, but the minister will be most apt to do it. He is laying siege to an enemy: depression, fear, bitterness."

"Devotion is the minister's badge of office when he goes to a sufferer. Devotion answers the challenge which he should always put to himself:

"By what right am I here? By what right do I see you in the intimacies of your pain, your humility? By what right do I see the unfinished picture and the artist in his longing, the unfinished poem and the poet in his brooding? By what right do I dare hold up an ideal for you in your pain, or express your longings in prayer? Only by right of serving you."

"How do I know you are restless because of boredom or moody because of fear? Only by having suffered or by having served where I could watch others suffer. Only by learning to be steady of nerve, self-forgotten, resourceful because

I need to be so and have practiced it. *Your need, my understanding, and my desire to help are my authority for coming to you.*"

"The minister goes to the sickroom because he is the duly recognized representative of him who said, 'For I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.' (Matthew 25: 35, 36.) This whole passage can be read as a description of the mental and spiritual anguish of any sick man. To be sick is to be a stranger, naked, stripped of vigor, weakened by lack of determination, feverish by helplessness, bared by broken confidence; a stranger among strange people, even one's clothes changed for a queer abbreviated gown. To be sick is to pass through strange places of the spirit: the night before an operation, with its haunting dreads and imaginings, the taking of an anesthetic, the struggle with post-operative discomforts. To be sick is to face the uncertainty of diagnosis, the loneliness of convalescence, the difficulties of facing life as a cripple or an invalid. These are new paths of our spirit: 'A stranger and ye took me in.' To be sick is to be in prison, imprisoned in one bed, one room, ward, building; imprisoned within one's helplessness and one's handicaps, chained to the threat of death."

"The minister goes to the sickroom by authority of the needs of the patient, needs which will not be met otherwise. By right of the needs of the spirit, he may be trusted by doctor and patient, after he has trained himself. By virtue of the special methods and of the devotion which are his heritage he may minister to the sick to their advantage, to the advantage of the doctors and nurses who care for the sick, and to the advantage of his own spiritual welfare."

"In his antispecialism and in his devotion to the sick the minister's goal is always the growth of souls."

"A person can assimilate spiritual food only when it feeds his 'growing edge.' A soul like a muscle grows from a frontier which registers the point reached thus far on its march into the unknown."

"The soul has a growing edge. It can advance only from the point where just now it is."

"The growing edge of anyone's knowledge is at the point where his questions push out like the edge of a tissue cul-

ture. . . . The growing edge of his character is what he now wants to make of himself."

"We conceive that every patient who is not feeble-minded or senile has a growing edge when he enters the experience called illness. To find and to cultivate that edge is the minister's task. It is often an impossible one, humanly speaking. None the less it is his task."

"Each person must do his own growing in sickness as in health. What can we do to help it? We can supply the atmosphere in which growth is favored. That is the business of a teacher, and especially of the kind of teacher whom we call a clergyman. A gardener of souls, he tries to supply the environing earth, moisture, air, light, and chemical reaction. That is much. Can a minister do that? He can, if by good listening he can find the growing edge of a patient's life. As in medicine, our only *reliable and permanent way to prevent people's sliding down hill is to invigorate their tissues so that they begin to go up hill.*"

"We asked, What are the foods of growth? We answer, Love, learning, beauty, service, and suffering well borne."

"Whenever people sincerely love anything or anybody, they grow. They grow more when their love has to reach up to what is above them, in science or art, in human personality or in social endeavor. But whoever loves anything is enlarged by that very act."

"If he can help the patient to learn, if he can so light up his interest that a new fact, or a new truth, takes root, the minister has assisted, no matter how little, the divine process of his growth."

"If even in America we can help anyone to appreciate more of this great kingdom of beauty, we are favoring another side of growth."

"The sick need to know that they are of use to someone else."

"In my own life (R. C. C.) it is suffering, frustration, humiliation, grief, remorse, that have best nourished growth."

"Growth is the ethical absolute. *The only good life is growing, not toward a goal but in powers such as sympathy, courage, honesty, perspective, tenacity, knowledge.*"

"Prayer as we see it is a part of a thoroughgoing effort to grow, to learn, to get beneath appearances. 'Prayer is the heart's sincere desire.' Men great and good have said that only once or twice in their lives have they 'really'

prayed. They mean that the heat of their desire for Reality has risen but seldom to the boiling point. But that desire is there all along in those who grow. The naming of God is not important so long as we do the will of our Father in heaven. That will appears in us as the will to learn, to treat men as men and not as means, and to kill self-deceit. Jesus guides us best in such matters and if we keep close to his spirit prayer will go out of us whether we call it prayer or not."

"To sum up we conclude, then, that the minister's opportunity in sickness is to devote himself to the growth of souls at a time when pain, sorrow, frustration and surprise, bring experiences that invite a new start in life."

That Apology

By James F. Keir

Never begin your public address with an apology. Make a diligent effort to gather all the facts that you can on the chosen subject. Carefully marshal them in logical sequence, then in a dignified manner as becomes a servant of the Lord Jesus Christ, present them in a pleasing manner to your audience. An apology usually evidences an inferiority complex or it is a bid for compliments.

If you are afflicted with an inferiority complex, remember that it is not yourself that you are representing but the Master of Men and he needs no apologies. It is truth that you seek to bring to your hearers and truth is just as sublime, just as valuable, just as powerful, whether it is uttered by the most humble or the most eloquent preacher.

If you seek the adulation of men, that is bad taste and will militate against your development and usefulness. True, we all appreciate compliments, but they should be received in humility of spirit. Compliments should be received only as a challenge to our ability and not to gratify our vanity.

The young and less experienced public speaker can take comfort in the thought that when he has put forth an honest effort to adequately prepare his sermon, the chances are that he knows more about it than ninety out of one hundred in his audiences.

Don't worry, if you fail in your effort, the audience will know it. You do not have to tell them and if you do you have wasted a first-class apology.

Never open your public address with an apology.

Pointed Advice on Work With the Sick

The following suggestions have been gleaned from *The Art of Ministering to the Sick*, elsewhere referred to. They represent the combined wisdom of a noted physician and an equally noted clergyman.

Ask the doctor's advice and secure his confidence.

Be punctual in your appointments with the sick.

"Don't stay too long."

"Don't allow any alarm, horror or sorrow to appear in your face or in your voice."

Misplaced sympathy may cause the patient to go to pieces or tend to undermine his self-respect.

Avoid disturbances. Patients are often highly sensitive to sudden and unusual sights, sounds or smells.

"Stand or sit where patient can see you without eye strain."

The prime purpose of your visit is to make the patient feel that somebody cares for him.

If alert you may get some clue with regard to his mental and spiritual needs. "Go slow and listen hard."

Do you require the patient to give close and prolonged attention to some topic of discussion.

"Sick people like variety, change, little surprises." Give some thought to your visit in advance as to how such may be provided.

"Don't talk of depressing or alarming subjects."

Remember that a friendly presence may often be more helpful to the patient than conversation.

Do not take upon yourself the work and responsibility of the doctor.

Do not discuss the doctor or the value of his treatment with the patient.

"Keep secrets, but tell no lies to or about the sick."

Do not whisper or speak in low tones to anyone in a sick room if it is at all likely the patient will see or hear you.

"Play no favorites." "Work for the good of everyone that needs help."

"Do not argue; listen."

"Do not carry gossip."

Don't preach about the sick or repeat stories about them.

Go out of your way to be friendly and cooperative with doctors, nurses, and relatives.

"Let your people know that you consider sick visiting as important as the preparation of sermons."

Healing and Forgiveness

By F. H. Edwards

Jesus was greatly concerned regarding the health of humanity, for he himself went about healing all manner of diseases. The commission and the power to heal were passed on to his disciples in turn. Yet he was even more concerned regarding the sinfulness of humanity. This is clear from the New Testament record and is confirmed in modern revelation (*Doctrine and Covenants* 42: 12, 13).

Physical health is important, but spiritual health is more important. (*Doctrine and Covenants* 42: 13, 119: 9, 125: 15.) So it was that in an earlier dispensation the fundamental charge to the disciples was that they must preach repentance and forgiveness in his name. (Acts 13: 38, 26: 18.) And in this dispensation the quality of a man's discipleship is marked more surely by his urgent desire for forgiveness for his sins (*Doctrine and Covenants* 87: 1) than it is by his desire for release from physical ills. The disciples of every age have received the message of forgiveness with triumphant gladness whether they receive physical health or not.

Forgiveness is primary; but healing is related to it. There is no such thing as a body without a soul, and there is no such thing as a soul without a body.

The relationship of sin and sickness can be classified as follows:

Ills which are the obvious and personal result of sin.

Ills which are the social results of sin.

Ills which are the result of unrecognized or unconquered spiritual maladjustments.

Ills which apparently have no connection with sin.

Personal transgression is a frequent cause of sickness. This is hinted at in the healing of the man near the pool of Bethesda. (John 5: 14.) But we need not go so far afield. We need only think of the ravages of alcoholism, to prove this. Some of these sicknesses are of such a nature that they pass when the evil practice is abandoned, but some leave results which can never be overcome unless by divine intervention of a most marked character. It was something of this that Paul had in mind when he explained, "When I would do good, evil is present with me. For I delight in the law of God unto the inward man. But I see another law in my members, warring against the law of my mind, and bringing

me into captivity to the law of sin which is in my members. Oh wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7: 21-24.) His heart and conscience were set toward the things of God. Yet habits and appetites still remain. Such healing as could come to him must include not only the abandonment of sinful practices, but eradication of the habits and appetites in which these practices were rooted.

Many other ills are the result of sin in the social order. (Jeremiah 36: 3, Deuteronomy 28: 27-35, *Doctrine and Covenants* 5: 3, 28: 1, 45: 4, etc.) There are times when it seems grossly unfair that innocent people suffer for the sins of the guilty, and that children are born into a world with a terrible heritage of taint and disease. Yet when we begin to think it out we realize that we cannot have our cake and eat it. We thankfully accept the fact of our mutual dependence and fellowship. We are grateful that God has so shaped our lives that the goal of right-thinking men is human brotherhood under divine fatherhood. Yet we cannot choose these benefits without taking the risks involved. If we accept the joys of mutual dependence we must also accept its dangers. Any solution of the ills which come by reason of sin in the social order must therefore be more than the healing of individuals here and there in the community. It must dig down to the sinful and unhealthy condition in the body politic. Any healing which exempts me from the diseases which taint the life of my community, and free me from a sense of responsibility for removing those diseases, is woefully inadequate.

Many of the typical maladjustments of modern life are rooted in spiritual inadequacies. It is astonishing to notice how individuals who keep careful tab on their own blood pressure, on their weight, and on their digestive apparatus, seem to take little interest in their fluctuations of character, their inequalities of temper, their succeeding periods of exultation and of depression. Yet it may well be that here lie the roots of physical ills which threaten life itself. Palpitation does not necessarily mean that the heart is not sound; it may mean that the emotions are strongly impaired. Nausea need not be due to unwise eating or to local irritation in the stomach; it may be an expression of deeply felt disgust. Headache may be caused by faulty elimination, but it may also be developed when one has a disagreeable task to face or an embarrassing situation to untangle. Many such

ills are merely those of human nature working under difficulties and having forgotten God. The approach in attempting to solve these difficulties is not to a single organ, or to the physical set-up by itself, but to the entire organism, and, not infrequently, it must be an approach that will touch the well-springs of character. The man who is suffering from tobacco poisoning, for example, does not need physical diagnosis so much as he needs spiritual readjustment, the development of will and the power of self-discipline, the desire to be master of his own life.

The story of the paralytic (Luke 5: 17-26) suggests how closely sin and suffering are connected. "Thy sins are forgiven" comes before "take up thy bed and walk." The troubled conscience, the mental conflict, were set at rest, and then the suggestion was made that this life of invalidism need no longer continue. This is as true now as then. A mind vexed by repressed fear, or by the buried memory of a sin which has never been frankly acknowledged, produces strange bodily ills. Many doctors are curing physical maladies, not by drugs but by helping to bring to light the mental or spiritual troubles which are the real causes of illness. More and more our physicians realize the value of religious faith in the treatment of dis-ease of this type.

Sickness is more likely to be healed when the patient earnestly desires readjustment with God and realignment of his personal relations with his fellows than when he merely desires freedom from physical ills. The latter will tend to concentrate attention on physical disabilities and away from the cause of those disabilities. The former will direct attention away from physical ills to the deeper but necessary spiritual readjustments, and out of these readjustments the physical ills will frequently be taken care of as a matter of course.

While many of the maladies from which men suffer can thus be traced back to the sins and spiritual disorders in which they have their root, there still remain many ills which apparently have no connection with sin. Yet here, too, thoughtful people can create a relationship which will be spiritually helpful. The sickness from which I am suffering may not be traceable to any sin on my part or to any wrongdoing in the community, but it may be an evidence of ignorance, the outcropping of a condition which threatens the health of the entire nation. That it came to light in my life is a challenge to me to join forces with men who make it

their business to discover and eliminate these threats against the well-being of mankind. If I am attacked by tuberculosis, or by cancer, or by any one of a score of diseases which prey upon humanity, it may be that full healing will not only mean that I shall be cured but also that I shall henceforth take my part in the crusade against tuberculosis, cancer, etc. And, perhaps there was a sin there all the time. It may be that I was not sufficiently concerned with diseases which threaten other people but which did not seem to threaten me. It may be that forgiveness will come only as I carry my share of the common burden.

Or it may be, as in the case of an accident, that I can find absolutely no traceable relation between my present plight and any sin of my own or in the community. But yet I am still a sinner. If this thing did not come on me by reason of my sinning, I know that I have fallen short at so many points that I am in constant need of divine pardon. If my sickness shall cause me to realize this, and to make the best possible adjustment to the will of God, then my sickness will lead to definite spiritual health and this spiritual health will open in my life channels through which God can bring me physical blessing.

From the foregoing it seems that sickness and disease may do much to help us to see sin as it really is, and to convince us that the healing art should not be applied only to the removal of pain, but also to the eradication of sin. Redemption means not only that men "do not perish" but that they "have everlasting life," not only that they are saved from degeneracy but that they are given a higher order of life, not only that they are rescued but that they are completed. Healing on the lower level may often be a dangerous thing for the man or woman looked on as an immortal soul. It may mean the removal of danger signals without the removal of the danger. But healing on the higher level, whether it frees us from pain and disability or not, is always beneficial to the man or woman against the background of eternity. It is especially true, then, that the rite of administration, which embodies the spiritual approach to the problem of disease, should relate healing and forgiveness. Anything short of this tends to lull both the patient and the minister into a false sense of security.

I believe that it was because of such considerations as these that our Lord so frequently associated forgiveness and healing, and that he tells us that he healed diseases "that

people may know" that he can forgive sins. (Matthew 9: 1-6, Luke 5: 20-25.)

Faith in God is required as a basis of such forgiveness and healing. But this faith is more than mere belief. It is a warm-hearted confidence in God and in his infinite concern for humanity, a willingness to follow his will and—having done all—to trust one's self to his power. Such faith at its best is not merely faith to be healed, but faith to be saved. Without such faith nothing of lasting good can be accomplished either for the body or for the soul. (*Doctrine and Covenants* 34: 3, 42: 13.) But with such faith much can be accomplished for the soul, whether the body is relieved or not. In this connection the word of the Lord has come to us in recent years:

"Be of good cheer. It has pleased the Father to accept many of the sacrifices of his people; and, notwithstanding some have fallen while engaged in their work; some have been tried, and are tried; some have been and are afflicted; yet the Lord has seen the affliction and trial and will accept and bless, and no man shall lose his reward." (*Doctrine and Covenants* 124: 8.)

Faith in God is a necessary prerequisite of healing in the full Christian sense. So also is repentance. One of the basic teachings of Christianity is that God hates sin. He is eager to forgive us, but because he hates sin he cannot do so until we too hate sin and put it away from us. (Matthew 6: 14, 15, 18: 23-35, Mark 11: 26, etc.) Modern revelation requires repentance and confession as a prelude to forgiveness. (*Doctrine and Covenants* 58: 9, 60: 2.) If, therefore, a significant gain from effective administration is to be the forgiveness of sin, then this administration should be preceded by repentance, or it should produce repentance (*Doctrine and Covenants* 49: 2, 55: 1, 108: 11).

The elder who administers represents both God and the church. In this dual capacity he stands as the living witness that God is willing to forgive those who are truly repentant. He should also stand as the witness of the willingness of the church to forgive sinners. He should say both for God and for his fellows, "If you have committed sins, they shall be forgiven you." But this is no ex-cathedra absolution. It is a statement that neither God nor the church will hold anything against anyone who truly repents. Life may be marred by what has gone before. Nothing can turn back the clock and make events as though they had never been.

But from this time forward there remains nothing of sin but the victory. The scars may still be visible, but they cease to be the signs of defeat, and are the evidences of the power of God to overcome.

It seems that all this philosophising should lead us to some practical considerations as ministers for God in a sin-ridden world. Here are some which suggest themselves:

(1) The church has no call to apply its means of restoration if no higher end is sought than the recovery of bodily health. The minister is not the competitor of the doctor but his partner.

(2) The Saints should be taught the constructive values of religion in the field of health, and should be urged to practice cleanliness, sobriety, peace, temperance, and to avoid anger, jealousy, covetousness, etc. A dirty mind or a dirty body is ungodly. He who lives in a constant state of uncleanness is living in sin.

(3) We should keep well in mind the primary importance of spiritual health. "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.)

(4) Those requesting administration should be asked to make specific spiritual preparation whenever possible. The act of administration should be an act of worship and of dedication as well as of petition. Health should be sought not only as an end in itself but as a means to service in the kingdom of God.

(5) As a background for effective administration the church should develop the spirit of faith, the practice of repentance and a happier reception of those who were once sinners but have been won to righteousness through the grace of God.

(6) Whether the sick person throws off the sickness or not, the work of the church will have been effective if through administration or in other ways the patient finds truer peace of spirit and a more real knowledge of the uplifting presence and power of Christ.

The Distinctive Task of the Minister of Religion

THOUGHTS ON THE CURE OF SOULS

(The following notes are adapted from a chapter of the same title from *The Exploration of the Inner World*, by Anton T. Boisen. Willett, Clark & Co., Chicago, 1936.)

THE PROBLEMS OF THE ABNORMAL

Every human problem is a religious problem and every effort to help a brother in need is a religious task.

It is certainly my job to give comfort to the aged and hope to those whose remaining days are likely to be spent within the confines of an institution. I do what I can to give courage and hope to the physically ill and that peace of mind which will favor the curative forces in their operations.

In the case of those who are grappling desperately with the issues of spiritual life and death, those in whom the better self is struggling for control and survival in the face of unacceptable tendencies which threaten to engulf it, I feel that I have a task that is distinctively my own. . . . My first task is therefore to discover those persons in whom the better self is really struggling to get possession and in whom the constructive forces have really a chance to win out.

THE PROBLEMS OF THE NORMAL

The ordinary pastor . . . will have in his group those who, while professing adherence to the faith of their fathers, have never taken it seriously and have allowed their problems to accumulate. He will have those whose beliefs have suffered some degree of distortion as a means of escaping the sense of personal failure, persons who attempt to maintain their loyalties without paying the price of growth and to this end resort to all sorts of compromises and protective devices. He will have those who make no pretense at conforming to the faith of their fathers and yet are comfortable about it. He will have those who through frank delinquency or mental illness are outside of the pale. And then he will have the distressed—those who, suddenly subjected to the strain of bereavement or of business reverses, are seeking desperately for those values that cannot be taken away; or those who are torn with conflict in the effort to bring the instinctual drives

into conformity with the requirements of a new stage of development. . . .

Toward all of these the pastor will have obligations. The aged, the lonely, the chronic invalid, and those who are carrying on in the face of difficulty will need all the comfort and encouragement which it lies in his power to give. And the group of the faithful, whose recognized leader he is, constitute an invaluable resource. It must ever be his task to give them the enlightenment and the guidance necessary for their most effective service. And few of them will there be who do not have their own problems and difficulties.

He will also have many dealings with those whose attitudes and values are distorted by unacceptable subconscious desires which they have not been able to bring under control. From our hospital experience he may learn how difficult it is to change such people and how futile it is to reason or argue with them. He may often have reason to wish that they might be consigned to our care. But an understanding of human nature may enable him to get along with them and even to modify their system of beliefs by question and suggestion used skillfully enough to enable them to change without damage to their self-respect. . . .

But the pastor's great opportunity is, I think, with the distressed, with those who are in jeopardy, with those who are passing through periods of acute crisis and mutation.

In the case of the bereaved and of the physically ill he may find a readiness to think about the things that really matter, where before other interests and cares had crowded out the ultimate values. At such times he may find a responsiveness which will not be found in other circumstances and, if he have the necessary understanding and delicacy of touch, he may help more than one of these to solve their problems on the level of the religious.

In the case of those who have met with business reverses and economic catastrophe there is likely to be a similar opportunity. In a brief study of the effects of the economic depression upon mental health which I made recently, it was the testimony of all the pastors whom I interviewed that among their parishioners they knew of no cases in which business reverses were clearly primary as a cause of mental ill health. Such reverses served rather to reveal strength or weakness. There were some who simply refused to face the facts, some who whined and pitied themselves, some who became bitter, some who blamed others; there were also those who took the happy-go-lucky attitude; and then there were

others, not a few, who came through the period of trial with colors flying. The disappointment and misfortune had merely helped them to see things in true perspective and to find those values which abide. In many of these cases the help of the pastor had been a real factor.

In the case of those who are struggling desperately for self-mastery in the face of unacceptable instinctual claims, the pastor has also a great opportunity and an equally great obligation. It is here moreover that he is today being challenged.

Character Development More Important Than Healing

Just as we know conversion is but one part of a religious life, and to be successful must be consecutive, covering the adoption of many conclusions as applying to us, so must a proposition of divine healing be accompanied by these things which will develop character.

It is one thing to heal an infirmity but quite another to heal a sick soul and cause it to function in the higher planes of spiritual existence.

The principles of the gospel, the gifts of the Spirit, the fruits of the Spirit, the administration of the ordinances, are all parts of a complete system which is intended to develop character. We must recognize character as eternal. Its development may be retarded by infirmity of the body, but it may also be clarified by affliction.

Some of the narrowest Latter Day Saints we know are those who have received some special manifestation such as healing of an affliction or receiving a dream or vision, and to the exclusion of everything else harp on that one string till all who come in contact with them are sick and tired of it, and have to make a special effort not to react against anything of the sort. What should have been a blessing is thus perverted into a public nuisance, not because the gift was not divine, nor the person not needy, but because of a perverse short-sightedness which can see no farther than the end of the afflicted one's nose.

This single-thoughtedness arising from healing or anything else spectacular in our religious experience is the bane of our spiritual development. Till we grow big enough to accept these blessings in gratitude and proceed to realize upon them, we shall never even receive as we should.—S. A. Burgess, in *Saints' Herald*, March 17, 1920, pages 243, 244.

The Church and the Sanitarium

By Charles F. Grabske, M. D., Assistant Church Physician

In Independence, on Van Horn Road, the busiest of several congested thoroughfares entering Kansas City from the east, stands our Sanitarium. It is owned and operated by us. It is in the charge of a Board of Directors which includes the presidency and bishopric of the church, the mayor of the city of Independence and a judge of the county court representing eastern Jackson County. This board appoints the superintendent of the hospital and is responsible to the church for its control and management. There has been considerable development of the Sanitarium idea since its commencement—much change.

Some object to this. On the other hand, many complain that the institution is cramped and handicapped by the early conception of the place, and dislike the lack of freedom which comes to it because of its religious nature.

Let us review its beginnings.

In 1906 at the General Conference, President Joseph Smith spoke to the Saints in these words:

“One morning after waking, before I left for the conference, I passed a period of three hours, and I never expect to be happier or more contented in the Spirit than I was during that three hours. Certain matters were presented to me, and among them, and principally, was this: We appear before the world as advocates for what are called signs of the gospel, the gospel signs, the accompaniments of the gospel economy as instituted by the Christ. A great deal of comment has passed among our elders, and among our membership, very largely, in our large branches, as to why it is that there are not more persons healed by the administration of the oil and the laying on of hands than there are. My observation leads me to the conclusion that there are a great many more healings occur than are taken notice of, or than we are given credit for, while there are a great many that are lost as a matter of course.

“The thought which was presented to me was this: that we ought as a people to take this kind of a step, to establish here . . . what might be called a sanitarium or a hospital—call it whatever word you like—that shall be under the supervision of some earnest, upright, and spiritual-minded officer of the church; and that the Sanitarium shall be a place where

our sick who may not be properly treated at their homes may be treated by the laying on of hands, by the nursing as provided for under the law, and by such careful treatment as medical knowledge within the provinces of our own membership may give, and thus see whether or not we may try the spiritual forces for which we have been so long contending, and at last put our hands and our sacred honors in juxtaposition and say to the world, 'We are willing that it shall be given a trial, an open trial.' And I was assured, in that three hours of spiritual exaltation, that there would be a fulfillment of the prophecy that the faces of Jacob's children shall not wax pale.

"To me this is one of the things that shall mark the hastening time. And we surely are sufficiently strong to give this matter our careful consideration. Nothing venture, nothing have. If we do not put ourselves to the front, and make up our minds in this regard, we will be struggling along for a while yet."¹

The Saints fasted and prayed and before the end of the conference the following revelation was received and accepted by the church:

"1. It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant, Joseph Smith, has already stated to you. This should be done as soon as it is found to be practicable and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium.

"2. It is also expedient that they should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instruction given to my servant, Joseph Smith, that my servant, Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be re-

1 & 2 *The Saints' Herald*, May 10, 1922, page 427.

moved from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick. And this my servant Joseph Luff may do and retain and exercise his apostleship.”

The formal opening came on December 15, 1909. President F. M. Smith presided over the meeting. Elder Joseph Luff, physician to the church, offered the dedicatory prayer, a beautiful, sincere appeal to the Almighty that the objectives thought through perviously, would be obtained. “Oh, God, accept this offering, bless its walls, bless it from the foundation to the cap stone, bless all who shall be associated with it, and sanctify its administration from beginning to end. Accept this building at our hands, and consecrate it to thine own ends, and if we have failed in mentioning in our petition anything that may be essential to its completest success, fail thou not in adding because of our defect.” It was distinctly a gathering of Saints although outside members of the community were there also. Officials and leaders of the city were there to express their good will and sympathy with the undertaking. Bishop E. L. Kelley made the opening speech. It was significant because he voiced the feeling of the Saints of that time that it was to be an enterprise of the church for its own people. He said:

“This institution I understand is made and builded for the purpose of accommodating, first, those of our own faith who need and want to have its accommodations. It is similar to our Saints’ Homes or Old People’s Homes. We made the conditions in the outset a number of years ago, that in building these homes, they were, first, for good and worthy members who did not have any means of making a home for themselves, and who were needy and ought to have such a place. Second, they were for those individuals who were good and worthy members who had means, but had no proper or satisfactory place for themselves, but could furnish a place with their own means. . . . “And the third, in order, is any individual who shall need, whether he is a member of the church or not.” It appears from these remarks, that the institution was built mainly for Saints.

The city realized this. Mayor Jones of the City of Independence in a following speech stated that the “city would be glad to use the operating room in emergency cases, there being no such institution available in the city.” Doctor N. P. Wood, a physician of prominence in the City of Independence, was another speaker at this gathering. “He expressed satis-

faction at the broad spirit of toleration that he had observed." Doctor Joseph Luff used words which I think are of paramount interest to us today. I feel this because of the high idealism which he expressed in speaking of his leadership of the Sanitarium activities: "I accept this work with thought today. My first thought is to make this a spiritual house. My first duty in it is as a minister and servant of Jesus Christ. My second business will be to perform and direct such medical services as I believe can be consistently supplementary to the great divine thought as I have been made to digest it and assimilate it within myself, and as I shall have wisdom given to me to comprehend it—this, I believe, is corroborated of what was given to the President of the church."

Such were the high purposes which motivated the founding of the Sanitarium.

The institution was now ready to begin its work as outlined by the revelation. An emergency, referred to by the Mayor of the city in the opening exercises, required that the Sanitarium's first case be a surgical operation. From this first case has the institution developed and it is of interest to know that medical and surgical care has become the work of the institution. At the present time the building is filled with the sick, mostly nonmembers, brought here almost altogether from Independence and the regions round about the city. Physicians serving in the institution not belonging to the church far out-number those who do. The Sanitarium serves largely as a general hospital for the Independence locality.

One is struck by the passing of a Sanitarium as described in the revelation of three decades ago and the arrival in the building erected for the Sanitarium of a modern hospital serving a small metropolitan community. One is likewise impressed by the realization that a hospital, such as we are providing, is of absolute necessity to the community and either ourselves or some other organization must and will provide it for the people of Independence. It is probably this requirement that has forced the Sanitarium to become a hospital. There are more Saints than any other religious body in the city and it is fitting that a hospital be maintained by our people to serve here. The direction of this hospital is in our hands. The superintendent of the hospital is a member of the church, well trained in hospital management. The nurses serving under her are, in a large measure, members of the church. The chaplain, one of our elders ap-

pointed to this post, ministers to the spiritual needs of the institution. He does a great deal of good as he passes from one sick room to the other, helping those who feel the requirement of spiritual aid and direction. To our own people, of course, this is invaluable, and is a pure vein of the original Sanitarium idea as promulgated back in 1906. In addition to his ministry to those of the faith, he is a real missionary servant to the nonmembers who are being treated in our hospital. Many request administration. Many request instruction about the church. Some have requested that the chaplain call at their home and tell them the story of our faith. The devoted lovely service of the young sisters of the church gathered from all parts of the country to serve as nurses here, does inestimable good in demonstrating to laymen the saintly ministry of nursing service. These young women meet daily under the direction of the chaplain of the hospital for worship and religious instruction.

In closing this article I wish to make the conclusion to which the bases which I have set forth above, lead. In the first place, the church is determined that the will of the Lord as directed in the original document be not frustrated. The need of a Sanitarium to minister to the requirements of our people, not only in Independence but throughout the whole breadth of the church remains undiminished. I believe that there is a greater need than ever before for a sanitarium providing "a place of refuge for the sick and afflicted" where they may seek the comforts and aids of our faith in their recovery. In this fast moving nerve-breaking world, quiet, peace and association with the Divine are needed as never before in the history of mankind. It is a monument to our organization that this was ordered years ago, that our people might have the succor that comes from institutional relations under the ideal conditions set forth in the revelation. Concurrent with this realization, there is the knowledge of the requirement of a hospital to serve the people locally in Independence. Of those now hospitalized, there are more members of our church than of any other. We expect this proportion to grow in the years ahead. It would be a pity were this hospital in Independence not maintained by us.

The new building, yet unfinished, provides for a dual institution. I feel that the church, as such, should be the core around which the new Sanitarium and Hospital be integrated. The hospital chapel should be the center around which the activities of the whole should revolve. The ministry to the sick of our faith that come to the Sanitarium be-

cause it is *the Sanitarium*, should be considered of first importance. Next, the outgrowth of the Sanitarium, i. e., the development of the hospital, should not be forgotten. The ministry to a large number of nonmembers who are patients in our hospital should not be neglected. This service in the hands of a devoted elder will be of great value in the propagation of our faith to people who are ready and desirous of a message of religion. I can hardly underestimate the possibilities to our own and to those not of us, of saintly service by a body of nurses working in our sanitarium and hospital.

This larger dual unit should be administered in such a way as to demonstrate the ideas and ideals of its inception. If the faith and soul of the church are interpreted to the people by the administration, the superintendent, and the nursing staff, then great good will be accomplished. To misrepresent us by faulty attitudes would do harm rather than good and would make the institution unnecessary and a retard to our progress. Peace and quiet, that are saintly virtues, should be emphasized in this institution. Courtesy and loving care of those in distress should always be kept foremost in the minds of those administering to those that come within our doors. Skill without art and soul are dead and cold. The faith and trust imposed upon the administration by the people of the church throughout the world should not be violated.

Within this religious place, all of the elements of saintliness should have expression on the part of the nursing staff and the administration of the institution. This should be so evident that it is plain to those that are patients here and those that are visiting within the institution.

Again, here is an opportunity to present the value to the world of our own particular feelings on tobaccoism, on alcoholism and on diet as outlined in the *Doctrine and Covenants*. Certainly those of us who believe in the sanctity and worthwhileness of the Word of Wisdom should have an opportunity within our own doors, to give this doctrine its rights to trial by daily continued use.

The church, then, in Independence has an opportunity to serve the whole membership of the church in an advanced and developed way through the medium of our sanitarium and hospital. Second, there are great opportunities awaiting us here to give to the world an epitome of much of our religion. Here can be demonstrated the service of Saints to those needing help. Here can be given to those of faith the values promised to those who would invoke the rites of the

church in their behalf. These values would be most realized in such an institution of peace, quiet and holiness. Lastly here the skill and knowledge of man could show their greatest fruit because they would be given their opportunity in the beneficent atmosphere of a House of God.

Not Advisable to Prophecy Recovery in Administering to the Sick

There are some who are constantly seeking for manifestations of promise for good concerning the sick when loved ones of their own or others are afflicted, and by reason of importunity besiege the Lord, for signs corroborative of their desires, and becoming impatient if their implorings and pleadings do not meet with favorable replies. Such lay themselves liable to imposition from themselves in misleading and misunderstood or misapplied manifestations. Many of these, we believe the greater part of them, are the result of personal solicitude and enthusiasm—prophesying out of their desire rather than the voice of the Spirit. These prophecies are hurtful, because so many of them fail. Paul's instruction in 1 Corinthians 13, that, "Whether there be prophecies, they shall fail," is aptly applicable to these mistaken and misapplied prophecies. Faith, hope, charity, these are of the best. Faith and hope may abide; but charity is the best and the greatest, for it endureth forever—the love of God.

It is better that in the practice of administering to the sick the elders confine themselves to the anointing with oil and the laying on of hands, "praying over them," who ask for the ordinance, exercising all the faith needful so far as they can, and then just leave the matter with him whose wisdom directs his own acts of power in earth or heaven. Do not seek to know what God may do, and let patience and faith have their perfect work. "If they live, they live unto the Lord; if they die, they die unto him." So, whether they live or die they are the Lord's. To seek by importunity at the throne to force a manifestation of promise from God is an evidence of little, or weak faith. To go about one's business after having kept the law by administration, and to trust the issue in the Lord's hands is evidence of strong faith and trust more effective and worthy of blessing than an importuning spirit would be; and we believe such is more acceptable with the Lord.

Several instances are known to us where persons have been sick and have been administered to, and in which prophecies have been made that the sick would live and recover, and instead of recovery death has occurred. We have been asked, Were such prophecies from the good Spirit? We could hardly say, yes. Well, then they were of the evil one! We think not. They have been the untutored declarations of weak, human nature struggling to lead, or force divine power and wisdom to accept and indorse the desires of the prophets. Let us take heed how we permit ourselves to be led into such lapses of personal spiritual failure. It is enough to suffer, to know that "whether there be prophecies, they shall fail," and to be compelled to endure sorrow and grief, and, therefore, let us keep our faith that it fail not.—President Joseph Smith, in *Saints' Herald*, August 22, 1900, page 542.

"One truth stands out crystal clear from the welter of our postwar experiences. It is this: that the deepest of all the needs of man is not physical comfort or relief from suffering, but faith in some abiding reality which justifies sacrifice and lends meaning and dignity to life. Such faith it is the high prerogative of the church to foster in those who already possess it and to share with those who are today without it."—Williams Adams Brown, in *Church and States*, page 299.

"We continually live below our possible best because we assume that loss is just loss and nothing else, where often it is opportunity for some new sort of gain. . . .

"There has always been a sprinkling of individuals who to the end of life have kept open "the soul east window of divine surprise," they have looked for new truth, they have modified their views, they have changed their attitudes, they have repented of their faults, they have expected greater and better things than their own best or the best in the world."—George Albert Coe, in *What Is Christian Education*.

Word of Wisdom

By A. W. Teel, M. D., Church Physician

Space forbids going into detail as much as I would like concerning that remarkable document known as the Word of Wisdom which was addressed primarily to the council of high priests assembled at Kirtland, Ohio, on Wednesday, February 27, 1833. It was given "for their benefit" and also for the benefit of the Saints in Zion, which included all Saints who are or can be called Saints. We read that it was given to "show forth the order and the will of God in the temporal salvation of all Saints in the last days" and was not given by "commandment or restraint."

Undoubtedly they needed the "benefit," for the historian records that there was great antagonism between the Saints at Kirtland and Independence. The effect of what they ate and drank in their day was plainly felt in their attitudes and in their feelings towards each other. It was exceedingly kind of our heavenly Father to give them the key to the cause of their dissensions.

A portion of Jesus' model prayer reads as follows: "Thy kingdom come, Thy will be done in earth as it is done in heaven." There is no doubt that those who obey the laws of the land without the necessity of restraint are much better citizens than those who refuse to obey such laws and have to be punished for disobedience. A good citizen does not have to be restrained or commanded to do that which is right. Surely then it follows that those who are voluntarily obedient to the will of God are on a much higher spiritual plane than those who do not obey his laws or who only obey them by "commandment or restraint."

We are informed in *Doctrine and Covenants*, section 81: 3, that "I, the Lord, am bound to do what I say, but when ye do not what I say, ye have no promise." The document plainly states that it was "given for a principle with promise" making it all the more binding that we obey the will of God to obtain the promises of God, which are so numerous that there is not space to enumerate them here.

The adaptability of "the promise" "to the capacity of the weak and the weakest of all Saints who are or can be called Saints" is certainly worth the time and energy as it will liberate them from the bondage of sin and sickness which is so prevalent in the world.

Most ministers will tell us how to obtain spiritual salvation, but they are at a loss to know how to instruct the people with reference to the obtaining of temporal salvation. Temporal salvation is of prime importance for the Latter Day prophet has informed us that the "spirit and the body is the soul of man," implying that anything that will degenerate the body will degenerate the soul. It is a well known fact that people with degenerated bodies are low in spirituality and unfit for service of any kind.

"Hot drinks are not for the body or belly."

My dentist informs me that the use of "hot drinks" is one of the chief causes of tooth decay and pathologists give us the information that in many cases it is the cause of cancer. Hot drinks such as tea and coffee are no doubt the most objectionable on account of the drugs they contain. These drinks being used as a beverage over a long period of time cause an over stimulation which results in depression, wakefulness, indigestion, palpitation of the heart, headache and trembling. Therefore we can believe that we have been wisely cautioned that "hot drinks are not for the body or belly."

And again, "strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

Here is timely advice given concerning the use and abuse of narcotics. We are "warned and forewarned" of the evils and designs of conspiring men in the last days. Certainly even those who might be the "weakest of all Saints" who are not addicted to the use of narcotics such as alcohol, tobacco, and other forms of such drugs, being of sane mind, realize the devastating influence and the deleterious effects of these drugs upon the youth of today.

Narcotics, whether they be wine, alcohol, cocaine, morphine, or tobacco, all have the same detrimental physiological effect, differing only in degree according to the susceptibility of the individual. When an addict becomes a victim it is almost impossible to discontinue the habit and overcome the deleterious effects.

A correct estimate of the number of addicts must necessarily be incomplete owing to the secretiveness which characterizes those who use the drugs. "Conspiring men" seem to everywhere abound and the bulk of their recruits is made up of the youthful generation, mainly between the ages of

fourteen and twenty. At this age youth is curious and easily aroused to experimentation which is dangerous and of deadly character. It only takes a few weeks for an experimenter of this kind to become a total loss to the church and a menace to society.

The immediate effect of such drugs is an exaltation of the ego and an exploitation of self at the expense of established social laws, accompanied by a recklessness as to consequences. Under the urge of the craving for the drug the addict will run his automobile at a reckless speed, plan robberies and even murder.

The acquirement of the habit spreads like a communicable disease, bad company being a chief factor in its dissemination. The drug comes in contact with the gray matter of the brain through the circulation by first attacking the most highly organized part of the nervous system and penetrating the sheathing which protects the brain from the impure substances that may be in the blood. A differential diagnosis between acute alcoholism, a (lethal dose) of morphine or opium or cocaine and concussion of the brain is often impossible to determine complicated by the fact that the victim may be under the influence of both poisons.

Alcohol is valuable as an external application and mixed with equal parts of water it forms an excellent evaporating lotion to be used for bruises, inflamed joints, etc. As an antiseptic dressing in the emergency treatment of wounds it is invaluable as it stimulates the tissues to more healthy growth, destroys germs and reduces the offensive odor of wounds.

Tobacco contains a powerful alkaloid—nicotine—in combination with malic acid and other deleterious substances that are habit forming. This narcotic poison more frequently attacks the heart or the eyes. The great majority of blindness in persons over the age of forty occurs in those who have smoked or used tobacco in some form from early youth. They may not at any time have noticed the slightest effect on either the eyes or the heart until after some slight digestive trouble, severe nerve strain or loss of sleep. Then they will begin to notice heart irregularities and at times suffer from the appearance of a cloud before the eyes. The cloud may be dense and again it may be very slight, depending upon the rapidity of the working of the poison. From the earliest beginning of this effect of tobacco poisoning on the eyes the recognition of colors may be interfered with and in such cases it is exceedingly dangerous for automobile drivers

or any one employed where they have to recognize color signals, such as engineers, firemen, pilots, sailors, etc.

In paragraph 2 we read, "all wholesome herbs God hath ordained for the constitution, nature and use of man, every herb in the season thereof, and every fruit in the season thereof."

Now, herbs, plants, fruits and vegetables are synonymous terms. The terms, herbs and plants, according to the dictionary, are used interchangeably; therefore when we say herbs we mean plants, and vice versa. Herbs, plants, fruits and vegetables are more or less valuable for the consumption of man as many of them contain the constituents necessary to maintain life in the animal kingdom.

The admonition that "wholesome herbs" should be used in the "season thereof" is very wise as many of them are used for medicinal purposes as well as for food. Different herbs and plants are in season annually, biennially or perennially, as the case may be. The most reliable pharmaceutical houses are very careful to purchase herbs in "the season thereof" for it is a well known scientific fact that unless they are used in "the season thereof" they deteriorate and lose their medicinal value. The same thing applies to plants and herbs that are used for food.

We should be very thankful for the instruction concerning the flesh of the beasts and the fowls of the air, to be used "sparingly" and "only in times of winter, or of cold, or famine." Nothing could be more explicit than this. Meat is very poor in inorganic salts and vitamin A as compared with the leaves of plants, milk and egg yolk, and while it is rich in protein it is not an economical food due to the fact that it is deficient in many of the dietetic factors and is inadequate for growth and nutrition. The wild, carnivorous animal makes up this deficiency by drinking the blood and gnawing the bones and eating the liver of its victims.

Meat is not essential to sustain life. Those animals, the flesh of which is eaten by man, are mostly noncarnivorous. Beef is a staple food, yet healthy cattle are herbivorous animals, thriving solely on the products from the vegetable kingdom. Venison is considered a delectable item on the menu, yet the deer is a strictly herbivorous animal. That fleet-footed animal of the desert, the camel, has never been known to eat flesh. The elephant, with its enormous strength and long life, is also non-carnivorous.

In paragraph 3, we are told that "all grain is good for the food of man." Grains, other seeds, rice, legumes, tubers, roots

and fruits gathered in the "season thereof" should constitute our diet. It is true that there are some poisonous plants that are not suitable for consumption but reliable authorities estimate that in all the vegetable and plant kingdom there are only about thirty species of plants which have been associated with poisoning and these cases are extremely rare.

The will of God cannot be perfect until love reigns supreme and all life is respected. Those who study the Word of Wisdom eventually arrive at the point where they abstain from eating meat, recognizing the right of God's creatures to express the will of creative laws.

Many of us dream of wealth and power but nothing in this world can be of more importance to the individual than vigorous health. The wise Emerson said, "Give me health and a day and I will make the pomp of emperors ridiculous," and "The misery of man appears like childish petulance, when we explore the steady and prodigal provision that has been made for his support and delight. Beasts, fire, water, stones, and corn serve him. The field is at once his floor, his work-yard, his playground, his garden, and his bed. All the parts incessantly work into each other's hands for the profit of man. Whenever it is possible, every Latter Day Saint should have this field, this work-yard, this playground, this garden.

"Then every herb and every fruit, the fruit of the vine that which yieldeth fruit, whether in the ground or above the ground, could then be gathered in the season thereof," and the precaution about the eating of flesh in times of famine and excess hunger, would not be necessary, and we would have the promise that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

My gratitude goes out to those who have cooperated with me in bringing the Word of Wisdom more prominently before the general church and the priesthood, that we may profit thereby and teach the present civilization how to reach the higher planes of physical and spiritual truth, whereby they may obtain a right to a long and useful life.

The wise old Seneca said: "Religion consists of two things,

to seek truth and to do good.” Therefore, let us seek truth and do good by obedience to the will of God by living with a firm purpose to make “personal hygiene the religion of the body and a part of our moral code.” And I say, “Religion consists of two things: ‘Obedience to the will of God and his commandments.’”

Suggestion, a Factor in Healing

By Blair Jensen

Masters of the healing arts recognize that illness and affliction may result from either an organic disturbance or a functional disorder. The discomfort and inconvenience resulting from a headache is just as realistic and vicious regardless of whether it was caused by an infection or by some mental shock or nervous strain. Irrespective of the cause of the difficulty, in either situation, the individual's need of easement and relief is of equal importance.

An appreciation of the idea of suggestion as a valuable curative factor is of comparatively recent date. Any accumulation of knowledge concerning it as such does not in the least detract from its therapeutic value and should not in the least minimize its use when needed. An understanding of the mechanics through which any law operates does not hinder the functioning of that law, neither does it destroy any of the good results that are attained when the law is placed in effect. On the contrary, an understanding of the mechanics of the operation may open into a wider field of usage and service.

A number of definite affirmative relationships have been established that assist the healing processes. Among these we enumerate the desire of the individual to become well, the belief that he will be healed, the provision of wholesome and pleasant surroundings, the companionship of cheerful friends and loved ones, and the preparation of proper and appetizing foods. Not the least of these is the belief that he will overcome the illness.

Perhaps it is significant that for almost a century previous to the time that medical science gained a real appreciation of the value of suggestion as a factor in healing, the sick and the afflicted had been presented to Deity for blessings of health and healing. Literal obedience to the admonition found in James, "Is there any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up," has produced testimonies that witness to the blessings received and oftentimes to the removal of the source of the affliction.

One is aware that many of the healings recorded have been of afflictions founded upon functional disorders. Nevertheless, the discomfort to the individual was real—the healing was real. The discovery of some of the mechanics operating in these healings stands as additional testimony of the goodly providence of God, and, of the soundness of his counsel in regard to administration to the sick.

More than superficial consideration given to administrations performed and healings received gathers undeniable evidence that these are not limited to functional disorders but that benefits of healing have been derived when the affliction was of organic origin or a physical injury.

This indicates that as yet students of the healing arts have gained but a partial knowledge of the laws of God that govern the same. It is not beyond the realm of reason to anticipate that the future may reveal some understanding of the mechanics that are placed in operation when organic difficulties are corrected or broken bones are knitted together under the hands of administration. If so, that day shall produce a greater testimony of the goodness and omnipotence of God.

Leave the Issues of Administration With God

When David and I were first called to Brother Kendall's house to administer to his daughter, we found her very ill. We anointed with oil in the usual manner, laid hands upon her and prayed over her, but finding ourselves under the marked influence of a most solemn and depressive spirit. Both of us were acutely conscious of a sense of impending disaster, and what we could say was little calculated to encourage or comfort the parents, try as hard as we might do so.

This experience was a new one for us. As we left the little home on the riverside at Old Commerce to walk the three-quarters of a mile to our home, we went in silence for about a third of the way. Then I asked:

"David, how do you feel about this case?"

"I hardly know, Joseph; I am greatly depressed and very sad."

"So am I. I fear the girl will die."

After all the years which have passed since that hour, I still recall vividly the strange and oppressive heaviness which was upon us, weighing us down with a realization of our impotency in the matter. I can still feel the sense of rising rebellion that welled up within me as we talked it over. Here we were, two members of a family which had given its all for a religious faith, heirs of the same hope in which our father had lived and labored and died, and both of us striving, as best we could, to do the Master's will as we understood it to be. And yet here we were being forced to go through this most trying ordeal, as ministers for Christ having been called to the house of sickness only to find ourselves helpless before the cruel fact of impending death, and that, too, in spite of the faith we were truly trying to exercise as instruments in God's hand for healing and blessing!

It was impossible to shake off the conviction that this fair sister, the youngest and last daughter of the household, was to be taken by death; neither could I overcome a sickening sense that in some way I was to blame for not being able to invoke the blessing we so greatly desired for the afflicted one. Just where the fault lay, how or why it had developed, did not seem clear to me, and yet I could not throw off that feeling of personal guilt in the matter and the deep and heavy oppression it entailed.

It was a sad, sad, experience for me, for I walked and labored under the constant shadow of that depressing thought

through the days that intervened before the girl's death, and throughout and following her funeral. I had not then learned to perceive as clearly as I did later that the issues of life and death lie solely with the all-wise Creator, and that the bestowal of the one and the sentence of the other are matters beyond the dictation or importunity of frail humanity, however sincere and worthy.

Upon occasions since that distressing experience I have felt a similar depression when visiting and administering to some of whose death I seemed to be forewarned, though my sadness has not been accompanied by that sense of personal responsibility and guilt which caused me such suffering at that time. It has been comforting to me to be assured that my duty was acceptably performed when I exercised what faith I could, in humility and sincerity, and that the rest was to be left with the Father who "doeth all things well."

In a few instances I have been present when some of our elders in administering have prayed for a manifestation as to whether or not the sickness was to be unto death; and if it were, to reveal the cause. Others I have heard have asked outright that the Spirit should manifest that the afflicted one should recover.

Such expressions in prayer never pleased me, for I have had no conscious fellowship with the desire for such manifestations. I believe that the Master's promises are always conditional ones, that the conditions remain within his wisdom, and that he reserves to himself the determination of the issues without importunities from those who would desire a revelation concerning them.

In some cases of illness where I have been called to administer, I have found that the ordinance has, indeed, been accompanied by the voice of the Spirit indicating that the issue would be recovery. There have been times when this impression has been so consciously felt by one or more of those officiating that it has amounted to prediction or prophecy. But these manifestations never came, to my knowledge, in answer to a demand or request for them. As I have said, their bestowal, like all divine communications, rests upon the initiative of the Source of light and spirit.

In my early experiences in administering among the Saints, I found that they usually expected an instantaneous recovery; my later ministry has shown that this attitude is quite general among the membership. I believe this is an erroneous conception of the ordinance and its promise. The Savior told the disciples that their sick would recover, but

we find nothing to indicate He meant such recovery should be, of necessity and in all cases, an immediate removal of the disease and its causes. Oftentimes we are left to the exercise of the virtue of patience as well as that of faith.—President Joseph Smith, *Memoirs*, in *Saints' Herald*, June 18, 1835, pages 783, 784.

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(Note: A complete bibliography would be too long for inclusion here. We have named only a few leading works that have special interest for those who may care to pursue this study further.—L. L.)

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 Local Church Building

A symposium—presented with the thought of emphasizing the importance of systematic planning of the local church building and its appointments as a part of and consistent with a long-time church building program.



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Ensemble

By Henry C. Smith

One of America's most successful instructors in art uses this one word *ensemble* to express his criticism as he passes through the semicircles of seated students at their work. The simple word printed at the top of the sheet mean, "Study the problem as a whole."

This instructor attaches his charcoal to the end of a two-foot stick, and with extended arm and steady hand writes "ensemble" across the top of the sheet, unless the student's work merits more favorable comment and a stroke or more from the master's hand.

The architectural problems and projects arising in the church as often handled, are subject to the same criticism. Far too often an idea is reproduced in wood or stone with a little ornamentation here and there, long before consideration has been given to the problem as a whole.

The fundamentals of architectural design have been developed through centuries of study and experience. When fundamental principles are ignored and in their place are substituted individual whims, fancies and ambitions, the group suffers materially from every angle.

The ideal church is a one-purpose building with the spoken service as the one principal purpose, with all supporting features given due consideration. Our needs are so varied due to the group sizes, financial limitations and the lack of understanding of the limiting and demanding features of our problems that the solution is not simple.

Our individual group problems require consideration of all the related activities—past, present and anticipated which must be provided for; as after the manner of the family budget, each in its place of relative importance to the program of the particular group as they strive to reach our goal.

Our building through group effort may be an ensemble as beautiful in use and appearance as the blending of the musical tones of a harmonious symphony.

The Importance of Local Church Buildings

Of course we could (and have at times done so) hold "meetings" out of doors, in the open spaces, on a hill, in a valley, or under the trees; and under the best of conditions of weather and temperature there are few places where finer setting can be found to develop the religious spirit of such meetings than a sylvan temple close to nature. But because of the necessity of being able to hold meetings with some degree of regularity, and not wholly subject to the caprice of weather and nature, "meeting places" are required which are permanent in character and capable of affording adequate shelter from the elements and protection against cold. And so "meeting houses" came into vogue; and from the "meeting house" has developed the church house, the synagogue, the temple, the minster, the cathedral, varying from plain buildings to those highly ornate and abounding in the arts, intricacies and beauties of advanced architecture.

KEEPING PACE WITH OUR NEEDS

As a people we have been passing through developments common to others, and our "meeting houses" have grown into churches, at least in some places; but from some cause or causes we have not developed our "building program" with a rapidity sufficient to keep pace either with our growth in numbers or the increase in complexity of our social activities. So, if we are to catch up to the demands for a larger and better building program, calculated to furnish large and more adequate quarters in which to carry on our rites, ceremonies, educational and devotional activities, there must be not only an arousing of consciousness to the needs but also of the determination to supply them.

There can be little doubt that our scattered condition has had something to do with the deplorable fact that we are behind in our building expansion. We have, as we all admit, been very slow to obey the commands to gather, and consciousness of this tardiness in obedience has created a sense of temporariness, and needed building has been delayed as a consequence. However, the gathering has already been accomplished to a degree that in the center place and regions round about we must give immediate attention to satisfying the demands for larger buildings of worship which will be

more nearly adequate to meet the needs in appointment, equipment and location.

FORESIGHT VS. HASTE

Lack of foresight has been a large factor in our failure to keep pace in our building program with our development and progress. Lack of means is another. To these have been added still another, viz. haste developed as waves of enthusiasm for building gather. Locations have been hastily secured or decided upon, plans for building have been hastily put together, or building processes even begun without plans, and a building merely with roof and four walls has too often been the result.

So it is greatly to be hoped that as we start in now or soon, or whenever we do, to catch up with our building program, we may, however keenly we may be conscious of our great needs, approach the task with such deliberation and foresight that we shall avoid many of the errors of the past; that locations, plans, size, arrangement and equipment of church edifices may be determined with our eyes clearly fixed upon future needs and growth of the church.

With us our religion is and should be the center of social activities and interrelationships. Thus the construction of our church buildings becomes of greater importance to us than to a people whose religious activities are incidental. Hence all our "church" edifices, from single meeting room up to highly specialized temple and temple rooms, must be arranged, equipped and located with our full social program always in view.

MEETING MANY DEMANDS

The importance of having church buildings well located, ample in size, and adequate in appointment to care for the growing number of activities clustering around such religious center is emphasized by the difficulty of carrying on our work in the larger branches and stakes where such lack of adequate buildings exists. Were preaching and prayer meetings the only one for which to make provision, single room buildings might answer, and inconveniences be more patiently borne; but Sunday school, priesthood classes, quorum meetings, social gatherings, dinners, banquets, Boy Scouts, Camp Fire Girls, Orioles, women's department, youth movements, mothers' classes and clubs, prospective parent-

hood classes, educational facilities for those retarded by inability to attend public schools, used commodity shops, relief work, health classes, recreational programs, disease prevention societies, hobby classes and groups, harvest home festivals, musical organizations, choirs, quartets, choruses, orchestras, bands, and still other group activities make demands upon our church buildings for space and equipment which must be supplied therein until such time when in our further growth and development in financial strength and numbers special buildings can be erected and appointed, as they doubtless will be in time to come.

Where we fail to meet these demands, we may expect to see some of our youth and even others deflected in attendance to other places and institutions, temporarily if not permanently. It is true that those thoroughly converted to the church and caught up in the true spirit of this movement, are not easily diverted; but we will have our own selves largely to blame if our continued failure to meet the demands indicated, results in the disaffection of some because of shifting of activities elsewhere.

PROMOTING STUDY

Furthermore, we must always be a studious and mentally progressive people, and one function of branch meetings, rites, ceremonies, and activities must always be to promote by sermons, lectures, classes, forums, reading circles, and even social and religious laboratories, the "study of the word." Our churches need not become colleges; but until the needs for group study and group educational stimulation along religious lines are adequately provided in the common educational institutions some efforts must continuously be made by branch, district and general church, not only to promote such study and group stimulation, but to supply the physical facilities for carrying on such work. And until these are furnished in the special buildings mentioned above, the church building or local church must endeavor to meet the demand. A log in the woods with an able teacher on one end and an earnest and lore-hungry pupil on the other may be a good college under simple conditions; but the demands for variety of teaching and the varying tastes and abilities of students demand varying types of teachers presenting a wide variety of subjects. The log in the woods, however able the teacher, and however avid for learning the

student, can never become a university. The log lacks the appointments necessary.

So it is that while the hungry student shall at home and elsewhere continue his ceaseless search for intellectual food, there will always be need for those with less individual initiative to seek supporting zeal and encouragement of like-minded searchers after truth. Wise is the branch which provides church buildings with appointments adequate for a number of groups searching for truth to carry on simultaneously. Some approach God through prayer, song, and meditation, while others approach him through endeavors to appreciate his handiwork and comprehend the glory of the heavens.

NEED OF FAR-SEEING LEADERSHIP

We have great need, therefore, to improve the quality of our church buildings. We are years behind right at headquarters, in Kansas City Stake, Lamoni, Far West and Holden, to say nothing of our other large branches and districts that need exists to a deplorable extent. And one greatly needed thing is to have the members of the priesthood all alert to that need, so that unitedly we can approach the solution of a serious problem with the best interests of the church always in view, so that local prejudices may be set aside, and consistent following be given to a leadership which has in sight the future needs and growth, and thus recognizes what are the next first steps. Despite the slowness of our approach to the needed building program, careful study is being given to the question of how to meet the demands, and it is greatly to be hoped that when the barriers of the church debt has been removed a well planned and earnestly prosecuted building program shall and will be entered upon which will carry us steadily and not too slowly to where we can say we have caught up with that program.

FREDERICK M. SMITH.

Financing the Physical Plant

By G. L. DeLapp

FINANCING NEW CHURCH BUILDINGS

The most difficult task confronting any branch contemplating the erection of a new church building is that of raising the necessary funds. Because it is the most difficult, it should be given prior consideration when such a project is contemplated. A few suggestions are submitted herewith which may prove helpful to those upon whom the responsibility will fall for the successful organization of personnel and the development of plans.

The physical plant should be planned to adequately meet the needs of the various congregational activities. Usually because of the rapid growth in membership, it is difficult to do this. Provision can be made only to the extent that systematic financial plans are arranged.

The first step in a financial plan is that of making a very careful canvass of the membership to determine the following:

1. The number of members actively interested in and engaged in the work of the church.
2. The number of wage-earners in the church.
3. The number of home-owners in the branch and area in which majority live.

(a.) The extent to which the members have assumed obligations for the purchase of homes, furniture, etc.

4. The initial payment in cash that each member is able to contribute.
5. The amount each member is able to contribute weekly or monthly.

The above are all important because the branch or congregation should exercise caution in attempting a project which may prove beyond its ability. A survey such as this would go a long way in determining whether the branch could successfully finance a building project.

The next step is that of determining the potential priesthood power in the branch. A branch which is not ministered to efficiently will not continue to respond to financial needs over a long period of time. This should be studied in two respects:

1. As to the priesthood personnel at the time the project is started.

2. As to material which has the possibility of developing in priesthood capacity.

Consideration should also be given to the effect the financing of a new building would have upon the contribution to the general church. During the period of our church debt payment program it is essential that branch projects be considered in relation to that program. Ordinarily it is found that those who are the main contributors to the local branches are also the systematic contributors to the general church.

A survey such as is contemplated in the above should be quite helpful in determining the ability of the branch membership to finance a church building. If it is deemed advisable and all plans have been completed for the building, a systematic program for the gathering of funds should be started.

SUGGESTIONS REGARDING SOLICITATION

There are generally two types of members to be solicited—those who give substantial contributions at infrequent periods and those who prefer making weekly or monthly contributions. The first are usually contacted best by choosing representative men or women who will take the time to call personally upon those able to make reasonably large gifts, presenting the major aspects of the financial problem in such a way as to gain confidence and support. These should be carefully selected and instructed relative to the plans, costs involved, etc.

It is equally important that solicitors chosen for the weekly or monthly solicitation of members should be well-informed and capable of making a good approach.

The methods used will vary, depending upon the size of the undertaking, the number of persons to be canvassed, and amount of money needed. The duplex envelope has proved the most successful where small weekly or monthly contributions are the rule. Where larger sums are contributed, as suggested in the first classification, cards are often used to good advantage. It is important that some method be adopted which will provide personal and frequent contact with the membership after the branch has taken action to build.

Further information relative to financing the church plant may be found on pages 60 to 65, inclusive, of the *Priesthood Manual*.

FINANCING THE PHYSICAL PLANT

It is often much easier to interest the members of a branch in a new project, such as raising finances for a new building, than it is to keep them interested in contributing funds for the purpose of maintenance and repairs. Ofttimes this is due to a lack of understanding regarding the needs of the plant and the cost of running it. It is therefore necessary to keep the members informed regarding the monthly cost of upkeep and repairs.

The first step is the adoption of a budget system which gives consideration not only to the bare necessities of plant maintenance, but which at the same time makes reasonable provision for a program of progressive upkeep, including inside decorating as well as outside landscaping, lawn and building beautification. The more graphically such improvements can be presented to show the value received for money contributed, the better the response.

It is just as important to systematize the work of the branch solicitors for raising funds for maintenance and repairs as for raising funds for a new church building. Too many times, because of inadequate planning and systematic publication and announcements, a branch lives on a basis below the level of efficiency. It is not suggested that the financial aspect of the branch be over-emphasized. It should be remembered, however, that the purpose of branch financing is to make for a better spiritual atmosphere and growth.

A few suggestions presented for consideration in branch financing are summarized herewith:

1. A representative committee or group of solicitors should be carefully selected.

2. The members so chosen should have a clear understanding of the problems confronting them.

3. A budget should be carefully drawn up giving due consideration to every aspect of branch activity.

4. Repairs, maintenance, insurance and other items having to do with the upkeep of the physical plant should be included in the budget. Too often no provision is made and necessary painting and repairing are postponed too long and with too great a depreciation loss.

5. Particular emphasis should be made upon the need for keeping a presentable appearance, both as to church buildings and grounds.

6. Refer frequently to the suggestions set forth in the Priesthood Manual.

The Church Location

By F. H. Edwards

A good location is probably as important to a church building as to a factory or a store, yet our cities are pock-marked with monuments to the bad judgment of those responsible for locating churches. Many religious organizations have recognized this, and are developing a scientific approach to the problem of church locations. We shall do well to match their concern.

The location of a church is of importance to others in addition to those who worship there. The judgment and reputation of the general church is at stake, definite missionary values are involved, etc. It is for this reason that the revelation of 1894 states:

“Building houses of worship . . . (is) . . . within the province of the Presidency, the Twelve as a quorum, the councils or other officers of the branches or stakes where houses of worship are to be built, the conferences and general assemblies of the church, and the direction of the Lord by revelation.”

Some of our best locations have been secured because the local congregation involved secured the counsel of the general bishopric and others qualified to advise. Our poorest locations have frequently been selected because the gift of a lot, or some other secondary factor, has prevented consideration of more important factors. Not infrequently the best answer which a congregation can make when offered a lot for church building purposes is to ask the donor to sell the lot and contribute the proceeds to the church building fund. Pay any reasonable price for a suitable location rather than accept an inferior site as a gift, and be especially careful about building on lots with a reversionary clause or other hampering conditions.

One other piece of introductory advice: Build or buy for the congregation you expect to have, rather than for your present needs. It is much better to strain every nerve and sinew to live up to a reasonably large church building, than to begin feeling cramped as soon as you have moved into a new church home.

STUDY YOUR CONSTITUENCY

In building or buying or renting a church the first factors considered are of course its acceptability and relation to the constituency which it is proposed to serve. With this in mind, study the location of your present church population and secure the best possible location; central, easy of access, and, wherever possible, a corner lot of ample size. Note the location of other churches and the reason for their location. Churches in villages and rural sections, particularly, should secure large lots so as to make attractive landscaping possible and provide space for playgrounds, out-of-door services, etc. In such places a central location is especially desirable. In larger cities the location should be central to the district which is to be served.

Transportation is important in this connection. Do not get on a streetcar line, where the noise is likely to disturb the church services, but be reasonably close to the regular transportation routes. See that the approaches to the church are desirable, that there is reasonable parking space in the vicinity, etc. New locations should always benefit by being near the junction of important streets.

STUDY THE DISTRICT

Be careful, too, of the type of district in which your new church is located. List all the arguments for and against. Not all will be favorable, but at least this method will help you to make your decision with your eyes open. Be particularly careful about locating in a place which may easily lose its reason for continuing. Many a branch has been badly handicapped by the transfer of railroad shops, the closing down of a single industry, etc.

Note the zoning requirements of the district. These can easily be studied on a map at the city hall and will give some indication of the probable future trend of that area. Check on the probable future uses of adjoining property, on fire hazards, nuisances, etc. Talk with persons whose business it is to anticipate the trends in city growth. These persons will include the executives of the public utilities, such as lighting, water, gas, telephone, and similar officials.

Among the factors which are likely to alter the character of a district are the following:

Change in the character of adjacent sections; population pressure from nearby areas; crowding within the

district itself; industrial developments or collapse; the development of outlying areas; zoning restrictions.

LOCATE FOR PERMANENCE

It is becoming constantly more important that our churches be located reasonably close to public schools where we can cooperate in programs of religious education. This is one reason why careful consideration should be given to the size of the church lot. There should be ample room for landscaping, social and recreational gatherings, etc. The publicity value of a well built, well located church can hardly be over-estimated.

It is natural to build in that part of the community where most of our people live, and this factor should certainly have a large place in the thinking of those responsible for choosing the location. It should be kept in mind, however, that members of the church who are living in rented homes are not so permanently located as those who own their homes, and those whose business and other interests tie them to a community are more likely to stay than those whose interests are less strong and binding.

After you have located your church, locate your people near there. This can be done in two ways: Help new-comers to secure homes in the immediate vicinity, and carry on a persistent program of community evangelism. The church owes something to the community, but we cannot discharge our obligation unless we are strong enough to make ourselves felt in community life.



I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.

Our Church Buildings and Their Appointments

By C. G. Mesley

As we go down through the years our church homes become hallowed by the memories of all our rich associations with Divinity and with those of like precious faith.

To the church we come for instruction and for worship. To it we come in the gladness of youth to take the vows of marriage and to pledge our fidelity to each other. With glowing pride we bring there our first born that the elders may receive him in the name of Him who said, "Suffer little children." To the church we come to covenant with God in the waters of baptism and to join with our fellow men in the purposes of establishing His kingdom. To the church we come for confirmation, for ordination and for administration. There, from month to month, we surround the table of our Lord to remember him and to renew our covenant with him. Thither we bring the habitat of our loved ones when the beckoning finger of God has called their spirits home.

Through all the varied lights and shadows of our life the church becomes for each of us a personal hall of memory and in it we find our deepest joy and abiding peace.

ADEQUACY, DIGNITY, BEAUTY

Ministering to these varied needs, the church building should be so designed and furnished that all these functions can be performed in harmony with their great importance to our lives. This calls for adequacy, dignity and beauty.

A study of the architectural designs of the early Christian churches is particularly interesting to a member of the latter-day dispensation. A centralized pulpit and a place for choral music are modern additions but apart from these the worship and fellowship problems of early Christians were very similar to our own. To minister to their needs they developed the basilica with its three divisions, atrium, narthex and nave. The atrium and nave were often equal in size and the narthex served as a vestibule between these two sections of the building.

The atrium was designed for social activity and class work. The early caticumens or, as we would say members of the baptismal class, would meet for instruction in the various

rooms and the Saints would meet for fellowship and the sharing of their goods with those in need. Very often these rooms, built one story high, were planned on three sides of an open court yard with a cloistered walk on the inner side connecting them directly with the narthex entrance.

The narthex was completely enclosed and usually constructed as a part of the nave of the building which was much higher than the atrium section. The narthex served as a large vestibule running the full width of the building proper and opening into the nave by three doors emblematic of the Trinity. This narthex was not a place for fellowship or worship. It served as a place of transition between these two functions of church association. Members left the bustle, confusion and salutations of the atrium behind and through the narthex entered into the holy place to fellowship with God.

The nave, or main place of worship, was usually twice as long as it was wide and at the far end in a simple apse stood the altar table. Nothing obstructed the view of this central symbol of worship and regardless of the nature of the particular service being conducted the worshiper had direct vision and access to the altar.

The Scriptures were read from a lectern at the side and when sermons or exhortations became a part of the order of service they were delivered from a pulpit situated on the opposite side of the altar from the lectern.

The font for baptism was also built at the side of the altar near the lectern or at the side near the entrance doors. Later shallow transepts were added across the nave, the building thus assuming the form of a cross. All the light came from high clerestory windows on either side or from small windows at the front of the narthex.

THREE VITAL NEEDS

The principles that governed the building needs of these early Christians are the principles that should govern the construction of our buildings today. We need a place reserved for worship—a holy place; we need a place for fellowship and class work; we need an adequate vestibule to serve as a place of transition between these two places of our church association.

No new building should be planned without first considering these three vital needs, and any remodeling of existing structures should help us to meet these essential requirements for well balanced church activity.

The section for social fellowship and class instruction may be built as a basement or as a second story. Its specific needs will be discussed in another article.

The narthex, or vestibule, needs to be wide and deep, in capacity large enough to accommodate the Saints who desire to fraternize with each other before and after services and the people who assemble for banquets and socials. One corner should be neatly arranged with hat racks under which there is ample room and hangers for men's coats. It should be well carpeted and contain a modern drinking fountain and a few lounge chairs along the wall. This is the place to have a well designed bookcase for the publicity agent and here the desk of the secretary and recorder may be placed.

When it serves the combined purposes of entry and fellowship the narthex should be separated from the nave or main auditorium by double doors to avoid disturbing the worship. These doors need to open out and back of them be fitted with a doorstep for the convenience of the deacon in providing for the emergence of the whole congregation.

THE PLACE OF SYMBOLS

With the development of the reformation revolt against Roman Catholic practices the altar, the cross and other Christian symbols were banished from protestant churches. In the stead of the former the pulpit was placed and preaching assumed leadership over worship. In recent years the need for a revival of adequate forms of worship, protestant in spirit, has been deeply felt by the churches. As a result of studies to meet this need many of the larger protestant churches are placing the altar or communion table in its former honored place, putting thereon the symbols of Christian worship and arranging the pulpit and lectern in the positions they formerly occupied in the early Christian church.

It is the rare mind that can appreciate pure philosophy and religion. The average person can best understand and approach God and the Christian doctrine through the use of symbols. God himself recognized this human need and made provision for it in his instructions to the chosen people of Israel. In the Christian church the use of such symbols as bread and wine for communion, water for baptism, laying on of hands for confirmation, ordination and blessing, has the imprint of divine approbation.

In latter-day revelation we are further instructed in the use of these symbols. So we watch with interest the movement towards more dignified and orderly worship procedure

in the church. Whatever may be our conviction or preferences regarding the use or abuse of symbols, we do need to see that the physical provisions made for our various services are adequate and pleasing.

THE BAPTISMAL FONT

Many churches have placed the baptismal font in the basement or under the platform in the front of the auditorium. This procedure necessitates the lifting up of unsightly trap doors or conducting the service without adequate screening for privacy. When the sacrament of baptism is performed in the open we do not look for niceties of appointment, but when the service is arranged in the church we rightfully expect the appointments to be in keeping with the dignity of the occasion. Where possible the font should be built so that the candidates are protected from embarrassment by the drawing of curtains after they come up out of the water and by the accessibility of dressing rooms. Such rooms may serve several purposes. They may be used as classrooms, as robing rooms for the choir, as dressing rooms for church plays, or one of them may be set apart and suitably furnished as a place for administration and rest. The other may be used as a vestry and office for the pastor of the church. The background of the font may be beautified by a large and suitable landscape painting or so designed that it can be decorated with ferns and flowers.

THE COMMUNION TABLE

The table for the Lord's Supper is best planned when its design and placement represents to the audience the occasion of the first Lord's Supper. This calls for a long table, or two short ones of equal size, a long and well-laundersed tablecloth, adequate linen to cover the emblems and napkins to enable the serving elders to thoroughly wipe their hands before breaking bread.

The service looks better when the chairs used are in harmony with each other and the other woodwork in the chancel or on the platform.

THE PULPIT

The pulpit may be the customary box-shape, and if so it should have adequate toe space cut into the side near the speaker and have an adjustable section that will meet the needs of tall or short ministers. It may be built in the form of half an octagon and then the preacher stands in the pulpit

to deliver his message. This latter arrangement may not be pleasing to some of our wandering preachers but it would be more restful to the audience. In all cases it should be adequately lighted for reading and flood-lighted to centralize attention on the speaker during the sermon.

Our practice of having two or three men to conduct the average preaching service seems very peculiar to those who are used to the regular protestant procedure. Where convenient those assisting in the service may leave the platform during the sermon. This helps to focus all the attention on the speaker of the hour.

THE PEWS

The church may be seated with pews or opera seats. The former is much to be preferred. They are quieter, more suited to the church edifice, and where well chosen they are very comfortable. They can be fitted with kneeling benches that tilt quietly. These add much to the seating comfort for short people and for everyone on communion Sunday. To facilitate the serving of the emblems each pew should accommodate not more than six people and be approachable from either side.

The aisles and rostrum are greatly improved by suitable uniform and solid colored carpeting. In several of our churches the entire floor is covered by carpeting. This adds to the quietness of the service. A wide central aisle adds much to the beauty and convenience of the church for all services, especially weddings and funerals.

AN HALLOWED PLACE

Many of these accommodations may seem elaborate for the average small church but they are not out of keeping with the spirit of our message which should be presented in a place of beauty and dignity. Their complete achievement may be written into a building or improvement program planned for the future. However inadequate our churches may be, we can always keep them clean and free from the clutter of distracting things. Check over your building and see what things need to be done to make it adequate for your needs and start in today to plan for these needs.

Our church homes become hallowed places because we meet God there. Let us make them fit tabernacles for his Holy Presence.

Landscaping

By N. Ray Carmichael

To attempt to set forth herein a complete dissertation on landscaping of church property would indicate lack of appreciation—all we can hope to do is to discuss a few of the basic principles involved in the planning and beautification of our church building sites. The art and science of landscape architecture is the reestablishment of coordination between a building or group of buildings and the surrounding physical objects.

Our Heavenly Father has placed us on the earth and has given us the plains, the mountains, the valleys, the hills, the rivers, the lakes; and to adorn these are the trees, the grass, flowers and shrubs. In the midst of these, man sets up his home, his village, his church, his great city, and to do so he digs and cuts and hews. To reestablish the beauty and coordination which God has so wisely created, we must study in detail and plan to readjust those elements which we have thrown out of balance. Thus our problem is to use those objects of beauty and refinement which have been placed in our hands, so coordinating them that a reason appears for everything which has been done, as well as giving proper emphasis and importance to that which we have added.

DESIGN

The design or the principles by which the church property is to be developed will be determined quite largely by the architecture of the church building, as well as the general plan and development of the properties adjacent or in the same locality. In most instances our church properties will lend themselves to a naturalistic or semi-naturalistic form of design. In general, it is wise to conform the development of a property in line with that which is found in the surrounding community; of course, there are exceptions to this.

Where it is found necessary and desirable to use the more formal type of development, careful attention should be given to simplification in form, so that the expense involved in care will not be beyond the abilities of the branch. The development of our church home should be one that is simple and pleasing, dignified and inspirational, clean and well-husbanded.

A PLAN

The landscaping and planning of our church grounds may be thought of as the framing of a picture or the setting of a precious stone. The picture and the stone in themselves may be complete—yet for them to express in the highest measure color, symmetry, brilliance and inspirational appeal, they need to be placed in the prayer setting. This is a task worthy of our most careful attention and scrutiny of every detail.

A well-defined plan is necessary for the development of our church property whether it be large or small. This must take into consideration the ability of the local congregation, as well as all other factors which may be present in the local community. The plan should be prepared to harmonize with the surrounding property and should not be overly conspicuous in any aspect. The planting and materials used should tie the church building to the property, and by this we mean that the arrangement of trees and shrubs should be such that it would appear that the building is located in the logical and true spot with respect to the church property, as well as to the adjacent properties. If the group is fortunate enough to be building a new church, the consideration of the landscaping and development of their property should go along with the planning of the building, in order that the picture as a whole may have proper relationship of utility, symmetry, economic practicability and architectural completeness. We need not hesitate, however, for every church property may be improved by proper planting.

A plan of general planting and development should be secured from a reputable, dependable and experienced individual. This plan, as we have indicated before, should harmonize with the building as well as with the adjacent properties. The planting and materials used should be of such a nature that the expense involved in their care is in keeping with the ability of the local congregation. The planting materials such as trees, flowers and shrubbery, usually should be of varieties that require a minimum of attention.

MATERIALS TO BE USED

The materials to be used in planting the church property in most instances should be those which are native to the locality or which have been found to be well adapted to local growing conditions. The importation of spectacular plant-

ings which may not harmonize with the development of the local area should be avoided, and care should be taken to set out materials which are hardy and may be sure to withstand the local climatic changes.

ORDER OF PROCEDURE

1. If you are building a church, plan your church grounds at the same time. If the property is large and there is a demand for varied activities, their relationship to the church building should be carefully studied. One of the most frequent errors in planning is failure to provide for a service entrance to the building, in order that the fuel supply may be taken care of without tearing up the lawn or expensive handling of the fuel as well as other service materials which are to be taken to and from the building.

2. If you do nothing else, prepare the ground and develop a good lawn; a velvety green carpet is the first and primary item in the development of a property. Information usually can be secured locally on the best methods of developing the lawn; as a rule the agricultural experiment stations of each state, or the park departments of large cities will be glad to give specific recommendations for the planting and care of lawns.

3. The next thing to consider would be shrubbery or what is termed "foundation plantings," which are used as a means of tying the church building to the grounds and, as we have said before, giving a reason for the location of the building which it is. This foundation material need not be expensive and if arranged according to the laws of symmetry and proper design, will give the church building an aspect of permanence and security.

4. A few carefully selected and well set trees will always assist in completing the picture or the architectural unit. The choice of trees will depend on the locality. There are many deciduous trees native to every locality and they may be selected for their individual conformation to suit the particular need. If local conditions permit the use of evergreens both in connection with the foundation planting and the development of the grounds, they are always acceptable and present a very delightful result. The fact that evergreens hold their leaves throughout the year makes them very desirable.

FLOWERS AND SHRUBS

So far we have discussed planting material which require a minimum of attention after it is once established. The use of annual or perennial flowering plants will depend largely on the ability of the branch to finance the care of such. In most instances the use of formal planting should be omitted, as well as rock gardens and other unit plantings which do not fit into the general plan or development of the entire property. A few flowering perennials spaced among the shrubbery in proper relationship to the other parts of the planting give pleasing effects at various times during the year. There is a possibility, too, that if a branch annually observes some special occasion at which time it would be desirable for the grounds to carry a little more showy appearance, the selection of shrubbery as well as a few perennial plants whose blooming period corresponds with the dates of the annual observance will give pleasing and desired results.

To summarize, we will say that a detailed plan which fits into the local surroundings, prepared by a qualified person, is the first thing that is necessary to an orderly and pleasing development. The next consideration would be the care and upkeep of the property and this should be in line with the ability of the branch to finance and maintain. When the work is once begun, it should be completed as soon as possible, in line with the ability of the group, and it should receive all the care necessary to make a respectable and pleasing appearance.

A modest church building, surrounded by the proper lawns and plantings, well cared for, will be a joy to those who worship there and will be an attraction to passersby. We are reminded that many of Christ's lessons of life were drawn from the fruit of the fields and the trees. He apparently was a lover of nature and drew His object lessons from those things which we see daily. A clean, well-kept church-yard will be an attraction and a recommendation for any congregation. It is worth the effort to create a pleasing and harmonious setting to the end that we may be drawn closer to our Heavenly Father—that beauty, character, refinement and sympathetic appreciation may grow in our lives.

That no church site be chosen or edifice erected by any branch without first conferring with the Presiding Bishop and the Church Architect.—General Conference Resolution No. 785. Adopted April 9, 1918.

Flowers and Our Church

Every service in our church should give evidence of the beauty, the simplicity, and the spirit of the gospel restored. Further, it should demonstrate some evidence of Christ's power to change men's lives. It can best do this when everyone who sees one of our church buildings and everyone who enters therein, can sense that change in the simple dignity and beauty of the things that form a setting for our services.

We have no need for the austerity of an elaborate ritual nor of a vulgar display of ornaments in church fittings and building, but we do need the inspiration that comes from a clean and beautiful church home. There is nothing that can beautify our services and grounds as easily and as economically as can flowers.

Outside the church a well-kept lawn and some flowerbeds give the passersby much pleasure, and the feeling that here is a church whose members think enough about their home to take care of its surroundings. Though fleeting, this passing impression will many times lead the stranger to tell others about the lovely little church park and oftentimes they will attend the services. This is especially true if a good looking and well-kept notice board is placed in front of the church.

There are many varieties of inexpensive shrubs that can be used to beautify the church grounds, and seeds of hardy annuals such as asters, snapdragons, salvia, zinnias, larkspur, petunias (dwarf variety), verbenas and portulacas are easily grown. Among the hardy perennials that can be grown with a minimum of care are coreopsis, cannas, gladiolus, shasta daisies, iris, hardy phlox and peonies.

A succession of irises and peonies can be obtained by planting various varieties, and such flowers as snapdragons, phlox and zinnias will bloom all the summer and fall if seed pods are kept trimmed.

Church grounds should not be cut up into a lot of miscellaneous flower beds but someone who has horticultural taste and knowledge should design the garden and supervise the planting.

If the church employs a full time caretaker, he can give the church park care and attention, but where no caretaker is employed other methods must be devised. Either a class in Sunday school may take this responsibility as a project in church service, or a group of married couples may meet

together one evening a week while the husbands trim the lawn and do simple needed church repairs, and the wives prepare and serve supper at the church. Evenings so spent in church service can be made very enjoyable. If time permits, this group can meet early on Wednesday evening and conclude their social and service hour by attending prayer meeting.

Sometimes a lover of flowers who does not have an opportunity to grow them at home may volunteer to take care of the church grounds and beautify them as he would his own home plot. Many Saints who would normally grow just a few flowers can be interested to grow more flowers and use them for church decoration.

If the church park is exclusive enough, some of the flowers from the grounds may be used for the indoor decoration, otherwise arrangements can be made for some of the members to bring flowers from their gardens. If possible, a small committee should arrange these on Saturday or early before services on Sunday. Large baskets and good vases are most suitable for church use. For church decoration flowers should never be cut with short stems nor jammed together in an old tin can. In an ordinary service the arrangement need not be lavish to be beautiful, but for special days such as Children's Day, Easter, Thanksgiving Day, harvest festival, etc., the church can and should be profusely decorated with boughs and flowers. For Thanksgiving, fruit, pumpkins and corn can be used, and for a baptism service the font can be screened and made beautiful with boughs and flowers. Common wildflowers such as goldenrod, wild asters and bitter-sweet make excellent decorative material. In the fall autumn leaves from the woods can transform a church into a bower of beauty and reveal to the worshiper the wonder and beauty of a Heavenly Father's creative power.

On special occasions such as Christmas and Easter, members who ordinarily buy flowers or receive potted plants as gifts, can be invited to lend their plants to the church for the day's service. Against a background of ferns and palms, either hired or brought by those who have house plants, such special loans will make an effective setting for the special service at little or no cost to the church.

When flowers in the church are tastefully arranged they give the auditorium an air of cheerfulness and home likeness that makes the worshipers cheerful and friendly. They add a touch of beauty to an otherwise barren interior. In mute

language they tell the stranger that the members of the church care enough for the church to do things for it and to everyone they reveal a God whose creative power finds expression all the way from a lovely flower to the highest form of creation—man.



Whereas the “gathering” and the establishment of “Zion” are fundamental teachings of the church, and

Whereas, the building of houses of worship, purchasing of reunion grounds, etc., have a distinct bearing upon such work, therefore be it

Resolved, that the building of houses of worship, purchasing of land, and all investments made in the interests of the church shall be considered a part of the work of the General Church and under the supervision of the general officers in harmony with the law of the church.

Resolved, that we look with favor upon the policy of financing the construction of church buildings under the supervision of the general church officers provided for in the law having jurisdiction in such matters.

Resolved further that the General Conference include in its annual appropriations for capital expenditures the amount to be contributed by the general church toward the building of houses of worship under the direction of the officers above referred to.—Joint Council Presidency, Twelve and Presiding Bishopric. Adopted April 16, 1930.

What the Religious Educator Expects of a Church Building

By R. A. Cheville

A good building is said to be one that affords an efficient performance of the functions for which it is intended. This statement applies to anything from a chicken coop to a cathedral. The intent of any building must be studied whenever an evaluation is attempted. A good schoolhouse may be a failure as an office building, and a good laundry may be a nuisance as a gymnasium. All this is true of churches. A good Roman Catholic church that does its work well for the ritualistic performance of the sacraments might be most annoying for the general fellowship of a prayer service or congregational singing. Many a good church building may be just the thing for a given type of faith and order of service, but out of place for another. This brings us directly to the question of the educational function of the branch.

THE PROGRAM IS PRELIMINARY

No branch can build for religious education until it has an administrative and collective sense of the general nature of religious education and of the way it is to function in that specific branch. Too often we get secondary questions first. We inquire about the style of architecture—whether Gothic or Georgian Colonial. We discuss the color of the walls and a score of similar matters. These are important and are not to be discounted. But they do not come first. The primary question should be, What do we intend to do with this building?

That question is not as easily answered as it might appear on the surface. An unreflective answer might be something like this. "Hold meetings in it." Very well, but that says little. What sort of meetings? Both preaching and praying? Both singing and scouting? Both neighboring and nurturing? Is it to be a church for adults or a home for all ages of the congregation? Will all the branch do the same thing at the same time in the same way? Is recreation an integral part of the educational program for developing Christian personalities, or is it merely tacked on to bait youth to come to church? Is the class of junior boys considered a part of the church or a secondary element in the

church's life? In brief, the first requisite, as a religious educator sees it, is to build up a consensus of opinion about the educational functions of the branch. The next task will be to outline a building, within the local means and management, that can realize these functions. This will include everything from stimulating toward the beautiful to studying the Scriptures. Let us be frank enough to admit that we seldom take this preliminary step. We often think we do when we go about supplying classrooms, blackboards, etc. Usually this is rather perfunctory and does not get at the heart of the problem.

KEEPING DOWN TO EARTH

Let us face the situation frankly that there are many things we should like to have that we cannot include in our building. The planning of the program should recognize that. The director, board, or council of religious education that is efficient in planning a program will keep pretty well down to earth, even while they are looking into the future of the growing branch. Suppose we are planning for a fairly good-sized branch that is well departmentalized. We may want a gymnasium, a library with fireplace, and a nursery with child-size toilet facilities. The pocketbook may say a flat "No." Both initial cost and maintenance may forbid. Even if we had the money we might not have the personnel to manage such a plant. A partially unused plant may be a serious check to having something that is vital in equipment and supplies.

On the face of the matter this paragraph may seem out of place. It may appear painfully evident that we are not going to be building this kind of edifice for some time. That may be true, but a far-flung program is looking toward developing a type of thinking that will be operative a decade hence. Then, too, it may save some of us from sitting down in wishful thinking as we lament about what we do not have.

A THREEFOLD CLASSIFICATION

Our branches fall into three groups: (1) those that are looking toward erecting new buildings, (2) those who contemplate making changes in their present structures, and (3) those who will use their buildings as they are for some time. The concern of the last group will be in furnishing their present lay-out.

For the first of these little will be said. The chief thing to do is to conduct an educational program that will develop a branch consciousness of the task of religious education and its needs and possibilities in religious education. The practical men of finance, the architects, the educators, and the general congregation must be schooled to share their experience and plans. The good designer and constructor may have little or no contacts with the actual workings of a church school. There are many things that only one on the ground floor can know. For those looking toward a new building the book by Tralle and Merrill, *Building for Religious Education*, is adjudged most helpful as any in the field.

Let us assume that very generously rooms will be included in the proposed designs. The educator will look for the general arrangement and location. An adequate plant will have the rooms well grouped and convenient for supervision. It is evident that promiscuous scattering of separate classrooms all about a building does not make for ease and efficiency. Primary classrooms will be adjacent to the primary assembly room, etc. A nursery will not be located so that all of its choral and solo offerings will float into other rooms.

One of the well deserved charges placed against churches by business critics is the waste in maintaining a plant that is used only a few hours each week. This criticism has considerable merit. To equip a room and then use it an hour on Sunday does appear economically unsound. The designs of the educational plant should look toward the use of a room or rooms for several functions. A small chapel may be used for a departmental assembly on Sunday morning, midweek prayer meeting, weddings, Sunday evening young people's gatherings, and a variety of weekday activities. It would be well for our general department of religious education to provide itself with advisory materials in this field.

And now for alterations. Not long ago a young man volunteered something like this in a forum. "Our branch seems to like to change things. We have quite a bit of space too, so every once in a while we make some alterations." I know nothing of the merit of the changes. They may have been timely and helpful. Alterations are dangerous unless well thought out. It is often a healthy thing to make some changes; it calls attention to needs and growing functions. Here is one field to watch. Many branches excavate and construct a basement. The serviceability of many a little church has been enhanced in this way. Often it is compara-

tively inexpensive, for volunteer labor does much of the work. The experienced educator looks almost at once to the height of the ceiling and the window space. Often unless the building is raised, the basement is low and cheerless. I have never yet seen the adults take this part of the building and assign the brighter upstairs to the children. Basements can be made so cheerful that they may be spoken of as "the first floor." Not infrequently a partition or two will add to the usability. It is presumed that adequate attention will be given to heating facilities.

The third group will catch most of us. Some have the best buildings they could get for the money. Some belong to the "If we had only known" class. This latter group includes many branches that could or would build only an auditorium. As their educational vision has enlarged they have come to realize the shortcomings of their buildings. Others have followed some passing fad such as corner entrances, rolling partitions, etc. Whatever the situation, let us accept it and see what we can do about it. One church of limited means had a one-room church with a small balcony. They had no money for extended alterations, so they made a partition at the front of the balcony, cutting off some space from the first floor that they did not need in the main room. Another church repainted a basement room in a cheerful cream tone. It had been a sombre gray—a color "that wouldn't show the dirt." These are matters of interior decorating that call for interest and understanding rather than large budgets.

In the March issue of *The Journal of Religious Education* is a short article entitled, "*The Place Where Children Worship.*" The subtitle is more interesting. "How one church turned a dingy, basement room into an attractive chapel without spending a penny." The last phrase ought to be especially appealing. The author tells how a rearrangement of furniture, the repair of a table, the utilization of an orange crate, and the use of a few drapes and coverings transformed a dingy basement room into a room for children's worship.

REQUIREMENTS FOR TEACHING QUARTERS

Tralle and Merrill state four requirements that every teacher needs: isolation, comfort, equipment and beauty. As Shakespeare would say, "'tis a consummation devoutly to be wished." We shall not attain these over night, but we shall plan toward their realization. For the present, many will have to rely on screens and curtains for getting the de-

sired isolation. Few of our buildings have single classrooms with permanent partitions and doors. Curtains and screens can be substantial and removable so that they do not demand the center place of the stage. Comfort includes proper lighting, heating, ventilation, suitable seats, and good acoustics. Seats should be adapted in size and design to pupils using them. Considerable attention should be given to selection of seats when a room has to be used for several different types of activities. For a vital religious education the classrooms and assembly rooms need to be attractive and appealing in respect to both finish and furnishings. The decorating and finishing of rooms of the church plant may become an educational project that may afford socialization, loyalty to the church and its property, and appreciation and other secondary results.

SUPPLYING FURNISHINGS

Too often we have to plead "we didn't know" or "we didn't think" when questioned about what we have done in the way of furnishings to make possible an adequate program of education in our church. Yet so many times it is merely a question of getting on the job. Often the voluntary work of a carpenter or seamstress can enhance the possibilities of a church building. Few churches have enough blackboards, erasers, and chalk. For children a poster board for pictures, exhibits, etc., is held by many teachers and leaders to be indispensable. More and more adult leaders are finding it most helpful. A square of composition board placed in a frame is usually quite satisfactory. The table for manual arts, writing and even group discussion offers a variety of usages. One class of boys fidgety and almost unruly quieted and grew into a responsive group when placed around a table and given something to do. Most of our churches are too small with too few rooms to include many tables. Small folding tables, however, for children can be put away so they take up little space in storing. A table used for dinners may be adapted to classroom activities. I have never heard of a church having too many work tables. One hardly knows what to say of maps. A lot of money can be "sunk" in maps that are used only occasionally. Three things should be watched: (1) that the maps are suited to the age group, (2) that they are in the field of study, and (3) that they are well cared for and available for use. On the whole, fields are open for (1) Palestine and the ancient world, for Bible study, (2) Eastern and Central United States for *Church*

History, and (3) North and South America for *Book of Mormon*, (4) the world, for general problems. Stakes and districts would do well to have maps for their studies of local situations.

Pictures involve no end of possibilities. The best results can come only when there is a general enlightenment about their selection and their use. A church is not a place for an art exhibit. Calendars and pictures can be scattered about here and there until a church home can look like a cheap drug store. Many placards, and posters should be placed on a bulletin board near the entrance, not tacked about the room. A very few pictures of superior merit is all that is needed regularly. In classrooms and assembly halls pictures may be posted for specific studies. Last year, for instance, several branches kept pictures of Kirtland Temple to the fore. In 1932 portraits of the late Joseph Smith were given some prominence. There is some value in shifting scenery. This should be done with cooperative planning of the pastoral and educational leaders.

A PRIESTHOOD LEADERSHIP

There is no easy short cut in building for religious education. We must first become aware of the nature of our ministry of education. We must grow beyond the idea of a single function rise of the church, to the conception of a variety of offerings and services in order that our people may achieve the widest possible spiritual development. The man of the priesthood is a pastor to the eight-year-old energy-charged boy and the high school girl of the "date age" just as he is to the middle-aged and older men and women of the congregation. He can and should touch all phases of the branch life. This means that there is required something more than a mere tolerance of educational life of the several age groups. Our ministers must become intelligent crusaders for a building for our educational needs.

We have only to look to Kirtland Temple for inspiration. It is true that that edifice was designed especially for adults, but it offered possibilities way beyond the architecture of the times. In it men literally went to school. Dare we hope for a type of architectural programs for our local churches that will breathe in its symbolism, spirit and appointments the genius of a people who seek learning "by study and by faith!"

Locating the Choir, Etc.

By Paul N. Craig

The central point of interest in the church is the rostrum (the altar) from which point all our worship is conducted. It is fitting, then, that our first careful attention should be given to the background and general arrangement of this part of the worship room. This sacred spot should be made as beautiful as possible and be kept free from anything that might tend to distract the attention of the worshipers.

THE IMPORTANCE OF THE ROSTRUM

The placing of the baptismal font as a background is very appropriate, locating one of the most sacred ordinances in the most sacred spot in the church. The font also adapts itself practically to structural beauty. Other appointments necessary to the sacred ordinances of the church should be harmoniously provided for in the general arrangement of the rostrum. The sacrament is served there; the blessing of children, the ordination ceremonies, the preaching of the word, the marriage ceremony, etc., all center in this point. It would be appropriate to avoid a too common use of this spot that one might be able to approach it with a certain degree of reverence. It would be well, then, to place the rostrum to itself as much as possible and at the central point of vision, in planning the church.

In most protestant churches the choir loft is built into the rostrum at the back, probably with the idea that all who participate in the service in a special way should perform at the front of the church. This arrangement makes it necessary to use the rostrum in a more or less informal manner, especially at the close of the service and this has often seemed to amount to desecration to some who are sensitive to the atmosphere of the house of worship.

This placement of the choir also presents a picture of rather distracting informality when the choir is through with its special part in the service, unless the singers are formally robed and well disciplined in deportment. Even then they are a noticeably diverting element to the attention. Hardly a Sunday goes by but some one or more persons in the congregation mention something that has happened in the choir, whispering, possibly the passing of notes, a tired singer dozing, someone's dress or hair calls for comment, etc. The poor choir member must maintain a dignified and

Carefully groomed appearance and refrain from the many liberties in which he observes individuals in the audience indulging.

For these and other reasons it seems more in harmony with the dignity of the service and the general spirit of reverence to place the choir away from the rostrum and the direct view of the congregation.

LOCATING THE CHOIR

Here are three suggestions, the first two for congregations who prefer the choir in the front of the church:

1. The choir loft may be built at the back of the rostrum, high enough so that when the singers are seated the railing in front of them will hide them from the view of the audience. This plan is used in some of the finest churches and structurally can be made very beautiful. The font may be built below the choir with rooms at either side and a stairway in the back for the choir's use. The instruments are also placed in the loft.

2. The choir may be placed on the main floor to one side facing the pulpit and audience at right angles. An excellent similar idea is a slightly elevated alcove built into the side of the church where the choir and instruments are placed. This plan keeps the singers away from the direct line of vision and at the same time places them where they can be seen while singing and still feel that they are a part of the audience when their special music is finished.

3. Probably the most ideal arrangement is to place the choir in a balcony at the rear of the church. The effect of hidden music in the service of the church is very beautiful and adds greatly to the atmosphere of worship. Most churches have an entry hall. The balcony may be conveniently built above this entry, allowing for stairs for both balcony and lower auditorium. There would be plenty of room on either side of the entry for two rooms which may be opened into the main auditorium and used for private classrooms. The balcony space would be, no doubt, larger than needed for the choir's use and could also be used for added seating space for the congregation.

Any one of these three plans would be an improvement over the custom of placing the choir in such a conspicuous place as that behind the pulpit, an improvement for both choir and congregation and for the general spirit of the service. The speaker would have all his listeners in front of

him, which is better from his viewpoint, and both choir and audience would get more out of the service.

The placing of the choir loft in the general scheme of church planning is an important item for consideration, but no matter where the choir loft is placed it will be well to see that good ventilation is provided. It is very difficult to sing well and in key in a stuffy and hot atmosphere. Good lighting is also essential. If the choir is in front of the audience, invisible or indirect lighting is preferable. It is very trying on the eyes of the congregation to be facing bright lights or windows.

The choir loft should have a direct approach either from the room below by a stairway leading into choir or by a door from a side room.

In planning the loft, space should be allowed for the most convenient placing of both a piano and organ (reed or pipe) with proper allowance for the director's stand.

A MUSIC ROOM

A well-arranged music room should be included in the plans of the church, somewhere easily accessible to the choir loft. It should have ample closet space for the safe-keeping of orchestral instruments, choir robes and other musical appurtenances. It should be large enough to provide for small group rehearsals. It should be equipped with letter filing cases for storing music, as this system is simple and clean and there is less wear on the music than when it is stacked on shelves and in cases.

In smaller churches where space is scarce and a separate music room out of the question, the closets and filing cases can still be provided if a little care, forethought and ingenuity are used.



“It is good to dream, but it is better to dream and work. Faith is mighty, but action with faith is mightier. Desiring is helpful, but work and desire are invincible.”—Thomas Robert Gaines.

Church Illumination

By Clarence Skinner

Many forms of lighting have been used in churches throughout the ages. Not only has light been used for illuminating purposes but it has been a medium of spiritual expression. In late years there has been a combination of the illuminative qualities and the decorative features, and we have found that although adequate lighting requires careful study it can add much to the beauty and to the spirit of worship. Many church auditoriums which would otherwise be beautiful are ruined by unsightly lighting systems and fixtures. What we desire is a restful, meditative atmosphere, and we must create these properties if we are to obtain the desired results.

Authorities differ widely on the question of church lighting. Some cling to the idea that light fixtures are essential and are conducive to the spirit of worship, while others are in favor of doing away with fixtures and employing the cove or other concealed systems.

In the magazine, *Transactions of the Illuminating Engineering Society*, Edward Rambush, an outstanding man in the field of lighting, says:

Directional light in a church combines all the good features of indirect diffused light, and when properly executed eliminates the bad features of both. Directional light has been developed to a rather high degree of perfection for theaters, store windows, showcases, etc. . . . It seems logical to investigate the possibilities of directional light for church interiors. We know that a modern stake is so lighted that the show has practically undivided attention. It should be possible to so light a church that the congregation may be at ease and never become distracted by the light sources.

In other words, if we have a series of lighting units spaced in accordance with the architecture of the building and then make these units opaque on the sides facing the people, we are approaching the ideal in church lighting. . . . This principle was used in Petersborough Cathedral in England some time ago, where it was done by means of reflectors concealed behind the architecture of the interior. While such an installation with reflectors is highly efficient, it is anything but pleasant to face the

light sources when leaving the church. . . . The First Swedish Baptist Church, New York City, is one of the best examples of modern church architecture in America. The Sunday school auditorium was lighted by merely placing 4-watt frosted type G lamps in the sides of the reinforced concrete beams, away from the people.

The ideal lantern to give direct diffused light in a church interior has a frame of metal designed to obstruct the useful light as little as possible. The glass should have diffusing properties similar to that used commercially for direct diffused light. . . . Preferably, the color of the glass should be a pale amber. This lantern is made to be used with one lamp only, and without bottom glass. In this manner the downward distribution is good because the light is unobstructed, and the horizontal distribution is good because the glass panels are placed vertically. The upward distribution is low, which usually is a desirable characteristic of a church lantern. . . .

When one begins to study the various types of fixtures which can be designed to give directional light of a definite character, it is apparent that the field is very open, and that there are many instances in general lighting practice where directional light can be applied to advantage. . . .

Whatever means of directional light may lend themselves to giving a comfortable light to the people can be used, but it will not be perfect unless it is solved in such a way that the light will not be objectionable to the choir or to the people leaving the church.

THE PURPOSE OF LIGHTING

A contrast to these theories, under the heading, "Lighting Without Fixtures in the House of Worship," Lester H. Graves, vice president Curtis Lighting of New York, says:

A well-defined trend in the House of Worship is evidenced in several monumental church and synagogue edifices erected in New York during the recent past. I am prompted to call attention to this as it is a development brought about by an urge and demand on part of architect, engineer and layman, for an interior free from hanging fixtures; a cry for an atmospheric illumination to help accentuate the feeling that is striven for, rather

than merely fixtures which must be tolerated to get light enough to read a hymnal or prayer book.

It is a very encouraging sign to see the architect of standing thinking illumination rather than fixtures, demanding a lighting scheme that has a real mission. It is the work of the illuminating engineer to meet the challenge, to interpret the architect's requirements, to find methods of attack to reach the goal set.

I do not mean to intimate that hanging fixtures no longer have a place in church lighting. In many interiors a fixture scheme is the most practical from all points of view, and whether they be of indirect, semi-indirect or direct lighting type is dependent upon style of architecture, religious denomination, size of auditorium, and other factors. Lighting by means other than ceiling fixtures, however, gives us an opportunity to be of real assistance to the architect to contribute substantially to the success of the finished church building or temple that it is worthy of the serious consideration of its possibilities in one form or another on every new structure that is contemplated.

Such lighting must be carefully planned well in advance of construction. It must be developed with the plans for the building, for usually special provisions must be made for recessing reflector equipment at points of vantage.

FIRST AID TO TIRED EYES

In the March issue of *Christian Herald* is an article under the caption, "First Aid to Tired Eyes," by Fred Eastman, in which he offers numerous suggestions for church lighting. Below is an excerpt.

In every church auditorium, large or small, there should be at least three lighting circuits; one for the auditorium as a whole, one for the chancel and choir, one for the pulpit. Many churches will need a fourth circuit to be used independently to illuminate the altar or communion table.

Each of these should be controlled by switches equipped with dimmers so that the intensity of the light may be varied in accordance with the need, gradually and without sharp or abrupt change.

All the switches and dimmers should be operated from a single switchboard located near the organist who

should be responsible for regulating the light as the service progresses. Light and music are both essential for developing the proper mood; they should work in harmony and not against each other. The organist will need to shift the lighting only three or four times during the service and a moment's attention in each case is all that will be required of him.

At the beginning of the service the auditorium or nave should be dimly lighted and the chancel and altar emphasized; when the hymns are sung the lights in the auditorium should be fully lighted, then dimmed during the prayer, the anthem and the sermon. The lights upon the choir should be brought up when it sings and dimmed afterward. The lights upon the pulpit should be intensified when the minister is reading or addressing the congregation.

ORGANIZING THE LIGHTING SYSTEM

Let us consider each circuit in turn:

1. The chancel lights. These should be from concealed sources and should flood the choir and altar with a bright, but not a harsh, illumination.

2. The pulpit light. This should come from a small spot light located in the arches twenty to thirty feet above and in front of the minister and shining down upon his face at an angle of about forty-five degrees. It should be equipped with concentration rings so as to prevent a spill of the light to right or left.

3. The auditorium lights. Wherever possible all the auditorium or nave lights should come from concealed sources. This does not mean indirect lighting which is seldom desirable, especially in rooms of Gothic height. It does mean the elimination of large globes and chandeliers which always attract attention to themselves instead of to the objects they are supposed to illumine. Lights should be concealed in covers, in corners of arches, and wherever the architecture of the room permits. This kind of lighting is not only more effective but less expensive than the chandelier variety. Where concealed source lighting is not possible for the main body of the auditorium, a special type of hanging lantern is recommended. This is one so designed that it sheds most of its light downward and toward the front of the church

but emits only a soft glow from its sides and back. Thus there is no glare in the eyes of the people.

Equipment for this modern church lighting need not be costly. Mechanical devices are now available for providing any suitable effect. More than a hundred different types of electric bulbs may be had, ranging from three to a thousand watts in capacity and in various shapes and colors. There are also standard control units for spreading and for concentrating light beams. There are also compact units for tucking away in restricted spaces, elongated light strips to be advantageously employed in many ways, and simple wiring devices useful in providing "plug" receptacles.

Dimmers are recommended to provide flexibility in each of the three circuits and should be so planned that an even illumination is obtained at one-third or one-fifth the normal intensity at times when the subdued lighting is desired. The dimmer method of control brings about a gradual and unnoticeable change in the lighting intensity and a corresponding direction of the attention of the congregation.

APPLY BASIC PRINCIPLES

We appreciate what these experts in the field of lighting are thinking in terms of churches more elaborate than most of our structures; however, many of these ideas may be applied to some of our larger buildings and at least some of them to our many smaller buildings. At least it may be well to study your situation and determine wherein the lighting conditions may be improved, both for comfort and beauty.

At our Central Church in Kansas City last year we abandoned the antiquated spider leg fixtures and wall bracket type, and installed a semi-indirect system for the auditorium, balcony and entrance. The chancel is lighted entirely by concealed reflectors. Not only did the change increase the efficiency several hundred per cent, but added greatly to appearance as well.

Lights should be so arranged that they will not detract from the service. I recall visiting a certain church, not our own, where the arch above the pipe organ was studded with thirty-two glaring lights. I counted them but did not realize that I had until I was preparing this article. Clear bulbs should not be exposed to the eyes. Frosted bulbs and globes will diffuse the light much better, or the indirect lighting fixture may be used to advantage.

Bulletin Boards

By N. Ray Carmichael

The use to which bulletin boards may be put is so varied that cataloging of detailed suggestions or of specific instructions in their use might not be giving the information which is most needed by those who are interested in such. The successful use of bulletin boards depends on many factors, the most important of which is the way in which they serve the local congregation. A bulletin board, properly placed with respect to convenience and lighting, and used with discretion, will be a very valuable asset in dissemination of information and coordination of activities.

TWO GENERAL CLASSIFICATIONS

Bulletin boards naturally fall into two classifications—those for inside use and those for outdoor use. Every church building should have displayed in a suitably conspicuous place and in a refined manner the name of the church, the name and address of the branch president or pastor, and the hours of regular services. The title plate, or the board calling attention to the name of the church, as indicated above, should be of such material and design that it will harmonize with the architecture and decorations of the church itself. It should be simple and dignified in appearance, and the lettering should be plain and of a style which is easily readable. Many times such name places become weatherbeaten and have an untidy appearance. Usually this condition of weathering may be prevented to a large extent by giving the completed board a coat of clear spar varnish at regular intervals.

In addition to the above, in certain localities an outdoor bulletin board of proper design and proportions so that it will not conflict with the design of the church or the treatment of the church grounds, may be used to distinct advantage. To serve best, this bulletin board should be adequately lighted so that it will be readable from the walk or street at night. The bulletin board should be of such design and material that it will always present a pleasing appearance. Commercial boards can be secured which have removable lettering making it possible for the various announcements to be presented in a dignified and pleasing way.

It would be better far to have no bulletin board at all than one which is poorly constructed, poorly taken care of, and carelessly arranged.

THE INTERIOR BULLETIN BOARD

The construction of an interior bulletin board is rather a simple matter. One of the best materials to use is a fibrous board of the general composition of celotex, or cork. This can be inexpensively framed, and if desired the fibrous board may be tinted or covered with a loosely woven fabric. This type of board will permit the use of ordinary thumb tacks and will hold the material that is to be placed on the board.

The location of the bulletin board probably is the one most important factor determining the success of its part in assisting the carrying forward of the activities of the group. A bulletin board must be placed in a well-lighted area where it is semi-conspicuous and can be read conveniently. However, it should not be placed too close to direct lines of travel. A bulletin board placed in a narrow hall will be a cause for congestion and confusion, and thus will lose much of the value for which it is intended.

The interest in bulletin boards may be enlivened a great deal by the use of illustrations, pictures, diagrams, etc., to help illustrate the object for which any particular notice is posted.

Bulletin boards give the best service where many activities are involved or where the means of dissemination of information is limited. For example, in a large branch where there are many organized activities of interest to both the young people and adults, a bulletin board, properly managed, will help coordinate and tie together the various interests. In small branches they have their place, too.

We know of a very fine service that bulletin boards are put to in the various branches in the Society Islands. Apostle Clyde F. Ellis instituted a monthly news letter, issued from headquarters and sent to all branches in the mission. These news letters are read to the congregation the first Sunday of each month and are then posted on the bulletin board, where they are available for reading and observation for the ensuing weeks.

A bulletin board may be just another piece of furniture, or it may be an active, positive piece of equipment, alive and reflecting the active imagination and devotion of the one who is responsible for its "face."

Painting

By Clarence Skinner

It is impossible to cover in this short space all the aspects of painting, so we shall touch on only a few of the more important points.

There are two main reasons why buildings should be kept painted—first, to preserve materials, and second, to beautify. Either reason will justify the cost. Wood and other materials decay rapidly when exposed to the elements, but when kept properly painted will remain in a good state of preservation indefinitely. Buildings that appear run down and shoddy can be transformed into attractive places with a little repair work and a coat of paint. Not only should buildings be painted when first erected, but they should be repainted every few years, or as often as the paint film begins to deteriorate.

SELECTING THE PAINT

There are almost as many different qualities of paint as there are different brands. Care should be exercised in making selection, as an inferior quality will prove to be unsatisfactory. That paint which costs less per gallon is not always the most economical. The best quality is always cheapest as it usually weighs more per gallon, has greater covering capacity, looks better and lasts longer. Some states require that the formula of the paint be printed on the label, so it is an easy matter to determine the quality of paint provided the manufacturer is not unscrupulous.

Paint is composed of two parts—pigment and vehicle, or solid and liquid. Of the two parts that make up the paint, one is as important as the other, for if either pigment or vehicle is imperfect, or if the proportions of either are incorrect the paint itself cannot be of the highest quality. For outside painting especially, it is conceded that white lead or white lead and zinc oxide form the universal pigment; however, a new pigment known as titanium pigment has been used very extensively by many manufacturers during the last few years. Linseed oil, of course, is the universal vehicle.

COLORS AND COLOR SCHEMES

There are two general classes of colors. The umbers, siennas, ochres, and venetian reds are mined from the earth. Their colors are due to natural coloring matter known as

oxide of iron. The very nature of these earth colors makes them more permanent when exposed to strong light than the chemically produced colors.

Prussian blue, chrome green, chrome yellow and some other colors less commonly known are made by chemical combinations and processes. The earth colors are the most permanent and it is well to bear this in mind when selecting colored paint, especially for outside use.

Buildings can be made attractive or unattractive by use of color schemes. In selecting the color for your church take into consideration the surroundings and plan your painting to fit them as nearly as possible. If more than one color is to be used, select colors that harmonize. See that they do not clash. Buildings painted in buff, cream, terra cotta, etc., may be trimmed in a light shade of tan or brown, or preferably trimmed in white. Warm gray, pearl or stone gray or any shade of brown should be trimmed with white.

APPLICATION

Many of the so-called paint evils are caused by paint being misapplied. Always consider whether the surface is hard or soft grained, close or open grained, seasoned or unseasoned, dry or damp. Paint has no affinity for rosin or moisture. Many different kinds of wood are now used in building homes, each one having a different texture; consequently different treatment is necessary.

The priming coat should be a penetrative film, having a firm hold on the wood which will prevent the peeling of the first coat, and consequently will form a good foundation for the subsequent coats. A reasonable amount of turpentine in the priming coat will give the penetrating qualities.

Paint should not be applied when there is likely to be moisture in the lumber. Be sure the lumber is perfectly dry. Never paint early in the morning after a heavy frost or dew, or too soon after a rain. Enough time should elapse between the first and second coats for the first application to dry thoroughly. Do not paint over a surface where the old paint is scaly or blistered without first scraping or burning off with a blow torch. Do not use yellow ochre for priming.

Inside Finishing

WALL PAINT

The principal purpose of wall paint is to beautify. Like charity, it "covers a multitude of sins." Walls that are

dingy and otherwise unsightly can be made beautiful and sanitary by the application of wall paint.

Before wall paint is applied the surface should be well treated with a primer or undercoat. This is of paramount importance, for on it, to a great extent, depends the success of the subsequent coats.

Wall paint may be obtained in gloss, semi-gloss or flat finish. The flat or semi-gloss is usually preferable.

COLORS

Unlike outside paint, the inside finish is not exposed to direct sunlight and therefore you have a wider range of colors from which to choose. The selection of color schemes is largely a matter of choice, but remember that certain colors harmonize, please the eye and are conducive to the spirit of worship, while a combination like blue and brown, or green and brown would "get on one's nerves." Certain colors will assist very materially in the diffusion of light. Naturally, one might think that white would be the most efficient in this regard. However, experiments have proved that if white is tinted with blue or very light gray it is more desirable. Light buff, cream or ivory will be found satisfactory. Where other than plain color on walls is desired, they may be finished in tiffany or mottled effects.

WOOD WORK

If the interior is new it can, of course, be finished to suit your liking. If old, and a change is desired, it may be enameled or repainted with a gloss, semi-gloss or flat, or it may be painted with a "ground" color then painted with a varnish stain in any desired color.

If pews are to be refinished, care should be taken in the selection of material. Some paints and varnishes will soften and become "tacky" from the heat of the body. This causes a condition that is very annoying and damaging to clothing. A high grade pew and chair varnish should be used.

The above suggestions cover only a few points relative to painting, but we trust they will perform the mission for which they are intended. If a reliable skilled workman having a knowledge of paint materials is available, his service will of course be valuable.

Check Your Building at These Points

By F. Henry Edwards

What is the first impression made by your church building as it is approached by strangers? What impression does it make in the best type of your own members? Does it give an impression of unity, symmetry, beauty, of belonging in the community?

How is your building located with regard to your present membership? What proportion of your present members are stably located? How is it located with regard to transportation lines, week-day schools, etc.?

What of the district in which your church is located? Is it desirable? Is it improving? Is it deteriorating? If it is deteriorating, what plans are you making?

How is your building financed? Is the burden shared equitably? Is your income maintained? Is it subject to any special threats through the removal of one family, etc.? Does your current budget make reasonable provision for necessary extensions and renewals? Who is paying attention to the need of your building, repainting, repairing, etc.?

To what needs does your church minister? Does it provide adequate opportunity for worship, fellowship, recreation, religious education?

Is the bulletin board another piece of furniture or a piece of live equipment? Is it clean and readable? Are the announcements up to date?

Is your landscaping well planned, economical and orderly? Are your shade trees well placed? Are you using the services of your flower lovers in beautifying both the interior and exterior?

How long is it since the building was painted? Has the grass been cut lately? Are the windows clean? Is there any litter of papers scattered around?

What is the first impression made by the interior of your church building? Are the baptismal font, the communion table, the pulpit, choir loft, organ, etc., well located? Are the wiring fixtures attractive and suited to their purpose? Is the building clean, cheerful, tastefully decorated?

What do you have on the walls of the church? Are announcements and banners scattered around without relation to each other? Are pictures clean, well chosen and well placed? Do they hang straight?

Is the church well ventilated? How is it heated? How is it cooled? Are there enough fans to go around in hot weather?

How do your class quarters measure up to the requirements of isolation, comfort, equipment, and beauty? What improvements could be made at reasonable expense?

What additional equipment do you need? Standard Books for pulpit use? Are there enough sacrament cups? Do you have baptismal equipment? Bibles, hymn books, etc., for the average congregation? blackboards, chalk, erasers, sand trays, children's charts, etc.? Do you have any kitchen equipment? What equipment can be made by members of the congregation and what should be donated? Is your missionary library well stocked and functioning?



The Saints should take pride in their church building. Those who have not yet realized what an important part an adequate and beautiful church building can play in the development of brotherhood in a great enterprise need educating along this line. In his book, *Building the House of God* (Methodist Book Concern), Elbert M. Conover lists the following possible sermon topics in this field:

The House of God as a Center of Spiritual Ministry.

Physical Equipment and Spiritual Gains.

Our Workshop—its Chief Output and its By-products.

The Church Building as an Expression of Christian Ideals.

The Church Building and its Significance in the Life of the Church.

The Church as the Homeland of the Soul.

The Economic Influence of Religion.

The Church Building a Monument to Spiritual Purpose.
Art, the Ally of Religion.

Among possible Scripture readings are the following:

Nehemiah 2: 12-15; 1 Chronicles 22: 6; 2 Samuel 7: 2; Haggai 1: 2-6; Isaiah 54: 2; 1 Kings 9: 3; Matthew 16: 18; Doctrine and Covenants 92: 2, 3; 94: 3, 4; 85: 36; 122: 6.

Your Church Building

Should express spiritual convictions. Intelligently planned church architecture speaks directly to the feelings of those who worship and those who pass by, even though few analyze this appeal. Your church does not have to be large, but it should be distinctive, a place in which it does not seem incongruous for you to assemble in expectation of meeting your Lord. The church is your most prominent and visible contribution to the lives of many people in the community. By it you are first known to many who pass by. Make it a witness for, not against, your place in the community.

Should inspire worship. Those who enter the church should feel the spirit of worship. Every appointment should make for quietude, for reverence, for a sense of the divine presence. No equipment, ornamentation, litter of unused books or loud conversation, etc., should ever intrude.

Should minister to fellowship. There should be room for people to meet together on special occasions—other than the services of worship—when they meet as brothers. The church should not be so elaborate as to make any feel out of place, and yet it should be so beautiful that all who worship there are united by this beauty.

Should endure. We are here on no temporary quest. Our special message is eternally significant. The building in which we meet should carry this message of permanence, of solidarity. It should not cater too much to passing fashions, but should have dignity, architectural style, and the sense of belonging in the community.

Should be loved. It takes a heap o' loving to make a church building into the spiritual home of a united people. Mutual affection, good taste, love of beauty, self-discipline in the interest of the best, should be constantly more evident as people come to know your church and through the church come to know you.



“One who is contented with what he has done will never become famous for what he will do. He has lain down to die, and the grass is already growing over him.”—Bovee.

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

Quotations

On Doctrine and Policy in the Early Church

By Joseph Smith the Martyr and
His Associates

A collection of important statements by Joseph Smith the Martyr and his associates on doctrine and policy, not hitherto available in convenient form, gathered here for the benefit of the priesthood in their church work.



THE PRIESTHOOD JOURNAL

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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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Introduction

The revelations coming through the Prophet Joseph and approved by the church are incorporated in the Book of Doctrine and Covenants. They are a part of the "constitutional law" of the church. His writings and reported utterances are not authoritative in that sense. Nor are they accepted blindly as standards of evidence just because they came from the pen or tongue of the prophet. Yet it is true that many of them bear a content of excellent and self evident wisdom that commends them to our respectful consideration. Furthermore many of them bear evidence of a high degree of inspiration. His warning to his country to buy the slaves and set them free "not later than 1852" was prophetic, and if heeded might have averted the Civil War. That was the course Lincoln later advocated—but his counsel also was to no avail. Some of the epistles written by the prophet, for beauty, simplicity, dignity, and evident inspiration might well fit into the Scriptures.

In addition to the considerations just mentioned it is to be remembered that Joseph presided over the church during its period of preparation, organization, and early growth. His sayings and writings and those of his immediate associates in high church offices are of very great historic interest as showing the positions taken and the things taught during that era of church history. We need have no shame, rather may we feel a high degree of satisfaction and righteous pride in the high ideals held, the sound advice given, the Scriptural doctrines advocated, and the wise procedure enjoined upon the Saints.

This collection of quotations from the writings and sayings of Joseph and certain of his associates, together with a few extracts from the revelations of that period, has been arranged in an orderly manner to cover certain designated topics. We believe that it will be valuable to the members of the priesthood for study and to retain in their libraries for reference. The Presidency feels a degree of satisfaction in presenting in this form gleanings from the wise and inspired teachings of the prophets and his associates as representative of the very remarkable era of our history which began with the prophet's first vision and ended with his tragic death.

The Prophet was a very human man, yet beyond question there sat upon him a prophetic spirit that set him apart

and numbered him with the major prophets of all ages. He had a great vision and a great message. We may learn much from his vision, his message, and his personal teachings:

“And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.”—Doctrine and Covenants 45: 14.

Ah, Joseph, yours was the prophetic soul!
Clear visioned, you beheld the distant goal:
A gathered people—equal—one—at peace,—
The government e'er His who “must increase.”

Ah, Joseph, we forgive each awkward stride,
Each blunder made (as we might now decide).
The vision you beheld and to'rd it prest,—
Shall we do better, though we do our best?

Ah, Joseph, intercede if such your right,
That we who live may see the vision bright,
Past errors flee, and give our lives anew,
That your zionic vision may come true.

ELBERT A. SMITH.



“And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto man that sheddeth blood or that wasteth flesh and hath no need.”—Doctrine and Covenants 49: 3.

BELIEF AND DOCTRINE

A Statement of Belief

Oliver Cowdery, who had been editor of the *Star* since its removal to Kirtland, was also editor of the *Messenger and Advocate*. In his opening "address" he lays down clearly the platform upon which he and the people he represents propose to stand, and invites criticism from "men of character and respectability."

"That our principles may be fully known we here state them briefly: We believe in God, and his Son Jesus Christ. We believe that God, from the beginning, revealed himself to man; and that whenever he has had a people on earth, he always has revealed himself to them by the Holy Ghost, the ministering of angels, or his own voice. We do not believe that he ever had a church on earth without revealing himself to that church: consequently, there were apostles, prophets, evangelists, pastors, and teachers, in the same. We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man now, as it did anciently; and that, as he is no respecter of persons, always has, and always will reveal himself to men when they call upon him.

"We believe that God has revealed himself to men in this age, and commenced to raise up a church preparatory to his second advent, when he will come in the clouds of heaven with power and great glory.

"We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

"We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens, or of worshiping God as they choose; and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven, and

strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

"We believe that God has set his hand the second time to recover the remnant of his people Israel, and that the time is near when he will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which he gave their fathers by covenant.

"And further: We believe in embracing good wherever it may be found; of proving all things, and holding fast that which is righteous.

"This, in short, is our belief, and we stand ready to defend it upon its own foundation whenever it is assailed by men of character and respectability. And while we act upon these broad principles, we trust in God that we shall never be confounded!

"Neither shall we wait for opposition; but with a firm reliance upon the justice of such a course, and the propriety of disseminating a knowledge of the same, we shall endeavor to persuade men to turn from error and vain speculation; investigate the plan which heaven has devised for our salvation; prepare for the year of recompense, and the day of vengeance which are near, and thereby be ready to meet the Bridegroom!—Oliver Cowdery, Kirtland, Ohio, October, 1834."—*Messenger and Advocate*, volume 1, page 2; *Church History*, volume 1, pages 525, 526.

Joseph Smith on Slavery

"Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenues arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for 'an hour of virtuous liberty on earth, is worth a whole eternity of bondage.' Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with the instruction, that *his country will never trust him again; he has forfeited his honor*. Make HONOR the standard with all men, be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah the author of perfection."—Joseph Smith, in 1844.

Instruction on Temperance

“In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.”
—Doctrine and Covenants 86: 1.

"On Marriage

“From the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints.

“According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.—We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

“Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: ‘You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.’ And when they

have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: 'may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.'

"The clerk of every church should keep a record of all marriages, solemnized in his branch.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.

"We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's 'secret wife system' is a matter of his own manufacture; and further to disabuse the public ear, and show that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but to be known to be hated and despised. In support of this position, we present the following certificates:

"We the undersigned members of the Church of Jesus Christ of Latter Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's 'secret wife system' is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,	Wilson Law,	Elias Higbee,
George Miller,	W. Woodruff,	John Taylor,
Alpheus Cutler,	N. K. Whitney,	E. Robinson,
Reynolds Cahoon,	Albert Pettey,	Aaron Johnson.

"We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's 'secret wife system' is a disclosure of his own make.

Emma Smith, President,
Elizabeth Ann Whitney, Counselor,
Sarah M. Cleveland, Counselor,
Eliza R. Snow, Secretary,

Mary O. Miller,
Lois Cutler,
Thirza Cahoon,
Ann Hunter,
Jane Law,
Sophia R. Marks,
Polly Z. Johnson,
Abigail Works,

Catharine Pettey,
Sarah Higbee,
Phebe Woodruff,
Leonora Taylor,
Sarah Hillman,
Rosannah Marks,
Angeline Robinson."

—*Times and Seasons*, volume 3, pages 939, 940.

"On Polygamy"

"As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, State of Michigan;—

"This is to notify him and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges.

"JOSEPH SMITH,

"HYRUM SMITH,

"Presidents of said Church."

—*Times and Seasons*, volume 5, page 423.

"Following is an extract from Hyrum Smith written to the members of the church on China Creek, Hancock County, Illinois:

“ ‘Nauvoo, March 15, 1844.

“ ‘To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting:—Whereas Brother Richard Hewitt has called on me today, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.’ ”—*Times and Seasons*, volume 5, page 474.

Let Truth and Righteousness Prevail

On December 16, 1838, President Joseph Smith wrote a lengthy epistle to the church, which closed with the following sound advice:

“And now dear and well beloved brethren,—and when we say brethren, we mean those who have continued faithful in Christ, men, women, and children,—we feel to exhort you in the name of the Lord Jesus to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us is an evident token to them of damnation; but unto us of salvation, and that of God. Therefore hold on even unto death; for he that seeks to save his life shall lose it; but he that loseth his life for my sake and the gospel’s shall find it, saith Jesus Christ.

“Brethren, from henceforth let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates—and they shall have their turn of sorrow in the rolling of the

great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead.

“Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs and the unlawful works of dissenters and of darkness.

“And the very God of peace shall be with you, and make a way for your escape from the adversary of your souls. We commend you to God and the work of his grace, which is able to make us wise unto salvation. Amen.

“JOSEPH SMITH, JR.”

—*Millennial Star*, volume 16, pages 628, 629.

Secrecy and Mutual Confidence

In an epistle to the church through Bishop Partridge President Smith and a group of other leading elders gave the following advice:

“We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares that they may get something to destroy the flock. We believe that from the experience of the saints in times past they will henceforth be always ready to obey the truth without having men's persons in admiration because of advantage; we ought to be aware of those prejudices (which are so congenial to human nature) against our neighbors, friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith; our religion is between us and our God; their religion is between them and their God: there certainly is a tie to those of the same faith which is peculiar to itself; but it is without prejudice, gives full scope to the mind, and

enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is godlike. There is a duty which we in common with all men owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs and the things of this life; the former principles do not destroy the latter, but bind us stronger and make our responsibility not only one towards another, but unto God also: hence we say that the Constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun. We are deprived of the protection of this glorious principle by the cruelties of those who only look to the time being for pasturage; and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste; we cannot be weaned from the milk, neither can we be drawn from the breast; nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God"; a consolation which our oppressors cannot feel when fortune or fate may lay its hand on them as it has on us. We ask, What is man? Remember, brethren, that time and change happeneth to all men.

"We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting gospel, and prisoners of Jesus Christ.

"JOSEPH SMITH, JR.

"HYRUM SMITH.

"LYMAN WIGHT.

"CALEB BALDWIN.

"ALEXANDER MCRAE."

—*Times and Seasons*, I, 133, 134; *Church History*, II, 324-326.

JOSEPH SMITH

Character of Joseph Smith

Many character witnesses can be produced to testify to the integrity of the Prophet Joseph. The evidence of some of these has been collected in "Joseph Smith Defended," chapter five, by J. W. Peterson. From many others we quote the following:

"There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell Counties (Missouri) and the Mormons during the years of 1833 and 1838, than General Alexander W. Doniphan, then a resident of Clay County, but now of Richmond, Ray County, Missouri. . . . After a few introductory remarks, he related the following:

"I came to Missouri in 1830. . . . The Mormons came in 1830.

"What kind of people were the Mormons?

"They were Northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed "Free-soilers." The majority of them were intelligent, industrious, law-abiding citizens. . . . While the Mormons resided in Clay County, they were a peaceable, sober, industrious, and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind.'

"General Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State."

"In a work entitled Figures of the Past, by Josiah Quincy, we find the following on pages 376 and 377:

"It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century exerted the most powerful influence upon the destinies of his countrymen? And it is by no means improbable that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it now seems to most men now living, may be an obvious com-

monplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets.’

“Mr. Quincy was a relative of John Quincy Adams, and graduate of Harvard College, class of 1821. He, in company with Honorable Charles Francis Adams and Doctor Goforth, visited and interviewed Joseph Smith in May, 1844, forty-three days before Mr. Smith was murdered.”

“The following from Judge Samuel Murdock of Elkader, Iowa, as published in the Dubuque *Daily Times*, April 13, 1893, is plain and to the point:

“Editor Dubuque *Daily Times*; Dear Sir: In your article on the Mormon Church contained in your issue of April 12 you say: “It was founded by an ignorant, dissipated member of a vicious family which had a well-earned reputation of being thieves and drunkards, etc.” Knowing your reputation for kindness, fairness, and sympathy, I do not believe that you would willfully or knowingly inflict a pang or a pain in the bosom of any one of our fellow creatures unless it was done without a knowledge on your part of the true facts in the case.

“I have no more sympathy or feeling for either branch of the Mormon Church than you have, but I have a strong sympathetic feeling and friendship for some of the Smith family, who are still living, and to whom your language above quoted, does great injustice, and I also know that when you hear from me a few facts, your kindness will prompt you to repair in some manner the wrong you have inflicted upon them.

“Kirtland (Ohio) is situated in the county in which I was raised from youth to manhood, and at the time Smith and his Mormons settled there I was nearly man grown, and some of them were my immediate neighbors, with whose children I was often schoolmate, and I often met their prophet, Joseph Smith, although I was not personally acquainted with him. . . . I lived among the daily talk of the “New Faith” or “Latter Day Saints,” as they were sometimes called at that time. From the time they settled in my county until they left it, I must say that during all that time I never heard

Joseph Smith called a thief, a drunkard, or a vicious man, even by his worst enemies, and my recollection of him to this day is that he was a tall, graceful, good-looking man, continually wearing a smile on his face for every one, and that he was a kind-hearted, generous friend and companion.

“‘Samuel Murdock.’”

"Your Husband Until Death"

“A letter from Joseph explains the situation and is valuable as showing Joseph’s feeling towards his family.

“‘Springfield, Illinois, November 9, 1839.

“‘My Dear Wife:

“‘Perhaps you may think strange that we are not further on our journey at this date, but I will say that we have done all that we could for the safety of Elder Rigdon on account of his weak state of health, and this morning we are under the necessity of leaving him at Brother Snyder’s and pursuing our journey without him. We think he will soon recover his health, as he is not dangerously sick. We regret that he cannot go on with us very much, but cannot help ourselves, but must commit him to the hands of God, and go on, being filled with constant anxiety for our families and friends behind.

“‘I shall be filled with constant anxiety about you and the children until I hear from you, and in a particular manner little Frederick. It was so painful to leave him sick. I hope you will watch over those tender offspring in a manner that is becoming a mother and a saint, and try to cultivate their minds and learn them to read and be sober. Do not let them be exposed to the weather to take cold, and try to get all the rest you can. It will be a long and lonesome time during my absence from you, and nothing but a sense of humanity could have urged me on to so great a sacrifice. But shall I see so many perish and not seek redress? No, I will try this once in the name of the Lord; therefore be patient until I come, and do the best you can.

“‘I cannot write what I want, but believe me, my feelings are of the best kind towards you all. My hand cramps so I must close. I am

“‘Your husband until death,

“‘Joseph Smith.’”

“‘To Emma Smith.’”

—*Church History*, volume 2, pages 376, 377.

Many Called—Few Chosen

“We are desirous, that in your general conferences everything should be discussed, with candor and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit: we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long-suffering, bare the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved; then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the prick; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile: reproof with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproofed, lest he esteem thee to be his enemy, so that he may know, that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts un-

ceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek counsel, authority, and blessing, constantly from under thy hand: thy people shall never be turned against thee by the testimony of traitors; although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say, 'My father, my father, why can't you stay with us?—Oh my father, what are the men going to do with you?' and then he shall be thrust from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gap open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The son of man has descended below them all; and art thou greater than he? Therefore hold on thy way, and the priesthood shall remain with thee. Thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever."—Joseph Smith, in *Times and Seasons*, volume 1, pages 131, 132.

SIGNIFICANT SPIRITUAL EXPERIENCES

Joseph's First Vision

“Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, ‘lo, here,’ and some, ‘lo, there’; some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody ‘converted,’ as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feeling of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued, priest contending against priest, and convert against convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

“I was at this time in my fifteenth year. My father’s family was proselyted to the Presbyterian faith, and four of them joined that church; namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

“During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so

great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error; on the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

“In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

“While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’ Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to ‘ask of God,’ concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

“After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) ‘This is my beloved Son, hear him.’

“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were all corrupt; ‘they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself lying on my back, looking up into heaven.”—*Times and Seasons*, volume 3, and *Church History*, volume 1, pages 7-10.

The Prophecy on the Rebellion

The prophecy given by Joseph Smith on December 25, 1832, reads as follows:

“Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants [Indians] who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.”

“And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation.”

“I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question). This a voice declared to me while I was praying earnestly on this subject December 25, 1832.”—*Joseph Smith Defended*, pages 193, 194.

Vision in Kirtland Temple, April 3, 1836

“After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the North. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed. After this vision closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death stood before us and said, Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

One Mighty and Strong

“Tuesday, November 27, Joseph wrote to W. W. Phelps:

“Thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: “And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore as the Lord speaketh he will also fulfill.”—*Times and Seasons*, volume 5, pages 673, 674.”—*Church History*, volume 1, pages 259, 260.

THE SAINTS AND THE GOVERNMENT

The Loyalty of the Saints

Perhaps Latter Day Saints have greater reason for unchangeable loyalty to the government of the United States than have the people of any other religious body. This is true because we regard this government as the culmination of the work of God through men especially inspired for this purpose. We nevertheless respect the various other governments in their several places and admonish the Saints everywhere to be obedient to those having rule over them and to seek such political changes as they favor through constitutional methods.

With regard to the land of America the Book of Mormon teaches:

“But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land.

“And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles.

“And I will fortify this land against all other nations;

“And he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish.

“For I the Lord, the King of heaven, will be their king; and I will be a light unto them for ever, that hear my words.”—2 Nephi 7: 17-21.

This instruction was augmented by the word of God through Mosiah. (Mosiah 13: 21-35.) Later in the record, but earlier in point of time, comes the testimony of Ether:

“Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.”—Ether 1: 35.

This ancient instruction, which is in harmony with that contained in the Holy Scriptures, has been augmented by divine revelation suited to our present needs. In August,

1833, a communication was received and accepted as divine instruction. This says:

“And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting the principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.”—Doctrine and Covenants 95: 2.

Again in December, 1833, another statement based upon the same authority was adopted and read:

“Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.”—Doctrine and Covenants 98: 10.

It is upon these and similar statements that the church has based the declaration of political faith to be found in Doctrine and Covenants 112. This document will amply repay careful study even at this date.

"Free Toleration and Equal Privilege"

"Sec. 1. Be it ordained by the City Council of the city of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations, whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor, or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor, or court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice, and report to the Mayor any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.

"Sec. 3. This ordinance to take effect and be in force from and after its passage. Passed March 1, A. D. 1841.

"JOHN C. BENNETT, *Mayor*.

"JAMES SLOAN, *Recorder*."

—*Times and Seasons*, volume 2, pages 336, 337.

The Rights of the Accused

July 11, Joseph Smith gave the following instruction to the High Council at Nauvoo:

"Saturday, 11th. The High Council met at my office, when I taught them principles relating to their duty as a council, and that they might be guided by the same in future, I ordered it to be recorded as follows: "That the council should try no case without both parties being present, or having had an opportunity to be present, neither should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of anyone to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against anyone whose case they may possibly have to act upon."—*Millennial Star*, volume 18, page 55.

BOOK OF MORMON

"The Testimony of Three Witnesses

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

"OLIVER COWDERY,

"DAVID WHITMER,

"MARTIN HARRIS."

—*Church History*, volume 1, pages 47, 48.

"And Also the Testimony of Eight Witnesses

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has trans-

lated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

“CHRISTIAN WHITMER,
“JACOB WHITMER,
“PETER WHITMER, JR.,
“JOHN WHITMER,
“HIRAM PAGE,
“JOSEPH SMITH, SEN.,
“HYRUM SMITH,
“SAMUEL H. SMITH.”

—*Times and Seasons*, volume 3, pages 897-899; *Church History*, volume 1, page 48.

The Testimony of John Whitmer

John Whitmer, one of the eight witnesses, when leaving the editorial chair of the *Messenger and Advocate*, in 1836, in an address published in March issue of that year, said:

“It may not be amiss in this place to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning. To say that the Book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department. Therefore I desire to testify to all that will come to the knowledge of this address that I have most assuredly seen the plates from whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.”—*Messenger and Advocate*, volume 2, pages 286, 287; *Church History*, volume 1, pages 55, 56, 57.

"My Testimony Stands"

"David Whitmer, the last surviving one of the three, who died at his home, Richmond, Missouri, Wednesday, January 25, 1888, reaffirmed his testimony many times during the last years of his life. We select a few of his reaffirmations. On the top of the humble marble that marks his resting place in Richmond cemetery may be seen today the chiseled figure of the Bible, upon which lies one of the Book of Mormon, while underneath are inscribed some of his last words as follows:

"'The Record of the Jews, and the Record of the Nephites are one. Truth is eternal.'

"We visited the tomb and copied the inscription on Wednesday, June 24, 1896.

"James Caffall, of Council Bluffs, Iowa, visited him in August, 1874. He says:

"'Before I bade him good-bye, I said to him, "Can I, Father Whitmer, say, I this day have seen a living witness to the Book of Mormon?" whereupon he raised his eyes heavenward, and said, "AS MY TESTIMONY STANDS, SO IT IS; I HAVE NOT, NOR WILL I DENY IT."'—*Saints' Herald*, volume 21, page 564."—*Church History*, volume 1, pages 54, 55.

"Testimony Reaffirmed"

"The three witnesses, whose testimony is most important, have reaffirmed it; so also has John Whitmer, the last surviving one of the eight.

"To each of the writers of this history David Whitmer said, in the presence of witnesses and at his home in Richmond, Missouri, that he attended Oliver Cowdery, who died at Richmond, Missouri, Sunday, March 3, 1850, on his deathbed, and that during his last sickness Oliver admonished him to be faithful to his testimony for it was true. It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or

Martin Harris ever at any time denied their testimony. They both died reaffirming the truth of the divine authenticity of the Book of Mormon. I was present at the deathbed of Oliver Cowdery, and his last words were, "Brother David, be true to your testimony to the Book of Mormon." He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery.'—David Whitmer's Address, page 8."—*Church History*, volume 1, pages 49, 50.

Title Page of the Palmyra Edition

"THE BOOK OF MORMON:

"AN ACCOUNT WRITTEN BY THE HAND OF MOR-
MON, UPON PLATES TAKEN FROM
THE PLATES OF NEPHI

"Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

"Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And

now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that he may be found spotless at the judgment seat of Christ.

BY JOSEPH SMITH, JUNIOR
AUTHOR AND PROPRIETOR

PALMYRA:

“Printed by E. B. Grandin, for the Author.

“1830.”

—*Church History*, volume 1, page 82.

Historian's Comment

“It will be seen that the words, of which so much has been said by critics: viz., ‘By Joseph Smith, Junior, Author and Proprietor,’ are not a part of the record found on the plates, but are a modern addition.

“The reason he is called the ‘author’ is, doubtless, as set forth in the clerk’s certificate quoted above, that he might be entitled to the rights of an author under the law. Observe the words of the clerk: ‘Be it remembered, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D. 1829, Joseph Smith, Jun., of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author,’ etc.

“This was his protection under the law, and by being known in law as the author, he was entitled to the rights of an author; and yet there was no deception, for in his ‘preface’ to the book, which is given below, he fully explains what the work was and his relation to it. No one who reads should misunderstand his claim: . . .”—*Church History*, volume 1, page 83.

“PREFACE

“TO THE READER:

“As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons

have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario County, New York.

“THE AUTHOR.”

—*Church History*, volume 1, pages 83, 84.

“And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures; he that sinneth and repenteth not, shall be cast out.”—*Doctrine and Covenants* 42: 7.

PRIESTHOOD

The Aaronic Priesthood Conferred

TESTIMONY OF JOSEPH SMITH

“We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, ‘Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’ He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

“Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

“The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

“Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I bap-

tized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

“Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife’s father’s family, (under Divine Providence) who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

“After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures, with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father’s house greatly glorifying and praising God, being filled with the Holy Spirit.”—*Times and Seasons*, volume 3, pages 865, 866.

TESTIMONY OF OLIVER COWDERY

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and

untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"—*Messenger and Advocate*, volume 1, pages 15, 16.

The Melchisedec Priesthood Conferred

STATEMENT OF JOSEPH SMITH

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz., that provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise; 'Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you'; for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were

commanded, to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.”—*Times and Seasons*, volume 3, page 915.

Advice to the Elders

“On December 16, 1838, President Joseph Smith wrote a lengthy epistle to the church, which closed with the following sound advice:

“‘And now dear and well beloved brethren,—and when we say brethren, we mean those who have continued faithful in Christ, men, women, and children,—we feel to exhort you in the name of the Lord Jesus to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us is an evident token to them of damnation; but unto us of salvation, and that of God. Therefore hold on even unto death; for “he that seeks to save his life shall lose it; but he that loseth his life for my sake and the gospel’s shall find it,” saith Jesus Christ.

“‘Brethren, from henceforth let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates—and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead.

“‘Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs and the unlawful works of dissenters and of darkness.

“‘And the very God of peace shall be with you, and make

a way for your escape from the adversary of your souls. We commend you to God and the work of his grace, which is able to make us wise unto salvation. Amen.

“Joseph Smith, Jr.”

—*Millennial Star*, volume 16, pages 628, 629. Quoted in *Church History*, volume 2, pages 278, 279.

The Importance of Humility

At this time (July 2, 1839) Joseph gave some instruction to the Twelve, of which the following is an extract:

“Again: Let the Twelve and all saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other’s good, and pray for one and another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? . . .

“When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, ‘That man has preached a powerful discourse, a great sermon,’ then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the holy priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God?

“Then, O ye Twelve! notice this *key*, and be wise for Christ’s sake, and your own soul’s sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honestly before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

“O ye Twelve, and all saints! profit by this important **KEY**—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments, and death, see to it, that you

do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. . . .”—*Millennial Star*, volume 17, page 295.

Extracts From Epistle of the Twelve, Given in History of Joseph Smith

“We would say to the elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practice, and upon the sound principles you inculcate, hang the destinies of the human family, while you hold the priesthood. You are the men that God has called to spread forth his kingdom; He has committed the care of souls to your charge, and when you received this priesthood, you became the legate of heaven; and the great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honorable man than thou art take thy place, and receive thy crown. Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God’s messengers. Study the word of God, and preach it, and not your opinions, for no man’s opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by the revelation which says: ‘Preach nothing but repentance to this generation,’ and leave the further mysteries of the kingdom till God shall tell you to preach them.

“If you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the glory of God, and the salvation of men, and lay your honor prostrate in the dust, if need be, and are

willing to fulfill the purposes of God in all things; the power of the priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel."

QUALIFICATIONS—ONE PRIESTHOOD

"From a retrospect of the requirements of the servants of God to preach the gospel, we find few qualified even to be priests; and if a priest understands his duty, his calling, his ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the presidency; and his services are necessary in the body, as are also those of the teachers and deacons. Therefore, in viewing the church as a whole, we may strictly denominate it one priesthood."—Joseph Smith.

MISCELLANEOUS

The Colesville School

(The following is from "Notes on Pioneer Schools of Kansas City," in the December, 1922, number of *The Missouri Valley Historical Society* Publication.)

It is a matter of much satisfaction that the date, location, and name of the first school established within the present limits of Kansas City are matters of historical record.

This school was founded by the Mormon Prophet, Joseph Smith, in 1832, in what is now Troost Park by the big spring, whose waters today form the Troost Park Lake, a site twelve and a half miles west of Independence. Parley P. Pratt² was placed in charge of the school that was named the "Colesville School" after the parent Mormon Church at Colesville, New York. The late William Mulkey attended the school, but in his reminiscences, he confuses the Colesville School, and its site with a school that started a few years later near the Cave Spring, and of which he was also a pupil, and of which further mention will be made.

Note 2. These early schools were three months' duration. The same year Bishop Edward Partridge of Independence

opened a school in Independence, of which Parley P. Pratt was also the teacher. In 1833, (Ziba) Peterson, another Mormon preacher, started a school near the present site of Lone Jack. This latter is on the evidence of Martin Rice, one of the country's most noted pioneers, and who succeeded Peterson as the teacher.—*Journal of History*, volume 1, page 252.

The first number of the *Evening and Morning Star* published by the church in Independence, June, 1832, has the following advice on schools which indicates the attitude of these early disciples on education.

COMMON SCHOOLS

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians, in the church of Christ, need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shall bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

In the same issue, being the first public print issued by the Latter Day Saints, there is an editorial comment on education as follows:

CULTIVATE THE MIND

Man was created to dress the earth, and to cultivate his mind and glorify God. It therefore cannot be amiss for us,

at this early period, to urge the disciples of our Lord, to study to show themselves approved in all things. For, when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edified his fellow beings correctly, but he improves his faculties agreeable to the will of God.

The Spirit of Speculation

“As early as May, 1837, there was a spirit of speculation in Kirtland, affecting, among others, some of the leading men of the church; and it is possible that under this influence some of them, including some of those connected with the bank, did things of questionable propriety and honesty. This spirit, with its legitimate tendencies, was condemned by Joseph Smith, and by others of high standing. Of this Joseph wrote:

“At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, faultfinding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church at once, and make a final end.”—*History of the Church*, volume 2, page 93.

An Inspired Version of the Holy Scriptures

The necessity for an improved version of the Holy Scriptures was quite apparent to the early Saints, both from their reading in the Book of Mormon (1 Nephi 3: 174, 175) and from the early revelations (Doctrine and Covenants 34: 5; 42: 5; 42: 15, etc.). They were strengthened with the assurance that the work should not only be completed, but preserved in safety, and finally be taught to all nations, kindreds, tongues, and people. Joseph Smith, with Sidney Rigdon as scribe, diligently continued his task of translating, or correcting. July 2, 1833, the work was brought to completion. On that day Sidney Rigdon, Joseph Smith, and Frederick G. Williams wrote to “the brethren in Zion” in which letter we find the following statements:

“We are exceedingly fatigued owing to a great press of business. We this day finished the translating of the

Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. . . . Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes.”

On account of persecution and the great accumulation of church business, the work was not published in the lifetime of Joseph Smith.

On June 25, 1833, just a few days before the completion of the translation, the First Presidency, writing to W. W. Phelps and others, said:

“In regard to the printing of the New Translation: it can not be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.”

Notwithstanding that this permission seemed not to have been given or circumstances did not favor the publication, the promise had been given that it should be preserved in safety, and finally be published to the world.

At the death of Joseph Smith in June, 1844, the manuscripts were left in the hands of his widow, Mrs. Emma Smith, who retained them until the spring of 1866, when she delivered them into the hands of William Marks, Israel L. Rogers, and William W. Blair, a committee appointed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, for that year, to procure them for publication.

This committee delivered them into the hands of the committee of publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson.

The committee of publication had the plates stereotyped, the book published, and placed on sale in 1867.

The Elders Stationed in Zion to the Churches Abroad, in Love Greeting:

(Editorial Note:—The following letter was published in *The Evening and the Morning Star* of Independence, Missouri, for July, 1833.)

Independence, Missouri, July, 1833.

Dear Brethren: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the Saints on the same subjects.

One object in writing this epistle is to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor by consecrating some for their inheritance: for as yet there has not been enough consecrated to plant the poor in inheritance according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful that we are permitted to establish ourselves under the protection of a Government that knows no exceptions to sect or society but gives all its citizens a privilege of worshipping God according to their own desires.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father which informs us that in his bosom it is decreed that the poor and meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts; yet we are confident that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessaries of life, awakens a sympathy in our bosoms of no ordinary feelings; and we should do injustice to the Saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided.

For the disciples to suppose that they can come to this land with aught to eat, or to drink, or to wear, or anything to purchase these necessaries with, is a vain thought. For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey his voice and keep his commandments, that he would send the hornet before them and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also the word of our great Redeemer: And to suppose that we can take possession of this country, without making regular purchases of the same according to the laws of our Nation,

would be reproaching this great Republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that our brethren are aware of the fact, that all the tithes cannot be gathered into the storehouse of the Lord that the windows of heaven may be opened, and a blessing poured out that there is not room enough to contain it, if all the means of the Saints are exhausted, before they reach the place where they can have a privilege of so doing.

Do not conclude from these remarks, brethren, that we doubt in the least, that the Lord will fail to provide for his Saints in these last days; or that we would extend our hands to steady his ark; for this is not the case.

We know that the Saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, which is their duty to, they are not counted wise: for a strict account of everyone's stewardship is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years gathering, has taught us to revere that sacred word from heaven, Let not your flight be in haste, but let all things be prepared before you.

Then brethren, we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted: but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build aircastles, but consider that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year; or, at any rate, food: and where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly

be, with plagues, famines, pestilences, and utter destructions upon the ungodly.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what our ideas and notions may be upon the subject; no matter what foolish report the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth, IT IS FINISHED.

And notwithstanding the fullness of the earth is for the Saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and the obedient, will eat the good of the same; not the idle, for they are to be had in remembrance before the Lord.

One very important requisition for the Saints that come up to the land of Zion, is, that, before they start, they procure a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive to present it to the bishop in Zion, otherwise they are not considered wise stewards, and cannot be received into fellowship with the church, till they prove themselves by their own goodness.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible: for when you are prospered, we are, and when you are blessed, we are blessed also. The afflictions which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common Parent in your behalf, that you may be enabled to deliver his message in the demonstration of his Spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to Mount Zion.

By those few expressions you will see, brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions, but we will give

you in few words what we have reason to expect relative to the gathering of the Saints according to the revelations of the Lord.

By the authority of your callings and ordinances, you no doubt will admit, that it will be expected, that you will know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the Covenants, which informs us, that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, "Lay hands suddenly on no man, neither be partaker of other men's sins."

Those cautions, however, are particularly addressed to our young brethren in the ministry. We know, that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further, brethren, to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you, according to the revelations. In one given December 4, 1831, we learn that it is the duty of the elders of the church in the east, to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, "And now, verily I say unto you, that as every elder in this part of the vineyard, (the east) must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop of Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop of Zion.

"And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, (the east) be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things."

We hope, brethren, that you will be particular to teach the disciples abroad, prudence and economy in all things.

Teach them in plainness, that without regular recommends, they cannot be received in fellowship with the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all Saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the east concerning your worthiness, you cannot blame us, brethren, if we are strict on this point. It may be understood therefore, by our brethren, the elders, who come from the east, and do not bring a regular certificate showing that their labors have been accepted there, that they cannot be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things, for his commandments are precious with us: we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the east, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them, with the accounts of the labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their accounts of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the Church of Christ.

Dear brethren in the new covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfillment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

PRIESTHOOD JOURNAL

SPECIAL EDITION

PRIESTHOOD PROJECTS and THE CHURCH PROGRAM

This pamphlet, which appears as a supplement to the Priesthood Journal, provides an outline of the aims, methods and materials which have been suggested as a guide in the united church-wide endeavor of the local priesthood to promote the program of the church.



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A Call to Immediate Service

The ultimate goals of the church have been divinely determined. Our task has been defined. These goals, this task, cannot be altered. We may choose to ally ourselves with the cause thus outlined or leave it alone. We cannot change it.

Various aspects of the church program pointed towards the realization of these objectives have been outlined and the law and procedure of the church has been set forth again and again by those whose right it is to so interpret. Again, we may choose to accept or reject the church. We cannot alter its basic nature and requirements.

As we move forward towards these goals we find certain needs coming to the fore, certain aspects of our total program requiring urgent attention. Such is most certainly the case today. Consider, for example, our need of:

A supply of new members made available through a sustained missionary endeavor.

Adequate funds to meet current expenses.

Adequate funds to eliminate the church debt in harmony with our debt reduction program.

An informed and spiritually alert membership.

A trained and active local priesthood.

The program outlined in these pages calls for the participation of each member of the priesthood in some immediate practical endeavor in harmony with the present needs and program of the church and in line with its ultimate goals.

To idly and romantically dream of the day when the gospel shall be preached in all the world and Zion shall be redeemed is fruitless if not definitely harmful. Far-away goals are never attained through such flights of fancy. The price of their attainment is patient toil, sustained devotion, sacrificial service—diligent attention to the more or less commonplace tasks at hand.

What folly to revel in the thought of missionary work in remote islands of the sea, while one's next-door neighbor has not even heard of our church? Why speculate about the gathering, while we neglect to obey and teach the law of temporalities? Why argue that the church is divine because of its officers, doctrines, and ordinances and continue to tolerate in oneself and others a widespread ignorance and disregard of such divine provisions?

If the world is ever to be evangelized, the immediate opportunities for missionary endeavor must be utilized. If the Kingdom is ever to be built, the divine plan given for that purpose must be known, taught and obeyed, now.

This call is for members of the priesthood throughout the church to do something now, where they are, about this business of witnessing for Christ and building the Kingdom. It is based on the conviction that the Kingdom of God shall not be built save through the leadership of those whom God has called for that purpose. It invites the priesthood to assume their rightful place in the very center of present-day church endeavor. It asks that they themselves, and first of all, set the pace for church members by becoming informed, obedient and diligent in service.

The program herein outlined is a simple one, simply stated. It places before each ordained man of the church a task which we believe to be within the range of his opportunities and capacity for service, and yet one which has definitely to do with the furtherance of God's purposes.

“Rise up, O men of God,
The church for you doth wait,
Her strength unequal to her task,
Rise up, and make her great.”

This Program for Priesthood

Recognizes both the immediate needs and the ultimate objectives of the church.

Is based upon the conviction that without the sustained spiritual leadership of the priesthood the kingdom is not built, and

That a fundamental condition of progress in the church is an informed, obedient, active membership.

Requires, first of all, that the members of the priesthood shall themselves be informed, obedient, and active.

Provides certain definite and immediate objectives and suggests plans, methods and materials for their attainment.

Strikes the keynote, it is:—personal contact between priesthood and membership—a personal ministry on the part of ordained men to each member and family of the church.

Its Purpose

The cultivation and expression of the missionary spirit throughout the church.

The knowledge of and obedience to the financial law—an intelligent sharing in the immediate financial program of the church.

Increased subscriptions to and utilization of the *Saints' Herald*.

Increased church attendance.

A trained and efficient local ministry through individual and group study and purposeful activity.

The enlistment of every ordained man of the church in an immediate, practical endeavor to build the kingdom of God.



If You Don't,

You Ought to

Subscribe For

The Priesthood Journal

The *Priesthood Journal* is the only "professional" publication especially edited for your needs. Of course you are not a "professional" in the worldly sense. But you are a member of that profession which St. Paul mentions in the Hebrew letter (3: 1; 4: 14; and 10: 23.) "Let us hold fast to our profession." He calls Jesus "the Apostle and High Priest of our profession."

The *Priesthood Journal* brings you the best professional training and advice that can be obtained or written by the most able leaders of the church.

Every issue of the *Journal* is a permanent addition to your library. The articles are of enduring value. Use the subscription blank at the back of this issue.

A Trained Priesthood

The present emphasis on the training of priesthood is in harmony with the commands of God, the consistent urge of church leaders, and the responsibilities attached to the work of the ministry.

The number and variety of counter attractions to the church program, the terrific pace of life about us, and the consequent prevalence of diseases of the soul together with the growing recognition of the saving power of religion—these and many other considerations bring to the ordained men a responsibility and opportunity for skilled ministry hardly equalled by that of any other profession. We are convinced that the members of our priesthood as a whole have only begun the preparation which this situation justifiably demands.

The church has been conscious of this need and a very definite effort has been made to place in the hands of the priesthood a supply of helps and materials for study that in time may well constitute the core of a little professional library for each man.

Below we have presented a list of such materials together with suggestions for their use in personal study and class work. We urge upon each ordained man the responsibility of seeing to it that something is done about it. While we recognize that the material offered here is but a beginning, we are proud of that beginning.

Priesthood Training Materials

The following materials are available for immediate use by the priesthood, either for personal study or for class instruction.

I. *The Priesthood Manual*—(H. P. H.—\$0.75*). This is a standard text for priesthood study and reference. It covers the fundamental information which should be had by all ordained men; discussing the Restoration, purpose and objectives of the church, calling duties of the priesthood, the ordinances and sacraments of the church, the financial law, church administration in branches, districts and stakes.

II. *The Priesthood Journal* (\$0.75 per year). Each is a unit in itself, prepared under the direction of the First Presidency for the instruction and use of the ministry. Appearing each three months, the *Priesthood Journals* discuss immediately important subjects in the program of the church. Together they form a most valuable library of information and direction of the priesthood. To date fourteen numbers have been issued. (Issues for July, 1934, and October, 1934, are now out of print.)

July, 1934—The Church Program for Priesthood.

October, 1934—Pastoral Ministry.

January, 1935—The Aaronic Priesthood.

April, 1935—Church Court Procedure.

July, 1935—The Sacrament.

October, 1935—Evangelism.

January, 1936—Preaching and Sermon Construction.

April, 1936—The Prayer Meeting.

July, 1936—Priesthood Administration and Supervision.

October, 1936—The Use of the Scriptures.

January, 1937—Divine Healing or the Ministry of Health.

April, 1937—The Local Church Building.

July, 1937—Quotations of Doctrine and Policy in the Early Church.

III. Quarterlies and Church School Textbooks. Over a period of years the most vital and timely subjects of faith, belief, doctrine as contained in the three standard books, our church history and church program have been ably presented in lesson form for church school use. These also furnish an interesting and valuable gathering of informations and materials for the use of the priesthood. A complete list of available lesson material with prices is given in the current Quarterly Guide.

We list only those which may be of particular interest to the priesthood. Items listed as "sold out" cannot now be purchased at the Herald Publishing House, but thou-

sands have been sold and are often available in branch or home libraries.

Fundamentals, a text by F. H. Edwards.

The Divine Purpose in Man, by F. H. Edwards.

Jesus and His Message, by Christiana Salyards (sold out).

Men Nearest the Master, a text by Christiana Salyards.

The Message of the Book of Mormon, by Woodstock, Davis, and Carpenter.

The Message of the Bible, by A. B. Phillips.

The Study of the Financial Law, by the Bishopric.

The Life and Teachings of Jesus, the Christ, by F. H. Edwards (sold out).

Missionary Endeavor, by F. H. Edwards.

Missionary Call of the Church, by F. H. Edwards.

A Study of the Doctrine and Covenants, by F. H. Edwards (sold out).

The Story of the Church, by Inez Davis (sold out).

*Unless otherwise stated, all materials listed may be ordered from the Herald Publishing House, Independence, Missouri

IV. Books and Herald Office Tracts. Here are available a long list of books, pamphlets and tracts which have appeared over a period of years and now are considered standard as presenting the doctrines and program of the church. One should consult a recent catalog of the Herald Publishing House. We note the following:

A Compendium of the Faith and Doctrine, by H. A. Stebbins and M. Walker, corrected and revised (1936) by S. A. Burgess (\$1.00).

A Voice of Warning, by Parley P. Pratt (\$0.25).

The Inspired Version Compared with Other Bible Versions, by A. B. Phillips (\$0.25).

What Latter Day Saints Believe About God, by E. A. Smith (\$0.25).

What Latter Day Saints Believe About Home and Marriage, by E. A. Smith (\$0.25).

V. Regular Correspondence Courses in Religious Education and Leadership. These are available if one must study alone, or may be had for training class use.

Number 2. How to Teach Religion, by Betts (\$1.25).

The Teaching of Religion, by Woodstock (\$0.25).

5. Religious Education in the Modern Church, by Bower (\$1.35).
Church School Handbook (\$0.25).
12. Practical English and Effective Speech, order from the Department of Religious Education (each \$1.85, \$2.22 in Canada).
13. Manual of Worship (\$0.15, Department of Religious Education).
Art in Worship (\$0.15, Department of Religious Education).
14. New Trails for the Christian Teacher, by Smith (\$1.10).
15. Effective Speaking, Texts and Correspondence service, order from the Department of Religious Education (\$5.00).

How to Secure Training

The three following methods make training available to every member of the priesthood who will devote some time and effort consistently in study. Much will always depend upon the time, devotion and ability brought to the task. Fifteen minutes or a half-hour spent every day in well directed study with a diligent, prayerful effort to improve and to qualify for active service in the work of the church, will bring strikingly helpful results.

1. Personal Home Study. Look over the above lists and select the material which seems to promise most in immediate help, considering your needs and the work you are expected to do. Consult your pastor, district president or visiting missionary for advice if needed. Set apart a fairly convenient time for your study each day and make it a habit of your life. Persist in your effort.

Perhaps a reasonable course of self-directed study would include the following:

1. The *Saints' Herald*, editorials and special articles.
2. The current number of the *Priesthood Journal*.
3. An adult quarterly for Sunday class use.
4. At least one other study selected from the above listed materials.

Suggestions for study. Read each paragraph to get the author's thought. Note important words or sentences. Perhaps underline the important thought, or make a marginal note. Try to express the idea in your own words. Is it true to your own thinking and experience? How has it been illustrated? What does it mean in terms of your life in the work of the church and the life of today?

Treat each paragraph in this way, frequently going back to connect up the ideas or argument of successive paragraphs. Make a brief outline of main ideas as far as you have studied. Carry this with you for the day. Try to recall your outline and think the matter through again as you go to your work, or, if you can, as you go about your duties later. Try again to recall the material, check up with your outline, but try to make the thought your own as it ripens in your experience.

It is important in study that we train ourselves to read seriously, with a desire to increase the quality and range of our clear thinking in the field of our study. If the result of our study can carry over at once into the teaching of a class, the preparation and delivery of a talk or a sermon, or the writing of an article for publication,

the result of our study tends to become a permanent acquisition.

2. Training or Institute Classes.

Wherever convenient or possible one should join a class or group who have a common urge to study and train for service under the most able leadership available. Such classes are formed under the direction of pastors and district presidents. The advantage of class work comes in the added impetus to personal study, regular assignments, class discussions, and the accepted leadership of an instructor.

An institute is usually an intensive series of class sessions of the inspirational or lecture type, under the direction of general church or district authorities. Such training classes or institutes may be organized to secure the additional advantage of training credit recognition.

3. Credit in Religious Education and Leadership.

By correspondence, any of the courses listed above may be carried for credit with the Department of Religious Education. The credit plan helps to standardize the courses and to recognize and encourage consistent personal study and effort. There is kept in the office of the Department of Religious Education a complete cumulative file of all work completed for credit. Priesthood credits are always available in the general offices of the church as a part of the individual record of each man of the priesthood.

A complete statement of the requirements for credit and certification with a detailed list of courses, costs and credit fees is contained in the

Certification Plan, to be had on request from the Department of Religious Education. Briefly stated the plan is as follows:

- A. Individual Study for Credit. Any materials listed above may be carried for credit on enrollment with the Department of Religious Education. Write to the Department for directions, helps to study and test questions. Where two or more may arrange to study together the cost for books will be less and they will share the advantages of cooperative effort.
- B. A Credit Class. Classes to be approved for priesthood credit may be arranged by the pastor and church school director or by the district president. The teacher selected should have some outstanding qualifications which would justify approval, and the members of the class should enter upon their study with determination. If the teacher has not already carried the course for credit he should write the examination over the quarter or the course with the class, sending his papers to the department office for grading and thus secure his credit. Uniform test questions are available on request. In an approved class, test and theme papers are graded locally, grades only are reported for record. The credit assigned is two hours per class session for all completed work. The credit fee in an approved class is ten cents per student per subject when the grades are reported in.

C. Institute Credit Classes. Local and district training institutes are arranged by district presidents and pastors in consultation with the apostle in charge of the field. A credit is allowed of one point per class session where there are four or more sessions in the same subject or closely related subjects. To secure credit one must attend all of a four session class, with one absence permitted in a class of 5 or 6 sessions, two absences permitted in 7 to 10 sessions, etc. Attendance record cards will be furnished on request. The fee for institute attendance credit is ten cents per student for the institute.

What You May Do About It

Build a Personal Reference Library

The three standard books of the church.

A *Priesthood Manual*.

A complete file of *Priesthood Journals* (see above list).

A growing file of *Saints' Herald*s.

A file of gospel quarterlies and textbooks (see above list).

A list of correspondence and other credit courses available (see above).

A judicious selection of other church publications (see Herald Office catalog).

A file of special pamphlets (see pages).

A few carefully selected books in the field of your special interest and needs. (Consult city librarian, general church officers available, Herald Publishing House catalog, etc.)

One or two of the very best current magazines.

Engage in Personal Study

Analyze your own interests and needs, present and future opportunities for service in the church.

Consider the needs of the people among whom you are to serve.

Based upon these considerations, select some field for special study.

Budget your time so that a few minutes each day, a few hours each week, may be consistently devoted to such study.

Solicit the aid of the Department of Religious Education for correspondence lessons and test questions. (See above.)

Follow through in some given field of study until you have achieved some definite results.

Promote Class Study

Encourage the organization of priesthood and other classes in your branch.

Encourage the wise selection of some definite course of study for the class.

Encourage regularity in time and place for the holding of such classes.

Give support to any endeavor calculated to promote the consistent progress of such class study towards the completion of definite courses in the realization of definite objectives.

Ascertain conditions under which members of such classes may receive leadership credit, and encourage each member of the class to comply with such conditions.

Additional Suggestions

Regional priesthood classes (composed of members of the priesthood of two or more branches) have been successfully conducted in various districts of the church.

Quorum organizations, especially in the larger centers of the church, may be used to promote educational activities for priesthood.

A number of very successful district and regional priesthood institutes have been held, providing a period of intensive training for priesthood.

Wherever possible, time should be given for the priesthood in connection with conferences, conventions and reunions. Such time should be utilized, not in fruitless discussion, but in some form of definite practical training.

At all times such endeavors should be so organized and conducted as to entitle participants to leadership credit.

Personal Ministry Required

The keynote of success in this series of priesthood projects is personal contact between members of the local ministry and individuals and families of their congregations. Nothing less than friendly personal interview and carefully planned family visiting will suffice to meet the spiritual needs of the Saints and forward the work of the church.

From time to time we have presented to the priesthood various suggestions for such personal interviews and visiting. These have been summarized for your help in the following pages.

How to Conduct a Personal Interview

Make sure that you yourself are *informed, converted, obedient*.

Cultivate in yourself the essential characteristics of a pastor and missionary; a passionate sense of divine commission; an intimate and sustained communion and fellowship with the Divine; an earnest and sustained devotion to human welfare; clear vision and earnest conviction of the kingdom of God.

Make a list of those whom you are to interview. Study the list carefully. Make note of the problems involved with each person named. Pray about your approach to each, definitely seeking divine light and guidance.

Your mission is an affirmative and purposeful one. There is no need for heated arguments or antagonism.

If, for example, the purpose of your interview is to present the financial program of the church, you will without apology urge obedience to the financial law as you would urge obedience to any other law of God. Your approach here should not differ in its essential spirit and purpose from the approach you would make to a prospect for baptism.

Under this spirit you may discuss together profitably both general aspects of the law and individual responsibilities. These will specifically include filing inventories and financial statements, paying tithes and offerings, filling out a dedica-

tion forecast card, etc. The appropriate steps should be taken definitely by each man.

It may be valuable to you as an administrative officer to observe the attitude of each individual towards complying with the law. It is quite probable that you will note the following types of individuals:

- a. Those individuals who whole-heartedly and regularly comply with the law.
- b. Those who comply with the law spasmodically and who need frequent reminders.
- c. Those who are indifferent to the law and respond only under considerable pressure.
- d. Those who are antagonistic or opposed to the law.

You will want to study these various types of individuals and govern the methods of your approach accordingly.

It cannot be overemphasized that your purpose at all times must be spiritual. You are interested in the saving of souls, the forward movement of the church, the building up of our missionary list, the practical steps incident to the establishment of Zion. On the other hand, actual compliance with the letter of the law must be recognized by you as a fundamental necessity to such far-reaching spiritual objectives.

Suggestions on Family Visiting

Your Purpose:

The priesthood are the ministers of God to his people. Your purpose in visiting the families of the church in your priesthood capacity is therefore to stimulate the spiritual life of these families. You want to impress them with their need of God and the church, to help them see how much the church needs their help, and to guide them in giving their help where it will count most.

At this time we are suggesting some specific ways in which you can help the families you are asked to visit. Here they are:

Develop the missionary spirit and encourage missionary activity.

Furnish information regarding financial needs and progress of the church and urge obedience to the financial law.

Secure subscriptions to the "Saints' Herald."

Invite and encourage church attendance.

Before You Call:

It is of front rank importance that you shall be convinced of the spiritual importance of your visit before you make it. You can not take the Spirit of God into the homes of the Saints unless you consider your work important. First of all, then, try to think and to feel what will happen if by the grace of God you can bring the members of the families you visit to the missionary services in the right spirit, if you can help them develop a constructive and helpful attitude toward the church and her program, and if this attitude can be manifested in part in contributions which will aid the church in carrying the gospel to the world.

Learn something of every family you are to visit, such as the occupations of the members of the family, their interests, their friends, their previous location. Do not go into a man's home as a stranger to him, but as one interested in his life and welfare.

Determine what service you can render each family. Spend some time in thinking how you can help the people physically, mentally, and spiritually. Pray about each family and think of the particular needs of that family as you pray.

Dress as if this were an important interview, not floridly but fittingly. Take a bath, put on clean clothes, wear clean linen, shine your shoes, brush your hair. These are not trivialities. They are tremendously important to you as well as to the people you visit. To feel clean and well-groomed from the skin out gives you a sense of power and vitality which you need if you are to make the best possible impression.

When You Arrive:

Your first impression will have much to do in determining your success. Remember that what you do and the way you do it will count as much as what you say, and possibly more so. Do your utmost, therefore, to make a good impression at the outset. Avoid offensive mannerisms. Be as dignified as you can without being too stiff. Be cheerful and enthusiastic, and at the same time be natural. You will find this easily possible if you have taken time to sell yourself first of all to the importance of the work which you are doing. Unless you are enthusiastic about your mission, it will be difficult to interest those whom you visit.

Talk about something which will interest the people you are visiting, and which at the same time can be used to lead up to the purpose of your visit.

If the persons you are visiting desire to talk, encourage them to do so. Be familiar with the information contained

in this pamphlet. Do not introduce these subjects unnecessarily, but be ready to answer reasonable questions as helpfully as possible when they are brought up.

Watch the attention of the members of the family. Do your utmost to hold it so as to make your visit impressive and productive. Present your message as diplomatically as possible, and with all earnestness and sincerity.

Pointers on the Interview:

As the interview progresses, lead your listeners steadily to the point of decision. Let there be no doubt about the things you wish to present. Name them clearly, and with sufficient frequency to be sure that the family understands. If you find a tendency to be discouraged, emphasize the very real growth which the church has made. Help your friends to see our present need and their present opportunity. You will find the following pointers particularly helpful:

1. Come to the point without too many preliminaries.
2. Avoid undue formality, and make the visit as spontaneous and friendly as you possibly can.
3. Be courteous. This is sure to facilitate your work. It cannot hinder you.
4. Be affirmative. Answer questions as frankly as you can, but do not argue. If questions arise which you cannot answer, say so and volunteer your help in securing further information.
5. Draw the people you are visiting into the picture. Help them both to see and to feel the value to them of active co-operation.
6. Do not knock the church or its officers or members.
7. Appeal directly and urgently to the best motives in the lives of the people you are visiting. You are not there merely to talk about conditions, but to move the family to action; and action arises out of appeals to such motives as love of the church, pride in right doing, the pleasure of participation in big things, loyalty to God and his work, duty, etc.
8. Help your friends to recognize response to the financial law and cooperation in local activities as a privilege as well as a duty. Help them to see that they grow through participating in the work of saving souls.
9. Do not outlast your welcome.

Getting the Decision:

You are not visiting merely to make people feel good, but to make them do some definitely good things and do them

now. Decision is therefore tremendously important, and it will pay you to study ways of bringing your friends to the point of decision so that their good intentions will be capitalized for the benefit of the work of God.

Your friends may be of the procrastinating type, who find it difficult to decide. In such cases you will need to reassure them on points of difficulty before they will act on your suggestions. You can do this by specific handling of specific difficulties, but in addition to this your own assurance should be so deep and sincere that it manifests itself throughout the entire interview. Your indirect influence on the people visited is generally much more important than the things you say directly.

Your attitude should be one of expectancy of success. This is even more than confidence. It is rather an anticipation of cooperation. If you carry this mental and spiritual attitude into your visit, you will win, for this spirit of expectancy will show in your countenance and in every word that you utter.

Remember all the time that you are working for God, and do not forget to consult your partner. Success means much more than winning of the people. It means finding God yourself.

Each in His Own Office

It is urged that in the carrying out of various activities outlined in this program, recognition be given to the duties and responsibilities of each rank of the priesthood as such are designated in the law. (See Doctrine and Covenants, Sections 17; 83; 104.)

We suggest the following general division of responsibilities:

Missionary endeavor

The special responsibility of elders.

Financial Program

The special responsibility of priests and deacons.

"Herald" subscriptions

The special responsibility of priests and deacons.

Church attendance

The special responsibility of teachers.

The training of priesthood

The special responsibility of Administrative and Quorum officers.

There will undoubtedly be many exceptions to this rule in the carrying out of the program herein outlined. Consideration will have to be given to local conditions, the number of priesthood available for service, to special qualifications of priesthood, etc., etc. On the whole we believe that it will be definitely helpful to recognize the peculiar prerogatives and responsibilities of each grade of priesthood and, other things being equal, to divide the work in the carrying out of this program accordingly.

Instructions and Financial Progress Report of 1937

We are again happy to report definite progress of the debt reduction effort as we enter the last quarter of the year 1937. At the same time, plans covering the activities of the next three months should now be set forth.

The financial program serves as a support for the other phases of our general church program. It therefore is essential that we suggest specific lines of activity in which the priesthood as a whole may engage to promote an understanding and compliance with the financial law.

Plans to Teach the Financial Law

During the last few years, it has been the consistent policy of the church officials to teach that the way to solve our problems was to constantly obey the financial law. We are quite sure that the results attained throughout this period give evidence of the soundness of such a program. We therefore ask for the continued cooperation of all whose duty it is to teach, in emphasizing the importance of compliance with the financial law.

How to Promote Living the Law Among the Priesthood

Your purpose is the salvation of souls and not merely compliance with the letter of the law.

Individual needs and attitudes differ. To be successful your approach must recognize these individual differences.

The keynote, therefore, is personal, sustained, spiritual ministry with each ordained man.

Whole-hearted and complete conversion will in the long run be the only real guarantee that any individual will live the law.

This is not just a financial program. It is the financial aspect of our spiritual program.

Zion building is a practical project. Here is an immediate practical task.

The priesthood must *preach*. In order to preach they must *practice*.

The priesthood must *teach*. In order to teach they must *do*.

The priesthood must *live*. In order to live they must *know*.

In view of the foregoing, present obedience to the financial law, not as a thing in itself, but as a necessary and vital part of the business of establishing the kingdom of God. "All things unto me are spiritual."

The law says, "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction." But if these gifts and blessings are to be received then the officers whom God has called must win respect by their evident devotion to the law of His Kingdom.

Teaching Objectives

Dissemination of information in regard to the financial law of the church. (See *Handbook of the Financial Law*.)

Dissemination of information in regard to the debt payment plan. (See *The Debt Payment Plan*.)

Dissemination of information in regard to the progress that is made in following out the financial program of the church. (See current *Saints' Heralds*.)

Preparation on the part of the priesthood to instruct and lead young and old in this aspect of saintly living. (See *Saints' Heralds* for June 2 and September 19, 1936.)

Knowledge of the Law Among the Priesthood May Be Attained by a Study of the Following Materials:

The Standard Books of the church, especially the Doctrine and Covenants.

The Handbook of Financial Law (Herald Publishing House, 15c).

The Debt Payment Plan (mailed on request from the Presiding Bishop's Office).

The Priesthood Manual (Herald Publishing House, 75c).

The Priesthood Journal (Herald Publishing House for twenty cents a copy or seventy-five cents a year).

The Gospel Quarterly, October, 1933, to September, 1934 (Order by number—721A, 722A, 723A, 724A).

The *Saints' Herald* (watch for special articles to appear in various issues during the next few months).

Special Financial Days

A number of districts throughout the church are meeting splendid success with Annual Financial Days, vesper services and other special programs when financial statements are filed and tithes and offerings received. Such activities have given increased spiritual significance and meaning to the financial law. They have been successfully tried out in Independence, Kansas City Stake, Lamoni Stake, Des Moines and Southwest Iowa Districts.

We commend this idea to pastors, and present some suggestions which may be followed or adapted.

“So Built We the Wall—for the People Had a Mind to Work.”

One of these successful services was built around the quotation from Nehemiah 6: 4, “So built we the wall—for the people had a mind to work.” For this program the cooperation of all the officials and departments of the church school was secured. For equipment an inexpensive wall-board was secured upon which was sketched a brick wall. Every group of the stake was furnished a section of this brick wall. At a given morning service each congregation was permitted to complete its portion of the wall by securing enough “bricks” (inventories, financial statements, gifts, offerings, dedication-forecast cards, etc.) to cover it.

Each group then brought its section of the wall to the special vesper service where the roll was called and the “bricks” brought forth and in a fitting ceremony placed upon the wall. In this way a wall five feet high and forty feet long was built

in thirty minutes. Each financial statement, offering or pledge was placed in a plain sealed envelope which formed one brick in the wall.

“Why the Chimes Rang”

Another year the Kansas City congregations dramatized the story, “Why the Chimes Rang.” This play can be secured from Sam'l French, 25 West Forty-fifth Street, New York City, New York. See also *Herald*, November 28, 1936. This production was considered outstandingly successful. It is especially suited for the bringing of gifts.

“The Gift”

On another occasion the people of this stake dramatized the story. “The Gift.” This is a story of the time of Christ and is especially appropriate for the Christmas season and for a special vesper service where gifts are brought.

This play may be secured through the Department of Religious Education at the Auditorium, Independence, Missouri, in typewritten form, at twenty-five cents per copy.

General Information

As of August 31, 1937

Our Debt has been reduced over \$790,000 since 1931.	
Our Debt now stands at approximately \$1,076,000.00	
Less anticipated amount to be realized	
through liquidation of Real Estate..	200,000.00

Balance of Debt to be raised through	
contributions of tithes and offerings..	<u>\$876,000.00</u>

Our income this year up to July 31.....	\$ 267,113.58
Estimated income for August	32,500.00

Total for eight months, 1937	\$ 299,613.58
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Total Operating Budget for the year....	\$ 274,900.00
Annual amount suggested for debts.....	\$ 250,000.00
Total annual income to meet objectives of the year	\$ 524,900.00
Income to August 31	299,613.58

Balance to be raised by Dec. 31, 1937....	\$ 225,386.44
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Christmas Offering

Christmas Offering is being increased year by year.

1934	\$19,391.97
1935	19,916.95
1936	26,098.54
1937 eight months	16,064.71
1937 full year objective	35,000.00

Dedication Forecast Cards

Dedication forecast cards have proved of great worth where they have been used with the full support of priesthood and branch and district officers.

Total forecast from 4,587 cards.....	\$101,000.00
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Total paid to July 31, 1937.....	54,000.00
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The number of contributors on the general church records increased from 25,030 in 1935 to 27,885 in 1936—(an increase of 2,855).

Points of Emphasis

The above figures show progress but the fact re-

mains that only about ONE OUT OF EVERY FOUR names of our members appears on the list of contributors.

The provisions of the law make it possible for all to participate through—

• The filing of the financial statement.

• The paying of the tithe:

One-tenth of the net worth.

One-tenth of the annual increase thereafter.

• The giving of offerings.

Specific Suggestions for Bishops, Bishop's Agents and Solicitors

Three simple, yet important, steps should be taken by you to insure successful accomplishment of the above task:

1. *Cover the ground* by visiting or communicating with everyone in the branch who is keeping or should keep the law whereby the church's burden is shared.
2. *Follow up your work* by repeated visits or communications, teaching, as well as giving counsel and advise relative to reaching the goal set by the Dedication-Forecast cards.
3. *Encourage everyone* with news of progress and uplifting experiences, for the road we are traveling may at times seem long.

Follow Established Church Procedure

There already exists in the church those officers and agencies through which the membership may function to accomplish the task. The payment of tithes and offerings is in many instances facilitated by the use of the following helps which may be se-

cured through bishops, bishop's agents and solicitors as well as from the office of the Presiding Bishopric.

1. "Annual Statements" Forms. A convenient way to analyze one's own affairs and assist in determining one's responsibility to God.
2. The "Income and Expense Record." A practical way to keep an individual or family record.
3. "Duplex Envelopes." A convenient weekly reminder of one's duty.
4. "Dedication-Forecast" Cards. A statement of rededication to the church and an indication of sharing a definite part of the annual cost of the church.
5. "Financial Hand Book." A manual or guide that presents an interpretation of the financial law of the church.

Your Spiritual Life Line

The Saints' Herald

In times of storm and shipwreck at sea, the sailors "throw out the life line" to rescue those who are struggling in the waves. If close, they throw it by hand. If the distance is great, it is shot by a rocket. In any event, life depends upon the first thin rope that is sent to those who are in danger.

You do not feel in danger. Physically you are well. But you need spiritual strength. You must maintain contact with the church. The *Saints Herald* is your "spiritual life line." We want to send it to you. Will you take it, or will you refuse it? Turn to the subscription blank at the back of this publication, if you are not now a subscriber, and become one today.

Put the Herald in Every Church Home

As a part of the program of carrying forward the church work, and of strengthening the body of the membership for their part in it, the officers of the church believe that it is highly important that every Latter Day Saint home should receive the *Saints' Herald*.

It therefore becomes a part of the proper work of the priesthood to visit the homes of members and; among other features of the educational program, to urge members to subscribe regularly for the *Herald*.

Why You Should Want Them To Subscribe

1. The *Herald* keeps coming to them every week, and continues the good influence of your work when you are gone, or occupied with other church work.

2. It builds the spiritual life of the family, and builds loyalty to the church.

3. It keeps members informed of the official news, and so informs them of what is going on in the church.

4. It brings them news of friends and of the members in other places, and so makes them feel a part of the great world-wide church movement.

5. It educates the people for a better type of membership in the church, and so makes your work as an officer in the church more effective as well as easier.

How to Sell Herald Subscriptions

Perhaps you have had no sales experience, and you do not know what to say when you wish to urge members to subscribe for the *Herald*. If so, here are some selling points that may be helpful:

1. The *Herald* is a source of spiritual power. Read the many fine testimonies and letters in the Readers Say— section. Many fine articles will increase your information about the church. Biographies relate outstanding experiences in church work of the people who have grown old in the service.
2. The *Herald* is the sole medium through which you can receive all official communications. Through these you learn about the progress of the church in its work, its debt reduction, and its general work.
3. The *Herald* brings to you the news of many branches of the church. You will be glad to hear of your friends in other places. And you will find it interesting to read about the work and experiences of many that you do not at present know.
4. During the coming year there will be features containing entertaining material as well as the more serious articles. Most popular of all is the “Blue Pencil Notes” of “Brother Elbert.” Then there is Question Time which deals with so many difficult questions of fact. During the coming year it is expected that there will be a fine serial story which will be of great interest to the young people. Last of all, there is the Pigeonhole, which provokes a good deal of interest among all classes of readers.
5. The *Herald* carries the news and announcements of all church departments and organizations: of the young people’s organizations, Zion’s League and the Christian Legion; of the Women’s Department, of the musical organizations; of the White Masque Dramatic Club, and many others.

The Life of the Church Depends On It

The life of the church depends upon maintaining the lines of communication with its branches and its members. Whenever these lines of communication are cut off, the life of the members is endangered. Lacking contact with the source of strength at headquarters, they languish and sometimes die.

You members of the priesthood who must cover large territories know how long the times are that some members are not visited. You know how difficult it is to go into a home where they have not heard a word of the gospel for many months, and attempt to talk about the program of the church. If in that home they receive and read the *Herald*, they are all ready for you, and will be ready to receive your message and instruction.

The life of the church depends upon keeping in touch with its people. This is best accomplished through seeing that every church home receives the *Herald*, and that the people read it.

How the Herald Can Be Used

1. The greatest use of the *Herald*, of course, is for the members to read it privately. But there are many other ways in which it can be profitably employed in church work.
2. It can be used for current events reports to the church school, or to some of the classes.
3. It can be used as sermon material. Many of the short articles furnish good themes for sermons, especially for the busy pastors and ministry who must labor in business for their support.
4. It can be used as a class text for some of the older classes, and has been effectively used in this way in many places.

Promote Missionary Activities

“Prosecute the missionary work in this land and abroad so far and so widely as you may.”

Here is a divine imperative. If we shall disregard and disobey it our punishment is certain:—utter failure of our entire endeavor and the condemnation of a loving and just God.

This divine imperative:

Finds its origin in the very nature, purpose and love of God.

Is the direct outgrowth of the purpose, meaning, spirit and commission of Christ.

Is inherent in the central mission and spirit of the gospel.

Represents the fundamental purpose of a divinely appointed priesthood.

Constitutes at once the greatest need and the greatest opportunity of the church today.

Becomes a vital necessity in view of the tragic breakdown of the ways of men today.

Is the only satisfying answer to the cry of the individual soul for the way of light and life.

Represents the only course to individual and group salvation.

Since nothing else matters so much as this, “the cultivation and expression of the missionary spirit throughout the church” and since there is such a tragic dearth of missionaries in the church today, we urge with all the power at our command that local officers and members of the priesthood enter

at once upon some definite missionary activities in their respective districts and branches. A number of practical suggestions and helps follow:

The Prospect List

Basic to any method of special evangelism is personal invitation and testimony. Priesthood and Saints everywhere should be active in personal witness regarding the work of the church and the saving power of the gospel. Those to whom this witness is taken should be invited to attend services and this invitation should be followed up with tactful and intelligent persistence.

Branch and district presidents will do well to read the carefully written articles on the prospect list which were published in the *Herald* for July 16, 23 and 30, and August 6, 1930. The articles on the prospect list in the *Priesthood Journal* for October, 1935, should also be studied, together with the articles on the high points of our message, the points of attack and the objections urged by prospects.

The prospect list is important since it puts local missionary work on a systematic basis and does much to remind those responsible of prospects who might otherwise be overlooked. The authorities of the Far West Stake have prepared the following excellent outline in this field. Many branch and district presidents will find it helpful.

- I. Survey of congregation by the pastor and assistants to determine:
 - a. Number of unbaptized children 8 to 15 years of age in homes having one or more church members.

- b. Number of unbaptized adults over 15 years of age in the same homes.
- c. Number of unbaptized children connected in other ways, such as church school, etc.
- d. Number of unbaptized adults connected indirectly.

II. Building of a prospect list.

- a. Member-family children.
- b. Member-family adults.
- c. Indirectly connected children.
- d. Indirectly connected adults.
- e. Desirable children.
- f. Desirable adults.
- g. Less desirable families.

III. Enlisting of Priesthood for definite and continuous program:

- a. Become active missionaries:
 - 1. Home visiting.
 - 2. Tract work.
 - 3. Cottage preaching.
 - 4. Special training classes.
- b. Supervise groups of laymen:
 - 1. Train and assist in tract work.
 - 2. Serve as priesthood help in home work.
 - 3. Meet with group regularly in stimulating and continuing endeavor.

IV. Enlisting of Membership as Missionaries—

“Every member a missionary”

- a. Become active missionaries. Accept definite responsibility under the direction of pastor or assistants.
- b. Social contacts, etc.
- c. Follow definite tracting service.

V. Enlisting of Branch as a Missionary:

- a. Set definite baptismal goal.
- b. Provide classes and training in our basic doctrines.
- c. Provide funds for tracting material.
- d. Provide branch program that becomes missionary in aspect:
 1. Friendly spirit and interest in visitors.
 2. Missionary type of preaching, etc.
 3. Inspiring baptismal services.
 4. Special confirmation services.
 5. Training classes for new members.
 6. Develop missionary consciousness.

VI. Continous Follow-up Endeavor:

- a. Replacing of "hopeless" with more promising prospects.
- b. Re-allocation of prospects.
- c. Re-checking of community for prospects.
- d. Public events to keep interest up.
- e. Regular forums to discuss problems.

Missionary Classes

One of the most successful methods which we have yet discovered for winning people to the church is to hold special classes for preparation for church membership. These classes can be held in any branch over a period of four to six weeks, and for one, two, or even three nights a week, and may be conducted at the church or in the homes of the Saints or of interested nonmembers. Persons who have a passing acquaintance with the church or an undeveloped interest in its program should be urged to join these classes. The purpose of the classes

should be to present the fundamental requirements of sainthood, and the material presented should of course be adapted to the needs of the people in the class. Some excellent outlines and suggestions for use in connection with these classes have already been published, as follows:

Preparation for Church Membership (Adults), by C. E. Wight.

Lesson One—Why Join the Church? (*Herald* for May 14, 1930.)

Lesson Two—The Functions of the Church. (*Herald* for May 14, 1930.)

Lesson Three—The Structure of the Church. (*Herald* for May 21, 1930.)

Lesson Four—The Philosophy of the Church. (*Herald* for May 28, 1930.)

Lesson Five—The Philosophy of the Church. (*Herald* for June 11, 1930.)

In addition to the foregoing, considerable help can be gained from study of our outstanding tracts. These are also invaluable for personal study. Here is a selected list of tracts which can be secured from the Herald Office:

The Angel Message series:

What Did Jesus Preach?

Faith in God: Is It Scientific?

Repentance

Baptism in Water

Baptism of the Spirit

Laying on of Hands

Immortality and the Resurrection

The Eternal Judgment

Latter Day Saints, and What They Believe

The Latter Day Glory

The Church of Jesus Christ

The Book of Mormon Evaluated

An Open Letter to the Clergy

The Book of Mormon Verified

A Glimpse of the Government of God

The Apostolic Office

The Moral Code

Our Social Ideals

The Sublimation of Labor
A Remarkable Church with an Unusual Message
The Apostasy and the Restoration
Zion Builders Sermons

For more extended class study some of our books prove excellent texts. Among these are the following:

"The Old Jerusalem Gospel," by Joseph Luff. An old book but still extremely valuable. 60c.

"The Fall of Babylon," by W. J. Haworth. An extensive treatise on the Apostasy, Reformation, and Restoration. \$1.50.

"Man Here and Hereafter," by W. J. Haworth. A comprehensive study of the nature and destiny of man. \$2.25.

"The Riddle of American Origins," by H. I. Velt. An excellent introduction to Book of Mormon archæology, etc. 35c.

"Fundamentals," by F. Henry Edwards. A recently published discussion of our fundamental beliefs. \$1.25.

"A Voice of Warning," by Parley P. Pratt. A new edition of perhaps the oldest and best piece of missionary literature printed by the church, revised and re-edited last year. 25c.

Recent study courses prepared by President Elbert A. Smith:

"What Latter Day Saints Believe About Marriage." 25c.

"What Latter Day Saints Believe About Immortality." 25c.

"What Latter Day Saints Believe About God." 25c.

Novels:

"The Call at Evening," by Jessie Ward. \$1.25.

"Timbers for the Temple," by Elbert A. Smith. \$1.00.

"In the Shelter of the Little Brown Cottage," by Estella Wight. 75c.

"A Reasonable Service," by Grace Keairnes. 75c.

"A Vineyard Story," by Estella Wight. 85c.

Special Services

A further desirable method of evangelization at this time is the preaching of special "invitation" sermons on Sunday evenings. It is presupposed in preaching these sermons, however, that they have

been preceded by informative missionary sermons such as are being delivered Sunday evenings in a large number of the more progressive branches of the church. It is quite unwise to invite people to accept the responsibility of church membership until they are well acquainted with the meaning of these responsibilities and eager to accept and discharge them.

During this period quite a number of people will probably become interested in church work but will not be brought to the point of decision. Do not allow these people to slip away from the influence which has been developed. Keep them coming to the services. Visit with them socially. Loan them books and tracts. Keep the good work going. Your testimony may win another Paul or another Peter, for whose coming the church is waiting.

Many factors will contribute to the success of the Sunday evening service. The church building should be clean and attractive, properly ventilated and maintained at the proper temperature. The message should be presented affirmatively, attractively, and convincingly, and should be made to apply to present methods and situations. The music should provide a proper setting for the sermon. A missionary service is not the place for many special numbers. It is the place for vigorous congregational singing of hymns which are well known and which lead to action. The members should set an example of interest and attention by always attending themselves and by making special efforts to bring their friends.

Cottage Meetings

Cottage meetings have proved to be a very fruitful source of missionary gains. In cottage meetings we have special opportunities:

1. To reach people who are hesitant about attending church.
2. To meet people less formally than at church services:

Affording better opportunities to establish points of contact.

Affording better opportunities to answer questions.

3. To pursue methods of approach best adapted to particular situations:

Experience meetings—study classes—discussion groups—preaching services.

4. To develop missionaries for the church.

A group of ministry with little experience can organize and conduct profitable cottage meetings.

5. To more closely identify prospects with the church by using their homes.

This is a good way to reach other nonmembers.

Cottage meetings should be held in representative homes. They should be regularly conducted by members of the ministry with a sense of responsibility, who will carry forward the services with dignity and drive toward a conclusion. A special endeavor should be made to identify cottage meeting prospects with the nearest branch organization.

(See Zion's League Handbook for discussion of a new type of cottage meeting which is being tried out in Far West Stake.)

Missionary Prayer Meetings

Our concern for the winning of specific people might well indicate the themes for our prayer meetings. For a season prior to a specific missionary series in the Kansas City Stake, Elder C. E. Wight and C. G. Mesley used the following prayer meeting keynotes with good success:

The Extent of Our Mission—Mark 16: 15.

The Vision of the Disciples—Luke 24: 31.

The Promised Power—Luke 24: 49.

Witnesses for Christ—Acts 1: 8.

The Missionary Message—Acts 2: 36.

Telling the Gospel Story—Acts 8: 30, 31.

All Are Called—Acts 10: 35.

Come Over and Help Us—Acts 16: 9.

Courageous Witness—Acts 4: 13.

Building the Church—Acts 14: 23.

Complete the Family Circle

Make a special endeavor to win husbands and wives and children whose relatives belong to the church but who have not yet joined themselves. This group includes thousands of good men and women who have been in close contact with the church for years. They have seen the church in action and know what the gospel means. Many of them are already convinced and will become active members of the church with a little special attention. For the sake of the children and for many other reasons we must "Complete the Family Circle" wherever this is possible.

The Baptism of Children

Classes in preparation for Children's Day should be started immediately after Easter. There will be the classes for children of eight and nine and larger schools may also have classes to care for children from ten to fifteen who have not yet been baptized.

The best material available for children's classes is "A Baptismal Quarterly" which may be ordered from the Herald Publishing House, Q-224.

The idea of Children's Day is not on trial any longer. It has vindicated itself in many baptisms and many changed lives. A branch which does not provide classes in which to prepare children for church membership is behind the procession of church life.

These classes may be taught by the pastor or by any other suitable person. But the primary responsibility for seeing that the class is held and that its work is effective rests upon the pastor.

In some quarters there is a mistaken notion that it is wiser to postpone baptism until later in life. In effect, this is to postpone planting a garden until the weeds are all grown. Instead of this every child in a Latter Day Saint home should be regarded as a natural candidate for membership in this class. To this group should be added any other children who are interested, or whose parents are willing for them to be taught. Enrollment in the class should not necessarily mean that the child is a candidate for baptism, but it should mean that the child will have an opportunity to learn about the church and to face the question of deciding for Christ.

Literature on Missionary Methods

Priesthood Journal, January, 1935. Price 20c each.

The Missionary Priest

The Teacher and Church Attendance

Priesthood Journal, October, 1935. Price 20c each.

The New Missionary Spirit

The Power of Testimony

The Prospect List

The Financial Law in Personal Evangelism

The Approach in Personal Evangelism.

The High Points of Our Message

Points of Attack

Objections Urged by Prospects

Local Leaders in Evangelism

Church School Evangelism

Missionary Hymns

Recommended Books on Evangelism

Inducements to Faith

Why Baptize the Eight-year-old?

The Place and Meaning of Personal Evangelism. Price 10c each.

Adult Quarterly, Volume 28, Number 3 (April-June, 1930.)

Price 20c each.

(Now out of print; copies may be secured from local church school.)

Adult Quarterly, Volume 28, Number 4 (July-September, 1930.) Price 20c each.

(A discussion of our missionary message—only 200 in stock.)

Saints' Herald, 1936, pages 1189, 1317, 1509, 1606.

Zion's League Handbook, pages 47-59. Price 40c each.

Order above literature from the Herald Publishing House, 103 South Osage Street. Independence, Missouri.

Increase Church Attendance

One of the most effective missionary contributions can be made by the branch teacher and his associates, by giving careful attention to church attendance. In this connection read the *Priesthood Journal* for January, 1935: "*The Teacher and Church Attendance.*" (See reprint below) If the church attendance can be kept up it will increase the spirituality of the branch, encourage the preacher, augment the collections, attract nonmembers and contribute in many other ways to the realization of our church purpose.

Those chiefly responsible for maintaining church attendance might also make a careful analysis of the membership of the branch. Some such classification as the following is suggested:

1. Members who are active, attend regularly, and contribute according to their means.
2. Members who are active and attend regularly but who do not contribute systematically.
3. Members who contribute regularly but seldom attend.
4. Members who do not attend, do not contribute and show no interest in the work of the church.

By careful, prayerful, and systematic study of the individuals in the second and third groups the teacher and deacons can do much to reclaim them to active participation in the work of the church.

Proper announcements in newspapers, on bulletin boards, in personal invitations, etc., will do much to attract nonmembers to the services. Young people of good appearance can usually be organized to call at every house within a few blocks of the church so as to give personal invitations to the services.

One of the most effective missionary contributions can be made by the branch teacher and his associates, by giving careful attention to church attendance. In this connection read the *Priesthood Journal* for January, 1935.

Because of lack of space we present below only a brief summary of this splendid article. We urge that the reader look up the January, 1935 issue of the *Priesthood Journal* and study the entire article carefully. It will be difficult to over-emphasize the importance of this suggestion.

The Teacher and Church Attendance

A brief summary of an article bearing this title written by F. Henry Edwards and appearing in the *Priesthood Journal* of January, 1935, pages 21-26.

The basic necessity for each of the offices set in the church still exists.

The nature and importance of the work of the deacon has been splendidly demonstrated by a number of outstanding men who have held that office. We are really beginning to appreciate the real significance of the work of the deacon.

This is not true of the work of the teacher. While there are exceptions, the church as a whole has not appreciated the work of this officer. His work has not kept pace with the needs and opportunities of the church. Too often he has been considered but a detective and this has meant that the better the branch the less the need.

Increased appreciation of the work of the teacher can best be achieved through the study of the law. (See Doctrine and Covenants 17: 8, 11, 12, 25, 26; 42: 5, 19; 83: 5, 22; 104: 3.

Many of the responsibilities of a teacher are held in common with other members of the priesthood. He is instructed in regard to the following matters:

“Watching over the church always.

“Being with and strengthening the church.

“Seeing that there is no iniquity in the church (hardness, lying, backbiting, or evil speaking particularly).

“Seeing that the church meet together often.

“Seeing that all the members of the church do their duty.

“Taking the lead of meetings in the absence of elders and priests.

“Warning, expounding, exhorting, teaching, and inviting all to come to Christ.”

A Distinctive Duty

The outstanding function of the teacher, which has a definite bearing on all his other duties, is the task of seeing that the members of the church meet together often. All of his other duties can be more effectively discharged if the teacher makes it his primary concern to see that the Saints attend services of the church continuously and expectantly.

In this the teacher may work tactfully with the pastor and in a sense become “an attendance executive.”

As such he will become to the branch what a subscription manager is to a newspaper. As such he will be able to place at the disposal of other visiting officers much information in regard to the needs of the members and to pass on to them many helpful suggestions. In this work the deacon is instructed in the law to help.

Specific Suggestions

The teacher should keep a careful record of attendance. This may be presented to the pastor at periodical intervals as a measure of the effectiveness of branch ministry.

He will note any newcomers and will arrange to meet them personally and see that they are welcomed.

He may send letters of appreciation and commendation to those who have made a personal record of attendance.

He will be eager to welcome Saints who have moved to his city from some other branch of the church.

He will watch for opportunities to invite both individuals and groups to attend the services of the local church.

The wide-awake teacher will cooperate with the pastor in conducting special services for September and October to bring attendance back to normal after the warm weather of the summer.

The teacher may secure from the pastor a list of services for a month in advance and, cooperating with the publicity agent, see that such information is made available to the public.

Of prime importance are the personal invitations which the teacher brings to those he visits each week.

The teacher cannot be alive to his job without being constantly a visiting officer.

“If the teachers of the church will concern themselves with the attendance at the various services of the church, the effectiveness of the other ministry can soon be increased a hundredfold.”

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

Public Worship

A symposium dealing with the purpose, meaning, methods and materials of public worship. This issue, arranged from the contributions of recognized leaders in various fields of church work, should be of special value to administrative officers, members of the priesthood and others charged with the responsibility of planning and supervising worship services.



THE PRIESTHOOD JOURNAL

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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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Introduction

By President F. M. McDowell

An accurate account of the developing interest in worship in recent years would be a most interesting story. Most certainly the writer is not now prepared to write such an account. Personal impressions therefore serve as the basis for the following comments:

It would appear that our people worshiped, that is, had definite worship experiences and actually developed a routine of worship long before the term "worship" was of common usage and certainly before any conscious technic of worship was outlined and advocated.

More recently it became popular to talk about worship. It seemed quite the style to do so. Leaders began to analyze the experience of worship to discover its purpose and to see how the control of certain elements of song and prayer, of Scripture and picture, of story and sermon, of lighting and quiet could be made to increase the value of the service. The church school began to develop so-called worship programs. Some of the most typical of these appeared in the *Herald* and were recommended as suggestive for leaders and administrative officers. There followed a period of uncertainty and even criticism on the part of some and more or less slavish devotion to the new order of things on the part of others who would at least be up to date. Very frequently these so-called worship programs became mere "programs," rather than developing attitudes of worship, an up-reach of the soul into the conscious presence of God, where there is expanded vision, increased faith, renewed courage and the individual feels definitely challenged, strengthened and encouraged to give of his best in service to the Master. The leader often announced the numbers of a program prepared for him rather than thinking through and planning for a definite worship experience.

Most certainly the way to improve worship is not back to the good old days when our workers and leaders were not conscious of the meaning, purpose or methods of worship. We feel certain, also, that the status of our worship in this transition stage is not by any means uniformly satisfactory. We are only beginning to learn some of the most elementary principles of a procedure which holds vast stores of spiritual uplift, release and power.

Our course seems clear. It lies in the direction of a careful study of the philosophy of worship, a growing apprecia-

(Continued on page 10.)

Foundations of Worship

By R. A. Cheville

THE MEANING OF WORSHIP

I cannot give an adequate definition of worship, nor can you. Each time we have an expanding worshipful experience, we want to add something to our statement. It would be quite easy to print a collection of beautiful phrases about worship. All of us use them. It is natural and right for us to resort to poetic phraseology and symbolism when we are dealing with great realities that are intangible. Generally, that is what we do when we talk about worship. Yet for clear thinking and sound planning we shall have to set forth some usable definition. Ministers are accused of using too often words like "worship," "salvation," etc., whose meaning is unanalyzed and often empty of content.

We speak of worship as an experience. It is something that happens in us. It is not a program, nor a set of words. It is something that goes on in persons. Now experience means experience of something. Worship might be called the experience of the spiritual realities of the universe. For the present let us not argue about the specific nature of these realities. If infinite, it would be somewhat presumptuous on our part to attempt to define them. We may think of them like the mighty ocean. He who has dipped his little finger into one small area, has touched the whole. He has not sounded his depths, measured its bounds, nor solved its chemical composition. As he works on these he figures out a needed oceanography, but for the present he has only touched it. That is about all that most of us do in worship. We cannot explain, but we are sure of the experience.

There is something suggestive about Professor Wieman's phrase that worship is "time exposure to God." Here the windows of the soul are opened to the stimuli available. We seek to become *en rapport* with the divine. Of course our exposure is always an incomplete one. We are limited by our own smallness. We are checked by the limitations of our past experiences. The very set of our minds makes us sensitive to only a small part of all the divine forces about us. It is as if we said, "This is my way." I do not mean that this is necessarily perverseness: it is a law of

our natures. We pick up a paper and a few things leap out to meet us. We are ready for those things. This creates a problem for public worship. We must have some common points of responsiveness, else we cannot worship together.

Worship means that we become *en rapport* with God by going over to his standard. We often try to get God to come our way. Our forms of worship are colored by our conceptions of Deity. If we believe that God gets miffed at us, we may try to get in his good graces by some presents. The ancients used to try this. Many moderns keep up the idea. If we think of him as a great judge, we shall be concerned with breaches of laws. So the story might go on. We grow up, or should at least, in the way we conceive God and with this growth our worship life changes. One of the most trying problems a minister faces in conducting public worship is to find common ground when there are so many levels represented in one service. We need to give more attention to this problem.

In public worship we are trying to do on a larger scale what we seek to do alone. But something more is added: the give-and-take of a congregation is more than the sum of the individuals. We have to be concerned with the way we can come together most effectively for this exposure to and communion with God. The best returns will come when there is a planned and voluntary endeavor on the part of all to fit into the scheme that will make for the most worthwhile experience for the community of worshipers. A congregation has to learn to do this.

There is another social aspect of worship. Perhaps it is more of a by-product. Leigh Mallory, leader of the party that climbed Mt. Everest, was asked why he went mountain climbing. He replied that there was no practical value in it, but that there was something in him that called him to it. There is something in us that responds to this challenge of the mountain, the struggle upward into the realms of the eternal. We cannot worship on the highest plane when we are thinking about getting returns. Mallory got sheer joy from his adventure. So does he who ascends into the hill of the Lord. Yet out of this ascent come marvelous social consequences. Dean Sperry says that worship is "a mountain pass between man and man." As we mount up we are drawn together. There is such a thing as not mounting up: we may stay down in the valley and wish and call it prayer.

THE NATURE OF WORSHIP

The very conception of worship implies that it is spontaneous. It cannot be forced. It must be voluntary. A congregation cannot be bossed, nor scolded into the worship experience. What the leader can do is create the setting and direct the procedure with a pretty clear idea where he wants to go. I am convinced that when the situation is ripe and the materials appropriate most people will respond to worshipful invitations. I have seen young people branded as "irreligious" achieve a genuine experience. It would be good for us to admit that some occasions are not capable of stimulating worship. Sometimes we need to let things come of their own accord. Sometimes we err in placing our prayers in a fixed place, as if they induced worship, rather than letting them come as the climax of a worship experience.

Worship is an ensemble of feeling and thinking fused into a oneness of impression. To separate feeling and thinking would lay us open to serious dangers. We are learning that the two are not separable: they are aspects of one experience. Worship must be intellectually respectable. Otherwise discriminating souls will have their worship choked off. Worship cannot be exclusively intellectual but the backgrounds of thinking and feeling must be sound. If warm feeling and cool intelligence are separated we shall develop that historic curse—a split in our thought-life.

This summer has brought me some illuminating contacts. I have sat in the orthodox Jewish synagogue and listened to the cantor and the rabbi; have stood in the Russian service (there are no seats) as the patriarch and choir chanted antiphonally; have seen Roman Catholics bow low as the priest raised the Host; have sung in large gospel tabernacles as the evangelist pleaded for converts; have watched the stately processional in a liturgical order. I felt something of worship in all. I wondered what would happen if we could take a sprinkling from each and put in the others. Most of them would long for their own service. They would brand the new type as wrong, probably even apostate.

All this is to indicate how we are conditioned by the forms to which we have been accustomed. They take on the air of being "right." I was told of a branch in which the time of prayer meeting was changed from Wednesday to Thursday. One conscientious sister could not be at

home on the new night. She did not expect the Spirit of the Lord on the new night. It was all a matter of getting set to a time.

It will do us good to give a little consideration to this characteristic. It is easy for us to confuse form and materials with the essence of worship. We can get so set that any variation will annoy us. This does not mean that we shall try to spring innovations. That spirit is quite foreign to the idea of worship. Too great an innovation will detract from the great purpose of the meeting. This is a suggestion that we maintain sufficient flexibility in our forms that we shall not be bound to any one. Members who move from one branch to another will be spared many tensions if this is done.

Worship has to be kept up to date. This does not mean with respect to latest fads. It does say that it must rise out of present situations. If we cling to anything that has outlived its time, we shall be going through a dead form. Phrases may become trite until we seem to be saying only words. The recent phrase "the reality of worship" is suggestive. It insists that vital worship must rise out of the needs and interests of the group. Worship divorced from the living pulsations of everyday life will tend to become empty. This means that he who conducts a program of worship must keep close to the people, as well as close to God.

On the face of this it sounds as if worship must be limited by what people want or find interesting. If this were entirely so, worship would have to stay on the same plane. If the hymn taste were kindergarten we would have to keep using that type of songs. But worship ought to be an evolving experience. It is the minister's responsibility to start at the popular level and take the tastes higher and higher. It is quite likely that some will refuse to move forward and will cling tenaciously to former patterns. To put it frankly, we should think of training in worship.

THE PURPOSE OF WORSHIP

Someone should be commended for including this topic in the outline for this journal. It is often left out of such discussions as if the purpose of worship were self-evident. Let us frankly ask ourselves what we are trying to have happen in a worship service. Let us be sure to cast aside all trite phrases and make our reply in terms that have meaning. It is good for us to keep this in mind as we plan a given meeting,—but not during it.

Let us first admit that worship is no unmixed good. Some types are positively harmful. It will be evading the problem to reply that it is not worship. Some forms are merely evasions of problems: there is a temporary escape from a world of stern reality into a land of dreams and hopes that have no relationship to current living. Some worship is delight in ecstasy. It is possible to revel in the thrill of it, for its own sake. Some worship is lazy and superstitious, leaving to God the responsibility rather than squaring one's shoulders to it with divine help. Some worship is narrowing, confining the group more and more to their own little thoughts and fields. Some worship stimulates feelings and then, like the modern movie, short circuits them without opportunity for expression. It is healthy to watch to see whether these things are happening in our own groups.

It has been expressed here that exposure to God and communion with him is the essence of worship. This means that something is happening in us as worshipers. The value of what takes place will depend to a large extent upon our understanding of what we are seeking and the way we go about achieving the experience. We may simply say that we are going to commune with God. This is what the most inadequate worshiper would probably say. We shall have to break up this general statement into more specific ones. The following may be helpful.

1. Worship may clear away the spiritual debris. Housecleaning of the soul is always a requisite to worship. When a group does this, they are on the way toward seeing things fairly.

2. It may serve to develop an overview of life. We speak of this as "vision." This means getting the God-view of things. From one-sided slants we open to the fullness of life and its possibilities.

3. It may serve to develop desirable attitudes and strengthen those existing. As one writer has put it, we need to be tempted in the right direction.

4. It may promote the sense of fraternity in a common endeavor. We come to feel that we are not alone: our brothers are with us and God is there, too.

5. It may give challenge to the divine enterprise. We sense that we are at work in a universe-wide purpose that includes our own present.

All of these may be expanded and the list may be extended. For a given service they would have to be interpreted in terms of the group and the times. It is apparent that all of these presuppose this contact with God.

It might be well to mention some things that worship does not do. It does not objectify the solutions hinted in the insights that come in the service. My heart may be warmed toward my brother and his toward me. Under the glow of the moment, we may forgive and plan to forget. The actual adjustments must come in everyday life in accordance with social laws. We often forget this. We speak of a good reunion as Zion. But in Zion we should have to go farther. We would have the stimulation and insights that come in common meetings, but there would have to be, too, the working out of these good intentions. Worship gets us ready to do the work: it does not do it for us.

The conduct of a service will depend upon the purpose involved. There are no specialties in a genuine worshipful experience. Everything blends into one general ensemble of impression. This does not mean that there are no high points and climaxes. It does say that these are not exalted as ends in themselves. Our point of departure, then, should not be what shall we sing, or, who will preach, but what do we want to achieve and what will do this in the most effective way

It is a sacred thing to plan to take souls into the presence of the divine. No preparation will be too complete when we contemplate the tremendous significance of it all. The Latter Day Movement began in worship, and it must continue in it.

PRINCIPLES OF WORSHIP

In so short a space our purpose may best be served by summarizing a few major principles without comment. They can be expanded with local application. A principle is here viewed as a statement that phrases some fundamental which is applicable to similar situations. It involves something about the nature and functioning of group worship.

1. Effective worship rises out of the needs and interests of the group and looks toward development of these interests for higher levels of worship.

2. Familiarization with materials of worship should be provided outside the worship experience itself. In other words we do not drill in hymnody in the worship service: we learn these in an educational program directed to that end.

3. Worship requires some symbols to express the common hopes, beliefs, and convictions of the group. Feeling runs beyond linguistic bounds. These symbols may be hymns, quotable Scripture, rites, etc. To be effective they must be interpreted for today's life. If outgrown, they should be dropped and adequate ones sought.

4. The worship service shall link its moods and motivations with opportunities for expression. The worship program, therefore, shall be interrelated with the total church program.

5. Sound worship involves the integration of the many sides of the person's nature and of the social group into an harmonious oneness.

6. Variation in service patterns maintains a flexibility that prevents linking worship with one type. We are enabled to commune with God in many settings.

7. Worship requires participation. This may be in the outwardly observable ways such as singing or in the reflective methods of meditation. Each service will offer opportunity for participation. Thereby is "the congregation" distinguished from "the audience." The good service does not have an audience.

8. In the group there must be community of cultural background and community of interests for attainment of worshipful fellowship of the highest possibilities. For instance, if one likes the music of the violin and another is bored by it, that situation prevents certain sharings.

9. The effective worship service radiates a general impression with the several elements fused into an harmonious effect. It is not an aggregation of odds and ends.

10. The appeal of materials comes through associations we build up about them. Such associations are essential for community experience. Thus "Redeemer of Israel" speaks to Latter Day Saints: it voices a religious heritage.

11. Group worship dwells upon the things we have in common. It is unifying, not divisive.

12. There is a radiance of atmosphere from person to person. Herein lies the great power of the dynamic leader in giving tone to a service. He makes felt the pathway to God.

INTRODUCTION (Continued from page 3.)

tion of its nature, meaning and purpose and an increasing mastery of its methods and technic. We cannot, for example, be content with borrowed forms of worship. We shall have to develop a technic of our own, using the strikingly rich and inspiring materials of the Inspired Version of the Scriptures, the Book of Mormon and latter-day revelation. But this can only be done as we become clearly conscious of those forms of worship best suited to the peculiar needs and purposes of our church. Let us not become discouraged, therefore, at our recent ventures in this field. Success here as in other fields of endeavor lies ahead.

The Atmosphere of Worship

By Fern Weedmark

The time and the place set apart for public worship might seem sufficient to provide a most desirable atmosphere for contact and communion with God. On *his* day, and in *his* house, the church, one should be able to feel entirely secure in the expectation of a soul satisfying experience of fellowship with God. Yet, there are those who are disappointed, for they do not find that which they seek in public worship; and there are others who feel no disappointment because they are entirely unaware of the spiritual experiences that lie just within reach.

In many of our branches of the church, the opening period of the Sunday morning service has become definitely known as the "worship service." Yet many "worship services" are conducted under conditions that render real worship utterly impossible. Often those in charge do not know how to plan a service which is conducive to worship, and with no particular plan, aim, or order, and little preparation of any kind, an atmosphere of worship is seldom obtained. In such services one may sincerely enjoy a pleasant spirit of sociability, but by no stretch of the imagination can one hope to share in a rich experience of fellowship with God in company with his children. On the other hand, there are churches where we have only to step inside the door to sense the presence of God; where we feel to walk softly and bow our heads reverently as we think with the poet of old, "The Lord is in his holy temple; let all the earth keep silence before him."

In order to dispel the vagueness surrounding the meaning of the word "atmosphere" and to reduce it to concrete and understandable terms, it will be well to analyze the several qualities which are a necessary part in the composition of a right atmosphere: Quiet, comfort, beauty, and reverent expectancy.

QUIET

Quiet is absolutely essential in realizing an atmosphere of worship. Quiet can be created by a careful arrangement of the room; by harmonious, restful colors; by soft worshipful music; and, by the suggestion of quiet reverence in the manner of those leading.

A beautiful chapel carries a definite suggestion of quiet,

but since we cannot all have beautiful chapels in which to worship, we must endeavor to make more commonplace rooms suggest the same atmosphere.

Someone has accused leaders of worshipping from "the collar bone up." A leader who is absorbed in program details, find it necessary to leaf through books and programs, and to counsel with his assistants, will find it difficult to convince his congregation that he is worshipping. By the quiet dignity of those in charge, worshipers are made conscious of common purposes and common tasks. Unless the group feels strongly bound together, genuine worship is difficult to achieve.

There should be no interruptions of any kind to disturb the quiet purpose of the hour. The simple little experiment of opening a door readily proves that so minor a disturbance can spoil the atmosphere of worship, for eighty per cent of the people will turn to see why it is being opened, and the remaining twenty will *wonder*. Occasional announcements from the pulpit, plus a notice on the bulletin board should serve as reminders from time to time that the period of worship begins at a given time and that the deacon at the door will ask all late comers to wait quietly in the lobby until a time when their entrance will cause the least disturbance. Reasonably long waits *may* effect a cure.

Soft, worshipful music, especially familiar tunes of our most sacred hymns tends to quiet the mind and prepare it for worship. Preludes should never be left to the choice of a careless pianist for this one activity may set the tone of the entire service.

COMFORT

The physical looms so large in the consciousness of an individual that it is very difficult for him to rise above a discomfort, or to forget it for even a moment. A person whose feet are cold will never quite forget about them: nor will one using a great deal of strength in wielding a fan quite forget that he is miserably hot. Glaring lights and unshaded windows may disturb one to the point of physical discomfort. Crowded, uncomfortable seats, and those not in full view of the pulpit will do likewise. Many times children are expected to worship when their feet are twelve inches from the floor.

Prayers that are too long may disturb the comfort of the worshipers. When it becomes necessary to change one's position in order to rest the body as some earnest but verbose person prays for ten full minutes, that person most likely has ceased to worship and is waiting patiently for the "Amen."

BEAUTY

Beauty is one of God's best gifts. It has the power to put individuals in a mood of relaxation and appreciation. If there is no beauty in the room where people must worship, then beauty should be brought in. The room speaks to the worshipers; then we must give it a message to speak, a message of quiet beauty and reverence.

Rooms that are tinted in soft pleasing colors suggest light and life. The walls of the room where people worship should never be allowed to become dingy and dirty. Paint may be considered somewhat expensive but not to use it is *more* expensive since the successful outcome of an atmosphere of worship depends upon beauty to a large extent.

All unsightly objects—easel blackboards, littered secretary tables, unused chairs, pictures of no particular significance, and any other unnecessary things should be removed from sight during the worship period. Then some focus of attention for the worshiper, some central point of interest and beauty should be placed in full view of all parts of the room. The atmosphere that usually exists in our sacrament services is to a large extent the result of the arrangement of the Lord's Supper, a central point of sacred interest and beauty. This focus of attention, with the quiet reverence with which the sacrament is administered by the priesthood, tends to invite a reverence not found in our other service. Experience has shown that the same worshipful atmosphere may be created by the erection of a "worship center." It may be a beautiful picture before which stands a small table, placed there to hold an open Bible with small vases of flowers on either side; or, a large picture on an easel with beautiful flowers or plants and foliage banked about it. Leaders of artistic and resourceful ability will find many ways of building impressive worship centers. It may be desirable for a committee or even one person to have the responsibility of working with the ones who plan the service in providing centers of worship. Whatever is used as a worship center, beauty and simplicity should be the keynote. There is no question but that the things we see as we worship are a large factor in the quality of our worship.

Beauty may also be found in the way the service is conducted. One important point to consider is smooth transition from one activity to another, making it all *one* complete experience. Programs should be in the hands of all taking prominent part in the service so that each one may know where and when his contribution is to be made. This will eliminate all jarring announcements and introductions and

will omit all personalities. When the Scripture is read it should be read by a *voice*, not by Brother Jones. Brother Jones may read the Scripture, of course, but he will know exactly when and will do so without the preliminary introduction, "Now Brother Jones will read the Scripture." Just the simple words, "Let us pray," lend a beauty to worship that "Let us remain standing while Brother Smith leads us in prayer," do not. Voices in prayer, reading, and speaking should be soft yet clear and distinct, and *never* superficially pious.

REVERENT EXPECTANCY

When the worshiping group has the spirit of anticipation, the channels for the inpouring of God's Spirit are open. This attitude of expectancy comes as a result of past satisfying experiences in worship. It is indeed sad when those who come expecting a beautiful worship experience, go away empty, because of the thoughtlessness or carelessness of others. The attitude of the first ones in the room may make or spoil the entire experience of worship. For this reason it is well that the worship committee (and there should be one) and those who share in leading the service be in their places when the first worshiper arrives. If they are in a quiet attitude of worship, perhaps enjoying the beauty of the worship center and the quiet music, others will catch the spirit of reverence already present.

Miss Hazel Lewis, an interdenominational religious worker of note, in a recent lecture compared the two churches of her parents. Her mother was a member of one denomination and her father of another. One Sunday morning she visited her mother's beautiful church in one of the larger cities in California. She went early to listen to the beautiful pipe organ and to worship in quiet. Several other ladies arrived just before Miss Lewis. They had come to *visit*. Only above conversation about pet recipes and children's colds could Miss Lewis catch some of the beauty of the wonderful music. There was expectancy on her part that morning but there probably would not be another time. That same afternoon she went into her father's church to attend a vesper hour service. There was also beautiful organ music, but not another sound. Some persons were sitting quietly in meditation—a few were kneeling. Miss Lewis slipped into the nearest seat and worshiped. Others had set the tone of *both* services.

There are many problems involved in the coming together of a number of people in public worship; so many that it

seems very difficult and at times almost impossible to obtain the proper atmosphere. Yet it *can* be done and *is* being done in some branches. As in any other activity that successfully fulfills its purpose, careful, prayerful thought, preparation, and hard work are essential. Experiments have been made by student groups of our own people, interested in worship, to prove that an atmosphere of worship can be obtained even under very unsatisfactory circumstances by intelligently recognizing and consciously building upon the qualities discussed in these paragraphs.

The Quakers believe that the act and experience of worship cannot be taught, but an atmosphere can be built up and an intelligent appreciation given. Beyond this, the Quaker technique is simply "Be still, and know that I am God." Perhaps only a small number of our people have experienced the "silent" type of worship when the atmosphere of worship so fills the room that spoken words are unnecessary. Those who attended the past two youths' conventions at Lamoni will long cherish the remembrance of rich worship experiences enjoyed in the beautiful worship chapel in the administration building—beautiful because inspired hearts, loving hands, plus hours of arduous labor made it so.

Someone has said that "the Spirit of God comes where it is invited and stays where it is well treated." We might be surprised and surely sorry were we to know the number of times God's Spirit could not remain in our service because of the atmosphere of confusion and disorder. Because we are prone to be careless about our conduct in God's house it is necessary that sincere, consecrated workers deliberately create an atmosphere that unconsciously draws people into the true spirit of worship and thus into fellowship with God. Surely David found in *his* church home real opportunities to meet God, for he said with such complete satisfaction, "I was glad when they said unto me, let us go to the house of the Lord."

Preparation and Attitude of Participants in Public Worship

By Emma McConley

Public worship, in the usual sense of the term, means group worship, or a large or small number of people worshipping God together. Even family worship may in a sense be considered public worship. Just as the quality of the family altar is determined by the quality of the lives of the individuals composing it, so is the spiritual quality of a public worship service determined by the attitudes and preparation made for it on the part of the individual participants.

Worship is an emotional experience in which the individual or the group pays divine honor to God; and there are many things that are conducive to, or are a hindrance to the experience. To worship truly together, we must be in a prayerful and worshipful attitude. Otherwise real worship is not achieved.

We should not rush into the presence of God. Preparation is made for the ordinary affairs of life, such as business or social appointments with friends. When keeping business appointments, we make the best possible personal appearance; we are clean and well groomed, and we are on time. In other words, we make a definite effort to comply with the requirements that will bring us the approval of the person with whom we are keeping the appointment.

With social appointments, it is the same; we dress with care and anticipate with pleasure the experience that is ours. And when we are privileged to meet great celebrities or persons of renown, we are doubly careful to make a good impression by observing all the accepted forms of conduct and courtesies required by polite society.

Surely we can do no less in preparing to keep an appointment with Almighty God. It is well to ask ourselves the question occasionally, "Are we courteous with God?"

Individual worship through meditation, fasting, and prayer is the best form of preparation for public worship. It is commanded of God in Doctrine and Covenants 85: 16 as follows: "And again, verily I say unto you, my friends, I leave these sayings [the preceding paragraphs of Section 85] with you to ponder in your hearts with this commandment which I gave unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive."

It is so easy to worship God if we will heed the admonition

to "draw near unto" him. We need only to look about us in this beautiful world in which we live, with seeing eyes, and understanding hearts, and we will see God in everything. We can see God in the grass and the flowers, and the trees; in the beautiful rolling wooded hills. We can see him in a lovely sunset, with its gorgeous shades of red and gold reflected in a lake. We can see him in the beauty and majesty and power of the ocean, with its rolling waves and roaring surf. We can see him in the delicate pink of dawn, behind snow-capped peaks in the mountains and in the soft purple shadows of evening on the desert.

Truly, the manifestations of God are everywhere about us; and if we can but perceive them, our souls will be thrilled with his greatness, and spontaneously we will worship him. We will cry unto the Lord as did David of old, "Hear my prayer, O Lord, give ear to my supplications: . . . I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land. . . . Hear me speedily, O Lord: my spirit faileth; hide not thy face from me, . . . Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee, . . . Teach me to do thy will; for thou art my God." (Psalm 143.)

When we include fasting in our preparation, we should do it in a proper manner, realizing that fasting means more than mere abstinence from food. It involves earnest prayer and meditation. The apparent reason for abstaining from food is that the powers of the body might be free for mental and spiritual concentration. But if that concentration is not attained, then the abstinence will have been in vain insofar as spiritual preparation is concerned.

Again with the Psalmist we would pray, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19: 14.)

The atmosphere of our homes, too, has much to do with our fitness for public worship. We cannot arise late on a Sunday morning and rush impatiently about in a hectic disorderly home, arriving late to church; and be in a proper mental and spiritual state to approach God in worship. Quietness, orderliness, cleanliness and harmony in the home are qualities in our environment that are conducive to a "worshipful" state of mind. Coming from such an atmosphere, we are in a "worshipful" attitude.

Attitude, simply expressed, is "the way we feel" toward or

about a person or thing. Attitudes have to do with our emotions and thus they will be affected by environment and changing conditions and situations. For instance, if some one were to step up to us in the midst of our rooting at a football game, and ask us what was our attitude toward God, we could truthfully say that we had an attitude of reverence for him, but we could not say that we were in a worshipful attitude. Noise or confusion is not conducive to worship.

We should approach God with an attitude of thankfulness and appreciation for the daily blessings of life poured out so generously upon us by his loving hand.

We should also approach him with reverence and humility—a reverent humility, not the “cringing in the dust” type—although it should have the “God be merciful to me a sinner” quality in it. We wish even our pet dog to approach us joyously. It indicates confidence and devotion. Likewise, God is surely pleased by a joyous and loving approach to him on the part of his children.

We should approach God in a forgiving attitude toward those who may have trespassed against us. “Forgive us our trespasses, as we forgive those who trespass against us.” “Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

We should approach him in an attitude of confident expectancy. When we attend and take part in a public worship service, we are keeping an appointment with God and if we have made the proper preparation, we have a right to expect the blessing of the presence of his Holy Spirit.

A religious life is cumulative. It is a “growing experience.” And hence, through the years, the place we meet in becomes to us “holy ground”; the hymns of the church take on added meaning; and the Word of God, being better understood, and thus more appreciated, takes on added beauty and significance. And it is literally true that “the path of the just is as a shining light, that shineth more and more unto the perfect day.”

Summing it all up, the best preparation to participate successfully in worshiping God comes from consistent daily Christian living. “Be ye doers of the word, and not hearers only” has value and meaning beyond our comprehension to measure. It will pay dividends in satisfactory and more abundant life here and in the enjoyment of celestial glory hereafter. When a congregation of such individuals meet for worship, God will be there.

Prayer in Public Worship

By Leonard Lea

He who offers a public prayer in a worship service speaks to God for the people. He should sense their needs and their desires. In speaking for them he should utter the words they *ought* to speak as well as those they *would* speak if they were in his place. He stands for the moment between God and the people, and he must take into account what God wants as well as what they want.

He who prays thus should draw the thoughts of his people in toward the purpose of the hour. He should lift the people up to God, so that God may descend to them. It is a sacred responsibility, and the most solemn part of the service.

PREPARATION FOR PUBLIC PRAYER

In general, it is not the practice of our church to employ written prayers. Only two of our public prayers are read from a book, and they are the prayers for consecrating the bread and the wine in the communion service. Only one other is commonly repeated verbatim, and that is the Lord's Prayer. Our public prayers are quite generally offered extemporaneously.

Yet that does not mean that we should make no preparation for public prayer. The minister who comes to a service should already have humbled himself before God, and have made preparation for any part he may be called upon to perform in it. If he knows ahead of time that he is to pray, he should pray privately and fervently that he may be the means of bringing the people closer to God. One cannot precipitate himself into the spirit of prayer without some spiritual preparation. He may speak eloquently or fluently, but oratory should not be mistaken for prayer. Prayer is the work, first of all, of the heart and soul. Words are incidental to the main thing.

In this article we shall deal very briefly with the pastoral prayer, the occasional public prayer, and the benediction.

THE STRUCTURE AND FUNCTION OF PASTORAL PRAYER

The pastoral prayer is the prayer of the week for the congregation, and is generally offered at the morning service. It is more comprehensive than other prayers in that it concerns the relation of all the people to the purpose of the building of the Kingdom of God. Not all the following parts appear in every pastoral prayer; the pastor selects from them such

parts as he knows are needed for the congregation at any time.

THE APPROACH. In prayer, we approach God with humility, love, and reverence. We are careful how we speak. There is no finer beginning than that used in the Lord's Prayer: "Our Father which art in heaven." Other forms that may seem suitable to the petitioner may be used. Long, wordy approaches, multiplying complimentary titles, become a mere show and are sometimes in poor taste. A prayer is not an occasion to show off one's vocabulary. The greatest humility and sincerity are expressed simply.

GRATITUDE. No prayer is complete without a word of thanksgiving. We can ask for nothing in which God has not already richly supplied us with his grace, and we should acknowledge it.

CONFESSION. We have often sinned and failed. Until guilt is confessed we have not been honest with God. This is a part of sharing our life and thoughts with him. While we need not grovel hopelessly, we should remember how little we are, and how great God is.

RECONCILIATION. Sin has separated us from God. We must get back to him. We ask him to forgive us. He recognizes our sincerity and our desire to do better. He receives us again and blesses us.

SUBMISSION. We have kept for ourselves the things that belong to God, and we have lost our way. In distress we see that his way is the only way, and we come back to him again, desiring once more to place our lives and all that we are in his hands, and to do his will.

GUIDANCE. Having submitted, we ask God for an indication of his will concerning us. He has many ways to reach us and make his will known. We place ourselves in readiness for his message.

NEEDS OF OTHERS. Nothing selfish can come into the presence of God. There are some blessings that can come to us only as a part of all his great creation—the blessings we all share. When we go to him, we must carry the burdens and sufferings of humanity with us, as well as our own griefs. Therefore we remember always our larger Christian responsibilities, and as we pray for ourselves, we also pray for others.

OUR OWN NEEDS. God's love surrounds us, and he is good. He cares for us. We can bring our troubles to him. We must be careful not to pray too much for petty or material blessings. Our greatest need is for God himself. If he comes to us, all our other needs will be met.

REDEDICATION. The purpose of the whole prayer is that we may be rededicated to God, in order that in the re-established relationship of love and trust, his strength and his spirit may be strong in us.

RETIREMENT. We leave God's presence as we entered it: respectfully, quietly, in dignity and worship. The ending of the Lord's prayer is a most beautiful and thoughtful example.

Study the Lord's prayer and analyze it (Matthew 6: 9-13). Though it was given as an example of private devotion (see verse 6) it contains many features of a good public prayer.

THE OCCASIONAL PUBLIC PRAYER

The invocation before an evening service, or for any other occasion, need not and most of the time should not have the scope of the morning pastoral prayer. Prayers of this kind should take into consideration the nature of the occasion, the needs of the speaker and the audience, or any special concern of the church.

THE BENEDICTION

Benedictions should be short, but not perfunctory. They should not attempt to give what the speaker should have said, but didn't. In general it is good for them to touch some main thing that should be carried away by the people and preserved in their daily living; to ask God's continued protection and guidance, and to dedicate the people to him. A fine type of benediction is given by Paul in Hebrews 13: 20, 21. One often used in other churches is found in Numbers 6: 24-26.

THE LANGUAGE OF PUBLIC PRAYER

The language of prayer should be carefully chosen. In general we speak in the best and most dignified words we can command. But we should avoid the temptation to use flowery or grandiloquent language. God sees through all sham and pretense. We are praying to him, not merely saying something to impress the people. True prayer is not eloquence alone, but the worship of God by the mind and spirit. We must avoid both extravagance and coarseness, while striving for plainness and simplicity.

Jesus said, "Use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking." Your watchwords must be brevity, simplicity, humility, sincerity.

It is hard for some of our men to decide whether to use the "thee," "thou," and "thy," which are used throughout the

Scriptures, or the "you" and "your" of modern speech. "You" and "your" sound disrespectful of Deity to many ears. If you know they will offend some, you have only to refer to the admonition of the Scriptures to know what to do. However, some good men use them. But the ablest speakers and ministers find the language of the Bible best suited to the needs of the church for public prayer.

Whichever form of address you employ, it is well to use it exclusively. Mixing them is very awkward. Study the Scriptures and some good grammar, if you would perfect your usage.

Music in Worship

By Evan A. Fry

MUSIC IS ESSENTIAL TO WORSHIP

"... That the worship in the house of the Lord may be *complete*, and *wholly acceptable* . . . let the young men and the maidens cultivate the gifts of music and of song. . . ." So did God express to a doubting church the essentiality of music in the worship service, if it was to be "complete and wholly acceptable" to him.

It seems strange to us in this day that there ever should have been any doubt as to the place of music in the church, for scarcely four months after the church was organized, there came to Emma Smith the instruction to prepare a collection of hymns, with the explanation and promise that "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing on their heads."

MUSIC A PERFECT MEDIUM FOR WORSHIP

Music is a perfect medium for worship. First, music is a creator of emotion. Under its ministry, the sad can forget their sorrows; the troubled can forget their burdens; the weak can be made strong; the erring can be turned to repentance; the slothful may be stimulated to activity; the ignorant may be instructed, and all may have their thoughts centered on their Creator in praise and worship and communion.

Since it does create emotion, music is a unifier of thought and feeling. The thoughtful, trained, talented, and prepared

song leader can take a congregation of people of diversified ages and tastes and spiritual maturities, and by creating in them through song a kindred emotion, can weld them into one unified whole, ready to think and act and feel as a body.

Music is a method of universal participation. Through this medium we take the emotional and spiritual experiences of hymn writers—experiences which have in them the elements of universality, and re-live them as personal experiences. Thereby our musical participation becomes an individual expression of a universal emotion. In no other way is it so easy or so natural for *every* member of a congregation to join in worship. It is significant that one of the first acts of Luther and other of the reformers, was to provide *hymns*, as well as Bibles, in the vernacular, so that *everybody* might participate in musical worship, which had for so long been reserved to the clergy and their choral assistants.

NATURE OF MUSIC FITS IT FOR USE IN WORSHIP

The very nature of music fits it admirably for use in worship. It is melody—not monotony—and its melody sustains interest and quickens our intellectual and spiritual natures. It is harmony, not cacophony—and thereby it suggests the ultimate harmony and order and unity of the universe, and invites peace and reverence and quiet thought. Music comes from an active exercise of cooperative unity—a submerging of the individual mind and will for the common good. The singing member of a congregation is an individual, with his part to perform, but he sings not as an individual, but as one of a group. And lastly, music is rhythm—and rhythm is regularity—not a whimsical, spasmodic starting and stopping, but a steady, orderly progression towards some fixed goal.

SOME PRACTICAL CONSIDERATIONS

The whole import of Section 119:6 of the Doctrine and Covenants is the improvement of congregational singing, rather than the display of individual talents—not denying, of course, that solos, both of instrument and voice, have their proper place in the worship service. Solo and instrumental music, when used, should be performed “with humility and unity of spirit in them that sing and them that hear.” It matters not whether the worship service be all solos or “special” numbers, or all congregational singing, if there is this “humility and unity of spirit,” which creates

a worshipful atmosphere and lends "wings of song to words of truth."

IMPORTANCE OF PLANNING

The musical portions of a worship service *must* be planned, with thought and prayerful consideration being given to their continuity of thought, and their unity of feeling and expression. Too often worship hymns are selected haphazardly, because they are someone's favorites, or because they are the only ones the congregation knows well. Music for the worship service should be selected for a reason, and arranged in the order which will bring the service to a definite objective of thought or feeling. Perhaps it may be necessary to interpolate a few words of transition, or a Scripture reading, to carry the continuity of thought between songs.

Consider for a moment this perfect negative example of what I mean. A quartet of girls, with voices perfectly blended, with years of experience behind them, had rehearsed for months on certain music, until they could forget notes, and truly sing with the spirit and the understanding. They were invited one evening to participate in a worship service. Their first number was a prayer of adoration, and a plea for guidance, addressed to the God who dwells alike in the thunder's roar and in the beauty of the most delicate flower. They followed this with Schubert's musical setting for the hymn, "The Lord Is My Shepherd," which ends on an almost ethereal note of confidence and trust and mystical, quiet adoration. A perfect setting for a quiet congregational hymn, and an experience not soon to be forgotten! But it was not to be so. The song leader jumped peppily to his feet, and in college cheer leader fashion waved his arms and demanded that the congregation sing lustily, "Onward, Christian Soldiers." No one could enjoy that kind of hymn at that time. The spirit created by the quartet was ruthlessly destroyed, and musically and spiritually the worship service was a total loss. The "unity of spirit in them that sing and them that hear," had been destroyed through lack of careful planning.

The worship of music requires a familiarity with the hymns to be used by the congregation, if minds are to be free for universal participation. New hymns should be frequently introduced to the congregation, and repeated until they become familiar so that they may be available for worship when needed. The formal worship service is not

the place, however, to learn such new hymns. Let them be learned rather in an informal song service, where everyone understands that the purpose is not primarily worship, but the gaining of new materials for worship.

“MY SOUL DELIGHTETH IN THE SONG OF THE HEART”

Yes, music is essential to worship. At the dawn of creation, the morning stars sang together, and all the sons of God shouted for joy. At the birth of the Savior, heavenly hosts sang their hallelujahs, and in the dark hours just before his betrayal and death, he and his disciples sang an hymn and went forth unto the Mount of Olives. Surely we too may join with the morning stars and the angelic hosts and with Jesus himself, in singing our praises and our worship to the omnipotent and loving Father, whose name is love, and whose course is one harmonious and eternal round.

Drama in Public Worship

By June Whiting Lea

Never has there been so much interest in drama as a method of worship as at the present time. This interest is due largely to the fact that the emotional life of men and women of the modern age has reached a high state of development. Our civilization enables us to see, hear, and feel more than did the men and women of past generations.

In drama a person can see facts presented clearly, can hear ideas expressed concretely, and can share the feelings and experiences of the characters. Spiritual life grows by exercise. A virtue may be admired as an idea; but it never becomes an ideal unless one expresses it or sees it expressed. Drama may show that the way of the transgressor is hard and that good conduct receives its reward. Thus drama can serve an important purpose in public worship by aiding in the development of one's better nature and by uplifting him to a clearer vision and a greater hope in God.

HISTORY OF THE MOVEMENT

Every nation has employed drama in connection with its religious ceremonies. Primitive people expressed their desires and gratitude to their gods by certain rites and observances and taught their beliefs to their children through these dramatic activities.

Jesus himself was a dramatic storyteller. The parables he related to his followers stressed the drama of human lives. By means of them he was able to present his message simply and clearly. The Christian story is in itself a powerful drama. A divine being appeared on earth in human form, struggled with the powers of evil, and for a time was doomed to failure, only to rise to greater triumph.

With such a story to tell and with the problem of the uneducated masses to overcome, the Christian church of the fifth century introduced into its worship service illustrations of the gospel story by means of living pictures and song accompaniment. Later the priests and choir boys acted out the story of Christ in the chancels and aisles of the churches. By the tenth century the whole story of the Bible from Creation to the Final Judgment had been dramatized. It was developed into a great religious festival in England during the thirteenth and fourteenth centuries. The plays were taken through the streets of the towns on portable stages known as pageant wagons and were presented to the multitudes who gathered for these celebrations at various assigned stations on the route. Since that time drama has had a varied history. It fell under the condemnation of the church when it was taken over by the people and declined in its moral influence; but as long as it remained under the control of the church, it continued to be an inspirational guide to the people in religious services.

Since the beginning of the twentieth century the value of drama in church work has again been recognized and has been used with increasing success. Two types of drama are provided: recreational drama for entertainment and religious drama for public worship. Pageants, biblical and modern religious plays have been presented at the regular church services and have especially proved to be a valuable way of stimulating interest and attendance for the evening service.

DRAMA FOR EVERY AGE

Drama appeals to every age because the dramatic instinct is deeply rooted within us. It appears at about the age of three years and continues throughout life. The child's mind deals with the concrete. His religion is symbolic. He comprehends it by seeing it exemplified by human beings in action. When the story of the Good Samaritan is dramatized, he can understand the situation of the man from Jericho as well as the thoughts and feelings of the priest, the Levite, and the Samaritan. He learns the meaning of true brotherhood because he has seen it portrayed. Thus he is

brought closer to the truth of religion and the Kingdom of God.

The youth creates characters out of his imagination that are concerned with the formation of ideals and finds comfort in his accomplishment. When he takes a part in a religious play, he enters into the life of the character and is edified by doing so. No one can participate in or witness a performance of the Christmas or Easter story without finding himself in closer contact with the divine.

The adult lives over again many events of his own life through drama, solves his problems, clarifies his thoughts and ideas, and looks toward his future life. Thus is his soul uplifted, and he is drawn toward God.

PREPARATION OF A DRAMA WORSHIP SERVICE

In order that the religious experience of those who participate and those who listen to a drama worship service may be enriched, the preparation of it must be made with care. First of all, a play must be selected with a definite theme which will encourage the spirit of reverence. Faith, loyalty, forgiveness, love, charity, and sacrifice are themes worthy of development.

The following biblical and modern religious dramas have been used successfully for worship services:

And He Came to His Father. Kruckmeyer. 4 men, 2 women, and extras. Exterior scene. 40 minutes, time length. A dramatic version of the Prodigal Son story.

At the Gate Beautiful. Mason. 5 men, 2 women. Exterior scene. 45 minutes. The healing ministry of Peter and John at the gate of Jerusalem.

Challenge of the Cross. Marsh. 7 women and choir. 25 minutes. A messenger of Christ calls for disciples, but has difficulty in finding a true one.

The Far Country. Wilson. 3 men, 2 women. Interior scene. An interpretation of the call of Abraham revealing a young man's quest for God.

Fiat Lux (Let There Be Light). Vilas. 3 men, 1 woman, and choir. Interior scene. 30 minutes. A doubter learns the meaning of Christianity. For Christmas Eve or any occasion.

For He Had Great Possessions. Wilson. 5 men, 4 women. Exterior scene. 45 minutes. Ben Azel and his selfish young wife through sorrow learn the value of life and Christian fellowship.

The Forgotten Man. Tull. 4 men, 2 women, 1 child. Interior scene. 25 minutes. A wanderer drifts into a church and brings to its members the lesson of charity. Royalty charged for each performance.

The Gift. Foley. 2 men, 1 woman, 3 children. Interior scene. 30 minutes. The sublime faith of a blind man and a lame boy is rewarded.

A Good Soldier. Wilson. 4 men, 1 woman, and minor part. Interior scene. 32 minutes. Longinus, the guard of Paul in a Roman prison, realizes the meaning of Christianity and consecrates himself.

The Governor's Shoes. Cummings. 3 men, 3 women. Interior scene. 30 minutes. The change wrought in a greedy man's heart through Christ's influence.

The Half of My Goods. Claggett. 4 men, 3 women. Interior scene. 30 minutes. Influence of Jesus' life and teachings on the home of Zaccheus. For Easter or any occasion.

The House on the Sand. Field. 4 men, 5 women. Interior scene. 1 hour. A worship prelude and long single act showing the contrast of the Reynolds family in its early Christian experience and fifteen years later when they have disregarded Christian teachings.

Joash. George. 5 men, 1 woman, 2 children, and reader. Interior scene. 25 minutes. The story of Joash at the Temple. A good play to encourage the payment of tithing.

Lydia, the Seller of Purple. Wilcox. 4 women. Interior scene. 40 minutes. The loyalty of Lydia is tested during Paul's imprisonment.

Nason, the Blind Disciple. Glover. 5 men, 5 women. Exterior scene. 40 minutes. Nason receives spiritual light through communion with Jesus.

Pilgrims of the Way. Wilson. 4 men, 2 women. Exterior scene. 40 minutes. The story of Saul of Tarsus, his persecutions, and conversion. For Easter and other occasions.

These Things Shall Be. Wilson. 7 men, 2 women, and extras. Interior scene. 1 hour. A wealthy man spurns his friend who wishes to build a Christian community, but after loss of his fortune, decides to aid him.

The Wayfarer. Butler. 4 men, 2 women. Interior scene. A Stranger visits a discouraged family and helps them to realize their blessings.

Whither Goest Thou? Currie. 6 men, 1 woman. Exterior scene. 45 minutes. A vision aids Peter in making his decision whether to remain in Rome or to flee from persecution.

Why the Chimes Rang. McFadden. 3 men, 1 woman, and extras. Interior. 1 hour. A dramatization of an old legend dealing with the divine beauty of charity. For Christmas or any time. Royalty charged for performance.

Short Bible Plays. Lea. Easy to produce. From 8 to 10 minutes long. To be used with worship prelude and short sermon.

Philip. Pantomime. 4 men and crowd with reader. Exterior scene. Philip preaches among the Samaritans and is joined by Peter and John.

The Unknown Disciple. 1 man, 1 woman, 3 children, reader, and voice. Exterior scene. A family traveling in the desert are overcome by hunger. The unknown disciple comes to their aid.

Whosoever Would Be Great. 4 men, 1 woman, reader. Interior scene. The mother of Jesus repents of her unworthy ambition for her sons.

They Followed Him. 2 men and reader. Peter and Andrew, after a struggle, answer the call of Jesus.

The drama itself must be presented reverently and artistically in order that the high purpose of the service may be carried out. The costumes and setting must be accurate. Simplicity in staging and lighting are to be encouraged. Some of the most successful worship services are carried on by means of a dramatization in which the characters take their places on the platform during the music and present the play without a break in the spirit of the service.

All who take part in the worship service must be familiar with the drama in order that the entire program may be a harmonious unit. An hour to an hour and a quarter of time can be used effectively for the entire service; it is difficult to sustain it longer. The musical prelude, the congregational songs, the invocation, the special vocal or instrumental num-

ber, the Scripture reading, the poem or talk that precede the play must be selected with the theme of the service in mind. Then with the drama as the climax, the service will reach a spiritual height and contact with God which will fulfill the purpose of worship. A short benediction and musical postlude allow the congregation to leave the church silently and reverently with the theme of the service clearly impressed upon them.

The Story in Public Worship

By Eola Hawkins

From time immemorial, story-telling has been the method employed for teaching and entertainment. It was the great method during the long ages when knowledge was passed on orally from generation to generation; Plato and Confucius used the story as a medium through which truth and an aspiration for higher standards and ideals could be made clear, desirable and attractive. Stories to attain their ends were constantly used by Buddha, the Hebrews, the greatest Teacher of all, Jesus of Nazareth, Mohammed, missionaries, and colonial instructors.

Strange to imagine, for long years the value of story-telling was unappreciated in church or school; but now it ranks high among other methods to create and develop feeling attitudes. In the worship program, we find the story marching along beside Scripture, songs, prayers, etc. Every response we desire to arouse,—the power to touch the human heart and to cause it to hunger for better things, the molding of character, the building up of new standards and the tearing down of old ones, the development of Christlike attitudes, and the creation of purposes that will lead to higher ideals,—all may be obtained through carefully planned, artistic story-telling by one whose heart is in the work and who recognizes the power of the story. It has no set place in the worship program—it may come at the beginning, the end or in the middle of the service, for the story should be used only as a step in a cooperative process, a means to an end, i. e., to help the group to become conscious of and to know God.

In just what way does the story contribute to the worship experience? The story presents abstract truth and ideals in

concrete form; it creates a new sense of beauty in the relationships of life, the individual sees himself in the hero of the story; it feeds the life of the Spirit and causes a consciousness of God; it intensifies or illuminates some Christian ideal or virtue; and it unifies or socializes experiences for the group by furnishing a sort of common denominator for their responses.

Having caused the individual to *know*, the good work continues, for he *wants to be like* the story and right becomes attractive. Good stories incite youth to *do* good deeds and challenge them to form habits that will enrich, not only the personal life but the social life of the world. It is said that David Livingstone went to Africa due to a story related by Robert Moffat of seeing the smoke of a thousand villages where no missionary had ever been. The stories of Charles Lindbergh are today inspiring hundreds of boys who may never see the man.

Finally the story influences the *will*, moves to action, the individual does what the mood aroused by the story incites, and consequently the influence has a lasting effect. Ministers find in the story a means of real religious stimulus not only to pupils but to the adult congregation as well.

Having examined the results of the story, it behooves us to choose carefully the kinds of stories which will create the right results in the worship experience. Of course, the story which will fit the theme of the service, and which is suited in tone and meaning to the other material is selected or adapted, for the use of the story may be diversified and one story can be used to express many different themes. Take the story of the boy, Samuel, for instance. It may be used at one time, to bring out the thought and desire for reverence and care for God's house; another time, the obedience of the child can be sublimated; still another, the result of a good mother's care and her interest may dominate.

Stories may be used to make impressive the great ideas of Christianity—ideas of God, of Christ, of salvation, of the Holy Spirit in the heart of the church and its work. The story may clarify these ideas and correct false conceptions. Stories that induce helpful acts on the part of children through their natural susceptibility are among the most valuable of the types that may be used in the worship program. Stories of the hymns may be used to good purpose; those from life which deal with history, missionary activities, stories of human achievement throbbing with life and vigor, special problems such as honesty, truthfulness, bravery, forgiveness, and unselfishness; biographical ones; parables, allegories, idealis-

tic and those from nature, all present a wide field from which the narrator may choose.

One needs to remember, however, that the story should be suited to the interests, needs and capacities of the age group to which it is to be told; that the group may enjoy it, understand it and be helped. It must be worth telling and of good literary form. Moralizing or preaching should be avoided but the truth of the story should have been woven into the warp and woof of it so that it permeates its very being. In order to preserve a well-balanced program, the story should not consume more time than its importance in the service justifies, on the one hand, and the worshiper's ability to remain attentive on the other.

In presenting the story, this mode of procedure may prove helpful. First, *love* your story—be sympathetic, imaginative, and desire to tell it. Then, *learn* the story; this does not mean word for word, but rather commit *word pictures, situations*, and the *skeleton* of incidents and events to memory. Tell it, but do not read, for telling holds the attention better, and gives one freedom. Have your teaching definitely stated in your mind. If one perseveres, works hard, sees and feels his story, its atmosphere, and its spirit, and impersonates freely, he does not have time to think about himself and so, he lives his story. A pleasant, distinct voice with varied inflections; the avoidance of monotony and asking questions, the covering up of mistakes, language suited to the group, beginnings shortened, unnecessary incidents eliminated, gestures slow, graceful, some, but not many, all work together to produce an artistically well-told story.

Story sources are many, but care, discrimination, and patience should be used in their selection. Sometimes one book will be replete with those worth while; another time, out of an entire book, only one or two splendid stories will be discovered to be usable. The following list has been tried and found valuable and helpful:

The Bible. It contains, without dispute, the greatest storehouse of literature the world knows. Characters that are intensely human, information and comfort, emotionally and spiritually satisfying for every period of life fill both children's and grown-ups' needs.

The Book of Mormon. This important record is distinctively our own and is replete with beautiful and inspiring personalities, incidents and teachings which should be made to live permanently in the hearts and lives of Latter Day Saints.

Our *Church History* and selected biographies furnish an unlimited source of stories illustrating honor, faith, courage, devotion, and divine guidance and blessing in the lives of faithful boys and girls, men and women. Many of them appear directly in the *Church History* or have been published in *The Journal of History*, in the *Saints' Herald*, and in *Stepping Stones*.

Of general sources we may recommend the following. These may usually be found at public libraries or local book stores. Those priced may be ordered from Herald Publishing House, Independence, Missouri.

Bradshaw, Emerson O. "Knights of Service"	
Carrier, Blanche "The Kingdom of Love"	\$2.00
Cooperative Texts for Daily Vacation Bible Schools....	1.00
Correlated stories prepared for Kansas City, Kansas Week-day Church Schools—Grades 1-8; Mrs. Ethel D. Higby, Library Building.	
Demerest, Ada Rose "Stories for the Junior Hour"....	1.75
Eggleston, Margaret "Stories for Special Days in the Church School"	1.25
Eggleston, Margaret "75 Stories for the Worship Hour"	1.50
Frazier "Followers of the Marked Trail"	1.00
Hodges "When the King Came"	1.75
Millikin, Virginia Greene "The Laughing Valley"	
"Twenty-three Tales from Tolstoi"80
The stories written about Wilfred T. Grenfell, George Washington, Carver, Livingston, Kagawa, Jane Addams, and other great men are fine.	

Numbered among the various magazines, are:

- "Wee Wisdom," Unity Publication, Kansas City, Missouri.
- "Elementary Magazine," Methodist Concern, Chicago, Ill.
- "International Journal of Religious Education," Chicago, Illinois.
- "Story-Art," National Story League.

Pictures in Public Worship

By Mildred Goodfellow

There is said to be an old Chinese proverb to the effect that "A picture is as a thousand words." This is very true in the worship service. Sometimes the minister in charge of the service may use "a thousand words" and still not be able to arouse in the members of the congregation that emotional response so essential if they are to truly worship, but seldom will a well-chosen picture fail in that regard. Just as a story-teller puts forth his or her best efforts to make the hearers *feel* the story, so does an artist use all of his skill to paint into his picture a story or situation that will be *felt* by those who see it. Some pictures have such a strong appeal that immediately upon coming into the church auditorium where such a picture is hung, a person has a feeling of reverence and, without the aid of Scripture or song, may enjoy a worth-while worship experience. Pictures of this type are da Vinci's "Last Supper" and Hofmann's "Christ in Gethsemane."

A worth-while worship service may be planned around a picture. An example is "Christ Blessing Little Children," by Plockhorst. Appropriate music and Scripture should be used, with an appreciation (story-description) of the picture and the story of Christ blessing the children, taken either from the Bible or Book of Mormon. Another example is "Christ in the Temple" (with the doctors), by Hofmann. A splendid appreciation of this picture is found in "The Gospel in Art," by Bailey. The Bible story of that event should be told and there might also be used the beautiful legend which was printed in the Stepping Stones, May 16, 1937. A "white gift" service might be planned around the picture, "The Wise Men of the East." An appreciation of the picture should be given; the Bible story and the "Legend of the White Gifts" (Found in "Christmas Stories and Legends," by Phebe A. Curtiss) told, and the climax of the worship service reached when the people present bring forward their gifts to the King.

It is important that the congregation be given an opportunity to think about the message of a picture used in public worship. After the picture appreciation has been given and the Bible story told, appropriate music should be played for a few minutes. In a worship service planned around "The

Angelus," the pianist may play "Nearer, My God, to Thee" in chime effect; with the picture, "Last Supper," the music of "'Till He Come" may be played softly on the violin; with the picture, "Light of the World," the music of "The Savior's Knocking at Your Door" may be played softly. Many times people have truly worshiped during a brief meditation, as they listened to the strains of carefully selected music, which tended to deepen their appreciation of the message of the picture.

Occasionally a service may be made more impressive by having the picture covered and then unveiling it when the proper place is reached in the service. In a worship service held in commemoration of the building and dedication of Kirtland Temple, a large picture of the temple was hung on the wall and covered with cream colored drapery. (This color was chosen because it matched the wall paper and, therefore, was inconspicuous.) The call to worship was a beautiful arrangement of "The Lord is in his holy temple: let all the earth keep silence before him"; appropriate hymns and Scripture were used; the story of the building of the temple, emphasizing the courage and self-sacrificing spirit of the little group of people who worked so faithfully at that task, was told. Then a solo was sung, "Ever Hail, Blessed Temple," (Last verse of No. 168 in the old *Hymnal*) and during the singing of the last part of the song the drapery was drawn aside, revealing the picture. The music of this hymn was then played softly, to give the congregation an opportunity to appreciate the picture and meditate on what the temple meant to the people in 1836 and what it means to us today.

Another example is a service in which a picture was dedicated. A class had earned the money and purchased a large copy of "The Good Shepherd," by Plockhorst. The picture was covered and remained so until after the story of the project had been told. Then while the music of "Dear to the Heart of the Shepherd" (*Zion's Praises* No. 88) was being played softly, the picture was unveiled. This was followed by a story-appreciation of the picture.

A picture in colors will be very effective hung on a background of black or navy blue velvet or velure. The picture may be suspended by a black thread, which will not be noticeable at a short distance. Some pictures in sepia look well on a white background. Use such a background only when you are sure it will emphasize the beauty of the picture; otherwise, simply mount the picture on heavy white, gray or brown mounting board.

A picture used in public worship should be large enough so the details may be seen at some distance; about 15x20 inches is a suitable size. The picture should always be placed high enough to be seen by all the members of the congregation. As a rule, the picture should be hung on the wall. An easel may be used if the group is small, but many easels do not stand high enough so the picture can be seen by a large group.

The following books will be helpful:

"The Gospel in Art," by Albert Edward Bailey.

"The Use of Art in Religious Education," by Albert Edward Bailey.

Following is a list of some of the pictures appropriate for use in public worship, that are available in suitable size: (Figures refer to picture companies.)

"Last Supper," da Vinci. (1, 2)

"Sermon on the Mount," Hofmann. (6)

"Christ and the Rich Young Ruler," Hofmann. (2)

"Head of Christ" (from above picture). (1)

"Transfiguration," Raphael. (4)

"Light of the World," Holman Hunt. (2)

"Kirtland Temple." (7)

"Christ Blessing Children," by Plockhorst. (3)

"Christ and the Doctors," Hofmann. (1, 2)

"Head of Christ" (from above picture). (1, 2, 3, 4)

"Christ in Gethsemane," Hofmann. (1, 3)

"The Angelus," Millet. (4)

"At the Tomb," Plockhorst. (1)

"The Wise Men of the East." (Nelson picture) (6)

"Arrival of the Shepherds," LeRolle. (1)

"Angel and Shepherds," Plockhorst. (1)

"The Nativity," Mueller. (3)

"Lost Sheep Found," Soord. (3)

"Hope of the World," Copping. (6)

"Triumphal Entry." (Nelson picture) (6)

1. David C. Cook Publishing Company, Elgin, Illinois.

2. J. S. Latta, Inc., Cedar Falls, Iowa.

3. Standard Publishing Company, Cincinnati, Ohio.

4. Geo. P. Brown & Company, Beverly, Massachusetts.

5. The Universalist, 16 Beacon Street, Boston, Massachusetts.

6. New York Sunday School Commission, 416 LaFayette Street, New York, New York.

7. Graphic Arts, Independence, Missouri.

Family Worship

By Lydia A. Wight

The family altar in many, many homes has either been torn down, or has become a place where father and mother worship but where the family as a whole seldom gather. There are several reasons why this is true. The crowded schedule of the modern family and conflicts in hours make it difficult to plan a time when all can participate. Then, too, the memory some parents have of the long unintelligible prayers of their childhood days makes them shrink from the responsibility of maintaining a family altar.

Churches everywhere are urging the rebuilding of the family altar, modernized to meet the spiritual needs of the modern family. The worship hour will take into consideration the unity of the individual and will elevate the tone of body, mind and spirit. This worship in the small group or family is one form of public or social worship and must recognize social values as well as providing for social needs.

The priesthood may well take the lead in the reestablishment of family worship. Every member needs not only to know the values of family worship but to be able to give parents an understanding of those values and of the best technique in family worship. If there are class groups in the branch made up of parents, a course of lessons presenting the values of family worship, materials for worship, how to create the atmosphere desired for worship and related topics could well be discussed. Women's groups, young people's classes, priesthood, and church school classes already set up should be asked to cooperate in this study. It would seem that such preparation of adult and young people groups would open the doors of homes to priesthood help in the matter.

However, there can be no set formula for approach as homes vary in their attitudes toward as well as in their knowledge and practice of worship. In some cases members of the family might be asked to prepare some parts of a home worship service planned by or with the visiting priest or teacher, and shared in by all. In other instances especially where there is reluctance on the part of the parents to undertake a worship program, the spontaneous worship

arising from an atmosphere created by the visiting priest may be best. That is, spontaneous so far as the family is concerned but well prepared for by the visiting officer. Such a worship period becomes a beautiful demonstration, and fortunate indeed is the family who receives the ministry of a priesthood who can demonstrate.

To illustrate: If a priest visits in the home, talks with all the members of the family, drawing them out to talk of their specific interests, he usually gets attention. That concerted attention begets a degree of unity. If he relates instances of God's care and guidance of himself, he shares his religious experience and interprets it with the family. Such sharing increases the feeling of unity and stimulates desires and longing for like experience. *Unity of spirit and longing for higher experience are basic to real worship* and are helpful in the quest for God. How splendid it is at this point if the priest can skillfully lead or suggest a hymn which fits the tone of the hour and asks all to sing. He may then present a bit of Scripture or a poem himself or hand it to the member of the family who he feels will try to read it well and then can bind together the whole family by his prayer, neither formal nor full of superficial phrases but a talk with God for this specific group and meeting the need of each individual from the little child to the oldest person present.

A requisite for such successful leadership in worship is the development of an *inward grace* in the leader. It shines forth in a calm pleasant manner, in simplicity of language, in that generosity of spirit which senses the presence of desire on the part of those present and gives them a chance to express their feelings in worship. It leads into worship those who are learning and retreats gracefully from the center of the scene when that leadership is no longer needed. Such an inward grace gets *cooperation*, another requisite for successful public or group worship.

The demonstration and leadership just outlined many times may break down resistance or indifference toward family worship and call out a request for help in the project of altar building. The priesthood should be familiar with many references, articles, music, poems, books, of a helpful nature and know how to make them accessible to the families of his pastoral group.

If the response of families to such effort is not all that is desired at first, it may be well for leaders to examine

their own attitudes and habits of worship. Are they set, inflexible, rut-like? Open mindedness to new impressions about worship and willingness to use an experimental feeling toward the problems of altar building will often assure satisfactory and joy-giving results from this opportunity to bring families into a cooperative communion with God.

The home must be led to become God-conscious in all of its thought and behavior. Its religion must be made normal to conversation. Cope says, "It is possible to discuss almost any subject in such a way that it becomes really religious. It makes religion not a thing set apart, but a heavenly color and divine quality which must pervade all." Only in homes whose members talk thus does worship become the natural vital expression of each individual. Children in such homes can get a worshipful feeling of respect and reverence for God's power, love, justice and mercy.

Parents need to understand that *true worship transforms lives*, their own and the children's. To do that they must know how to evaluate self in the presence of God in terms of the best things found in life which is God's revelation of himself to the worshiper. To illustrate: If the worship theme should be Christ's forgiveness of his enemies, parents can evaluate aloud their own practice of forgiveness toward a neighborhood or within the family. A casual statement by father, "How forgiving God is. I guess I failed a bit in forgiveness the other night when Mr. B. was here. I shall have to try harder," will do more to help the small boy evaluate his conduct than many reproofs for the child's unforgiving conduct.

The old formal prayer periods insisted upon by parents without their *creating a mood* for prayer rouses a feeling of indifference or one of actual aversion to the worship period. Failure to make the prayer life touch the life of the child devitalizes the whole worship experience for him. Yet we raise a storm of protest against devitalized physical foods.

The family council or family visiting hour is a splendid forerunner of the worship period. The discussion of family plans for work and for play, making budgets of money and of time; sharing news of failure and successes in family and individual affairs all may develop a prayer mood. Together the family may be grateful for God's blessing or desirous of his forgiveness. Together they ask his blessing upon the children in their school work or upon the play-

ground, upon father in his effort to provide for the family, upon mother in her family care, upon all in their family association. Together they ask God for light and guidance, to bless the nation in a crisis, the church in each sacred endeavor or the community in some project for its Christianization.

The atmosphere should be quiet and reverent but never sanctimonious; joyous, not apprehensive. Worship should be conducted in an easy, simple manner void of strain or superficiality. Elaborateness is not necessary; in fact, is undesirable, for the needs of the little child should be met. Impressive ceremonies may be worked out occasionally for the adolescent, since he enjoys them, but should not be overdone, since symbolism means little to a small child.

BY DEGREES

"It stupefies the soul
To get too large a light
To get too much majesty
In one unshaded sight.
With morning in the larkspur,
Evening in the trees,
I think it safer far, to take
My heaven by degrees."
—Eleanor Slater.

Expressions of appreciation, "God is good," "He did help me," "God's rain," "His sunshine," "His flowers, sky," etc., given to fit the events of the day at the time they are in the child's consciousness stimulate worshipful feelings. This practice is better than to have nothing but the formal prayer hour.

In the discussion of the events of the day there should be a sense of responsibility for one's conduct placed upon each in order to have the evaluation of self give the individual the help he needs. To *overstress* the element of blame for errors and to neglect to lead the child to see that God is understanding and forgiving, too often discourages the child to the point that he dreads worship as an evaluation period. Praise and thanksgiving for success are essential elements also, that there may be some joy received from the evaluation.

The selection of time is important in order that it will not ignore other legitimate demands. Few boys enjoy a

family worship hour placed so late after breakfast that they must be tardy for football or orchestra rehearsal at school. Brevity and variety are needed. Little children and even adults are oppressed by lengthy exhortations. Far more effective are the spontaneous soul-felt prayers of few words in the formation of resolves. Variety of material as well as of the personnel of leaders is important, that monotony does not kill interest and thoughtfulness. The matter of regularity is one for the family to decide. For one just entering upon the use of a worship hour, it is better to go slow. Occasional enjoyable worship may grow into regular periods without effort, while forced regularity may cause them to lose charm.

There is a variety of material relating to the conduct and affairs of people as measured by the affairs of Jesus. These should be assembled from every available source and made a part of the worship program; music, pictures, poetry, stories, readings; from Bible, Book of Mormon, and Doctrine and Covenants; nature study, prayers.

These materials should not be chosen at random but should fit the family need and contribute to a growing spirituality. There is a fertile field for child thought in following up the life of Jesus as a boy. Tie up Jesus' life with that of the child who is trying to develop the four-square life. Use the Bible verse, "Jesus increased in wisdom and stature, in favor with God and man." The child can be led to see that the text means that Jesus, too, sought to grow mentally, physically, spiritually, and socially. Then children may more easily accept the responsibility of growing all four ways to be like Jesus.

Not always, perhaps, may the Scripture selection be within the child's comprehension, but it should have beauty, majesty, and simplicity. It should not instill unwholesome fears. There should be some element in each service which has a vital point of contact with each young life. The children should have part in the devotions as soon as possible. They love to sing, and songs suited to their capacity should be sung part of the time. They may tell Bible stories quite young if they hear them often enough to learn them. They may read verses, too, when they learn how. Their prayers may be but one or two sentences, but if they are the expression of themselves, they are worth while. Wherever there are children, family worship should first of all take into account their needs. Adults may have their own prayer

closets, where they may talk to God of "ravening wolves" and "thieves in the night." There may be definite problems about which it is better for parents to pray alone at times. Family prayer does not supplant individual prayer.

The following suggestions may stimulate thought. 1. The four-square life of Christ. 2. The stewardship of the home: over our time, over our energy, over our money. 3. The health of the home: individual responsibility. 4. What Jesus expects of us at school. 5. What he would have us be in our community, for our church. 6. Ways we can make Jesus our guest. 7. Cooperation, loyalty, honesty, cleanliness, tolerance, and other virtues of Jesus.

MATERIALS THAT CAN BE ADAPTED TO HOME USE

The Quest for God Through Worship, by Philip Henry Lotz, \$1.50.

Manual for Training in Worship, by Hugh Hartshorne, \$1.50.

Primary Worship Guide, by Jeanette E. Perkins, \$2.00.

Worship Training for Juniors, by Josephine L. Baldwin, \$1.00.

Religion in the Home Quarterly, Number One, Lesson Five contains illustrative service.

Building a Worship Program

By Mrs. H. A. Gould

As worship provides the finest opportunity in our whole program of religious education for spiritual development, the planning of such a service should receive our best thought and effort. Nothing but the highest type of material should be used as worship material.

As we start to build our program we should have the meaning, the value, and the purpose of public worship very definitely fixed in our mind; what we wish to accomplish through this service; what will be its results in the lives of those present to worship.

It might be well to list a few of the things which are possible to achieve through worship:

Communion with God.

To more firmly fix our trust in God.

The highest type of fellowship with God and our fellow men.

Intelligent emotional appeal to all men stimulates such feelings as reverence, humility, awe, joy and praise.

It brings peace, calm and poise.

It purges and refines all of life.

Worship is a thing of the spirit but it should result in action. It should inspire one to go out and do.

With these thoughts in mind we begin to plan our worship. First, we need to select our theme. This may be definitely set out as such or it may be implied in the selection of our worship materials. The theme should be selected to answer a particular need of the group; something specific around which they can center their thoughts and feelings. A theme brings unity to public worship and without unity there cannot be an adequate approach to God. "Where two or three are met together in my name and are agreed touching one thing, there will I be in the midst to bless."

Worship is an answer to all needs but a theme helps the worshipers in a public service to center their thoughts on specific needs common to all those present.

Before going farther it might be well to list some of the materials we may use in our public worship. The following are suggestive: prayer, hymns, music, Scripture, pictures, poetry, stories, meditation and offering.

Prayer is the very heart of worship. True prayer is adoration, thanksgiving and petition. If we can arrange our service so that the individuals in the group may have an opportunity to offer prayer, it increases the number of active participants. Prayers need not be long and form or sentence prayers can contribute much to the worship atmosphere and spirit.

Silent prayer is also very good. It may be directed by the leader suggesting one by one specific needs to be remembered. While it should not be too long much of our silent praying does not allow the worshiper enough time to gather his thoughts and frame it in his mind.

Music affords one of the best, if not the best means of creating a proper atmosphere for the service. Music has been called the universal language—it appeals to all people. It is a powerful stimulant of deep emotion. We may use instrumental music of a wide variety or vocal music and congregational singing. With the hymns we have to choose from, we can always find some that will blend with our theme and give meaning to the service. Hymns afford the best means of group participation and unity. Where solos are used they

must carry the spirit of the service rather than be mere exhibitions of technical skill.

The Scriptures are an important element of worship. We might call them the foundation on which we base our lesson; for every worship service should contain an element of teaching. However, the teaching content or lesson in our service should supplement worship rather than overbalance.

The three books offer a wide range of worship Scriptures. The reader should practice reading the selection aloud several times and hold the book up high so that the worshiper will understand the words.

Pictures can be used to fine advantage. A whole service may be built around a beautiful picture, and after such a service will make deeper impressions and a finer appeal to the worshiper than any other presentation of the lesson.

A picture that makes an appeal along the line of the theme may be well placed and even if it is not mentioned in the service it can contribute to the beauty and meaning of the service.

Fine pictures are a very vital factor in any program of religious education. Where possible they should be illuminated to center the attention on their message.

The value of poetry rates high in the building of worship; our poets have been among the first to catch the vision; some of our enduring truths have come to us from the inspired pens of our poets.

We are indeed rich in this particular element of worship. So often a poem will bring the lesson we desire to bring to our group in far more beautiful and impressive language than we could command.

Meditation has a very definite place in our worship. As the psalmist of old has so aptly stated, "Be still and know that I am God"—for it is in the periods of silence that we hear the "still small voice." We need to take time to be holy—time to give God an opportunity to answer our prayer—to speak to us. We increase his difficulty in doing this when we rush away from the experience of prayer and worship without giving the experience of the occasion time to sink in to our deeper consciousness—opportunity for God to speak to us at all.

Stories prove most helpful as another element of worship. A carefully selected story, well told, may preach a very impressive and effective sermon. A story, well told, will hold the interest of children or adults. Unless the reader is professional a story is most effective when it is memorized.

The offering affords an opportunity for expression and it,

too, has its rightful place in worship. In return for the lavish gifts of God to us in our everyday life—and on the occasions of our seeking him in worship we should be moved to tangibly express our appreciation.

In gathering our material for worship let us keep in mind that the best results will come from the highest type of content.

In arranging the program we need not use all the elements listed, on any one program but keeping our aim or theme definitely in mind, we select from these materials that which will bring the knowledge and feeling we wish to impart in the most impressive and inspirational way.

We should carefully plan the details of the service. The opening should have special attention and the climax be well planned.

Sacred music for five or ten minutes before the opening of our worship period will help to create a proper atmosphere for the service. Sometimes our leaders have a prejudice against creating an atmosphere for worship but we must remember that the deep spiritual experiences of the church do not happen by chance. Christ sent his disciples to find an upper room prepared for the occasion of the first Christian communion service.

There can be no real worship without order and quiet. We are not a ritualistically minded people—but we should be orderly at all services of worship.

Anyone having part in the service should be notified far enough in advance to have plenty of time for their preparation.

Before the service the one responsible for the service should see that the place of worship is in perfect order and free from the distractions of a cluttered room and disorderly equipment.

If our material has been selected with care, arranged in the best possible order, and the details well planned, we can expect an orderly and beautiful service. We can also expect God to meet with us in our worship.

Let us not lose sight of the fact that a service may be well planned and beautiful but empty as far as true worship goes. The crowning beauty and lasting good of any service depends on the spirit attending it. One must not neglect personal worship if he would lead others in public worship. True worshipers will want to bring to the service of worship the overflow of their private fellowship with God. Sharing this there with their fellow men their own spiritual life is enriched and in turn they have enriched the lives of others.

Worship Materials

By C. B. Woodstock

Worship among Latter Day Saints is in no way distinctive of us as a people unless it be in the distinctive materials used. That is, in common with others, we respond to the primary instincts which prompt the emotions of worship. If our worship is to be characteristic of the Restoration and serve the purposes of soul nurture and culture, of inspiration and challenge, of comfort and release, of divine communion and personal fellowship anticipated in the Angel Message, the distinctive feature consists in the choice we make of source materials and the effectiveness with which these are used in the worship experience.

The nature, purpose and principles of worship have been ably discussed by others. Principles of method and technic in worship are further discussed by specialists in their respective fields. These latter will call attention to the particular source materials which lend themselves admirably to the specific purposes they wish to serve. It remains for us to list the general fields and some of the more important sources from which our worship materials may be drawn.

GENERAL MATERIALS

The Worship Service, by Hartshorn, Weedmark and Goodfellow. This is a manual for leaders of worship services prepared by our own people. It is a mimeographed pamphlet of fourteen pages, discussing the purpose, plan and method of conducting various types of worship programs, both for junior and general worship. It gives many illustrative programs for various occasions and a brief list of service materials. It is the best worship guide available for our church people. It may be obtained only from the Department of Religious Education, price 15 cents.

The Art of Worship, by C. B. Hartshorn. A mimeographed pamphlet prepared as a brief training course for reunion and institute purposes. It will be found an excellent text for personal and class use. This, with "The Worship Service," above, should be had by all leaders who are responsible for worship services. It contains well prepared lists of materials in method, music, song, stories, pictures, Bible, Book of Mormon and Doctrine and Covenants. It may be had only from the Department of Religious Education, price 15 cents.

We list below a few of the best books to be had in the field of worship. While many are good in the field of pur-

pose and method, much of the material suggested does not fit into our worship programs. The songs, ritual and doctrines may not appeal or may be wholly unsuited to our purposes. Yet the suggestions may be helpful if selections are made from our own materials. Especially worthy of note in the worship material of other churches are the excellent suggestions and help given for various age groups each month in the International Journal of Religious Education. The following may be obtained through the Herald Publishing House:

We Worship, Irwin Rex	\$2.00
Junior Worship Guide, Charlotte Jones—Worship outlines and fifty worship stories	2.00
Knights of Service, Bradshaw—Fifty-one Bible and other stories for children85
Stories for the Junior Hour, Demarest	1.35
75 Stories for the Worship Hour, Eggleston	1.50
Worship for Youth, Stacy	2.00
Training the Devotional Life, Weigle & Tweedy	1.50

See also list of source materials:

The Worship Service, page 9.

Art in Worship, graded sources, page 19.

THE USE OF THE SCRIPTURES

The Latter Day Message is distinctive in its range of Scripture and in the value we attach to the revealed Word in all ages. The Bible is recognized as the standard source book of divine revelation and moral guidance accepted by all Christian peoples. We have the especial advantage of the use of the Inspired Version, as well as the companion books, the Book of Mormon and the Doctrine and Covenants. Whenever corrections are made in the Inspired Version, this rendering should be used in our worship services. Indeed, the Inspired Version may well be used always in our worship.

The Priesthood Journal of October, 1936, is devoted to "The Use of the Scriptures." Several of the articles will be of special interest and help in the use of the Scriptures in Worship.

Suggested Lists of Devotional Scripture:

The Bible—see selected lists, Art in Worship, pages 23, 24.

The Book of Mormon—see list of choice passages, Art in Worship, page 24. Also Adult quarterly, Message of the Book of Mormon, first quarter, by C. B. Woodstock, page 3.

The Doctrine and Covenants—see selections, *The Art of Worship*, page 24.

We list below quotations for worship use as selected by F. H. Edwards in the *Adult quarterly*, *A Study of the Doctrine and Covenants*, part one, page 78.

If ye have desires to serve God, ye are called to the work.—4: 1.

There is no greater gift than the gift of salvation.—6: 5.

He that hath eternal life is rich.—10: 3.

Put your trust in that spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my spirit.—10: 6.

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.—58: 6.

Seek learning even by study and also by faith.—85: 36.

The glory of God is intelligence.—90: 6.

This is my work and my glory to bring to pass the immortality and the eternal life of man.—22: 23.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and the prayer of faith.—100: 7.

There are also many longer selections which can be used in sacrament services, prayer meetings, etc. In this connection note particularly *Doctrine and Covenants* 11: 3-5; 28: 13; 76: 1, 2; 90: 4; 110: 19-24; 122: 16, 17, etc.

HYMNS FOR USE IN WORSHIP

Many of our worship hymns have been sung by devout Christians for centuries, for they express universal conviction, devotion and love. Others, of more modern composition, we share with Christians of today. Comparatively few have been written by our own people, but among these are some which we cherish for they breathe the conviction and express the anticipation of the Angel Message.

Naturally our worship hymns are to be found in the selections of the *Saints' Hymnal*, and the pamphlet collections, such as *The Little Hymnal*. In addition to those commonly sung, we should be constantly adding others equally beautiful and expressive when we have learned to sing them. Consult the classified index in the *Hymnal*. See especially those listed under Consecration, Faith, God, Christ, Holy Spirit, Pardon, Forgiveness, Prayer, Communion, Thankfulness, Trust, Confidence, Hymns for Youth.

A good selection of Hymns is given in Art in Worship, pages 11 and 12.

PICTURES AND ART APPRECIATION

An excellent discussion of the use of pictures in worship is given in Art in Worship, pages 13-16.

The following texts are among those to be recommended:

Use of Art in Religious Education, Bailey	\$1.00
The Gospel in Art, Bailey	3.50

Religious Art pictures are sold through the various denominational publishing houses, or may be ordered from catalogs furnished by the publishers.

Perry Picture Company, Malden, Massachusetts.

Geo. P. Brown & Co., Beverly, Massachusetts.

W. A. Wilde & Co., Boston, Massachusetts.

House of Art, 33 West Thirty-fourth Street, New York.

Picture appreciations have been developed in connection with the Worship Chapel at the Youth Conference. These are in mimeographed form, typed appreciations of 8 pictures, each. Order from the Department of Religious Education.

1935 Worship Chapel Picture Appreciations—10 cents.

1937 Worship Chapel Picture Appreciations—10 cents.

STORIES AND SERMONS

Whatever message is brought to a worship service by way of a narrative or a moral urge in short sermon form must carry a clear and interesting message, meaningful in the lives of the worshippers. The range of stories is large, but each must be selected for its merit in the particular situation where it is used. Bible stories, Book of Mormon incidents, and stories of our own Church History have exceptional value, since if well chosen they not only illustrate the point, they serve to build up a sympathetic appreciation of noble souls of all ages.

CLIPPINGS AND NOTE BOOK

One's personal file of pictures, poems, stories, quotations, notes, etc., may easily become a most valuable source to be drawn upon in preparing for a worship service. Current magazines often contain excellent illustrations, especially for junior worship. The *Herald* and *Stepping Stones* provide inspirational paragraphs, poems, life stories and beautiful testimonies. Notes taken from sermons or jotted down in prayer

meeting, often the result of your own meditation and inspiration, will furnish a starting point for a whole worship program.

WORSHIP PROGRAMS IN THE HERALD

These have been provided over a period of years and, if clipped and filed, provide an almost unlimited source of usable suggestions. In all cases the "suggestions" should be adapted to local conditions in building a worship program.

Graded Worship

By Fern Weedmark

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment."

To love God in this complete way described by Jesus is possible only as one *knows* God; and one can know God and experience his presence only by *meeting* him in worship.

Whether or not we, as members of his church, are able to meet God in public worship depends largely upon our comprehension and appreciation of the worship activities in which we are supposed to share, and whether or not they meet the needs of our own experience. At different stages in our development we bring to worship a different experience. We who are older in years view life through an entirely different set of eyes than do those who are very young, yet through our worship experiences, *each* should find help according to his needs, problems, abilities and appreciations.

The young child with his first eager questions about God, heaven, and the world of wonders about him, needs a certain type of worship experience—which experience could never meet the needs of the adolescent youth who has made greater contacts with life and whose world is one of newly awakened emotions, desires and powers. Nor are the problems of the active, care-free junior at all similar to those of the adult who is forced daily to face certain complex problems of an economic and social nature. Therefore, our approach to God must needs be different as our world enlarges and our needs and interests change. Not only do we *not* worship alike,

but we *cannot*. If our worship is to be vital, if it is to be possible for us to meet God in worship, our program must be adapted to the different age groups in the church school. It must provide *graded* worship.

WHAT IS GRADED WORSHIP?

The expression of worship in the terms of the experiences of individuals of different ages is "graded worship." All materials and activities used to guide persons in the experience of worship should be graded in that they will be only those that are comprehensible, practical and interesting to those participating.

Long ago we learned that graded study materials were absolutely necessary. Graded quarterlies containing lessons written to appeal to certain age groups resulted. Then we began to stress graded methods of teaching. We found through experience that certain age groups respond best to certain methods of presenting truth. Truth presented by the lecture method may hold a strong appeal for the adult but none whatever for the very young child who may secure respite from punishment and a degree of comfort in sleep; nor for the junior who may find a way of escape and something of interest in mischief. On the other hand, a simple object lesson illustrated with a flower and childish song could not challenge the adult and would only bore the young person. In the Sunday morning church school we do not attempt to unite the different age groups, young and old alike, into one class for instruction in the lesson. This plan would seem unreasonable and most undesirable, yet we do that very thing in many of our church schools in regard to worship. It seems to us just as unfortunate to attempt to provide worship experiences that are to meet the needs of very small children and grandfathers alike. Too often, most generally in truth, the worship service becomes a tiresome and meaningless experience to some of the should-be worshipers, and usually it is the *children*.

At the particular time and in the specific place where they should receive their most valuable and treasured impressions of their Heavenly Father and of his great work, little children and older girls and boys often find nothing to assure them of God's presence. They hear his name repeated often, yet there is little in their experience that brings them to a realization of God's nearness.

It is a good spiritual exercise for an adult (preferably one who has the authority to remedy the situation) to watch a kindergarten or primary child during the worship period, and

think about that child and what he may be receiving in the way of a worship experience. At the same time notice carefully the words of the songs the child is trying hard to sing, and the Scripture, prayers, and talks he might hear were he listening. The observer might think of that same small lad trying to find physical comfort in wearing his father's suit or large topcoat! The principle is the same.

A primary child once attempted to give her mother a detailed report of a morning worship service she had attended alone. Of course she was unable to remember very much, but being very fond of singing she tried especially hard to sing all the songs and was able to remember many of the words of some. This time she described a song thus: "I'm not sure of the name of it, Mummie, but it said, 'Don't worry, you'll get the quilt.'" The song described was, "Fear Not, Thy Comforter Cometh." Perhaps this may exaggerate the inadequacy of the united worship service, yet it is the right of every little child, just as it is that of every one older, to be able to comprehend, enjoy and find help in a definite worship experience of his own.

It would be a rare circumstance to observe a junior boy truly worshiping in a program of worship that has been planned by adults for adults. Who has the right to condemn those wiggly feet and investigative fingers that speak boredom and often physical discomfort? It would be just as unusual to find the same junior truly worshiping in the informal circle worship of the kindergarteners as they sing, "Oh, Who Can Make a Flower?" The only time that boy is likely to worship is when he is sharing in an experience that means something to *him*: where the language of graded materials and life situations speak to him of God's love and power, and invite the expression of his own love and devotion in both word and deed.

HOW SHALL WE PROVIDE GRADED WORSHIP

Since the kindergarten child can only be interested in one activity a very short time, the program of worship for that age group will be very informal in nature. For this reason it is essential that the kindergarten group have a place to meet alone if it is but a screened off corner. We must, however, make whatever space is theirs just as attractive and comfortable as possible, for the worship of the small child is inspired mostly by the atmosphere of beauty, interest, comfort and friendliness. The small child worships easily and often but only for very short periods of time, and the *time* for him to worship is whenever and as often as he is

ready. Even inexperienced teachers and leaders can guide little ones in satisfying worship experiences if they use the *current* kindergarten quarterly and manual and strive conscientiously to follow the suggestions contained therein. Those who will *do* the things suggested in these graded materials will not be untrained teachers long. The same thing holds true with the primary age. The worship of primaries will still be of an informal nature, in brief periods, form and language. Detailed suggestions for leaders of primaries are given in the current primary quarterly. Reference lists, picture lists, song sources and meaningful activities are suggested in both the kindergarten and primary curriculum, so there is small excuse, if any, for denying the small child worship experience that is real. The time and the place are the real problems which by all means must be solved.

We believe that junior children, ages nine to twelve, are able to appreciate a more formal type of worship than is planned for their smaller brothers. Yet the junior cannot appreciate the adult service, and where it is at all possible should have the happy privilege of junior worship. The service should be planned around concrete themes that are of interest to juniors and which will help them in solving their everyday problems. All the material chosen should be that which is within the understanding of juniors. It is with this thought in mind that suggestions for the children's division worship and church service are planned and printed in the *Herald* monthly. To better understand the true purpose of these suggestions and how to use them, we suggest that the leader read "The Worship Service," A Manual for Leaders of Worship, by Hartshorn, Weedmark, and Goodfellow. Splendid help may also be found in the pamphlet, "An Outline of Worship," by C. B. Hartshorn. Both are available from the Department of Religious Education, Auditorium, Independence, Missouri.

In the junior service the entire group should be led to participate in as much of the program as possible. While we consider it desirable for an interested member of the priesthood to be present to assist and give the short talk, it is well that juniors take as much of the actual responsibility of the service as is possible. It is an excellent practice for three juniors to be appointed each month to plan the services for that month. If the *Herald* suggestions are used, as we hope they are, the committee of three can adapt them to fit the needs of their group and may provide for the smooth progress of the program by assigning various responsibilities to different juniors, by planning a worship center, and

perhaps by arranging for certain necessary pictures and posters.

No memorizing or drilling should have a place in the worship service for juniors, nor should new songs be taught at this time. These exercises are important but should occupy other periods. In the worship service familiar hymns should be used and concrete ideas in prayers and talks should be introduced. Rather than to spend a great deal of time in praying and talking about the beauties of the world, it is better to pray and to talk about the beautiful (if it is beautiful), the flowers in the room, those on the lawn, and all things very near to the boys and girls. Rather than to spend a great deal of time in praying and talking of the sick and afflicted, pray for those of their own number who are sick, or others whom they know. The story should have a large place in the worship program for all children's grades. All sermon talks should be brief and to the point, omitting all moralizing and any show of condescension.

In branches where it is not possible for juniors to have a separate service, the program should be built to include them.

When old and young worship together ideas and objectives of graded worship may be kept in mind by planning worship experiences that will grow out of interests which they have in common. Worship material will be selected which is not too young for adults yet simple enough for younger ones to understand and appreciate. It must be remembered, also, that if young and old are to *worship* together they must *work* together, all sharing in the total church enterprise. In some branches the church school sets aside one Sunday in each month as Children's Sunday, and on this day the service of worship is planned by and for the children. It is interesting to note the enjoyment those older in years get from these occasional services.

In the Sunday morning service, as a rule, it is possible only in the larger branches for the junior and senior young people to plan and carry out their own worship. This is due, usually, to lack of room, but whenever practicable it should be done. Greater responsibility can be given these older age-groups in planning and carrying out their own services. They may find much pleasure and satisfaction in working out programs to meet their own peculiar needs and problems, or they may adapt the adult or the children's program suggestions in the *Herald*. Where it is impossible to have their own services it may seem desirable to include the twelve- and thirteen-year-olds in the junior service, and those older in the adult, giving ample opportunity in both

services for these young people to participate. In the adult service where young people are included, they should share alike in opportunities of leadership and service. In the mixed group it is possible to some extent to have graded worship in that it can include something of interest and help to all ages represented. Some churches have found ways to make the church worship so interesting and vital that young people have found it the most natural thing in the world to desire to attend. Such a condition never just happens, however, but requires careful and prayerful planning and preparation. Even though there may be neither time nor place in the Sunday worship for young people to participate in a service exclusively their own, other opportunities for such activity can be realized in the occasional early morning young people's prayer service, perhaps a sunrise service, Sunday evening vesper hour and other definitely planned periods of worship built around themes significant to youth.

It is desirable that all age groups should worship occasionally together. It is well that all ages worship together in the sacrament service. The atmosphere for worship is especially beautiful at this time, especially in the service when the partaking of the sacred emblems mark the climax of the period and a brief dismissal follows. Under the spirit and beauty of the service even small children can worship. The prayer and testimony meetings usually are beyond the understanding and appreciation of younger worshippers. At certain other times, such as Christmas, Thanksgiving, Easter, Children's Day and Mother's Day, all may come together in a carefully planned program of worship where even the tiniest child has a part.

Helps pertaining to graded worship may be found in the books listed here:

As Children Worship, by Jeanette Perkins.

Worship Training for the Primary Child, by Clara Beers Blashfield.

Training Juniors in Worship, by Mary Alice Jones.

Guiding the Experience of Worship, by Marie Cole Powell.

Worship in the Church School, by J. Sherman Wallace.

Intermediate Worship Programs, by Whitwell.

Worship Themes

By C. B. Woodstock

The purpose of a theme for a worship service is to provide a central thought or ideal about which to group the elements of the service. Much of the success of the worship experience will depend upon the stimulating power of the theme, as it is developed, to arouse within us the divine forces which lift us up, which bring light and cheer and extend our vision, which tend to give us comfort, confidence and hope, which recall the finest experiences of our past and challenge our best endeavor in the immediate future.

Worship themes may be drawn from many sources. Those seem most valuable which touch our lives at the most vital points and release within us our own best forces and help to make available to us the presence and power of the Spirit of God.

A most general source of theme is found in the natural emphasis of our church program distributed through the months of the year.

January—Dedication and Consecration. The New Year.

February—Loyalty, heroism (National heroes).

March—Evangelism.

April—Passion Week, Easter, Pentecost, anniversary of church organization.

May—Mother's Day—Father's Day.

June—Children's Day—Decision, Baptism.

July—National holidays, Patriotism.

August, September, October—Education, Rally Day, Promotion.

November—Thanksgiving, Sacrifice.

December—Christmas observance—Stewardship accounting.

Outstanding events of Church History may well serve as center points of worship experience. See extended list, page 371 of *The Story of the Church*, by Inez Davis.

January—President Frederick M. Smith, born January, 21, 1874.

February—Twelve Apostles chosen for the first time in the Restoration, February 14, 1835.

March—Kirtland Temple Dedicated, March 27, 1836.

April—Joseph Smith's first vision, Spring 1820. Church organized, April 6, 1830. Vision of the Savior in Kirtland Temple, April 3, 1836.

May—Joseph Smith and Oliver Cowdery baptized and ordained to Aaronic priesthood, May 15, 1829.

June—Three Witnesses shown Book of Mormon plates, June 7, 1829. High Priests first ordained, June 6, 1831. Joseph and Hyrum killed at Carthage, Illinois, June 27, 1844.

July—Inspired Translation completed, July 2, 1833.

August—The land of Zion and the Temple Lot Dedicated, August 2, 3, 1831.

September—Joseph Smith's second vision, shown the plates, September 21, 22, 1823. Joseph Smith received the plates of Book of Mormon September 22, 1827.

October—First Missionaries sent out, October, 1830. Haun's Mill Massacre, October 30, 1837.

November—Joseph Smith III born November 6, 1832. Saints driven out of Jackson County, Missouri, November 7 and 8, 1833.

December—Joseph Smith, Jr., born December 23, 1805.

There is the whole range of Christian virtues and emotions which may serve as worship themes.

Consecration, dedication, gratitude, thankfulness, kindness, faith, hope, charity, love, joy, peace.

Or we may secure a stimulating series in 2 Peter 1: 5-7.

Faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity.

The Beatitudes, given in Matthew 5: 4-11, may furnish a list of consecutive themes:

Blessed are the poor in spirit

Blessed are they that mourn now

Blessed are the meek

Blessed are they which do hunger and thirst after righteousness

Blessed are the merciful

Blessed are the pure in heart

Blessed are the peacemakers

Or we may use the elements of the Lord's prayer:

(1) Our Father, who art in heaven

(2) Hallowed be thy name.

(3) Thy Kingdom come,

(4) Thy will be done, on earth as it is done in heaven.

(5) Give us this day our daily bread.

(6) Forgive us our trespasses

(7) As we forgive those who trespass against us.

(8) Suffer us not to be led into temptation,

(9) But deliver us from evil,

- (10) For thine is the kingdom, and the power and the glory forever. Amen.

The cumulative effectiveness of an expanding series of themes was beautifully illustrated at the daily prayer services of the Youth Conference of 1937, under the direction of Apostle John F. Garver. We submit the themes as gathered from our notes:

- (1) This is the Kingdom. The conviction may come to us in ever clearer vision and understanding and power.
- (2) Seek ye to bring forth and establish my Zion.
- (3) If I am to help build the Kingdom, I must keep in touch with God.
- (4) If I would build the kingdom, I must hear the Master's voice.
- (5) If I would build the kingdom, I must answer the call.
- (6) If I would answer the call, I shall find myself under the cross.
- (7) To this trust I must be true.
- (8) We are under marching orders of the living God.

In the *Saints' Herald*, each month for a number of years, there have appeared suggested worship programs. These are usually built about a series of four or five related themes. Those who are responsible for worship theme development will do well to preserve a file of the *Heralds*, or clip and file the programs. The following illustrate theme groups.

Choose the best gifts—

- The gift of love.
- The gift of friendship.
- The gift of knowledge.
- The gift of health.

How can I help build Zion?

- I will be worshipful.
- I will be educated.
- I will be a missionary.
- I will give my best at all times.

An almost unlimited source of themes is found in the songs of the church which we love. These are rich in their suggestions because of the associations already builded into them.

- There's an Old, Old Path
- Consecration
- Onward to Zion
- Hymn of Admonition
- I Would Be True

Rise Up, Oh, Men of God
Take My Life and Let it Be
My God, How Wonderful Thou Art
God Is Marshalling His Army
I'll Go Where You Want Me to Go
Just as I Am, Thine Own to Be
Break Thou the Bread of Life
Faith of Our Fathers, Living Still
Our Father, Who in Heaven Doth Dwell

THEMES FOR AGE GROUPS

Elder Roy A. Cheville, discussing "Young People and Worship" in Zion's League Handbook, offers excellent suggestions for the materials and conduct of young people's worship and closes with a list of thirty-six slogans, mottoes and topics which have been used to good advantage. See the Handbook, page 85.

In a personal letter, Brother Cheville offers the following for junior worship:

The Art of Being Thankful
Our Heroes
My Covenant With God
Our L. D. S. Heritage
Our Family, a Cooperation
Clean Speaking
My Dreams (Ambitions)
A Good Day

For Adult Worship he suggests:

Dream Homes Come True
Praying Big Prayers
Conversation
Places We Remember
Christian Courtesy
Accounting for Stewardship
Seeing the Other Fellow
Exploring With God
Thoughts That Matter
Treasures in the Scriptures

For Special Days, the following:

Christmas: Peace on Earth. At the Manger of Our Bethlehem.

Thanksgiving: "Thanksgiving." Gratitude for Intangibles.

April 6: "Hear Ye Him!" Carrying on a Heritage.

Mother's Day: Mothers in Israel. Zion's Motherhood.

Type Worship Programs

By Fern Weedmark and Mildred Goodfellow

The last two types, by C. B. Hartshorn, are taken from
"The Worship Service."

ANNIVERSARY OF THE ORGANIZATION OF THE CHURCH

Prelude: "When Earth in Bondage Long had Lain," Saints' Hymnal, 413.

Call to Worship: Psalm 27: 11.

Hymn: "There's an Old, Old Path," Saints' Hymnal, 260.

Prayer.

Scripture: Revelation 14: 6, 7.

Hymn: "God Is Marshalling His Army," Saints' Hymnal, 205.

Sermon or Short Talk: "The Restoration of the Gospel."

Story: "A Boy's Prayer Answered." Source material: Church History, volume 1, page 8, et seq.; Young People's Church History, chapter 1.

Hymn: "We Come With Joy the Truth to Teach You," Saints' Hymnal, 393. (This may be preceded by a short hymn appreciation, calling attention to the fact that the words were written by David H. Smith and telling a few interesting things about his life.)

Story: "God's Church Organized in the Latter Days." Source material: Church History, volume 1, pages 76, 77; Young People's Church History, chapter 8.

Dramatization: "The Story of the First Vision," (See "Conversations," by Elbert A. Smith, Vision, February, 1930, page 63), or "The Organization of the Church." (See "Conversations," by Elbert A. Smith, Vision, April, 1930, page 215.)

Closing Hymn: "We Thank Thee, O God, for a Prophet," Saints' Hymnal, 415. (First and last verses.)

Benediction.

ANNIVERSARY OF DEDICATION OF KIRTLAND TEMPLE

Picture: "Kirtland Temple." (This picture, in sepia, size 16 x 20 inches, may be purchased from the Graphic Arts, Independence, Missouri, for \$1.50. The picture should be hung in place before the service commences, and covered with a curtain that may be easily removed.)

Prelude: "Open the Gates of the Temple," by Mrs. Joseph F. Knapp.

Call to Worship: Habakkuk 2: 20.

Hymn: "Father, Once Again We Come," Saints' Hymnal, 80.
Prayer.

Scripture: Psalm 26: 8; 27: 4, 6b.

Hymn: "You May Sing of the Beauty of Mountain and Dale," Saints' Hymnal, 109.

Sermon or Short Talk: Text: Doctrine and Covenants 85: 36; 92: 3.

Unveiling of Picture. While the pianist plays No. 109 in the Saints' Hymnal, very softly, the picture may be unveiled, after which the last verse of the hymn as found in the old Hymnal, 168, may be sung as a solo.

Picture Appreciation and Description of the Temple. Source Material: Church History, volume 2, pages 33, et seq.; Saints' Herald, August 6, 1913; Autumn Leaves, July, 1927; pamphlet, "Kirtland Temple."

Hymn: Select one that was sung at the dedication of Kirtland Temple. Suggestions: "Now Let Us Rejoice in the Day of Salvation," old Hymnal, 356, or "The Spirit of God Like a Fire Is Burning," Saints' Hymnal, 414.

Story: "The Building and Dedication of Kirtland Temple," source material: Doctrine and Covenants 85: 36; 92: 3; Church History, volume 1, page 518; volume 2, chapter 2; Saints' Herald, February 26, 1935, page 275; Autumn Leaves, March, 1926, and July, 1927; Departments' Journal, December, 1927; Vision, April, 1929; "Joseph Smith and His Progenitors," by Lucy Smith, chapter XLIV.

Closing Hymn: "Our Father Who in Heaven Doth Dwell," Saints' Hymnal, 315.

Benediction.

BLESSING CHILDREN

"Suffer the Little Children to Come Unto Me."

Picture: "Christ Blessing Children," by Plockhorst. (A beautifully colored copy of this picture may be purchased from the Standard Publishing Company, Cincinnati, Ohio, size 18½ x 22½ inches, for 75 cents.)

Prelude: "Let the Children Come," Zion's Praises, 108.

Scripture: Matthew 19: 13-15.

Hymn: "Let the Children Come," Zion's Praises, 108.

Prayer.

Story: "Suffer the Little Children to Come Unto Me."—

Mark 10: 13-16. This story should be told as beautifully and impressively as possible. Close the story with an appreciation of the picture.

Soft Music: "Suffer Little Children," Zion's Praises, 55.

While this music is being played, the parents bring their children to the platform.

Blessing of children.

Hymn: "Suffer Little Children," Zion's Praises, 55.

Sermon Talk: "Blessing Little Children," by the pastor.
Suggested Scripture: Luke 2: 22-38; Doctrine and Covenants 17: 19; Book of Mormon, pages 648-650, verses 12 to 27.

Hymn: "I Think When I Read That Sweet Story of Old," Saints' Hymnal, 150.

Benediction.

"Suffer the Little Children to Come Unto Me."

(Alternative Program.)

Soft Music: "Suffer Little Children," Zion's Praises, 55.

Curtain drawn back, showing mothers (and fathers, if desired) seated on platform, holding babies to be blessed.

Hymn: "Suffer Little Children," Zion's Praises, 55.

Prayer.

Scripture: Mark 10: 13-16.

First verse of "I Think When I Read That Sweet Story of Old," Saints' Hymnal, 150. It would be nice to have this sung by one child or a group of children.

Blessing of children.

Second verse of "I Think When I Read That Sweet Story of Old," Saints' Hymnal, 150. This may be sung by the entire congregation.

Benediction.

THE MID-WEEK PRAYER SERVICE

(If a theme is not set, the thoughts of worshipers may be definitely lead into certain channels by those presiding in a careful selection of opening hymn, prayer, Scripture and remarks. This plan allows for freedom yet provides guideposts for thinking.)

Hymn: One of praise or thanksgiving, or, an opening service song, as S. H., 79.

Prayer: (Specific in nature; for this particular service.)

Scripture: Chosen to provoke thought along certain lines.

Hymn: Harmonizing with thought of Scripture.

Remarks: The one presiding will in his remarks provide definite spiritual food for the meditation of the worshipers. He should have a specific message that is instructive as well as encouraging.

Hymn: This hymn should serve as a call, or challenge, to active participation in the service, as, S. H., 53.

General prayers of worshipers, interspersed with hymns.
Testimonies.

Closing Hymn: One of consecration, or, a close of service song, as S. H., 90.

Benediction: (Webster defines "Benediction" as "A short blessing at the close of public worship.")

THE CHURCH SCHOOL WORSHIP SERVICE

Prelude: Soft, worshipful music. A preparation for the call to worship.

Call to Worship: Should be directed to God or be about God; something that will lead the thoughts to God.

Response: May be a Scripture read, or a worshipful response sung.

Hymn: The first hymn should be one of praise or thanksgiving.

Prayer: An acknowledgment of God's presence.

Scripture: Should suggest the theme of the service. (This will be the first suggestion of the theme.)

Hymn or special number by the choir or individuals. This hymn or number should also be suggestive of the theme.

Sermon, Talk or Story: Not over ten minutes long. About the theme of the service.

Hymn of consecration.

Benediction.

A PICTURE APPRECIATION WORSHIP SERVICE

"The Lost Sheep," by Soord.

Theme: "The Value of One."

Call to Worship: Read:

The Master told of a shepherd true
Who counted his sheep at the close of day
And found one lost—so the whole night through
He sought till he found the one astray.
From out of the night and storm he came
To the safe corral, with a job elate,
And calling the lost by its chosen name
He placed it inside of the wicket gate.

First verse of "I met the Good Shepherd" as solo, "Hymnal for American Youth," 107; or "The Ninety and Nine," as mixed quartet, "Hymns of Praise," 140.

Scripture Reading: Luke 15: 1-7.

Invocation.

Song: "Dear to the Heart of the Shepherd," Zion's Praises, No. 88.

Artists throughout the centuries have tried to visualize for us the great Bible characters, incidents in their lives and their ideas—they have also tried to visualize the teachings and ideals of the Great Teacher, Jesus Christ. This lovely picture which we have here this morning is the visualization of one of the finest of the parables of Jesus by the artist Soord. It is not the parable of the Shepherd in John 10:1-16, but the parable of the lost sheep in Luke, which is a parable of rescue.

Many artists make beauty rather than reality the foremost thought in their paintings. If you recall the shepherd pictures with which you are familiar, the figures of Jesus is shown wearing a flowing robe, and his face is one of tenderness and beauty. There is no question in our mind but that Jesus often wore that type of garment and that most often his expression was that of great tenderness. Yet if one were traveling in Palestine today, that picture would not satisfy. No real shepherd ever wore elegant draperies or was so little hardened for his great task. When you come across a shepherd in a shepherd country, something is apt to grip your heart and throat. *Shepherding is a real man's job.* Now we'll see the rough jacket made of fleece turned, rolled side in, the bare bronzed bosom, the bare legs scratched with thorns, rough shoes of rawhide, the great club of oak with its knot at the end, heavy enough to fell a bear; the high stepping stride, muscles like steel that endure the tramps over the rocky country, the fearless eye that can face danger alone, and you often see a lamb in his *strong arms*. Such is the person Jesus had in mind when he said, "I am the Good Shepherd."

(Unveil Picture, 18 x 24.)

Jesus has been this kind of a "Good Shepherd" to men and women through all the ages. Many have been lost as the sheep in the picture. They have been lost in sin, indifference, in various ways. The sheep is lost—too much self-confidence—too adventurous a spirit, ignorance of the precipice and the eagles circling high in the blue waiting for things to die—and also ready to attack. Whatever the cause, here she is clinging to the edge of nothing, unable to move; with the great gulf below and the eagles drawing nearer and nearer.

The situation is desperate. Far over the precipice the shepherd leans in his work of rescue. In *this* picture it is not his portrait, but his posture that reveals his character and love.

Prayer.

Song: "Savior Like a Shepherd Lead Us," S. H., 263.

HYMN APPRECIATION WORSHIP SERVICE

Hymn: "I Would Be True," by Howard Arnold Walter, 1883-1918.

Theme: "Devotion."

Hymn: "I'll Go Where You Want Me to Go," S. H., 292.

Call to Worship: Also I heard the voice of the Lord saying,
Whom shall I send, and who will go for us? Then said I,
Here am I: send me.

Invocation.

Hymn: "Just As I Am, Thine Own to Be," S. H., 296.

Scripture Reading: Mark 8: 34-38.

Hymn Story: The hymn, "I Would Be True," was written by a young missionary, Howard Arnold Walter, who gave his life to the service of India. When he graduated from Princeton University, he felt a desire to be a missionary in spite of the fact that all of his friends urged him to stay in America. They felt that he would have a brilliant future here. However he went to India and entered whole heartedly into the service of teaching and helpful ministrations.

When the time came for his first furlough so that he might return to home and friends, India was in the throes of that world-wide influenza epidemic. The young missionary delayed his return because the people of India needed him so much, and he wished to be of service to them. At Christmas time he wrote this poem and sent it to his mother in America.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

Almost the very hour that his proud mother received this beautiful poem, the word came that her son had succumbed to the dreaded disease which he had stayed to fight.

The poem was published by Harper's Magazine and was instantly received by America. It was set to music by Joseph Yates Peek. (See Knights of Service Guide, by Marion O. Hawthorne.) Let us all join in singing this beautiful hymn of devotion from the heart of a true soldier of the cross.

Hymn: "I Would Be True," S. H., 294.

Prayer.