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Editorial

I am quite sure that to all the members of the priesthood of all grades the statement of the Presiding Bishop that the goal of raising money for the payment of the church debt has been reached will bring feelings of genuine rejoicing. Over the years of the past decade (and a bit more) the drive to keep the financial law has been a steadily sustained one, having in view the necessity of keeping the income above budget expenses as a logical plan to reduce the debt. The wisdom of the course has been demonstrated, and the members of the church, as well as those of the priesthood have been constantly encouraged in their efforts by the prompt application of the surplus of income over expenditures being promptly applied to debt reduction. The Bishops have been as constant in their course as have the Saints in doing their duty in observing the financial law. The strict adherence to the plan well laid down has brought happy results.

Of course I join with all others in giving expression to feelings of satisfaction and rejoicing that the feat which seemed so arduous when first begun has been achieved by conjoint efforts while keeping the goal always in view; but perhaps others, many of them, find the exuberance of happiness somewhat subdued by the eyes at once shifting to the goals and objectives still ahead of us. All through these years of sacrifice and devotion, the pressure of demand for efforts to do work awaiting us has been augmented in many instances by knowing some tasks must go undone because we must await the time when money needed for the expenses accompanying such tasks would be available therefor instead of for debt paying purposes. Now, the debt out of the way, these still unfinished tasks surge to the fore in numbers almost confusing, and impress upon us, in manner not to be ignored, the necessity for charting our course.

To chart that course, two things are of prime importance: *viz.*, to know just where we are, and to know just where we desire to go. With no barriers between, a straight course would be indicated; but barriers may intervene to be bypassed, and dangerous shoals to be avoided. We know that as a church our ultimate goal or objective is Zion so completely redeemed that the perfection of social conditions will

be possible. But between here and there lie several intermediate objectives. Under the necessity of conserving funds to pay debts, many objectives once in motion were stopped, momentarily, it was hoped. Some of these, if not all, must be resumed in one form or another. Others necessary for and calculated to promote zionic conditions must be outlined, started, and properly directioned; and this must be done while maintaining those activities which have rightly characterized the work and progress of the church over the decades of the past.

It is not my purpose to undertake here an outline or even a list of such activities, but rather to suggest the necessity of unity prevailing among the priesthood in efforts to reach the goals yet ahead. The success attending our efforts the past ten or eleven years in which we have been removing the barriers of debt has in no small way been due to the unity which has prevailed while engaged in the task. From this we should have learned an important lesson which at times we have either forgotten or ignored, that, unified in our efforts, tasks may easily be accomplished which might seem impossible of achievement. Disunited, tasks easy to do will not be finished.

It should be the determination of every member of the priesthood, from deacon to high priest, to take inventory of his spiritual stock and decide what he will do with it. He must be a helper in the churchly activities if he is to magnify his calling. The degree to which he is or will be a helper depends upon the degree of his consecration to his duties and service of the Saints. There, of course, should be no half-way devotion. To use an expression often heard today, we should be "all out" for the work of the priesthood; we should have no reservation in approaching our tasks as men of God and servants of the church.

I wonder if we have learned to the full the lesson in and necessity of "teamwork"? Many of our men (young and older) and women are with the armed forces. Teamwork there goes; they have it to do. Our activities as members of the priesthood are from choice in accepting the responsibilities of service. There is no way of compelling service in the priesthood other than the impulsion of conscience after

(Continued on page 7.)

The General Church Program

By L. F. P. Curry

Execution of the general church program¹ during April, May, and June, 1943, except as to basic lines, is difficult to plan fully this far ahead. For working forces of the branches continue to be depleted by wartime demands. Nor would we be found unresponsive to such demands, for the citizens of the United Nations, of every faith and of no faith, must make unprecedented sacrifices to maintain the freedom, inherently in the thinking of Christian peoples, to which these nations are dedicated.

However, all the priesthood will agree that the four points of the biennium program should continue to be applied as fully as conditions permit. This is true, because the church, unlike other movements, deals with time and eternity. Time, therefore, should be carefully budgeted, so that during this crisis the divine work of salvation may be more fully established. When saving lives is a consideration, it is remarkable how unimportant other things appear. Has the saving message of Christ ever been more needed than now, both in and out of the church?

The Program

Baptisms for the eleven months ending November 30 are as follows:

1941	2,737
1942	2,567 ²

It is heartening to note how missionary work goes on.

If gasoline rationing continues, neighborhood meetings and personal contacts with prospects will be of even greater importance during spring and summer. Easter and Children's Day should be planned for now as Decision Days.

Pastoral

The ministry of instruction and comfort, as well as of conversion, during coming months faces a great opportunity. Here, too, Easter and Children's Day are focal points. Note

in this issue the drama, *A Priesthood Visit*, and the story, "A Visit That Worked." Shall such vital work now languish?

The pastors should keep in close touch with the women's department, which is responding excellently in this crisis. The article, "Harvesting the Natural Increase" (page 22), once more stresses the church school responsibility and pastoral opportunity. Invaluable help will be found in *Guide-Lines* by pastor, priesthood, and church school workers.

Financial

Note the Presiding Bishopric's statement (page 6) on this subject. The constructive work before the church deserves our complete devotion to the financial law if means are to continue available for its accomplishment.

Spiritual

In the hour of opportunity, as well as in the hour of trial, the church needs the Father's guiding hand. A praying church is most responsive to his will. Pastors should give continual thought to the prayer and communion as channels for exerting spiritual leadership.

Reunions

Reunion committees are anxiously examining the prospects for 1943, no doubt. Travel handicaps, and securing food supplies are problems to be reckoned with. As each reunion must be considered on its own merits, a general statement does not appear possible now. However, committees should keep in close touch with supervising spiritual authorities so that all necessary aspects of each case may be fully considered.

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- 1 The program for January-March appeared on pages 3-9; 18-20 of the October number.
 - 2 Some names have not yet been reported.

"Blessed are all the peacemakers." Internal peace is primarily a condition of spiritual growth. We need the diversified contribution of persons of different ability and temperaments, but such people must work together harmoniously.

Financial Program for April, May, and June, 1943

One of the recurrent questions raised during the last year has been "What is our financial program following payment of the debt?" At different times we have attempted to answer this in articles and from the pulpit. The program, in brief, may be summarized as follows: First, with the increase in our budget, arising out of higher living costs, heavy taxation, etc., we are under the necessity of placing major emphasis upon the raising of our budget. At the time this is being written, we are in the process of estimating our budget for the year 1943. Sufficient data is not at hand to determine accurately the amount of the 1943 budget, but it is obvious that it will be substantially higher than in the year 1942. Therefore, with the additional load in church budgetary expenditures, plus those that will be placed upon our individual members throughout the church, it appears certain that our major effort during the year 1943 must be placed upon the raising of funds with which to meet our budget.

Second, the next major effort is that of setting up reserves during the year. This was a definite part of the financial program adopted by the General Conference of 1932, and because of the possibility of a return of adverse economic conditions in the near future, for which we must prepare, this must be accomplished through the building up of reserves sufficient to assure us of maintaining continuous and constructive work during periods of low income. We learned the absolute necessity of this from our experiences during the recent depression.

Co-ordinated with the foregoing, we must look upon the year of 1943 as a year of analytical study of present policies and of future needs, keeping constantly in mind that the call of this church is that of preaching the gospel of Jesus Christ throughout the entire world, and the establishment of Zion in the economic sense. The missionary work involves the selection and training of men. Such a program calls for a financial support which goes beyond that of merely placing men under appointment. The zionic program also necessitates the selection and training of this personnel, which train-

ing will undoubtedly require a financial backing that hitherto we have been unable to give.

Included in our zionic program is the selection of land areas and development of plans for acquiring same. We, therefore, commit ourselves to the task of continuing in our teaching of the financial law to the attainment of the foregoing ends.

However, efforts should be made to maintain our income at a high level. We should look forward to the month of June as a midyear checkup period and an evaluation of the ground gained during recent years and a restatement of our total financial program.



Editorial

(Continued from page 3.)

priestly responsibility has been accepted. But unreserved devotion to and consecration in the duty of ministry will become a powerful dynamic. Add to this the desire and the divinely impressed knowledge that unity of purpose should prevail among the priesthood workers for Zion, and we have that which will be rich promise for the attainment of goals yet unreached.

And so I appeal earnestly to the men of the priesthood of the church to apply themselves in humility and complete consecration to co-operative and saintly efforts to bring again Zion. If we are so united, there will be soul-cheering fulfillment of the divine promise to endow us as a united band of workers for the achievement of our divinely indicated goals.

F. M. S.

Great Christian leaders are concerned with man's social and religious welfare in the modern world. This the review of William Temple's book clearly shows. The thinking of these men may not wholly appropriate the Restoration message, but it is well to note the trend for they, too, are concerned with the coming of God's kingdom.

Christianity and the Social Order*

A review of the book of that title by William Temple,
Archbishop of Canterbury

Review and Comment by H. L. Livingston

What Right Has the Church to Interfere?

In discussing the place of the church and its right to interfere in our present social order, Bishop Temple calls attention to the widespread resentment against the church for attempting to make its voice heard in matters of politics and economics. The common assumption that religion has to do only with another world than this and should be concerned only with individual conduct related to the prospects of that other world is not supported by church history. It is pointed out that with the exception of the eighteenth century the church has always felt a responsibility to censure the economic practices when such adversely affect the morality and spirituality of man.

Suffering caused by (1) bad housing, malnutrition, and unemployment; (2) the potency of its educational influence adversely affecting character and, (3) the very apparent injustices because some of God's children have had full opportunity to develop their capacities in freely chosen occupations, while others are confined to a stunted form of existence in slavery type of labor which represents no personal choice but the sole opportunity offered, are largely the results of our modern social and economic order.

*(Published by Penguin Books, Inc., New York, October, 1942. May be ordered from Herald Publishing House. 35c.)

In view of the commission given to the church to carry out the purposes of God, which involve activities of this life as well as the one beyond, suffering resulting from such social maladjustments cannot be ignored by the Christian heart and conscience.

How Should the Church Interfere?

Church history involves more than a record of theological controversies. It is the story of the impact made by the Spirit of Christ upon the life of mankind. The church never gets credit for the greater part of what it actually does, for most of its work is done by Christian people fulfilling responsibilities and performing tasks not part of the direct administrative function of the church.

The abolition of the slave trade and slavery, and the far-reaching reforms of the penal systems are the results of men acting under the inspiration of the Christian spirit in response to human need, rather than by any direct movement of the church itself.

The author believes that the church should deal with principles of the divine purpose in man rather than with policies touching specific fields of political or economic activities. It isn't often that Christianity offers a solution for practical problems, but it can lift the parties involved to a level of thought and feeling at which the problem disappears.

He suggests that the interference of the church in politics and economics should be in the following ways: (1) Its members must fulfill their moral responsibilities and functions in a Christian spirit; (2) its members must exercise their purely civic rights in a Christian spirit; (3) it must itself supply them with a systematic statement of principles to aid them in doing these two things, and this will carry with it a denunciation of customs or institutions in contemporary life and practice which offend against those principles.

Has the Church Claimed to Interfere Before?

From the very beginning the Christian Church found for itself social and economic expression. The intimacy of inner-

fellowship resulted in a spontaneous and voluntary community of goods. It was a small fellowship of persons filled with the Spirit of Christ and, therefore, with love one for another. This expressed itself in a voluntary communism, but the whole character and merit of this lay in its being voluntary. Thus it was that the Christian Church felt its responsibility in matters that affected the economic relations of its members.

The early church fathers likewise attempted to meet the social and economic problems upon the basis of Christian principles understood by them. These principles had roots in the Mosaic economy set forth in the law of the Jubilee (Leviticus 25) involving rights of property (by which, every fifty years, alienated land reverted to its proper family, so that the permanent accumulation of a large estate in a single hand become impossible) and the prohibition of usury (Leviticus 25 and Deuteronomy 23). Thus it is evident that it is a part of the common Christian tradition from primitive times to the fullest development of medieval thought that Christian faith should find expression in relation to economic questions; also that the rights of property while perfectly legitimate are always an accommodation to human sin or subordinate to the general welfare and are a form of stewardship rather than ultimate ownership.

For nearly a century (eighteenth century) the social witness of the church was almost unheard. In this period the church gave its attention almost entirely to questions of theology. Nevertheless, the effect of the Christian ideal upon individual conscience gave rise to the reforms before mentioned; the abolition of slavery and the prison reforms.

However, with the revivals of John Wesley, the church began to assume more responsibility in social and economic matters. Ludlow, Maurice, and Kingsley proclaimed the responsibility of the church to influence the social movement. The work of these men was followed by Westcott, Gore, and Holland of our present generation, bringing us down to the contemporary social problems.

By this brief review of history, the author has shown that there is an authentic tradition of Christian social teaching, but like other parts of the Christian tradition, it is a living

thing, proving its vitality by showing a capacity to relate itself effectively to changing conditions and circumstances.

Primary Christian Social Principles

The church's duty to society is to teach Christian principles and to point out where the existing order at any time is in conflict with them. Also, it must pass on the Christian citizens, acting in their civic capacities, the task of reshaping the existing society in closer conformity to those principles. The primary principles governing the church's relationship to the social order are (1) God and his purpose, (2) man: his dignity, tragedy, and destiny.

All Christian thinking about society must not begin with man, but with God. He is the creator of the world and the vast number of things therein which could not begin nor continue except by his will; hence, he is the supreme owner of all things. God also made creatures, men and women, who could disobey his law for them, and do so. His purpose is to bring them into complete fellowship with him.

The fundamental facts about man are that he is made in the image of God and that this image is stamped upon an animal nature. Between these two there is constant tension resulting in perpetual tragedy. The dignity of man is that he is a child of God, capable of communion with him. His value is not what he is worth in himself, but what he is worth to God. It is the tragedy of man that he conceives the purposes of God and knows it is for the satisfaction of his nature; yet so conducts his life as to frustrate all hope of attaining this satisfaction. Man's destiny is revealed in the abundant proof that self-centeredness is not his true nature, and the glory of the gospel is made known in the fact that man is capable of the manifestation of divine glory. This is his higher calling and destiny.

Secondary Christian Social Principles

The secondary principles governing the church's relation to the social order are (1) freedom, (2) social fellowship, (3) service. A fundamental principle of Christian ethics must be respect for every person, for each man and woman is a child of God. In the divine scheme of things the person

is primary and not the society; therefore, social progress must provide the fullest possible scope for the exercise of all personal powers and qualities. The most fundamental of these is freedom for deliberate choices. Society must give to every citizen the maximum opportunity for making deliberate choices and furnish the best possible training for the use of that opportunity.

The author truly points out that no man is fitted for an isolated life. Everyone has needs which he cannot supply for himself; he needs not only what his neighbors contribute to the equipment of his life but their actual selves as the complement of his own. The Christian conception of freedom forbids its use for self-interest. It is justified only when it expresses itself through fellowship, and a free society must be so organized to make this effectual.

The opportunity to choose the kind of work by which a person will earn a livelihood carries social responsibility. To make that choice on selfish grounds is probably the greatest single sin that a person can commit, for it is the deliberate withdrawal of his allegiance to God. The person entering the field of teaching, business, or whatever it may be must make his choice, because in that field he can give his own best service to others. A man should regulate his service to his family and to his country by the Christian scale of values, because he, first, accepts it for himself and, secondly, because his family and country also accept it. It is not only his responsibility to live by the Christian standard of service to the point of self-sacrifice, but he must also invite others to join him in that enterprise.

Freedom, fellowship, service—these are the three principles of the Christian social order derived from the still more fundamental Christian postulates that man is a child of God and is destined for a life of eternal fellowship with him.

The Natural Order and the Priority of Principles

The discussion of this chapter is to show the need of a system of thought by which we may be able to judge which of the several principles should prevail when it is impossible to give full expression to all of them. The author

supports the idea of natural law or natural order which, he explains, is the proper functioning of a human activity as apprehended by a consideration of its own nature.

Hence, in the economic field, goods are produced so that men may satisfy their needs by the consumption of those goods. Production exists for consumption, but the natural law is violated when production is regulated more by the profits for the producer than the needs of the consumer. Nevertheless there is nothing inherently wrong about profits, as both the producer and trader are entitled to a just return for their service which is the means of their own livelihood, but the wrong occurs when these two get into reverse order so that the consumer is treated not as a person whose interest is the true end of the whole process, but only as an indispensable factor of success in a profit-seeking enterprise.

Men and women are the children of God, and all activities of life must be centered in their true development which results in richer personal experiences and an ever-widening fellowship. Therefore, no matter if the economic system is successful in producing and distributing material goods, if it creates or intensifies divisions and hostilities between men, that system is wrong. It is condemned not on economic, but on moral grounds, and then not because it fails to deliver the goods, but because it results in wrong personal relationships. Thus we shall recognize the truth that production exists for consumption, but we must also see the other truth, that unless the producer makes a profit he cannot survive. The consumer's interest is paramount, and it is wrong to sacrifice that interest to increase profits above a reasonable figure.

We shall thus understand the value of the natural law as we consider every activity in its proper relationship to the whole economy of life. By it we can grasp the vital importance of safeguarding its indispensable aspects while we fulfill the obligation of reaching out toward a higher industry as yet imperfectly attained.

The Task Before Us

In summing up his statement of the church's responsi-

bility in the social order, Bishop Temple very simply and practically sets forth the task that we must face. The church is concerned about the family as the primary social unit out of which our larger social and economic relationship is made possible. It should be protected by due consideration to its need in the following: Proper housing, adequate amount of leisure from the pressure of work and of business, sufficient income to meet the needs of the family, so that every member of the family as well as the family group itself may accept its responsibility efficiently and effectively.

The principle of fellowship must be included in the educational as well as the vocational opportunities of life. The time is ripe for a development by which it is possible for children from every kind of home to come into any kind of school, provided they are qualified by mental, physical, and personal talents, but the test must not be purely intellectual. We have overstressed the intellectual element in recent educational developments. We need a fully balanced people of well-developed bodies and wide personal contacts and interest, as well as quickened imagination and disciplined intelligence. But it is possible to devise tests of these qualities, and admission to the best types of schools should, in the future be dependent upon the combination of such tests. It should be the objective of the school to foster individual development on one hand and world fellowship on the other. There is only one candidate for this double function: it is Christianity. We must take steps to secure a Christian emphasis to the corporate life of the school. The author believes that to accomplish this, the curriculum must include Christian doctrine, and there must also be supplied periods for worship.

The other field of opportunity is that of developing fellowship in the field of business. Men have fought and died for a voice in making laws which they are to obey. That is essential to political liberty, but the management of the firm for which he works affects a man's life more closely than the government of his state, yet in it he has no part except so far as he may be able to hold up the process by withdrawing his labor and that of his fellow workers in a strike. The cause of freedom will not be established until

political freedom is fulfilled in economic freedom. The writer believes that it is not part of the duty of the Christian, as such, to draw plans of a reform society, but it is part of his duty to know and proclaim Christian principles; to denounce as evil what contravenes that, and to insist that these evils should be remedied.

In his final statement of the task before us, he sums up the remedy for our present situation which every Christian should understand.

1. Every child should find itself a member of a family housed with decency and dignity so that it may grow up as a member of that basic community in a happy fellowship unspoiled by underfeeding or overcrowding.

2. Every child should have the opportunity of an education till years of maturity, so planned as to allow for his peculiar aptitudes and make possible their full development. This education should be inspired throughout by faith in God and find its focus in worship.

3. Every citizen should be secure in possession of such income as will enable him to maintain a home and bring up children under proper conditions.

4. Every citizen should have a voice in the conduct of business or industry which is carried on by means of his labor and the satisfaction of knowing that his labor is directed toward the well-being of the community.

5. Every citizen should have sufficiently daily leisure, with two days of rest in seven and if an employee, an annual holiday with pay, to enable him to enjoy full personal life with such interests and activities as his tasks and talents may direct.

6. Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly, and of association for special purposes.

The author suggests, in viewing the progress in our advance toward the sixfold objective, that the aim of the Christian social order is the fullest possible development of individual personality in the widest and deepest possible fellowship.

The note to the article on "Natural Increase" suggested an inventory of baptismal projects from this and other sources. Here the pastor has taken an actual inventory of those who were "baptized recently." This is a most practical step in pastoral work which pastors everywhere should take.

Spiritual Analysis of Fifty New Members

By E. E. Jennings

One of the most important and vital responsibilities of a pastor, and one which can easily be neglected, is the nurturing of persons who have been baptized recently and who are therefore young in spiritual growth and church membership. Of course, every shepherd should always be interested and concerned about the mental, physical, moral, and spiritual life of his people. That is, in the main, the function of the pastor or administrative officer. He must adequately plan, and organize personnel for all the departments of his branch so that the greatest number of people can be taught, inspired, and given the opportunity to serve. But the pastor should be consciously and indefatigably mindful of newly baptized persons. Particularly is that true in our church. New members need seasoning in the principles of the gospel, ideals of the church, and the fellowship of the Saints.

In reality, after baptism the utilization of the inherent or already developed talents and gifts of these "young people in the gospel" is just beginning. In most instances the understanding and cultivating of the divine attributes such as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, etc., is an after-baptismal process of learning by study and experience. It is the work of the pastor and his co-laborers to lead new members into this world of godly living.

This new life cannot be acquired or achieved in a day, month, or year. Careful planning and consideration must be given to the kind of activities in which new members take part and also whether they are attending church regularly. In fact, contacts determine largely the kind of appreci-

ation people cultivate for the goals, purposes, and organic organization of the church. If a new member has constant fellowship with a church member who has a distorted or even a limited vision and appreciation for certain teachings or objectives, he is apt to be influenced and even to acquire wrong conceptions about our work. This has happened in the experience of many people. We have seen some persons virtually lost to the church for many years because their first contacts were among disgruntled or indifferent church members. It means therefore that periodically a check or survey should be made to ascertain, as far as possible, whether these people are actually acquiring the above-mentioned characteristics that represent the true Latter Day Saint life.

To be sure, it is rather difficult to diagnose a person's spiritual condition as a physician diagnoses disease; yet, if we are to be practical about our religion, we must be able to point to some rather concrete evidences, and definitely epitomize certain things that indicate spiritual achievement, and at the same time estimate what can be expected from these people in the future.

In general there are three categories in which all the work of the church can be divided: pastoral, missionary, and financial. And the spiritual progress of our people can be largely determined by the way in which they are participating in these three main fields of expression.

We should list the various aspects of church work for new members under the three main divisions as follows:

Pastoral:

1. Are they attending church school classes?
2. Are they attending the worship services?
3. Are they attending the prayer service?
4. Are they studying the church books: Bible, *Doctrine and Covenants*, *Book of Mormon*, *Church History*, *Call at Evening*, etc.?
5. Do they have personal or family prayer?
6. In what kind of services are they finding their recreation and fellowship?
7. With what type of persons do they associate most of the time?

8. Has a follow-up visit been made to determine their spiritual status?

Missionary:

1. Has anyone encouraged them to invite their friends to attend church?

2. Have they been taught what a good testimony is and how they might approach their friends?

Financial:

1. Have they filed their financial papers, and have they paid their tithing?

2. Are they contributing to the local budget?

3. Are they growing into a better understanding for and an appreciation of the meaning of stewardship and of the kingdom?

Baptismal Survey

We have just completed a survey of the fifty persons whom we have baptized during the eleven months of this year at Walnut Park. We believe that this analysis contains some facts which may help you in your endeavor to teach and hold new members to Christ.

In the following analysis, we find that the average age for the fifty baptisms was 14.22 years. The oldest person baptized was forty-one. This rather low average is due to two or three reasons. First, we conducted two prebaptismal classes and personally invited not only the children who were non-members above eight and those who were immediately approaching eight, but also the children who were seven. In fact, a few six-year-olds attended. Second, we introduced separate eleven o'clock worship services for both the primary and junior grades, particularly featuring the *Book of Mormon* and doctrinal subjects. Third, we have been fortunate enough to have a junior pastor who won the respect and love of the youngsters. It is interesting to note that three-fifths of the baptisms came from the primary and junior ages.

You will note, too, that thirty-one of the fifty were females and nineteen were males, but that the number of males

Baptismal Survey for 1942

No.	Age	Male	Female	Divided Families United by Baptism	Families Divided by Baptism	Pay Tith-ing	Attend Chr-Sch. Reg.-Ireg.		
16	8	7	9	0	0	8	12	4	
5	9	3	2	0	0	1	3	2	
8	10	1	7	0	0	3	4	4	
1	11	1	0	0	0	0	1	0	
2	12	0	2	0	0	0	1	1	
3	13	1	2	0	0	1	0	3	
1	14	1	0	0	0	0	0	1	
1	16	0	1	0	0	0	moved		
1	17	0	1	0	0	0	moved		
2	18	1	1	0	0	0	2	0	
1	20	0	1	0	0	0	1	0	
1	21	0	1	1	0	0	0	1	
2	23	1	1	1	1	0	1	army	
1	24	1	0	1	0	0	0	1	
1	27	0	1	0	0	0	moved		
1	34	0	1	1	0	0	1	0	
1	38	0	1	1	0	1	1	0	
1	40	1	0	1	0	0	1	0	
1	41	1	0	1	0	1	1	0	
50	14.22 av.	19	31	7	1	15	29	17	
					Moved	3			
					Army	1			
						<hr/>			
						4	29	17	
					Total	50			

and the number of females are more nearly the same in the primary and junior age ranges.

Seven divided families were united, and two of the seven are keeping the financial law. Visits have been made in the other five homes, and the visiting reports show that three of the families are planning to comply around the first of January, 1943. Consistent visiting by the members of the priesthood proves to be the determining factor in influencing new members in "Keeping the Law."

Of the fifteen persons who have contributed financially, thirteen were under fourteen years of age. We account for this because, for nearly six months now, we have had an energetic, hard-working young man directing our youth stewardship club. He has been tireless in his efforts and now has over seventy-five junior stewards. He contacts our prospects before they are baptized and follows up in a very effective way.

We feel, however, that our best gauge for spiritual development is indicated by church attendance and how well our people are taking part in the various branch activities. One can be educated and active and not necessarily acquire the gospel graces; but one cannot grow spiritually unless he is active in those services which make for education and the opportunity of fellowship.

We find that out of the fifty baptisms three have moved from our district, one is in the Army, seventeen attend church school irregularly or part of the time, and twenty-nine attend church school consistently. However, to properly appreciate the immediate possible acquisition of virtues on the part of new members, we must know the home and parentage background. Especially is this true with children. It is almost impossible to train and teach children when the parents do not lend their continued support to the endeavor. And many parents will energetically stimulate their children's natural desire to attend church and become members only to abandon their efforts afterwards or take the attitude that their responsibility is over as soon as their children have been baptized. Unquestionably these cases are somewhat discouraging and present real problems. Yet by constant visiting in the homes and by utilization of the influences of all the organizations: Blue Bird, Oriole, Boy Scout, Zion's League,

church school, etc., much can be done to maintain the members' loyalty, and to help them to become stalwart and strong disciples.

The ideal church home is one that provides an opportunity for each member to assume a definite part in the promotion of a well-conceived and challenging program, one that not only takes into consideration the immediate and ultimate general church objectives, but also the needs of the local congregation. Of course, we must exercise wisdom and not allow a task to be placed on an inexperienced person that is beyond his ability to carry; nevertheless, one grows and develops through performance.

It is the moral burden of a pastor and members of the priesthood to know intimately the disposition, weaknesses, virtues, and capabilities of each person who is baptized. Moreover, the shepherd's duty is to assist constantly each new member to make whatever adjustments are necessary to spiritually strengthen him in his new adventure.

Often just a few words of encouragement, a fellowship of prayer, or a heart-to-heart conversation will engender new life in a soul that is losing its grip, and will thereby preserve him for more worth-while service.



From a young missionary's report:

"The attendance at the first session was 64, of which 14 were nonmembers . . . We spent our afternoons last week in visiting by appointment, and in going house-to-house with post-card invitations.

"Of the 14 nonmembers who attended, only two were brought by a 'cold contact' on a house-to-house call. All others had 'connections' through friends. We believe we contacted 400 to 450 people with an invitation to attend."

The year's end is the favored time for a financial inventory. The unbaptized "natural increase," along with other projects, should be inventoried then, too, by the branch pastor and officers. Fix definite dates, such as Easter, Children's Day, and the fall Rally Day, for getting decisions from those not yet won. Thus the prospect list is kept alive, and accounting is made of missionary efforts, as we strive to hold our own.

Harvesting the Natural Increase

The "natural increase" of the church is defined as the expected number of baptisms of persons, one or both of whose parents are members of the church.

The annual rate of natural increase in the church at the present time should be approximately 2.4 per cent of the total membership. This is the rate which applies generally throughout the church, but in some branches and districts, of course, the rate will be higher and in other branches and districts the rate will be lower, depending upon the nature of the age distribution of the members of that particular branch or district. The figures which we are using, therefore, apply to the church as a whole.

Applying this measuring stick to the church as a whole, for the year 1941 as an example, the natural increase should have been approximately 3,000. The number of "natural increase" baptisms in 1941 was 1,962. In other words, the church's harvest of its natural increase in 1941 was only 65 per cent.

In the year 1940 the record was slightly better, being 72 per cent, and in the year 1939 it was 71 per cent.

The next question arises as to what period of life is the church most successful in harvesting the natural increase. Analysis shows that 73.7 per cent of the church's natural increase is baptized between the ages of 8 and 14, that 12.9 per cent is baptized between the age of 15 and 19, and the remaining 13.4 per cent over the age of 20. Therefore, the most fruitful period in which to obtain the natural increase is during childhood and adolescence, and therefore it is well to concentrate upon this period of life for securing converts to the church.

Many families, similarly isolated, think they can do nothing to advance the cause. The ministry, too, sometimes think their work is fruitless. This story proves otherwise.

The Missionary Work of an Isolated Family

By C. G. Mesley

(An extract from a letter to the Australian Saints, dated August 14, 1942.)

Here is a true story of an isolated family and its contribution to the church:

In 1908 the Loving family moved from Argent's Hill to Inverlaw, Queensland. They established a Sunday school and loaned church books. In 1914 a branch was established, with a dozen members. From that branch, which is now disorganized, has come these direct results: Four general church missionaries, two now serving as local pastors and one doing splendid work as a seventy in Ohio, U. S. A., and one president of seventy laboring in Hawaii. Two of these men also served in New Zealand.

From their efforts there has come to the church in Australia one Apostle, one counselor to the mission bishop, one high priest pastor, one of district presidency, members of branch presidencies, and the capable bishop of Kansas City Stake. Two pastors and one missionary each chose a wife from this branch, and better choices could not have been made.

In the third generation from the ministry of this little branch are a doctor, an analytical chemist, a missionary, an athletic director and a host of youth leaders.

One faithful family ploughed the ground and sowed the seed, general church men have watered, other centers nourished, but God has given a marvelous increase. What an inspiring challenge this story is to other isolated families and centers! What an incentive to our branches and general church ministry!

Knowing the family as the basic unit in our church and social life is a "must" for priesthood. Pointing out what the war is doing to family life now, and what may be expected after the war, the author suggests the guidance toward a sounder family life which priesthood may offer. The problem is upon the church NOW, for newspapers are reporting increases of the social ills the author mentions. The need for constructive and continuous action is urgent.

The Church's Wartime Ministry to Family Life

By Roy A. Cheville

War does not consult our wishes concerning our cherished social institutions. It goes driving ahead toward its objectives of defense and victory. Such an institution as the family is caught in the martial machine and is carried on into a whirl of consequences. War changes things. Habits of family living give way; often morals crumble. Yes, war changes things. It is important, too, for us to realize that the changes brought on by war do not cease in influence when peace is declared; the family is not restored to the way of life it had before it became involved in war. It lives in a different society.

The alert student of family affairs concerns himself then with two interests: (1) the servicing of the family while war is on, and (2) the planning for the domestic life after the cessation of hostilities. No agency ought to be more concerned with this twofold function than the church, and in the church no group more than the priesthood. To them must fall the work of clinical, confessional, and educational ministry.

A Hopeful Sign

I confess that I was thrilled when the First Presidency asked me to write this article. An already overloaded schedule prompted me to decline. Yet I could not. Here was an indication that our church leaders were alert to a basic need and

a fruitful field of ministry. As a church, I have felt we have been tardy in getting into this particular branch of education and ministry. Too long we relied upon a past record of few divorces and upon the dreamy hope of a zionic society in which there would be no family maladjustments. This time, however, we are not to be caught napping.

This concern about family life on the part of alert social observers is encouraging. Scientists have been studying what past wars have done to family life, and have analyzed rather carefully what World War I and its aftermath did to the American home. There is a faith that intelligent and cooperative social engineering may ward off some of these catastrophic returns of war. The very awareness of the situation is something. We are feeling that "social drift" must give way to "social planning." It is in this realm of setting up social goals and motivating toward their realization that the church may serve.

Too frequently, yet, among us, are found certain attitudes that make such service impossible. At one end is the "Pollyanna" optimism that God is on our side and especially concerned with his church, so that everything must come out all right for us. I believe that it will, providing we make it so. At the other extreme are those who look with dismal anticipation toward increasing social disorganization that will lead toward Armageddon. For these onlookers, human effort at amelioration will make no difference. Many are too caught in immediate concerns to permit or to prompt them to chart a course of action. Our hope, then, is in those who realistically read the times and soundly plan for an improved day.

In this latter group, the minister should be enrolled. This crisis can be our day of opportunity. We shall not wish to go back to prewar conditions, for we know we cannot. Rather shall we say that through three agencies at our disposal we shall create a type of Latter Day Saint family, advanced beyond what we now have. And what are these agencies? Social science, co-operative endeavor, and inspired insight. In these, the ministry must lead.

Maladjustments to Expect

In the light of other wars and recent social trends, what undesirable situations may we expect? Perhaps the two out-

standing analyses of the year have appeared in the *American Journal of Sociology*. The issue for May contained a summary statement of recent trends in family life by Meyer Nimkoff, and the November number printed a significant article, "The Effect of War on the American Family," by E. W. Burgess. Both are frank enough to present from statistical study what has been happening and what may be expected.

These things usually come in the wake of war; malnutrition, disruption of morals concerning sex life, family disorganization, increase in venereal disease, plagues, "war marriages," and economic dislocation in postwar days. Infant mortality, return of the disabled, loss of male population of marriageable age have usually shifted the population ratios with marked influence on the family. Juvenile delinquency has tended to increase. War has generally caused a larger number of young women to remain single. It has often combined a longing for family life with a cynicism toward home responsibilities. These, and others we may expect, unless we plan to avoid them.

World War II has added some new strains. The influence of the exodus of men from the home into the Army is somewhat apparent. The turn of women into industry has significance for the home. Added to this is the migration of workers and of families to war industry centers that are unequipped for family life. The wholesale industrial scale of operation and our general social mobility make situations different. Add to this the peculiar freedom from conventional morality and religious compulsions of our modern age, and the picture becomes more complicated.

More pointedly, here are some expectations.

1. An increase in juvenile delinquency. This may not be expected until the second year of the war. This was England's experience. Removal of the father and older brother, absence of the mother from the home for work, and general social confusion will operate here.

2. Decline in marriage rate after the first year of the war. The first year saw an upturn, the Bureau of the Census estimating that the year 1941 gave the highest marriage rate ever recorded in the United States. This is not expected to continue.

3. Decline of the divorce rate during the war with sharp upturn after its close. In 1932 a statistician estimated that by 1965 there would be one divorce for every two marriages.

4. Discount of conventional morality. This will be, and in fact, is most observable in the field of sex life. The restraints of fear of pregnancy, social ostracism, and hell fire are passing rapidly. A new basis of morality must be constructed. The need is urgent.

5. Split-up of family life through industrialization. The diversity in labor shifts, the migration to find work, and the employment of women may be expected to continue through the war.

Some Constructive Forces

It is encouraging to note that there are so many helps available in these times of family instability. The minister ought to direct his parishioners to utilize them as understandingly as possible. Here are a few fields.

1. Nutrition. Governments are putting much energy into this field. There is concern over maintaining physical health. England has gone far in trying to supply protective foods against great odds. Latter Day Saints, with a traditional concern for physical well-being, will do well to bring our interpretation of the Word of Wisdom up to date. Let us see to it that we aim not at luxurious, but at healthy food. May we see the total picture and be delivered from cranks and faddists.

2. Budgeting. This involves not only a balanced expenditure for the present but long-time sightedness for postwar days. Our Bishops have been wise in advising our membership to get out of debt and to build for a rainy day. This can save against much family strain incident to the last "depression."

3. Preschool Provisions. Especially in church centers can the co-operative nursery be developed. Parents who work can contribute to the efficient care of their children. No Latter Day Saint child should be left to shift for himself. Mere care is not enough. Quality of preschool supervision is very important.

4. Education for Youth. We have our high school age with

us yet. The church cannot escape its responsibility to provide constructive education and understanding counsel in matters of sex relationships and family life. Much of this cannot be catalogued; it requires the insight of the minister on the scene.

5. Materials for Family Religious Life. It appears that we are facing a day when branch activities may be curtailed, and some families may not even find it possible to attend services. Here will be our chance to experiment in the primacy of the home. The postal service may have to do double duty. You will notice that I did not say "family worship" but rather "family religious life." The latter includes much more—economic planning, study, entertainment of friends, evangelism, reading, and more, conducted in a spiritual atmosphere. Perhaps the church will do well to develop suitable suggestions and materials.

6. Mental Hygiene. Good health involves more than physical well-being. It touches the outlook of the soul. The family with a wholesome outlook on life and a sound insight into and practice of human relationships will get along well in days of strain. Recent advice of the staff of the Child Study Association have recommended that in wartime the family will do well to keep busy, face situations honestly, and do things together. What an opportunity for working together in the program of the church!

7. Cultivation of Companionship. Recent studies of the family indicate that those families will endure that have bonds of affection and personal satisfaction. What has been called the "institutional family" bound by law and custom has been passing. The "companionship family" has risen out of democracy. It seems flimsier in its bonds, more unstable, and less permanent. But it is spiritually more significant. Such a family calls for the kind of association which the church can foster. It requires, however, a high competency in teaching.

A Self Survey

It will be well for us ministers to look to ourselves. We are in a time of social transition. It is not well for us to be too smug. Let us see to it that our own families are built

along creative and spiritually satisfying lives. Here are sample considerations:

Does all the family join in the economic planning and tithe-paying?

Is conversation about the church constructive and stimulating, with all sharing?

Do the church materials appear in attractive ways in the home furnishings and program?

Is the war discussed in the light of the large view of things, a Christian peace, and a divine purpose for the universe?

Are friends ever invited in for a "gospel evening"?

Do you have occasional recreation in which the family plan and participate together?

Do the friends of the boys and girls, whatever the age, feel at home in your house?

Do you write to the boys of the family and the community so as to maintain a spiritual concern in their lives?

Do you put a spiritual tone into the war activities in which you share?

Do you talk over and plan toward the zionic way of family life?

There is something contagious about healthy family life. What a nucleus our ministry can provide!



The former manager of the *Herald*, James F. Keir, says:

"The *Saints' Herald* specializes in follow-up ministry. Fifty-two times a year this friendly visitor can enter the home of your friend or neighbor and carry your message for you . . . and follow up by reading the *Herald* yourself and then discussing *Herald* articles with the friends to whom you have sent them."

For your priesthood meeting—a new way to teach the work of the priest. This material was presented to the priesthood at the General Conference in April, 1942.

The Priesthood Visit

By Emery E. Jennings

Characters:

SAM BROWN, a priest.

JOHN SMITH, a priest.

BROTHER JONES, a successful businessman.

SISTER JONES, a fine homemaker and club woman.

HELEN JONES, their talented daughter.

GENE JONES, their son, and the only member of the family really interested in the church.

Setting:

The stage or front part of the room should be divided into two parts, a left part and a right part. Two screens could be used in the division, a space between the two screens being used for the door into the house. A davenport could be placed in the righthand division which is the Jones' living room. At beginning of play, the Jones' family should be seated in the living room, reading newspapers and books. Sam and John are in the left-hand division, preparing to make a priesthood visit.

SAM: Well, John, do you feel any different, now about the responsibilities of a priest and about the importance of this priesthood visit we are about to make?

JOHN (*smiling*): I should—after the way you're been preaching to me. Sam, I do feel a humility in my calling that I've never before felt. You've pointed out the tremendous responsibility that goes with this office, and it almost frightens me.

SAM: That's one thing I like about working for the Lord.

It requires courage as well as intelligence and wisdom. And if we win back the family we are to visit tonight, we will have helped them, the church, and ourselves—and also pleased God. The results will be at least fourfold. We've got to prove to these people that the gospel is more beautiful and worth-while than anything the world has to offer. Can we do it?

JOHN: Brother, I don't know. But I'll furnish the courage if you'll furnish the intelligence and wisdom.

Scene Moves to the Jones' Living Room

SR. JONES: It seems funny for all the family to be home together. Isn't anything going on tonight?

BR. JONES: I don't know, mother. Maybe we're slipping. Surely you must have some kind of a committee meeting tonight.

SR. JONES: Don't look at me. You have as many board meetings as I have committee meetings.

BR. JONES (*smiling*): Well, if I can't look at you, I'll look at Helen. What's the matter, sis, has your boy friend jilted you?

GENE: I wish he would. She'd be better off!

HELEN: Now, Genie, your little sister can take care of herself. After all, I'm two years older than you are. Ben's going to call after awhile. We're going bowling tonight.

SR. JONES: Oh, for goodness sake! I just thought of something. There's going to be a priesthood visit here tonight.

HELEN (*pretends to swoon*): Ohhhhhh!

GENE: Well, I'm glad you thought of it, mother. It's lucky we all happened to be here. They'll probably come at eight, and it's almost that now.

(There is a knock at the door and Sister Jones rises and answers it.)

SR. JONES: Come in, Brother Smith and Brother Brown.

(They all shake hands with the customary greetings.)

BR. JONES: Glad to have you call on us. Won't you sit down?

(The two priests sit down. They look at each other before John speaks.)

JOHN: We are happy to have this opportunity to call on you folk as priests and representatives for our branch.

BR. JONES: We are pleased to have you come. We are always glad to receive the men of the priesthood into our home.

SAM: Gene, how is the Gardner boy getting along?

GENE: I think he is realizing that the church needs him and that he needs the church. He is attending my class now.

SAM: By the way, Brother Jones, we have often thought about you and your family. We almost always see you at the communion service, but very seldom at any of the other services.

BR. JONES: Yes. I always try to attend the communion service, but my business demands most of my time.

SR. JONES: We have a few times discussed the real value of the church and church attendance, but for some reason we haven't actually done a great deal about it. Gene is the churchgoer in our family.

HELEN: I don't believe I know what the church is all about.

SAM: Helen, the purpose of our church is to provide for oneself and humanity a true concept of God, Christ, and God's purpose for man. God is interested in having us become like him in purpose, thought, and personality.

JOHN: We believe that the church with its organization is the medium through which this may be accomplished. The home is of vital importance in that it is the chief place for personal development.

SR. JONES: What would you say constitutes an ideal home?

JOHN: Briefly, a home in which all members have an appreciation of the true values of life; where there is harmony of the physical, spiritual, moral, and intellectual qualities.

SAM: The home is the foundation to Zion, and much is dependent upon our people developing real zionic homes in which these four elements are fully enjoyed by all.

SR. JONES: Then in reality each home should be a little Zion, so to speak?

JOHN: That's right. You see it is our first responsibility to

build the gospel teachings into our homes and actually reveal there what the gospel can do for us in everyday living.

BR. JONES: What part does God have to play, from the standpoint of each person?

SAM: He must become enthroned in each heart and mind and thereby become a guiding influence in all our activities.

GENE: In other words, may we believe that God can reveal himself to us individually?

SAM: We believe that God can speak today and guide us in our lives. That brings up the question of prayer. Prayer in one's own life and in the lives of all members of the family.

JOHN: Prayer is indispensable to qualify oneself to receive divine instruction and understand God's purposes.

BR. JONES: You think it is a personal responsibility, then?

JOHN: Yes. God is interested in us and desires us to grow toward him and have fellowship with him. I look upon God as a loving Father who wishes to share his best with me, if I will permit him to do so.

SAM: I believe life takes on a new meaning when one asks God to be his guide and friend.

JOHN: Haven't you all felt that life was more worth-while when you prayed and asked God to recognize your efforts, not only as individuals, but as a family group?

SR. JONES: We used to have a family altar, and I believe our home was better in every respect. We attended church more, too. Somehow, we seemed to live closer to each other when we had family prayer.

HELEN: Ben, the boy with whom I am now going, and whom I like very much, is not a member of the church. Mother suggested that I pray whether or not I should accept his proposal. Do you think God is actually interested in my welfare in that way?

SAM: I think so. However, one naturally cannot expect God to solve our problems when we have failed to consider him all along the journey of life.

HELEN: That is exactly what Gene has been saying, but I wouldn't listen to him.

GENE: I also warned her that she should marry someone who is a member of the church.

JOHN: Helen, we believe that our people should marry in the church for several reasons. It makes for harmony and unity, particularly in religion, and without religious unity, almost every other activity of life is affected.

SR. JONES: That is certainly true. Until Mr. Jones was converted and baptized, our entire family was affected in one way or another.

SAM: And the spiritual laws in the ordinance and sacraments cannot be fully utilized in the home until there is unity.

GENE: I can remember how father questioned the purpose of my joining the church because he wasn't yet a member. I wasn't blessed as a baby, and for several years after I was eight years old I used to wonder how it would feel to partake of the communion. I don't think it's right to fail to teach children the significance of baptism and the other ordinances and sacraments.

SAM: We know that physical laws govern the physical world; and physical development is dependent upon obedience to laws which control physical achievement. We also know that spiritual growth depends upon how well we obey spiritual laws.

JOHN: That is why God organized the church, so we could live in the spiritual laws and achieve spiritual salvation.

SAM: You know the acquiring of virtues of charity, love, kindness, and appreciation is an achievement and demands a lifetime of effort and service to cultivate them.

BR. JONES: I surely found that out in learning the principle of good business. In fact, I am still in the process of learning them.

GENE: Speaking of business principles, I've found out that keeping the financial law of the church teaches one how to be a good steward.

SAM: Yes, and filing the inventory and yearly statement, thereafter is essential to stewardship.

JOHN: After all, the purpose of the financial law is to save us physically by spiritualizing our possessions and every-

thing we own. We are workers together with God in building his kingdom on earth, or Zion.

BR. JONES: I'll confess we haven't taken God into our home as we should. None of us except Gene file a statement, nor do we keep account of our income and expenditures.

SAM: We would be happy to assist you to do so or invite our financial agent to call on you.

SR. JONES: I wish you would come back and help us. We need to know more about the laws of the church.

JOHN: Folks, we must be going, but before we do, may we have prayer to ask God to bless this visit.

BR. JONES: Surely, Brother Smith, would you offer the prayer.

(Bow heads for a few moments.)

BR. JONES: We certainly enjoyed your visit tonight, and we want you two to return soon.

SAM: We want you folks to attend church regularly. We need you.

JOHN: Helen invite your friend to come with you, too.

HELEN: I will, Brother Brown, and thanks a lot for your instruction tonight.

SR. JONES: Do come back and visit us.

(Good-by by all.)

SR. JONES: Folks, we must attend church each Sunday and reconstruct the family altar. Tomorrow night, Father, you start it by offering the first prayer.

BR. JONES: Yes, and I'm going to file my inventory and pay my tithing.

HELEN: I enjoyed those men. I didn't realize the church is really worth-while.

GENE: Let us all sit in the same pew.

(THE END)

The priesthood visit, the key to this experience, was made in the spirit of the dramatic sketch appearing elsewhere in this issue, entitled "The Priesthood Visit." Both teachers and priests should study this story very carefully.

A Visit That Worked

The Story of a Family Who Came Back

As Told to E. E. Jennings

For a number of years my family and I had given our best to this church of ours. We not only attended church regularly and participated in the church activities, but we also held various responsible positions and paid several thousands of dollars in tithing.

In 1925 we discontinued our relations with the church and joined what was called the Protestors' Movement. However, it wasn't long until we became almost altogether disinterested and ceased to attend church. Shortly afterwards two brethren came into my home and presented a letter for us to sign. This letter asked that our names be taken from the records of the church. My wife and I signed during their visit, which lasted about twenty minutes.

Beginning then, my business received more and more, and eventually all my time, thought, and effort. After I had lost all interest in the church (though I still believed in the gospel), I began slipping back into my old mode of life. Several years passed, during which all our associations and fellowship with the Saints were terminated. From the church's standpoint, we were *lost*.

In January, 1938, I received a personal letter from one of the ministers of our church, which stimulated me, and to which I replied. About a month later, two young men of the priesthood visited our home. Their approach was made in the spirit of humility and concern for our spiritual welfare. These men caused my conscience to dwell upon the experiences I had had in the church and aroused again in me the urge to make a contribution to the Cause of Christ. In

fact, they engendered in me a keen desire to clean up my life and quit my old habits. This I did, and our membership was restored. We started to attend church once more. As yet, however, I refused to reassume my elder's responsibilities. Then, after a few months, one of the members of my immediate family became ill, and I was asked to administer. I felt unworthy, but for the first time in many years, I sensed the importance and sacredness of priesthood work.

During these months of readjustment, our Heavenly Father's Spirit was working with me. Often the Lord would strengthen me when decisions had to be made which affected my future ministry, making me realize more keenly that he had a work for me to do.

At the present time, I am in charge of a group of Saints. I am happier than I ever was during those restless years after I had voluntarily ostracized myself from the church; and I am humble in the realization that our Heavenly Father was concerned for me and my family and sought us out personally, that we might return to the fold.

I have always appreciated the efforts and personal interest of the men who sought to minister to us while we were separated from the Saints. I give them much credit for rewinning me to the ideals of our church and to my work in the priesthood. My testimony is that God can and does use his servants to win or rewin people to him and his organization.



This is devotion:

“A group of women has carried on church activities in _____ despite no one to serve as president of the branch, for fifteen or twenty years, or longer.”

The statistics of this article, we hope, will startle pastors! The habit has become fixed to look for teacher material able to settle complicated difficulties, to the neglect of a more prevalent field. The author's wise remedy is to call younger men, directing them to rewinning the inactive and strengthening the Saints. This work is relatively far more important and the need more urgent than settling difficulties. For the latter, the help of more experienced officials usually is available.

The Teacher

By J. A. Becker

The teacher is "to warn, expound, exhort, and teach, and invite all to come unto Christ" (*Doctrine and Covenants* 17: 11). Teachers should be appointed to watch over the church, to be standing ministers unto the church (*Doctrine and Covenants* 83: 22). "Standing" means permanent, lasting, remaining, always in being.

The church law provides for traveling ministers and standing ministers. The teacher belongs to the latter group. He occupies a responsible position in the local congregation; it is comparable in importance to the responsibility of the traveling minister in his field. His is a sacred duty—a line of action or conduct imposed upon him by the church law.

As a standing minister, "the teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking" (*Doctrine and Covenants* 17: 11).

The above quotation makes brief mention of the multiplied duties resting upon this church representative. In contemplating these tasks, one may wonder where the church will find men qualified for the office of teacher. The same question might well be asked with reference to all the other offices in the church.

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret,

and attend to all family duties" (*Doctrine and Covenants* 17: 10). That brief statement contemplates a variety of duties also. Not all men ordained to that office can qualify equally for the duties devolving upon the priest. Some are especially gifted in stimulating the membership through their wise counsel and saintlike contact in their homes. Others are more gifted in preaching and exhorting. Others are gifted in lending dignity to the communion service that brings increased reverence to that sacred service. But "all are called according to the gifts of God unto them" (*Doctrine and Covenants* 119: 8).

The men through whom instruction should come to the congregation have not hesitated in presenting the names of the men for ordination to the office of priest, even though they knew that the individuals called could not equally qualify for every phase of the work of a priest. The men were ordained and set to the tasks of that priesthood they were the best qualified to perform.

Coming back to the teacher. What has been the experience of the church there? In 1923, the church with a membership in the United States and Canada of over 85,000, had 1,060 teachers as compared to 1,772 priests and 1,021 deacons. In relation to the membership in the same territory, the priests represented 2.07 per cent, teachers 1.24 per cent, deacons 1.19 per cent. An analysis of the membership and priesthood at five year intervals since that date shows that the priests, with two exceptions, increased in percentage, the deacons increased in each period, but the teachers show a continued decrease not only in percentage but also in number from 1923 to date. September 30, 1942, there were but 1,028 teachers in the United States and Canada as compared to 1,060 in 1923. During this same period the membership of the church in the territory designated increased from 85,000 to 110,000 in round numbers. If the teachers, ratio of 1.24 per cent of 1923 had been maintained the church would now have 1,354 holding that priesthood.

Perhaps some may think there is not such a great need for teachers today as formerly. It is possible that some ordained teachers may feel the same way, concluding that there is not so much iniquity in the church as formerly, and therefore the teacher has little to do.

Well there is still some iniquity in the church which is evidenced by the elder's court, bishop's court, and High Council cases being tried. Perhaps, if the increase in the number of teachers had kept pace with the increase in the other quorums of the church there would be still less iniquity found among the membership.

But the question is asked, where will we find the men qualified for the office as teacher? Not all the men who were called to the office of teacher were by nature qualified to perform equally well all the duties of that office. Some have been successful in presenting evidence to a court, proving the members' dereliction to duty. Others have not been so gifted. But they have been successful in the more important task of stimulating the faith of the membership which prevented iniquity from entering in. Others have displayed the gift to "invite all to come to Christ."

Have we been thinking of the teacher as a corrective agency rather than as a preventative officer? In the past young men have been called to the office of teacher, who if they had been called upon to prosecute a case in some court would have been a complete failure. But when entering upon their duty to visit the members and strengthen them in the faith have met with great success. And possibly in some of those visits the name of the church or its doctrine were not mentioned. Still the visit was considered successful, because of the fine fellowship had and the friendship formed, which in due time gave opportunity to "expound, exhort, and teach."

Perhaps our approach to the selection of teachers needs to be examined. Think of the teacher as one ordained to strengthen the membership, to invite all to come to Christ. Let him feel that he is an important official in the church, of equal importance with the elder, priest, and deacon. Let the men be selected "according to the gifts of God unto them." Assign him to his task and give him an opportunity to magnify his calling.

True conversions always involve the aid of the Spirit. A good missionary is a praying man.

Carefully avoiding argument about the sacraments, the author frankly searches for their teaching values. This enhances appreciation of their divine nature and more clearly reveals the essential worth of the sacraments in developing the spiritual life of man. The answer deserves careful reading by both the missionary and pastoral ministry.

Learning Through the Sacraments

By G. G. Lewis

Salvation of men and women is the great purpose of the church. It has always been the great purpose of the church that represents God, the Creator. Although very often salvation is a term that is used loosely, it has a specific meaning and real value. The term itself suggests saving, rescuing from disaster and impending doom. Disaster is literally what overtook man through the misuse of agency. A separation from the source of all life took place, with the certain result of death, spiritual and physical, sure to follow. To offset this, and to fulfill the divine purpose,¹ we read that the plan of redemption—the atonement—was propounded in the very beginning. Several factors in this plan should be noted, for they are of importance in the whole scheme:

1. The great foreknowledge of God.
2. The intense interest in and love for man as expressed by Deity.
3. The movement on the part of Deity for man's salvation.
4. The principle of free agency on man's part.

God prepared the plan of redemption in co-operation and with the full acquiescence of his Son, Jesus Christ, who was with him in the beginning.² It devolves, therefore, upon man and his right exercise of agency as to whether he would benefit by this plan of salvation which the Creator provided. Nothing is forced on man. He is a free moral agent.

With the redemptive plan in operation, it became necessary for Jesus to come to earth. He recommitted the gospel of salvation to man, enjoining obedience to the principles of the same, promising that those who observed them would be saved. That such principles might be better taught and

preserved, Jesus organized his church, so that through this church, man might find spiritual life and enlightenment, fellowship, and in the end, eternal life.

A body of men was commissioned to be the custodians and purveyors of this means of salvation. According to Saint Paul,³ God set in the church certain officials to maintain and strength the body of Christ. Again, we read where God gave apostles, prophets, evangelists, pastors, and teachers to the church⁴ for:

1. The perfecting of the Saints.
2. The work of the ministry.
3. The edifying of the body of Christ.

The whole aim of this work was to bring the church, *through unity and a fuller knowledge of Jesus Christ, to the ideal man—the full standard of the perfection of Christ.*

When it is realized that this is the prime objective of church relationships—the bringing of the membership to the full perfect standard of Christ—it can be readily seen that all ordinances and sacraments preformed by the authorized ministry of Christ have direct bearing upon the achievement of this perfect standard in Christ. It must be stressed here that the priesthood are to play an important part in the development of the Christian character of the membership. That is their calling—to lead and to guide in this work. They are to do the work of the ministry, that is, they are to officiate in the sacred ordinances provided for man's uplift, by means of which they are to perfect and edify the Saints. In speaking of the importance of these ordinances and the authority to perform them, the Lord instructed the church:

"This greater priesthood [Melchisedec Priesthood] administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh"⁵

Necessity of Ordinances in Lives of Men

The ordinances and sacraments of the gospel are necessary in the lives of men to promote godliness. They must therefore be of specific worth to men. They must play an im-

portant part in that process of "going on unto perfection," which is a developmental process. Sainthood is not attained in a day. Entrance into the church does not bring about immediate sanctification and sudden release from evil desires. Physically, the one baptized possesses the same urges and desires and instinctive tendencies that he had when he went into the waters of baptism. Habit patterns created over the past years are still there, and the new member will need to beware of this. But baptism does something and provides something and opens up a new experience and opportunity. The qualities of sainthood develop by changing habits, by redirection, by accretion, by conscious adding as Saint Peter advises, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."⁶

Objective and Subjective Worship

Pratt in *Religious Consciousness*⁷ says there are two aspects to worship—objective and subjective worship. Some worship, particularly Roman Catholic worship, is objective in that it is directed to the adoration and glory of God. It matters not whether anyone is present—the celebrant of the Eucharist goes forward with the service for the Christ—God is present upon the altar. There is real presence in their belief. Protestant worship is subjective in that its chief aim is to influence the worshiper towards some new thought, idea, or motivation. The hymns, the music, the prayers, and the sermon are unified in this direction and purpose.

In Latter Day Saint worship, both aspects are combined. We believe in the real presence of God through the medium of his Holy Spirit. We go to worship "where two or three may be gathered together in his name" with the promise of his presence. It finds manifestation in its warming and stimulating and ennobling influence, in inspired preaching and speaking, or in outward gifts. There should be proper balance, however, between the objective and subjective phases of worship. If there is a manifestation of God's presence, God expects there will be subjective results, *i. e.*, in the lives of the people.

The Sacraments

We will deal with three of the ordinances of the church which also may be classified as sacraments—baptism, confirmation, and the Lord's Supper.

Objectively, the performance of an ordinance in righteousness has some effect upon Deity. We believe that God is pleased when men give obedience to his commands, and seek to harmonize themselves with his divine will. He expresses his pleasure at such performance by the bestowal of the Holy Spirit and the communication of his will to mankind.

Subjectively, the ones who in righteousness participate in the performance of ordinances receive results of incalculable benefit. An enlivening of the moral emotions is part of the function of worship through the ordinances. Such persons are affected so that changed attitudes are noticeable; clearer perceptions and comprehension of truth are realized; or motivations to become Christlike in character are generated and strengthened. We are interested in the subjective phase of the ordinances in the lives of people, for our worship must do something to us and for us, if we are ever to build the kingdom of God.

Baptism

Baptism is an ordinance that has been enjoined by Christ upon those who would follow him. "Thus it cometh us to fulfill all righteousness" was clearly set forth as the reason for the baptism of our Lord. Though without sin himself, he felt the obligation of obedience to this ordinance and command of God. It was to establish right relationships with God, and God sealed the obedient act with the bestowal of the Holy Spirit. Obedience, then, is the lesson that is learned from this first step of Jesus. "Keeping his commandments" should then become the concern of the new member, for results only follow in this way.

We read that "except a man is born again he cannot see the kingdom of God."⁷ This matter of rebirth has been a puzzle to many people, even as it was to Nicodemus. Does something actually happen or is baptism merely symbolical? The symbolism of baptism is rich, yet it is intended to convey an experience that will ennoble the soul. It has been

likened to a death, a burial, and a resurrection. The neophyte dies as to the past life; it becomes the buried past in the immersion, and then he rises to walk in newness of life. He becomes a new creature in Christ Jesus.⁸ There must be intent and purpose on the part of the initiate, a willingness to obey God's will and commandments; a real repentance, otherwise immersion will have no effect of a spiritual nature. Having had this in mind, the newly baptized one can enter into the activities of the church fellowship which give opportunity for soul growth.

The early Christian church regarded baptism of great importance. It was called a sacrament or oath because it involved on the part of the neophyte an irrevocable undertaking henceforth to serve under the standard of Christ. It was a voluntary covenant, yet a binding contract with God on the part of man, that he would seek to promote righteousness throughout his life. God himself was bound, too, to provide spiritual light and guidance to such a one who covenanted and kept the covenant.

The inquirer or catechumen had the Christian teachings slowly unfolded to him. These he assimilated and to a great extent lived for a fairly long period (three years as a rule), before he was considered fit for baptism. This was in keeping with the instruction given "bring forth therefore fruits meet for repentance."⁹ This is in keeping with the instruction given to the church in latter days, requiring that care be exercised by the church in accepting members:

"And again by way of commandment to the church concerning the manner of baptism:

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."¹⁰

Let it be noted that the new member

1. Comes forth with broken heart and contrite spirit.

2. Has repented of all sins.
3. Takes upon himself Christ's name—becomes a follower.
4. Is determined to serve him to the end.
5. By works manifests that he has been truly born again.

If this is the state and condition of the neophyte, baptism affords an excellent opportunity for the nurturing and guidance of this person in the Christlike character. He is like a newborn babe in that he is to learn behavior again. New habit patterns are to be established. He is to learn to walk by faith. This is where Peter's advice to add to the Christian graces of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity may best be brought to the attention of the new member. If he does not now move out under direction of the authorized priesthood who are to "perfect and edify," he will not walk in the light, and spiritual growth will become dwarfed and stunted and even arrested. Spiritual death may ensue.

To priesthood falls the responsibility of administering the word which is to be milk and meat to the newly born and those who are developing. We need to give more attention to the molding of the Christian character in those who are newly made members. Can we mold Saints? The time to begin is at the time of rebirth, for they should be susceptible to the guidance and leadings which are given them. The Nazi system of education has revealed how quickly young minds can be impressed with their teachings. They are even ready to die for what they have been taught. We need to develop a technique, a system whereby we can so mold and impress the membership with the importance of living the principles of Christianity. The word awaits the group that can do that. In baptism we find a very excellent starting point.

Growth in sainthood follows laws just as growth in the physical realm depends on adequate and proper nourishment and food, exercise, stretching of the muscles, activity, and expulsion of waste matter. Spiritually the Saint requires mental and spiritual food and nourishment, exercise, activity in the performance of Christian works. The impulses and instinctive tendencies need redirection. Bad habits need to be arrested, and the laws of learning applied in habit formation that will mold the soul according to the full measure of the

standard of Christ. To the priesthood falls the responsibility of nurturing and directing the membership. It is not enough for one to be baptized and then allowed without direction to go on his own way.

For the newly baptized member, it is well that the Christ standard of character be set up. "Taking upon him his name" indicates that he wants to become like him. He should strive to imitate the Christ. It must then become a conscious program of spiritual development to which he must give himself. He must be helped to set his goals. A baby tries to walk, but he does not succeed before he has a number of trial and error steps—a good many errors to start with. But with perseverance, he soon toddles off. He sees others, and he tries to imitate. So the newborn one in Christ will not attain the perfect standard immediately, but through trial and error, he can learn to do more perfectly if he endeavors. Let him see and visualize Christ in action today. Let the mind of Christ influence his mind. He is to think in Christly terms. He is to act as Christ would act. His daily life is to be motivated by what he knows of Jesus. He can then imitate the Christ. How will he meet temptation? Temptation will come to him. Baptism does not lift him out of his own physical setting, but it does give him a new purpose, a course for the redirection of his energies and impulses in a constructive sense that will bring well-being and lasting satisfaction. How did Jesus face temptation? Jesus did not succumb to it. He received strength through prayer and meditation. He willed to do good. So looking at Jesus, we emulate him through prayer, meditation, and actually doing, sensing a fellowship with him. An added strength and comfort is promised to the follower who tries.

How did Jesus face success? disaster? How did he meet the railings of the Pharisees and Sadducees? How did he bring succor to the distressed? What was his attitude towards material things? How far reaching was his love? How resolute was he in doing God's will? How many times should one forgive? All these questions may be related to the life and attitude of the new member as he enters into fellowship with the Saints under this new condition. A conscious endeavor needs to be made to improve and develop in the saintly life.

Baptism is the opening door to the new experience of sonship with God; and to the fraternal fellowship with those who have already taken the step and are endeavoring to "go on unto perfection," by adding the graces as Peter suggested.⁶

Confirmation

Confirmation is a sacrament closely related to that of baptism. Its purpose is to bring, as God's great gift to the one who covenants to serve him, the indwelling of the Holy Spirit. It is to give life to the newborn, and is to complete the process of being born again—a birth which is to be by water and the Spirit. It confers further graces of the Spirit especially for growth and stability in the Christian life. The reception of the Holy Spirit through the laying on of hands completes the rebirth which entitles one to enter fully into the kingdom of God. It is the seal of adoption as a child of God. It is a continuous gift or blessing, too, so long as the recipient remembers the covenant he has made to serve Jesus Christ. Growth in Christian character would be impossible without this wonderful influence in one's life. It can become the guide and the teacher, the monitor of the new member. The way of the new life which the baptismal death and resurrection opened up is further illumined by the Holy Spirit, which is given through this ordinance of confirmation. It thus becomes the source of strength for the individual. It brings clearer vision of what one might do and be; it strengthens the convictions because it gives new experience and knowledge, and it exalts the spirit into realms of ecstasy. It motivates into doing and becoming Christlike. The recipient is to keep in mind that fruits of the Spirit should now be manifested in evermore increasing place in his life. More love for God and man, spiritual joy and cheerfulness linked with peace and contentment of spirit, a growing patience in affliction as well as control of temper under trying circumstances, developing a kind, tender, gentle disposition towards one's fellows, expressing an abounding faith and trust in God and the deserving brethren; the acquisition of humility, and a temperate use of all things committed to him. Possession of these fruits makes one live above the laws of man.

Confirmation opens up a world of spiritual exploration which will bring to the one who enters the new environment an enlarging concept of what it means to be called "sons of God." He will tend to become more like the Son of God, having taken him as his guide and standard of measure.

The Lord's Supper

The sacrament of the Lord's Supper is a service of remembrance of Christ. To the communicant, there should be a growing significance of the meaning and place of this service in his life. It constitutes a renewal of the covenant made in baptism to serve God and to take upon himself the name of Christ.

He is instructed to "partake of the bread and wine with an eye single to Christ's glory." He is "remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."¹¹ When the communicant enters into the celebration of the Lord's Supper in this spirit, God seals such an act of worship with the divine presence, and spiritual communion of the Father with his children results. They are *en rapport* with the source of their spiritual life, even God. This is the objective purpose of the sacrament of the Lord's Supper.

But there are many things which are subjective in their nature and effect—that is, they have direct bearing upon the lives of the individuals participating. It is not enough to review the drama of The Cross and the meaning of the atonement made by Christ. These are deeply significant, but they lose their significance if merely reviewed. Some strengthening of desires, some new impulsion, some stronger resolve, or some purification of the emotions leading to renewed endeavor to achieve Christian personality are what should be effected. A growing appreciation of what it means to remember him translated into daily practice ought to develop.

The set communion prayer is inclusive of these things. Among other things it asks:

1. The blessing and sanctifying of the emblems so that
2. Participants might remember Christ and
3. Publicly witness to God their renewal of their baptismal covenant—taking upon them the name of Christ and

4. Promise to keep his commandments

5. Thereby receiving spiritual power and guidance.¹²

If communicants will enter into the spirit of this prayer offered over the emblems, many lessons in spiritual growth and development will be learned, and the church will be enriched thereby.

One of the outstanding lessons of the sacrament of the Lord's Supper rises out of the atonement itself. In this we see the endeavor on the part of Deity, even through sacrifice, to bring about a *rapprochement* with man. The forgiving nature of God is shown, even to his being willing to suffer in order that unity and one-ness might be brought about. He does not compel, however, for man's agency is permitted to function. Man can choose for himself. We learn the lesson of forgiveness ourselves. No one can possibly renew his covenant and bear ill will towards his brethren. No one can possibly receive forgiveness until he has endeavored to bring about a reunion with his estranged brethren. The communicant is instructed that if he hath aught against his brother, he must first make it right with him before he can offer his gift upon the altar. This is the big lesson. As God and Christ offer forgiveness, and seek a reunion with man, so the brethren must seek to emulate this example by bringing to pass unity and understanding, even to forgiving. If the membership and priesthood sensed this important lesson and practiced it, there would be less contention and jealousy and backbiting than there is today. The laws of reconciliation and forgiveness would be operating to the good and well-being of the membership. Since God can forgive, can we do less than forgive our brethren of wrongs done? Shall we not make restitution, even humbling ourselves, even as Christ was humiliated for our sakes?

Saint Paul admonishes the Saints to make spiritual preparation at home for the partaking of the Lord's Supper. They are to examine themselves in order that they may partake worthily.¹³ We learn the lesson of self-examination instead of examination and criticism of others. It affords one an opportunity for repentance, readjustment, and realignment. It is a good thing for one to spend a little time alone and review the development he has made towards the standard of measurement, even Christ Jesus. Confession takes its proper place

then in the life of the person, and acts of penance may be self-inflicted, leading to the readjustment of the spirit with God and his fellow men. The service of the Lord's Supper gives to the communicant the privilege of seeing himself in the light of the Master's life. Perhaps he needs to develop patience. He sees this in Christ, who, even under provocation, opened not his mouth. He sees the possibility of doing something in service to his fellow men, to the exclusion of his own self at times, even putting himself out to be kind to others. He can afford to note how humility dominated in the Master's service—even to washing the feet of the disciples. How can his service be bettered the coming month. Jealousy has no part or place in his life. Love and devotion reach a higher level of consideration when the emblems of the Lord's Supper are partaken. The subjection of self to God and his will and the realignment of life's purposes and direction should find place here as one renews the promise "to remember him and keep his commandments."

It was said of Benjamin Franklin that he followed a system of listing characteristics and habits which he desired to develop. If he wished to develop the habit of honesty in all his dealing with his fellow men, he would daily review his activities in this direction. He kept a check upon the habit he wished to inculcate, so that lapses did not occur. If they did, he would start over again. He felt that if he could carry through without a break for one month he had successfully established the habit in his life. The communion service comes monthly, and since it provides an opportunity for reviewing, would it not be a good thing to develop a consciousness on the part of the membership that here is the occasion for one to spend some time in self-examination, seeing what progress has been made in the direction of sainthood? The priesthood must set the goals before the membership. "Every member a tithepayer" has stimulated many when set before them as a goal. Why not stress the lesson of repentance and reconciliation and forgiveness? Branches could well afford to bring peace to the membership by consciously setting the goals of sainthood high and then moving towards the accomplishment of the same. The lesson of obedience in all things comes directly to the communicant as he ponders the reason for the memorial service. "Never-

theless, not my will but thine be done" was the prevailing attitude and characteristic of Christ. So the purpose of communing is that "he might keep the commandments which he has given them."

To those who fully enter into the possibilities of growing in saintliness, the sacraments afford many lessons and many aids for the unfoldment of those qualities which are to be found in the life of the Master. And then, consciously facing the possibilities of becoming like him, we can see the great purposes of the sacraments, and we can see too more clearly the meaning of the words of John:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."¹⁴

References:

1. *Doctrine and Covenants* 22: 23.
2. Genesis 3: 1-3.
3. 1 Corinthians 12: 28.
4. Ephesians 4: 11ff.
5. *Doctrine and Covenants* 83: 3.
6. 2 Peter 1: 5, 6.
7. *The Religious Consciousness*, by J. B. Pratt.
8. 2 Corinthians 5: 17.
9. Matthew 3: 8.
10. *Doctrine and Covenants* 17: 7.
11. *Doctrine and Covenants* 26: 1.
12. *Doctrine and Covenants* 17: 22, 23.
13. 1 Corinthians 11: 28.
14. 1 John 3: 1-3.

Fresh suggestions for one of the most trying services the minister is called upon to render. A careful review may help you to freshen your own procedure.

Conducting Funeral Services and Related Problems

By Garland E. Tickemyer

Usually the call to officiate at a funeral comes without warning. A minister who would ordinarily have a week or two to prepare for a Sunday service may find himself with only a few hours and at most a couple of days in which to make preparation for the funeral sermon that will probably touch the lives of his flock more intimately and be heard by more nonmembers than any Sunday sermon he will ever preach.

The nature of the sermon to be preached will depend upon the character, age, vocation, interests, and general reputation of the deceased. Since we have no way of knowing who will die next, the inexperienced minister can make only general advance preparation, the most important of which is to know what the general procedure should be and where he can lay his hands upon materials that will aid in the preparation of his sermon. This brief article is designed to offer a few elementary suggestions on the general procedure to be followed. It is written primarily for pastors, but should be helpful to others of the priesthood who may be called upon to officiate at funerals.

Calling on the Family

The pastor should call at the home of the deceased as soon as possible after he learns of the death, and offer his services in an unobtrusive way. Usually the family or the neighbors will notify the pastor of the death immediately. In some localities where death is expected and where there is close co-operation between the pastor and the funeral home, the pastor can ask the funeral home to notify him immediately when the death call is received.

The first call on the family should be a short one. He should make no suggestions regarding the service—beyond offering the use of the church building—unless such advice is requested by the family. He will need to be careful not to make the family feel any obligation to ask him to deliver the funeral sermon. The family may prefer the former pastor or some other minister of the church, who has had longer and more intimate contact with the deceased. Such preference does not mean that they are unappreciative of the pastor's ministry. Usually they are influenced in their choice by what they think the deceased would have wanted, and the preference may not necessarily be their own. The pastor should graciously acquiesce to the desires of the family though he may tactfully advise against any irregular procedure that would detract from the proper dignity of the service.

If in this first visit the pastor is asked to officiate, he should arrange to return at a later time to discuss the details of the service. If there is not too much confusion in the home, the pastor may ask the family if anyone has led them in prayer, and, if not, he may ask whether or not they would like him to do so. A sympathetic prayer at this time will give greater comfort and reassurance to the family than anything else the visiting minister can do.

Arranging for the Service

Although the minister must not permit himself to become encumbered with details, he should stand ready to assist in any way he can with the arrangements of the service. The inexperienced minister need have no hesitancy in asking the advice of the funeral director who is an expert in his art. Early in his experience as a pastor the writer was called on short notice to preach at a funeral. It was in the heat of the summer, and his dark suit was neither cleaned nor pressed. Almost in despair, he called the funeral director and asked if it was permissible to wear a white suit. To his immense relief the funeral director assured him that it was quite proper and was frequently done.

The following are some details which should be checked by the officiating minister:

1. Place, time, and date of service.

2. Is someone else to assist with the service? What part is he to take?
3. Who is to invite the other minister?
4. What kind of music is desired? Who is to secure the musicians?
5. Is there a favorite hymn to be sung?
6. Did the deceased have a favorite text or passage of scripture?
7. Is there to be an obituary? Who is to prepare it?
8. Will the family need extra automobiles?
9. Does the family have any suggestions regarding the personal interests or virtues of the deceased that would be helpful in the preparation of the sermon?

Preparation of the Sermon

Having secured all the information he can from the family, the minister may now begin the preparation of his sermon, keeping in mind two things that should, in the opinion of the writer, be in every funeral sermon: something personal about the deceased and reassurance of life after death.

(1) *Something Personal About the Deceased*

The officiating minister should be very careful not to place a halo where a set of horns would be more in keeping with the past life of the deceased. He may be sure that if the deceased has been incontinent in the past, some of those who attend the service will know about it and will be curious to see what the minister has to say. The danger of giving undeserved eulogies has caused some ministers to feel that any eulogy is out of place. On the other hand, the impersonal sermon is almost sure to leave the family cold and unsatisfied.

If there were outstanding virtues, don't hesitate to call attention to them, being careful of course not to devote the entire sermon to "gilding the lily." The family will be particularly interested in any personal tribute paid by someone outside of the family, and the minister may add a great deal of interest to his sermon by calling a neighbor or the employer of the deceased to find out what his fellow workmen and the neighbors thought of him. If the minister is not personally acquainted with the deceased he may say something

like this: "I know not how nobly this man wrought, but one of his fellow workmen said of him . . . etc."

(2) *Reassurance of life after death.*

No matter how great our faith may be, in the hour of death we seek reassurance of the resurrection and eternal life. Scriptures that may be known by heart by those who are grieving will have new meaning and bring real comfort when the sorrow of death has come into their lives. The funeral service should be concluded on a strong note of hope and reassurance of life after death.

The length of the sermon may be determined by local custom, but the present trend, particularly in the cities, is toward a very brief service. A ten to twenty minute sermon is usually preferred.

In a former day, the funeral sermon was regarded as an excellent opportunity to present the church's belief regarding the nature of the hereafter. Such sermons still have their place, particularly where the minister is called upon to preach the funeral of a person who has never joined any church. A sermon on probation after death and the glories would be very appropriate in the case of a suicide, a criminal, or a profligate. (In these latter cases the family may be saved embarrassment if the service is a private one.)

In general the sermon should be pastoral rather than evangelistic, and, since the family will be in no condition to think hard and long, it should be designed to appeal to the heart rather than to the head. The funeral is not the place to solve the mystery of life and of death. That problem should be wrestled with in a time of soberness, when the emotions are not torn with grief.

Just Before the Service

When the body lies in state at the church before the family arrives or when the service is held at the funeral home, it is not necessary for the minister to meet the family at the home and accompany them to the service. If the casket is being taken from the home, however, the minister should meet the family there and walk with the funeral director in front of the casket as it is carried from the house to the funeral car. At the funeral car, he should stand to one side, facing the rear while the casket is placed inside.

The Order of the Service

Here again local custom has a great deal to do with the order to be followed. Generally the fewer men assisting in the service the better the continuity. In many ways, it is preferable to have one man conduct the entire service.

The following is a simple order of service that may be rearranged in any way that the minister desires:

Instrumental Prelude.

Special Number.

Scripture Reading.

Prayer.

Special Number.

Obituary.

Sermon (concluded with prayer).

Special Number.

Where there are only two special numbers, the Scripture reading or the obituary (if used) should come first. The present trend is to omit the obituary entirely, but where it is used it can be read at the beginning of the service or just before the sermon. The latter place gives the minister an opportunity to weave it into a personalized sermon if he desires to do so. The opening prayer should be a very brief one, approximately one minute. The minister should plan this prayer so that it will be different from the one at the conclusion of the service and at the grave. It should lead the congregation into the presence of God. It is permissible for the minister to outline the prayer or have it written out in full on the notebook before him. The benediction may be more in the nature of a pastoral prayer, in which the minister seeks consolation and spiritual strength for the bereaved. This prayer should be offered as a conclusion to the sermon and should be followed by the special number if there is one.

Occasionally the minister will find that no lectern is provided on which to place his notes. If the service is in a funeral home, he should not hesitate to ask the funeral director to provide one if he needs it. In a home service, a table or a music rack will serve the purpose.

Viewing the Remains

The family may be spared a painful ordeal if the body lies in state before the service, and friends and relatives have

an opportunity to view it then. However, where local custom demands that the casket be opened at the conclusion of the funeral service, the procedure for the minister will depend upon the physical arrangements of the building. If the funeral is held in the church, the casket is usually placed in front of the minister during the service and wheeled to the entrance at the conclusion, so that the congregation can view it as they leave the building. If this procedure is followed, the minister should walk in front of the casket as it is taken to the back of the building and then stand at its head as the congregation files past. If the arrangement is such that he cannot stand at the head, he may stand back of the casket or in any other position that seems to be most convenient.

If the body is viewed at the front of the church, it will probably be banked on both sides by flowers and it will be more convenient for the minister to stand behind the pulpit. When the family is ready to view the body, he should go down and be of any assistance he can to them, remembering, however, that the funeral director has had more experience with the kind of situations that sometimes arise on such occasions than he, and if difficulties develop, the funeral director will probably be better qualified to handle them.

While the casket is being closed and the flowers are being carried out, the minister will have an opportunity to gather up his books, his hat, and coat. He should then walk in front of the casket with the funeral director to the waiting car, taking his place on the walk or in the street, facing the rear as the casket is placed in the hearse.

Usually he will not need to drive his own car to the cemetery. He can ride with the funeral director who leads the way. If, however, he does take his own car, his place is in front of the funeral car, immediately behind the funeral director.

At the Grave

The nature and length of the service must be adjusted to the weather conditions. Out of respect to the deceased, it is customary for the men to uncover their heads, but if it is extremely cold, raining, or snowing, the minister may ask the mortician to suggest that the men leave their hats on. The

health of the living should not be endangered for the sake of the dead.

The minister should take his place at the head of the grave and wait for the funeral director to give him the sign to proceed with the service.

A good way to begin is to read the one hundred and twenty-first Psalm. Other scriptures that are very suitable at this time are Revelation 14: 13; Ecclesiastes 12: 1, 2, 6, 7; and from the *Book of Mormon*, Moroni 10: 31. Poems may also be used, one of the most appropriate of which is the last part of William Cullen Bryant's "Thanatopsis," beginning with the lines "So live that when thy summons comes."

Where a committal is used, it is more effective recited than read from a book. Most of the committals in funeral manuals are taken from the rituals of liturgical churches, and a simpler form is usually preferred by Latter Day Saints. The minister may develop his own, using the liturgical forms as guides but simplifying the language.

After the committal, there should be a prayer, the underlying thought of which should be the assurance of the resurrection—"Jesus Christ arose from the tomb and is alive forevermore and because he lives, we too shall live." The prayer may be concluded with the thought of rededication of the living to the service of God.

Fraternal Orders

If the deceased has been a member of some fraternal order, the family may want the officials of the society to assist in the public service. The minister should co-operate with them in every way possible. Usually the service by the lodge will be held at the home or at the funeral parlor on the evening before the public funeral. Occasionally they desire to have part in the public service at the home, church, or funeral parlor, though, when they do, they usually prefer to take charge after the minister has completed his services. At the appropriate time, the minister may make the announcement somewhat as follows: "The remainder of the services will be in charge of lodge, number, under the leadership of"

A procedure less common is for the lodge to take part

only at the grave. Here again the lodge should take over after the minister has completed his service.

After the Service

It is a nice gesture on the part of the minister to call on the family of the deceased on the evening following the service. There will probably be visiting relatives whom the family would like him to meet. He should call again in a week or ten days to see if there is anything else he can do to assist in the readjustment.

Anniversaries of the death of loved ones will be dark days for the family, and if the minister has the time and the inclination, he will endear himself and the church to the family by dropping them a note of sympathy on the first few anniversaries.

The minister conducting the service is responsible for seeing that a report of the death is sent to the Department of Statistics, The Auditorium, Independence, Missouri.

If an obituary is used, the minister should send a copy of it to the Herald Publishing House at Independence, for publication in the *Saints' Herald*.

Conclusion

In the presence of death the most wicked are sobered and inclined to examine their own souls, to determine what their estate may be before God. Past sins and neglects weigh heavily upon them. In these moments of self-inquiry, the minister has a golden opportunity that may never come again to move hearts to repentance. Here is a chance to declare the love of God for man in giving his Son that we might be reconciled to God. Here the glorious story of the resurrected Lord will penetrate the veil of tears, causing eyes that have been downcast to look up, giving new hope to hearts that have despaired. The minister who is a true shepherd in such an hour will find others turning to him in their times of need. New doors will be opened, and not a few will be won to the fellowship of Christ and the church.

Diverse work and war activities create a demand upon the time of local priesthood so great that opportunity for sermon preparation may be seriously limited. These outlines are not intended for use verbatim (although one may do that if he chooses), but to stimulate thought, suggest themes, texts and illustrations, and otherwise aid busy workers who must fill the sermon hour. Every congregation hungers for inspiring preaching. Write us if you like the idea.

Sermon Outline Suggestions

Today's Challenge of Stewardship

By Walter N. Johnson

Text: "Every man shall be made accountable unto me, a steward over his own property."—*Doctrine and Covenants* 42: 9, February, 1831.

Introduction: The present waste and misuse of material things of this world turn our attention to the philosophy of stewardship with its inherent emphasis on brotherhood, peace, and good will. We sense anew the responsibility of the Restoration Movement to demonstrate the spiritual significance of the material things of life.

I *Our failure as a church to make stewardship practical is evidenced by:*

- A. Unnecessary poverty among our membership (Show reasons for this).
- B. Small percentage of church membership who "accede to the rendition of the bishopric" (Conference Resolution, 1923).
- C. Worldly attitudes we hold regarding our possessions; we have not become individual stewards in attitude or practice in daily life.

II *Challenge of Stewardship Today:*

- A. Need of sensing individual stewardship responsibility—we need developing attitudes of trustee-

ship over all our talents and possessions.

B. The challenge, if accepted and put into daily practice will:

1. secure material blessings for the individual through careful management;
2. give us greater "increases," thus enabling us to assist financially in the work of the church;
3. bring us educational, vocational, and cultural opportunities, and help provide family stability and security as we use our "increase" wisely;
4. assure us of greater spiritual blessings as many can testify;
5. develop us into the type of church members by whom Zion can be built.

III *Our Hopes for the Future.* These must rest on what we are doing now.

- A. Majority of active and interested members contribute financially to the church (active membership only half of statistical membership);
- B. In some areas, growing percentage of members, (often priesthood and youth) keeping financial law, evidencing growth of stewardship attitudes in their lives;
- C. Beginning to see that philosophy of stewardship must be implanted in our children, and young people—progress slowly being made in youth and junior stewardship movements;
- D. Dawning realization that "the church is doing something about stewardship"—it is engaged in the basic task of developing individual units which can be used in the building of Zion.

Conclusion: The challenge of stewardship is forced upon us by the condition of the world today. This is a day of opportunity, and we shall be held accountable to God, and to coming generations for the manner in which we glorify or "muff" this opportunity.

Let us remember that every great thing must have a solid foundation. The one sure foundation for stewardship is in right attitudes in our hearts. If inclined to become impatient,

let us remember that the church has the tremendous task of implanting stewardship attitudes and practices in the lives of its people. Once firmly implanted in individuals however, the way to Zion is open before us. Through the philosophy and practice of stewardship, God will bless us materially and spiritually that we in turn might bless the world.

Help For a Troubled World

By Leonard Lea

(Suggestions for a sermon on our spiritual crisis.)

Theme: "The Healing of the Nations."

Reading: Revelation 22: 1, 2.

Text: "And the leaves of the tree were for the healing of the nations."—Revelation 22: 2.

A. Introduction. The world is sick of a malady that leads to ruin. The war, with its destruction of life and property, its waste of precious resources, its abandonment of constructive idealism, is bleeding civilization to death. The malady extends from the nation down to the life of the individual. A cure is needed that is not of this earth alone. It must come from an eternal source, the Tree of Life. A redeemed world waits upon Christian living in individuals. The pages of the Word of God to men in all ages are the "leaves of healing" for the nations.

B. What do some of the leaves say? What are the saving messages? What principles are represented?

1. Respect of the Divine purpose. "Thou shalt love the Lord thy God" (Matthew 22: 36). Reverence, worship, and love are essential to man's basic adjustment to the universe and to life.
2. Brotherhood. "Love thy neighbor as thyself" (Matthew 22: 38). Only through love can men attain peace, co-operation, and organization of life and government. Respect for human life is necessary to the future world.
3. Fellowship and culture. "Meet together often" (*Doctrine and Covenants* 17: 22). In the fellowship of church attendance men find inspiration, exchange of ideas, help, and happiness.

4. Improvement of the individual. "Study to show thyself approved" (2 Timothy 2:15). "Work with your own hands . . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thessalonians 4:11, 12). Trained minds and bodies must labor to provide for individual needs and to help the unfortunate. This is basic Christian citizenship.
 5. Loyalty to church organization. We must respect the church and its officers (*Doctrine and Covenants* 125:14; Romans 12:10). We must support the program of the church and the work of our leaders in the constructive application of the program.
 6. Charity. "Inasmuch as ye have done it unto the least of these" (Matthew 25:14, 46), you have done it for the cause of Christ. We must visit the sick, help the needy, and see that human requirements are met.
 7. Stewardship. "Every man is a steward over his own property" (*Doctrine and Covenants* 42:9). We are responsible to God for our handling of our economic and moral as well as spiritual affairs.
 8. The financial law. We must support the work of the church (*Doctrine and Covenants* 129:8).
 9. Christian home life. The idea of the zionic home is based upon the inheritance—a place of special importance and significance for each person, a visible evidence of his share in the social and spiritual work of the community.
 10. The kingdom of God. "This gospel of the kingdom shall be preached in all the world (Matthew 24:32). in this statement is included the program of evangelism and the program of Zion.
- C. Conclusion. The healing of the nations must find a parallel in the healing of individuals. The leaves of healing from the tree of life point us toward the kingdom of God. That kingdom can be realized only through the loyal and faithful service of every soul to whom the light of the gospel has come. God is calling each of us to do his part in the accomplishment of the eternal purposes for the salvation of the world. We have a great hope and a great work to do.

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The General Church Program

By L. F. P. Curry

Wartime Adjustments

Church work suffers increasingly from lack of manpower. Wartime demands are increasing, but also increasing is the need for spiritual ministry however that may be effected.

Many branches and missionaries have adjusted their work in view of the present situation and continue to make satisfactory headway. It is surprising perhaps to some to find that church attendance is increasing in many places, whereas the reverse was expected due to transportation difficulties. The need for a close contact with God is always great, but this is especially emphasized in times of crisis. Now, men and women burdened with the pain of separation or grief of loss are groping for the ministration of the Holy Spirit. Certainly the branches should go to all possible lengths before diminishing their services, yet some adjustments may be made to maintain contact with the membership and at the same time meet in part the inconveniences which wartime transportation difficulties are causing. Here are some of the measures being taken.

1. Members living near each other are grouping to use one automobile instead of two or more, sharing the burden by alternation in the use of machines.

2. Sunday services in some instances are grouped more compactly, the church school and morning preaching service occurring at the usual times, then basket lunches are enjoyed, and during the early afternoon a second preaching service or sometimes a prayer service is held, concluding the services of the day. This necessitates only one trip instead of the usual two.

3. The midweek prayer service has been changed to Sunday morning where transportation is particularly difficult.

4. Midweek prayer services in some instances are held in neighborhood homes where attendance is possible at

each for the most part by walking or a very short automobile ride.

The missionaries face the transportation difficulty in respect to a series of meetings, but this is not true everywhere. Where true, however, the expedient of one missionary, Elder Roscoe E. Davey, is valuable. Instead of focusing upon the series in the church building, he has gone to the neighborhoods, holding cottage meetings, doing more personal contact work before and after the meetings, and in addition to the usual sermon, used illustrated material in the way of charts and lantern slides. The number of nonmembers thus reached and the total attendance has exceeded the experience in the church building.

Another expedient is reported by O. W. Okerlind. He writes:

"We have one member living about two and one-half miles from town, in a place where services were held several years ago. On my first trip recently, Sister Ruby Rosewarren invited a family for dinner, and I had the opportunity of talking with them after dinner for a little over an hour. The lady is very much interested in the work, and since that time has come into town for some of the services. . . . On the occasion of the next visit there, Sister Rosewarren had invited several neighbor ladies for a 'Victory Dinner,' and I had a service right after dinner. Some of those present were descendants of the Whitmers and Pages of former church fame. I made a good contact with them at that time, and some promised that they would come to church this week. I shall walk down there again this coming Friday, as Sister Rosewarren intends inviting some more of the ladies of their community in for that day."

Perhaps even greater use could be made of the reliable women of our branches as a means of missionary contact with neighborhood families. Pastors should give this serious attention as another means of keeping up interest and church growth.

Should readers of the *Journal* know of other successful plans to meet wartime restrictions, we shall be glad to have a brief description of them.

The Missionary Record

The baptismal records for the past two years are noted below:

1941	2,834
1942	2,721

The reduction of 123 over the preceding year is less than anticipated in view of general conditions. However, we probably are doing much less than we could to witness for the cause of truth. The priesthood may let opportunities pass which could be taken advantage of very reasonably, and pastors may perhaps fail to keep the missionary responsibility before our people sufficiently frequently. The writer has been in a number of communion services during the past six months and, although our pastors were asked as a part of the means to make the general church program of the current General Conference biennium effective to mention this in fitting ways at the communion services and prayer services, the work of the church in this regard was scarcely mentioned. There was considerable emphasis on the Saints leading good lives. The Saints need exhortation to lead witnessing lives as well, and in this the priesthood must take the lead and set the example. Certainly the total baptisms for either of the above years is far less than it should be for a church with a message and power such as ours.

Financial

The Presiding Bishopric's suggestions for ensuing months will be found on page 6. This is helpful in tying local branch finance activities, both as to tithes and offerings to the general church program and needs. The 1942 total income to the general church was a superlative one, but the number of tithepayers did not increase commensurately, and this one fact alone is a challenge to the priesthood. It should be met.

The Spiritual Program

The ends of Christ's work should never be obscured by the means. Hence again and again the man of the priest-

hood should endeavor to clear his mind as to his relation to the work, some part of which rests upon us all. People everywhere are crying out for comfort and surety as to eternal things and a spiritual philosophy. In these are the opportunities of the priesthood today. In the communion service, the prayer service, in preaching, and home ministry the discharge of duties should be undertaken in a spirit of consecration and prayer, to the end that the people shall receive what our Heavenly Father is so ready to grant unto them; and that they should be constantly encouraged to reciprocate by witnessing to the truth of the cause of Christ in word and deed.

There are those who would build Zion today without spiritual preparation so long as they might have material forms for the structure. Their thought is summed up in the inquiry of Omar Khayyam:

"O love, could you and I with Him conspire
To change this sorry scheme of things entire,
Would we not shatter it to bits,
And then remould it to our heart's desire?"

Whatever understanding of life we gain from study or experience, one thing stands out clearly, that remolding the world to the desire of God is a project requiring growth in the basic aspects of human personality for which time is required and which, disregarded, brings failure. A spiritual membership is at the very bottom of all the church may undertake, both as to its missionary work and the building of Zion.

An example of teamwork of the missionary and pastor:

"From the standpoint of baptisms [Eleven were reported.—Ed.] this series has been successful. It was similar to and a bit better than a series held elsewhere sometime previously. In both places, however, the pastors had the prospects in mind and during the series spared neither time nor effort to aid the missionary in making repeated contacts. The major part in the success of a series is played by the pastor."

The Midyear Checkup

(June 20 to 27, Inclusive)

Financial Program for the Quarter of July, August,
September

By G. L. DeLapp

In the *Priesthood Journal* for the first quarter of the year, our financial program for the months of April, May, and June was outlined. Since that time our Board of Appropriations has met, and the budget has been adopted for the year 1943. The details of this budget are being published in the *Saints' Herald*, and copies have been furnished all of our financial officers throughout the church. The raising of this budget is our number one task throughout the entire year.

While it is difficult to foresee what the last half of the year will bring forth in the way of income to the church, which income is dependent upon general business conditions, we are sure that we may expect to raise the quotas assigned throughout all the stakes and districts, if we make consistent effort so to do.

We again wish to emphasize that the setting up of reserves is dependent upon the raising of our budget, for reserves are available only after operating expenses are met. The reserves needed have been designated in round numbers as follows:

Amount needed for cost of retirement, etc.,
of ministerial personnel on the list prior
to 1937, approximately \$400,000

One year's operating expenses, approximately \$400,000

This would mean in addition to our carrying on the normal work of the church, we should in this year and next year work toward the end of providing for these reserves. This does not mean that it is all to be done in

this short period of time, but every dollar that we can raise in addition to our operating expenses will speed the day when the church, with adequate reserves, will be able to function normally and carry on such expansion as may be advisable, with the complete assurance that our progress shall always be onward, free from those retarding influences which we experienced in years past as a result of economic depression.

One of the important emphases we should make covering these months ahead of us is the designation of the midyear checkup and review period from June 20 to June 27. We are asking every Bishop and Bishop's Agent throughout the church to so organize his work that personal contact may be had with every member in his stake or district. This contact may be had either through visitation by the solicitors, or through letters where it is impossible to make personal visits.

Information will be prepared in the office of the Presiding Bishopric so that each solicitor can approach this task fully informed and equipped to convey to the people information which will be of interest to every member of the church. We are, in the office of the Presiding Bishopric, at this time preparing a pamphlet which will contain financial information which should serve as a textbook for all, representing the financial interests of the church. In addition to the pamphlet we have *The Handbook of the Financial Law*.

During this checkup period, every member of the church should be encouraged to review his financial responsibility to the church, to pay the tithing due, and to make such other contributions as may be within the range of his ability.



Ecclesiasticus 38:30, concerning the farmer, jeweler, smith, and potter, reads: "They support the fabric of the world and their prayer is in the practice of their trade."

The following article was one of a series of lectures delivered to the nurses of the Independence Sanitarium and Hospital during the fall and winter of 1941 and 1942. Christ's concern for the sick is effectively shown therein, and this concern is the guide to the attitude we should assume today.

Christ's Teachings in Relation to Health

By Elbert A. Smith

Christ, the Great Physician

It will be comparatively easy to state in a few words the attitude of Christ towards disease and health. Calvin Coolidge was very tactiturn. He returned from church one Sunday morning, and his wife said to him "What did the minister talk about?" Coolidge replied "Sin." That was quite a sentence for Coolidge. Mrs. Coolidge persisted "What did he say about it?" Coolidge replied "He is against it." That ended the conversation. It is easy to say that Christ is for health and against sin, poverty, ignorance, and disease, the Devil's quadruplets.

However, I wish to get at some basic principles on which Christ based his teachings and attitudes. I will use three statements from the Three Books accepted by the church as scripture.

The first statement is from the *Book of Mormon*: "Men are that they might have joy" (2 Nephi 1:115). Sickness, pain, and worry are not a part of God's plan for humanity.

The second quotation is from the *Book of Doctrine and Covenants*: "The spirit and the body is the soul of man" (section 85:4). There is a profound philosophical principle involved in that statement "The spirit and the body constitute the whole man." Anything that affects one will affect the other, either favorably or adversely, perhaps ministering to health, perhaps tending towards disease.

The other statement I had in mind is from the Bible: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

I will take these propositions up in the order in which they have been presented.

Men Are That They Might Have Joy

In this statement we have presented one of the great objectives that God had in mind for the human race. It does not mean that people are to give themselves over to seeking pleasures, especially in the ways in which some seek it, and eventually find grief and ruin. The proverbial "primrose path" soon becomes a "brimstone path." This expression "that they might have joy" refers to an abiding happiness and that sort of happiness comes from being right—right with oneself—right with his fellow beings—and right with God. That is righteousness. It tends to develop an inner life of peace, and that sort of inner life cannot be bought with money, nor can it be found in the royal pursuit of pleasure.

The famous Greek philosopher, Diagoras, is said to have lived very simply as regards food and raiment and made his home in a tub. That meant a big earthen vessel which might not have been a bad shelter. Some kind-hearted soul approached him one day and standing before his humble shelter inquired if there was anything he could do to help make Diagoras happier. Diagoras replied "Yes, get out of my sunlight." He had an inner satisfaction based on rectitude and peace with himself that gave him happiness, and he wanted no shadow to blot out the warmth of the sunshine. Perhaps a better example is that of Paul and Silas, at midnight in jail and in bonds, they were singing hymns of praise. They had an inner peace that gave them abiding happiness, and this peace of mind had been given to them by the great Physician. It goes along without saying that such a spiritual attitude conserves health, and if sickness comes it promotes recovery. Jesus, the great physician, said "in the world ye shall have tribulation; but in me ye shall have peace."

According to the *Book of Mormon* theory, many of the

old religious ideas were wrong. I refer to those who seem to hold that it is sinful to be happy. God did not ask people to wear hair shirts that they might be in misery, or sleep on a bed of spikes to mutilate themselves, or deny themselves a normal life. If it is the plan of God that man shall be happy, it rather naturally follows that he wishes him to be healthy. If we are sick either in body or in spirit, at the very best there is dis-ease, and at the worst such pain and torment and death as you nurses too often witness. It is said that the gospel of Christ is the power of God unto salvation, and certainly it should have power to save us from some of these things.

The Spirit and the Body Are One

The revelation stated that the spirit and the body is the soul of man, and was given in 1832. Probably we have failed altogether to grasp the full meaning of its philosophy. However, the Independence Sanitarium took that philosophy into account and was intended to minister to both the spirits and the bodies of those who came there requiring healing.

As late as June 1908, one of the best-known writers in America writes in the *American Magazine* saying, "Just as the church is beginning to discover that man has a body as well as a soul, the medical profession is beginning to discover that man has a soul as well as a body." This was seventy-six years after the revelation referred to was given through Joseph Smith. The terminology is slightly different, but the meaning is the same. In the same year, 1908, Sir Oliver Lodge, at one time president of the British Society for the Advancement of Science, wrote: "We are not body alone, nor spirit alone, but both," and he added, "However in medicine, for instance, it is not really absurd to suggest that drugs and no prayers may be almost as foolish as prayers and no drugs (from *Science and Immortality*, pages 42, 43).

Why did Roy Stannard Baker write as he did? It was because there had come a dawning perception of the unity of body and spirit. For a long time doctors had treated the human body with drugs and surgery, and the church

administered to the spirit and neither had seen the unity of the two. It was about that time in 1908 that the so-called Immanuel movement originated in Boston in the Episcopal Immanuel Church, Ellwood Woster, rector of that church being the originator. He and his associates began the study of divine healing, and they began collaborating with Dr. Richard Cabot. That collaboration seems to have continued. Very recently Dr. Richard Cabot and Reverend Russell L. Dicks, out of their experience, working together in the Massachusetts General Hospital, collaborated in writing the book *The Art of Ministering to the Sick*, first published in 1936.

It is only fair to say that the Immanuel movement, which at the time spread more or less throughout the New England States, and was taken up by various churches, came to limit the function of divine healing strictly to functional disorders. That, of course, has never been our position. We have set no limit to the power of God in healing.

Christ and the apostles healed people of organic diseases and congenital cripples. I revert to the main theme just now under consideration, that is the fundamental proposition that the body and spirit is the soul of man. If we are to minister to men we must take into consideration both these factors. The spiritual factor would seem to be the more important. A weak and cowardly spirit may ruin a strong body or a strong spirit can accomplish a great deal even with a frail body. Steinmetz was a little hunchback German immigrant who came to America penniless. He could not get into America today under our immigration laws. But in spite of his physical handicaps, he became such a genius in mathematics and electrical engineering that General Electric would have paid him any salary he asked. But he said to them in substance "Pay me the salary you think I am worth, but give me only enough money from month to month to live on," and he lived simply, and gave the rest to charity. Here was a very great spirit making the best possible use of a crippled body.

It is perhaps true that our Independence Sanitarium and Hospital has been more hospital than sanitarium. I do not mean to say that too much attention has been given to medicine and surgery, but too little attention has been given

to a spiritual ministry. Doctor Link tells us that mental diseases in the United States were much more of a problem than physical diseases. He says that in 1933, in all hospitals in the United States, mental cases absorbed 173,000,000 days of treatment as against 123,000,000 days taken by patients suffering from all other diseases (from the *Return to Religion*, page 16.)

The revelation to the church concerning a sanitarium stated that it was to be "a place of refuge and help for the sick and afflicted . . . where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of sick" (*Doctrine and Covenants* 127: 1, 2).

President Joseph Smith, during whose administration the Sanitarium was instituted, wrote an editorial in the *Saints' Herald*, page 74, 1909, in which he said that some people had regarded the Sanitarium as an evasion of the faith of the church in the principle of divine healing, the laying on of hands. He went on to say, however, that many times when people are so administered to they must return to or remain in conditions and environments unfavorable to their recovery. Then he said:

"One object, and we might almost say the main object of the establishment of the Sanitarium of the Saints, for the Saints, is that it may be made possible to place those who are suffering in conditions where they may receive the continued good nursing provided for in the revelation given to the church, and also to receive the administration of the ordinance of the house of God under such conditions as will add to the proper exercise of their faith, the application of the common-sense rule of physical health and comfort necessary to the strengthening of the weak, the encouraging of the fearing, and the uplifting of the doubtful and discouraged."

Thus, while the Sanitarium was intended as a place where people might have the care of competent nurses and physicians, it was also to be a place of spiritual ministry, and President Joseph Smith regarded that as the basic purpose of the institution. Our Adventist friends have a number of very fine sanitariums. Those that I have visited have, it is true, a hospital and most capable physicians and

surgeons. But the sanitarium is the big end of the institution, and hospital cases are segregated from that part of the institution which is a refuge to those who need rest and spiritual strengthening. They do not have the odor of anesthetics, they do not see shrouded forms wheeled past the door to the operating room, they do not hear the groan of those coming out from under the anesthetic, or any sighs and screams coming from emergency cases. And there are places in the institution where there may be meditation, prayer, and quiet.

The attitude of Christ towards sickness and health is revealed from his deeds quite as much as from his words, and that recalls the fundamental principles first laid down. He had in mind always the happiness of those to whom he ministered. And he kept always in mind their physical as well as spiritual needs. For example: He preached to a multitude of people, he gave them a spiritual ministry, but he also, on occasion, fed 5,000 of them. His spiritual ministry was not enough by itself. They were in a desert place. These people had come from a long way, they were hungered, and he said if he sent them away they would faint by the roadside, and so he fed them. This example was remembered by one of his apostles, James, who wrote "Yea, a man may say, I will show thee I have faith without works; but I say, Show me thy faith without works, and I will show thee my faith by my works. For if a brother or a sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give them not those things which are needful to the body; what profit is your faith unto such?"

After his Resurrection, on the occasion when the disciples had fished all night without success and were both weary and hungry, Jesus appeared to them and called them ashore, and the record says "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread" (John 21:9). He had a very important spiritual message for them on that occasion. But because they were weary and hungry, he fed them first.

I believe the whole scheme of Zion is to banish poverty, which is one attack upon disease and another one was of promoting health. Men are to be made equal. There are

not to be those extremes of riches and poverty. An epidemic that is incubated in the slums of the poverty stricken and undernourished may next week invade the homes of the well to do and cultured. Jesus, the great physician, attacks this problem in a social and economical aspect.

However, coming back to his personal ministry, it is a matter of knowledge to all of us that he went about rather frequently, healing the sick. For example: Read the ninth chapter of Matthew. It records one day in the life of Christ, and in that one day he healed many forms of sickness. He healed paralytics, the deaf, the blind, lepers, and fever patients; and you will observe that in the case recorded in the opening verses, because he healed a man sick of the palsy and told him that he was healed and his sins forgiven, he was accused by the scribes of committing blasphemy. Incidentally, it is interesting to note that when the Saints were driven out of Independence in 1833, leaders of the mob drew up a document, formulating their charges against the Saints—one of these charges being that they were guilty of blasphemy in claiming to heal the sick, speaking in tongues, etc. In the year A. D. 33 it was blasphemy for Christ to engage in that sort of ministry. In the year 1833 it was blasphemy to do that in Missouri. But in the year 1933 a great many of the churches had committed themselves to some form or other of the doctrine of divine healing.

The Ordinance of the Laying on of Hands

The student of the New Testament would not fail to notice the many times when Christ laid his hands on people and healed them, and this ordinance he passed on to his disciples saying, "They shall lay hands on the sick, and they shall recover" (Mark 16:18). The disciples carried on this form of ministry, and James wrote it into the scripture as follows: "Is 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; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). This ordinance still remains a part of our health program in which we feel that

Christ is still ministering to the sick. Nor do we limit it to functional disorders as was done by the Immanuel movement. We have known of too many well-authenticated cases where organic diseases have been healed.

About three years ago I went into the office of one of the best known of our physicians, one of the best diagnosticians in this part of the country. As I went in, I met Brother P. A. Sherman just leaving. Brother Sherman had conducted a furniture store in Independence, is now living east of Independence, and has served as pastor in one or more of our congregations. He looked so sick and despondent that I asked the doctor what the trouble was. And because of my official position, the doctor felt free to tell me that Brother Sherman had developed an infection of the bone in one of his arms, and the diagnosis indicated that it would be necessary to amputate the arm, or at least take out about six inches of arm and shorten the arm leaving some use of it. I was out of town and did not see Brother Sherman for some time thereafter. Then I went out to his home and to my surprise found him well and at work. I asked him what had happened, and he said that he had grown worse and was sent to Bell Memorial Hospital to check up on the diagnosis already made. X rays were carefully made and were studied by five or six experts. The diagnosis was verified and arrangements made for the operation in the Sanitarium. In the meantime, he grew so much worse that he was in bed at home and was in such extreme pain that when people walked across the floor, the jar of the bed was intolerable. Then one Wednesday evening the Saints of Gudgell Park Church had prayer, and some of the elders, including Brother Dillee, came to the house, administered to him, and prayed for him. His pain immediately ceased and never returned, and in a very short time he was at work, doing heavy work on his little farm, in his repair shop, even going on the road as a salesman and carrying two heavy grips, and he has been at work ever since. I have talked with the physician who made the original diagnosis, and he has verified all these details. This was no functional disorder.

This ordinance of the church may also bring spiritual healing. Recently this community was shocked by the

tragic death of Ammon White. We can imagine how much greater was the shock to Sister White. She and Ammon had been as close together over a period of years as it is possible for husband and wife to be. He had casually walked out of the home one evening to go to the store and fire the furnace. There was an explosion, and he was so blown to pieces that his wife could not even look upon him. Hearing there was some accident, she went to the store, not knowing the trouble, and the truth was bluntly told her by someone who did not even know she was Mrs. White. Naturally her shock was probably the equivalent which would follow a terrible physical wound. Shattered in nerves, broken in courage, unable to face the situation alone or even think of living alone in the home she had shared with Ammon, she was beset by a terrible spirit of bitterness. All that the physician could do would be to administer a sedative. This she refused. But she did call for administration, and the elders administered to her. One of them spoke to her words of comfort and counsel, and she says that the black clouds immediately rolled away from her spirit, and she was ready again to go on living with courage and faith. Who shall doubt that Christ was there, bringing back spiritual health at a time when there was danger of a complete breakdown.

Quite some years ago Brother Fred A. Smith, then I believe pastor in Omaha, was called to administer to a woman who was sick in a hospital. Her physician rather objected to the act of administration. He feared some loud or exciting prayer that would react upon his patient. Brother Fred A. explained our belief and custom and then said, "You have the nurse check on this woman's pulse and temperature before we administer and after, and if you find she is worse we will not trouble you again." This was done, and the physician discovered that both pulse and temperature were more nearly normal after the administration. After that he was always very glad to have our ministers thus administer to his patients, feeling that it brought to them courage, calmness, and general attitudes that tended towards recovery. Christ, the physician, still comes in the healing of the sick. It is better to create such an atmosphere that his ministry may be effectual.

Basic Beliefs

While Christ did heal individuals, he certainly knew that he was only reaching a few out of millions. He gave to us certain basic beliefs that to those who accept them tend toward a spiritual attitude that promotes health. These basic beliefs include the belief in God, an overruling Providence that can be trusted either in sickness or in health; and a belief in immortality, the things that happen in this life, pleasant or unpleasant, and may be borne with some composure. These beliefs tend to banish fear, and he expressed it in these words: "Let not your heart be troubled, neither be ye afraid to believe in God." Fear has been pointed out to us by Dr. Harrington as one of the most dangerous attitudes of mind, interrupting recovery from sickness and bringing on sickness. There is an old legend to the effect that a dweller in London, centuries ago, saw the plague come in at the gates, and the plague said, "I have come to kill 10,000 people." Some weeks later the same man saw the plague departing and said to the plague, "You said you were to kill 10,000 people in London, but you have killed 50,000." The plague replied, "I killed 10,000, fear killed the others." These basic beliefs banish mental confusion, and they mitigate grief.

Thus, Christ still functions to promote health among those who will receive him. Dr. Henry C. Link, director of the Psychological Service Center of New York City, published his book *The Return to Religion* in the year 1936. In this book he says that he had been consulted by thousands of people, old and young, rich and poor, seeking help from their problems, and it dawned upon him that in almost every instance in advising them, he was having recourse to some of the fundamental religious principles that he had learned when a youth, and so he wrote his book *The Return to Religion*. Every chapter in the book is introduced by a direct quotation from someone of the statements made by Christ. It is fair to say that the cases of Dr. Link are mostly not extremely abnormal. They involve problems of maladjustment in social matters or habits, tendencies of thought, this or that, which if not corrected will eventually bring about something more serious. It was his business, not so much to heal the sick,

but to prevent sickness, and that I think reveals the attitude of Christ towards health. Dr. Link found Christ still in advance of psychology. Our own Dr. Harrington as you noted in his recent lecture deals with abnormal cases. Again and again it reverts to some of the fundamental teachings of Christ. For example: I have heard him, Dr. Grabske, and other physicians, refer to Christ's statement, "you shall know the truth, and the truth shall make you free." And they have said that it is impossible to help a patient who will not seek the truth about himself.

Basic Plan of Life

The direct contribution that Christ makes in the broad sense to the problem of health is the plan of life. He came teaching right living. When President Joseph Smith came to the end of the journey and faced death, which is the king of terrors at any time, he said, "I am not afraid to die. I have never owned a dishonest dollar, I have never knowingly wronged a man, woman, or child." Being right with himself and right with God, and right with others, he was not afraid.

Jesus came from above, bringing a message of light. The angels said it was joy to the world. The essence of that message was good will toward men. Hitler came up out of a beer cellar, bringing a gospel of hatred which has set nation against nation and plunged the world into war, and war has produced these conditions of starvation, poverty, and malnutrition that increased the diseases of typhoid, tuberculosis, and eventually will breed pestilences. The money, substance, strength, and time wasted in this process of destruction would clothe and feed and house all the people in the world and thus put them in a position where good health could be maintained and disease be minimized.

So, when the nations accept the plan of Christ and come to beat their swords into plowshares and their spears into pruning hooks, and learn war no more, the world-wide ministry of the great Physician will be manifest. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Malachi 4: 2).

This article, too, is one of a series delivered to the nurses of the Independence Sanitarium and Hospital during the fall and winter of 1941-1942. Although the approach to the work of the minister is primarily from the standpoint of the hospital, the suggestions are so fundamentally sound and practical as to be useful wherever the elder is called upon to minister to the sick.

The Minister and the Sick

Our *Doctrine and Covenants* declares that the soul of man is made up of body and spirit, that is, that the complete man is comprised of two parts. It would be an ideal relationship if one individual could serve the total needs of an afflicted person. When the early Christian Church endeavored to carry out the commands of Jesus Christ, it included his ministry of healing. Priest, doctor, and nurse were all one person, and the priest was that person. The first hospital was founded about A. D. 300 in Jerusalem and was used not as we think of a hospital today, but as hostels, from which we get our word "hotel." They were simply a place for pilgrims on their way to Jerusalem to rest. As the number of pilgrims increased, the number of their sick increased, until each hostel had a part set aside for the care of the sick, and this part was called an infirmary—but the monks and priests were the only ones to care for the afflicted. They were physician and priest as well as nurse. Two phases of the work of this triumvirate have almost entirely been taken over by those we now call doctor and nurse. By common consent the priest retains his care of the spirits of men, including the time when the individual is sick. So, now we have one group of trained men taking care of the physical needs of men, and another group of trained men specializing in the spiritual needs of mankind.

I believe that the body and spirit act upon each other in such a way and are so closely allied that an intimate and frank interchange of ideas and findings between the man who ministers to the physical needs of the sick and the man who takes care of the spiritual needs, should be had. These two practitioners should be a team. They should

work together. I do not mean that they should attend the sick at the same time, but their efforts should be pooled. The minister should elect the physician captain of this team.

The minister of the gospel knows little or nothing of the organic or functional disorders which afflict mankind, hence, he believes that the doctor should be called upon the slightest illness. I admire and encourage the faith of some of our people who early in their illness call for the elders of the church that they may perform its sacred rites for them; I also think that they ought to have sense enough to call for the doctor. Now the minister is aware too, that neither the sick nor the well live by bread alone, nor by the most appropriate diet, medication, surgery, nursing, and hygiene that can be brought to their aid. So the sick need the clergyman because the appendix, the heart, and other organs are not independent apparatus but are united in their functions with a nervous system and with a conscious mind which should integrate, though sometimes it disintegrates their behavior. The mental and emotional responses retard or speed the healing of tissues and the functioning of bodily parts, and so the sick body languishes or is refreshed as the mental and emotional and spiritual food is supplied. I think it largely the work of the minister to supply this food.

To do this work an intimate acquaintance with the patient is highly desirable. In a hospital there is surely need for a minister to serve the sick who have no clergymen of their own acquaintance available, but if his own minister can visit him the results will surely be more desirable. "A man carries into his illness the interests, affections, emotions, and conflicts which have been with him in the past. These conditions raise the blood pressure, upset actions of the heart, stomach, and bowels. They pervert the chemistry of digestion and of his metabolism. These things count not only in mental diseases but in all diseases" (*The Art of Ministering to the Sick*, page 7). The "old-fashioned family practitioner" often was able to do a grand job because of his thorough knowledge of the patient's life. I am not inferring here any less need for specialists. This last paragraph is simply saying that a

minister can do better work if the sick is a member of his own congregation. Thus, being interested and familiar with the patient's physical welfare, his economical security, his family life, his hobbies, his friends, his fears, his hopes, his disappointments, and his sins, the minister is often able to focus all these interests into a complete pattern better than anyone else.

And it is the complete picture of life which many sick lack. Many see life broken up into fragments and so often see the fragment of their present condition only. The patient's convalescence is furthered or impeded as he sees this life as a whole. I do not believe any minister is able to present this picture adequately, but the profession as a unit tries to include a pigment here and another there, tries to give perspective and angles, and lights and shadows which will make the picture attractive, more than any group of men I know.

The cleric ever seeks to instill faith in a divine power in the well and in the sick. He believes that there is a divine purpose in creation; in the creation of all things, and therefore in the creation of man. He believes that man's co-operation with that purpose in making God's purpose his aim in life makes that man a happy, free, and useful individual. Frequently when misfortune sweeps over a man, he loses sight of these worth-while thoughts. If, however, a man sets himself against or rebels against the order of his being, which is harmony with God, he is unhappy, frustrated, impotent, and he feels that life has no meaning, in fact that it is probably not worth-while. This latter condition comes as a result of what the religious man calls sin, in some form. Something has come into the individual's life which has separated him from divine forces. He has been cast out from the Garden of Eden. He has brought this condition upon himself, or someone else is responsible for it. He longs for reunion with, or restoration to the power that once made him free. When that feeling of union comes into his soul again, when the sick feel once more that they are in tune with the forces of creation, such a surge of power comes over them, such a sense of well-being, that oftentimes the sick are made

miraculously well. The minister helps bring this condition about.

This cannot be done in one visit, perhaps not in many, but a thought dropped here and another tomorrow, gradually the sick may be brought to see the error of some of his past beliefs and acts and calls upon the minister for the ordinance known in the church as the laying on of hands. Our scriptural support for this act is found in James 5: 14, 15. This suggestion reads, "Is 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; and if he have committed sins, they shall be forgiven him."

Most of our men of the ministry and many of our members of the church have seen marvelous and rapid recovery from sickness where this rite has been used, so that it is no longer faith only but a sure knowledge we have that there is a God who not only has the power but also the willingness to come to the aid of his afflicted people. This provision God made in the church for the benefit of the sick is to us a manifestation of his benevolence and is cause indeed for us to call him Father.

I believe that too frequently this rite is called for by the sick when the chief concern on their part is to be relieved of pain, and sometimes with the cost of their afflictions measured in dollars in their mind. We all well know that the blessings of divine forces cannot be counted upon with such motives. The scriptural verse before the ones quoted above, admonishes the ones *afflicted* to pray. In engaging in this ordinance in the church, for the minister to have as much faith for anticipated good results to follow administration to the sick as he ought to have, he must feel that the sick one has made a necessary social adjustment, that is the individual must sense his place in the divine scheme of things and be willing to participate with it. Personally, I believe that we do not put sufficient emphasis on the thought of the promise held out regarding the forgiveness of sins in this sacred ceremony in the church. The feeling of being at one with God again carries healing in its wings. In this effort of rebuilding the sufferer's life,

the minister takes primary part, and again we mention that this is no overnight assignment.

In any effort toward spiritual and physical rehabilitation, one must first create an atmosphere conducive to growth and restoration. Only then can proper spiritual foods be supplied. It is impossible for me to explain just how this atmosphere can be induced. There is no routine, no set formula for proceeding. One oftentimes knows more by sensing by logic or reasoning that the sick is in rapport with the universe and eternal forces. I do not mean to imply that it is merely a matter of the minister *feeling* that now is the time to proceed. His emotions do not rule, though they are considered. His mental processes must be tempered by his heart. No minister is ever sure just when various ingredients are to be added, but he must ever be alert to openings here and there for teaching the value of love, service, appreciation of duty, efficacy of suffering, etc. The guardian of the spirits of men is to help them understand and appreciate eternal values and to get them to tie themselves to these long-range concepts.

The minister is committed to the nurture of souls. His endeavor is to lead them to do better work, to richer recreation, to deeper affection, and to more effective worship. Illness often gives the minister a chance to see and cultivate the real native qualities of men's souls when their life's routine offers no opening. They are healthy, have a good income, their relationships are fairly pleasant, and nothing to disturb the even tenor of their ways. Often illness gives them the first opportunity they have had for a long while to evaluate their interests.

Primitive peoples have worshiped in an effort to establish a satisfactory and satisfying relationship between themselves and their universe. The universe seemed unfriendly and man's desire to worship was actuated by fear; then he gained understanding and control over nature, and as he learned to co-operate with it for his own welfare and security, he continued to worship, not because of fear, but because there was still that same old urge within him to establish a satisfying relationship between himself and God. The church always attempts to deal with these fundamental needs of man. It endeavors to describe the world in which

we live in a rational way, so that man may understand it and come to feel at home in it. Thus the world is a friendly place if only we co-operate with it. This response is a basic spiritual need in the life of every person. To awaken the recognition of this need in the soul of the patient and to endeavor to satisfy that need, the minister uses as tools of his profession, the gospel of Jesus Christ, which is the way of life.

The minister must always remember but not nearly always express the "good news" which sooner or later it is his business to present. He must not harp upon it, but if he really has it some of it will leak out. The sick man is often made aware when he is sick that he is spiritually naked and hungry and in need of shelter. It is no reflection on the work of the doctor and the nurse that after they have done all that they can for him, the sick may still be lonely, discouraged, and miserable. Perhaps no one can help him, but the minister must try. To begin with, he may merely visit, read, play games, do errands. Afterwards he will go as far as he can in meeting his patient's spiritual needs. Often the minister may think he has made no progress. Sometimes he will accomplish more than he deserves. But as long as the patient is glad of what the visitor does, and so long as there is no one else to do it as well or better, he should give such service as he can.

Earlier I mentioned that close co-operation between the physician and minister is a wholesome partnership. I am sure that all ministers know that they are helpless in successfully combating most diseases alone. I believe that most doctors appreciate the help that a wise and understanding minister can give in service to the sick. For the minister to be of the most possible help in calling on the sick, he should know something of the nature of the disease and the condition of the patient. He should have this information from the doctor. It will probably help too, if the minister could know in advance if there was some probability that surgery might be needed later or of the probability of other future trends. It might help if he were to know if drugs had recently been used. From the nurse one should inquire as to what visitors the sick had had

that day, how long they had stayed, etc. Allowance for these things will need to be made.

The minister needs to make preparation for his visit. He should know the family of the sick one, his background, the pattern of his life, his interests, hobbies, etc. All of these factors show the advantage of the minister being a pastor of the ones he visits.

A visitor in the sickroom should have poise, self-control, and a friendly dignity. The world being too much with all of us, I am sure that usually the visitor should pause in the reception room a few moments, to set his mind upon the work in hand, so that he may enter unhurriedly and remain unflustered. The first three minutes with a patient are most important. One needs to be alert and watchful in order to detect the mood of a man and encourage or change the mood as necessary.

Conversation must be kept near the familiar subjects of his interests and never heavy or topics requiring close or prolonged attention. Expressions of alarm or concern or horror must never be evidenced in voice or face. The sufferer should be made to realize that you share his pain, but you should not dwell on his feelings.

A sign over the visitor's entrance to the Los Angeles County Hospital reads, "The longer you stay, the longer they stay." Even the minister should know when to go home. Certainly the length of his visit is variable. Generally, when the doctor can do the most good, the minister can do the least good and vice versa. In acute cases the minister's call should be quite brief, ten minutes or less. In long periods of convalescence and in so-called "hopeless" cases, the minister's work can be most effective.

There are many situations where a minister can be helpful. I will name four of them and discuss briefly. First, one crisis situation in the experience of patients is just before a surgical operation. From the standpoint of the surgeon or of the minister, there are no minor operations. Every operation carries a mortality risk. Every patient preparing for the operating room thinks of death. It is an abnormal experience, and we tend to dread the new and strange. Here everything is new to the patient. A minister can find out the patient's feelings in regard to the

affair. "How do you feel about it?" is not a fearful nor should it be an embarrassing question. The patient's expression of dread or fear or his confidence asserted can be picked up by the visitor and worked upon. The minister admits life is full of dangers. This is one. The danger is far greater, however, without the operation. The question is often asked "Who is your surgeon?" I never heard of a minister who did not say, if he has heard of the man, "Oh, yes, I know of him. He has a fine reputation [or character, or a fine record], one of the best in the city." Or he may say, "You are in capable hands." This adds just a little better feeling of the security of the patient. Then, the minister might ask if the patient desires a word of prayer or administration before entering the operating room. Usually they do.

I am sure that all ministers would prefer that the patient asked for administration himself, but some patients are timid about these things, and some who have not actively participated in the activities of the church are not acquainted with these things, and so sometimes the minister will need to take the initiative. Of one thing I am certain, however, it would make for better service all around, if the patient were to ask for the clergyman well in advance of the operation. Frequently, the Saints never think about it until an hour or less before operating time. Then with no clergyman at hand, the hospital begins a frantic search for one, telephoning here and there, finally finding a minister who can come in just a little while. He may be busy at other duties and is delayed in arriving. With the surgeon and attending physician, and operating room staff all waiting, the delay is irksome to say the least. Probably the church as such suffers a tiny bit in the minds of all those inconvenienced. It would not be surprising.

I wonder if attention to the opportunity for having a minister present before an operation might not be printed on the little folder given the patient upon entering the hospital. He would then at least know of it, and if desiring to avail himself of this service, agreeable arrangements would be made. Perhaps the nurse might ask the patient early in the morning before the operation if he wishes this done. I refer here to all patients, not just those of our

own faith. Within a day or so of admission to a hospital, I think the nurse should ask the patient if his pastor knows that he is in the hospital, and if he wants him notified, for his pastor *wants* to visit him.

Another time when the work of the minister can be very effective is when the patient is aware that he faces death. It is always difficult to know whether to tell a patient that he must make that change or not. If the patient is honest and is one who has been in the habit of meeting difficult issues, I think he should be told. The doctor must tell the patient himself or give the minister permission to make the approach. Some patients do not want to know. Some patients are aware that they are nearing the end without anyones telling them. Some are sure that they are going to die, when they are not. They should be set aright. But in these situations the minister can help.

The doctor's concern usually is in prolonging life. The minister's chief concern is how we die, that is, the quality and meaning of life irrespective of its length.

A third crisis situation is when the patient knows that he will have a physical handicap following his illness. Some people having this sentence passed upon them would rather die. A minister is often able to help a patient accept and face a handicap where no one else can. Here again the patient needs to see life whole—what can be done with it even if handicapped. Religionists may not have a monopoly on perspective, but it certainly works upon this virtue more than any other group of people.

Then another group of patients to whom the clergyman can minister effectively is those with a long convalescence. By this term I mean a period of at least three weeks or more. Other friends and relatives usually visit often during the first two or three weeks, but even relatives tend to lengthen the time between visits after three weeks or so. They become less interesting as medical cases and need and receive less care from doctor and nurse, and time begins to hang heavy with them. Friends accept their illness as a matter of course, and even relatives find their days taken up with other things than visiting in hospitals. Loneliness and boredom and brooding come. The minister if

true to his calling and tradition continues to call, and has here one of his best opportunities for service. In these cases I am sure that designated times of visiting with the patient knowing those times is a big help. He looks forward to them.

I think that the first time a minister visits the sickroom in a hospital, the nurse should introduce him to the patient. Even if the minister knows the patient well, this should be done. This gives a little note of authority to the presence of the minister. This might not be needed but cannot do harm.

With all that has been said, I am sure that the idea has been sensed if not heretofore directly said, that the minister feels he has a right in the sickroom, that he has a right in any hospital. He does not feel that he is interfering in any way when he enters the sickroom. Of course he must see that he does not interfere with routine or emergency work that needs to be done, but he has the same right in the sickroom as does the doctor and the nurse. These three are working to the same end and to the same purpose, and each should recognize that his work cannot be a complete success except the work of the other two is performed.

The minister does not enter the sickroom as a militant churchman, nor as a proselyte, nor to berate (though some men suffer for their sins; they have broken known laws of health and now are sick; they have broken the laws of ethics and are now sick of themselves). He enters as a servant of the Lord Jesus Christ, a creator of faith in him, wanting to befriend the afflicted, to visit them in their afflictions, to feed and give drink to those in need, to comfort them, support them, to put ointment on their spiritually blind eyes and to help them to hear only good things, and to release their captive spirits. The man of the church wants most that all men shall really believe

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

“Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.”

The following books have been used in the preparation of this paper:

The Art of Ministering to the Sick, by Richard C. Cabot, M. D., and Russel L. Dicks, B. D.

In the Name of Common Sense, by Matthew N. Chappell.

The Religion of a Healthy Mind, by Charles T. Holman.

The Church and the Art of Healing, by Dr. Frederick M. Smith.

Man, the Unknown, by Alexis Carrel.

The Doctrine and Covenants.

The Bible.

“Since a man has got to exist with himself through a measureless future, it is of immense importance to enjoy one’s own companionship, to have a mind that is not a vacuum, which one abhors, nor a poor lodging house filled with vulgar tenants. If a man’s mind is a guest room for happy memories, high resolves, and beckoning visions, then the owner is always in good company and can daily say, ‘My mind to me a kingdom is.’”—W. H. P. Faunce, *Facing Life*, page 31.

The younger missionaries and priesthood often need to know the basic claims of the more prominent religious faiths of the world. Such information the following article on Christian Science seeks to convey. The author does not intend this to be material for argument. Instead, he hopes it may lead to a more intelligent affirmative statement of our own position.

Christian Science

By F. Henry Edwards

Three growing religious groups had their origin in the United States: The Restoration Movement, Christian Science, and Adventism. Most of us have met Christian Scientists and Adventists who are interested in our work or who seek to win converts from among our membership. While no large inroads have been made by representatives of either of these groups, it is nevertheless desirable that we should be informed regarding their beliefs, both in order that we may defend ourselves from their encroachments and also that we may answer the inquiries of members of these groups who have sensed something of the inadequacy of what they have hitherto known.

I am concerned at this time with the Christian Scientists. Speaking generally they are people of good caliber: respectable, honest, and eager to testify of their "healings" and of the inner peace gained through obedience to Christian Science teachings. It seems to me that we should be the last to decry the value of such good as they have. Even after one has allowed for their tendency to overstate the wonder of their "healings," there still remains a body of evidence, indicating that some such healings do take place. Moreover, observations of the life of the Christian Scientists and of members of the derivative bodies such as the Unity School of Christian Thought, indicate that they do achieve an affirmative attitude in the face of pain and tragedy which is highly desirable.

To one who has been schooled in the faith and life of the Restoration Movement, Christian Science nevertheless

has little permanent promise for humanity. Many of the values found among Christian Scientists are not necessarily evidence of the divinity of the Christian Science movement. For example: the importance of the mind in relation to physical health has long been recognized by both doctors and ministers. One does not have to be a Christian Scientist to recognize this. Nor does one have to be a Christian Scientist to recognize the value of affirmative thinking. Within limits, these things are important and constructive. But one can achieve mental peace and power without close contact with Christian Science. There are good reasons for believing, moreover, that the ethical standards of the Christian Scientists are derived from the Christian tradition as a whole rather than from the Christian Science movement as such.

Origins

The Christian Science movement owes its origin to the "Mother," Mary Morse Baker (Glover, Patterson) Eddy, who was born at Bow, New Hampshire, July 16, 1821. Mary Baker's father was a particularly strict Calvinist: honest, devout, puritanical, and a confirmed believer in hell fire. In the early part of her life, Mary was far from robust, and at intervals she suffered considerable pain from spinal trouble. She was studious and deeply interested in religion. These facts caused her interest in religion to find emphasis in physical well being and in freedom from the rigidity and determinism of Calvinism. Later, this interest came to include spiritualism and related cults. It is probable that Mrs. Eddy's association with Dr. Quimby, a clairvoyant and mesmerist who had a considerable practice as a faith healer, was a major factor in shaping her thinking. H. A. L. Fisher in his examination of Christian Science says:

"The founder of this movement was a woman who combined in her own person many characteristic qualities of the North American people. She was an eager, though quite uncritical student of the Bible. The wife of three husbands, she wrote a Best Seller, launched a successful newspaper, and died leaving nearly three

million dollars, all made out of religion. Judged by its external tests, no career could be more successful"

—Page 4.

The beginning of the Christian Science movement may be set at 1866. Mrs. Eddy says: "In the year 1866 I discovered the Christ Science, or Divine Laws of Life, Truth, and Love, and named *my discovery* Christian Science." At first she worked as a healer and as a teacher of the healing art, and derived a considerable income from these activities. Meanwhile she prepared *Science and Health*, which was published in 1875. In 1884 this was enlarged by an interpretation of a few chapters in Genesis and a passage in Revelation, and the new volume was known as *Science and Health with Key to the Scriptures*. This book, as revised during the lifetime of Mrs. Eddy, is the basis of all Christian Science teaching and practice today.

During her lifetime, Mrs. Eddy ruled the Christian Science Churches with an iron hand, and her completely autocratic powers passed to a board of five directors at her death. The function of these five gentleman is to preserve and extend the institution by strict attention to discipline and finance. They hold their offices for life and name their successors. Nobody can be admitted a member of the Mother Church, or registered as a healer, without their approval. They appoint the church officers and administer the church funds. Since no branch can be organized without the consent of the Mother Church, and since the Mother Church is ruled by the board of five, those five businessmen control the development of Christian Science activities all over the world. Every address delivered by the traveling lecturers of the church has to pass their scrutiny. (See Fisher, pages 138-140.)

Axioms

"The philosophy of Mrs. Eddy is summarized in three fundamental axioms:

God is all in all.

God is good, God is mind.

God's spirit being all, nothing is matter."

The fundamental premise of Christian Science seems to be that two things which are opposite to one another cannot coexist. Applying the principle to the existence and the goodness of God we are told that "If God is good, is real, then evil, the opposite of God, is unreal" and "Life, God, Omnipotence, Good, deny death, evil, sin, disease." Having affirmed that God is and that he is good, Christian Science goes on to affirm that all which is not good is unreal, is nonexistent. "Spirit never required matter to aid it or through which to act," says Mrs. Eddy. Sin, death, disease, and pain are the illusion of mortal minds.

These affirmations, which are fundamental to Christian Science, are directly contrary to the teachings of the Scriptures and to the facts of experience. By denying the existence of evil, Christian Science makes a farce of the whole plan of redemption; the incarnation, the atonement, repentance, justice, and judgment. It is extremely probable that but for the core of truth in the healing message of Science and the concern of all men in the matter of health, the cult would never have survived its first decade. This core of truth is that mental states do affect health. But one does not have to be a Christian Scientist to believe this.

Christian Science and God

In Christian Science there is no personal God. God is individual and not personal. He is principle and nothing else, and this principle, which is God, pervades the universe. In fact, God is identical with nature and with man, and there is nothing but God. The only real thing in the world is Deity, and this Deity is impersonal.

Both Old and New Testaments present an entirely different picture than this. In the very beginning of the Bible story, God is depicted as creating, moving, seeing, etc. The prophets are full of statements concerning the anger and indignation and jealousy of Divinity (Isaiah 63: 3; Psalm 7: 11; Joshua 24: 19; Ezekiel 21: 31, etc.). One of the richest statements of the New Testament is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). This is person-

ality at its richest and best. (See also Ephesians 2:4, etc.)

There were occasions when our Heavenly Father took great pains to identify himself as a person already known to his people. When he spoke to Moses, he reached back over three centuries and announced that he was the God who appeared unto Abraham and Isaac and Jacob (Exodus 6:2, 3). The author of the letter to the Hebrews makes this clear when he writes: "God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being . . . the express image of his person" (Hebrews 1:1-3).

Christian Science and Jesus Christ

Latter Day Saints will be particularly unwilling to accept the Christian Science teachings concerning Jesus the Lord. Our scientist friends made a distinction between Christ and Jesus. They say that Christ has always existed, but that Jesus was just a phantom, an apparent body which Christ seemed to take upon himself in concession to human ignorance. Fundamental to our faith is the conviction that Jesus is the Christ. It was to assert this great truth that the *Book of Mormon* was made available in our day. This truth is basic to any rich understanding of the incarnation. It is forever against any tendency to disparage this rightful importance of the body. "The spirit and the body is the soul of man."

Christian Science says, "The Virgin Mother conceived this ideal of God and gave to her ideal the name of Jesus" and "Jesus was the offspring of Mary's self-conscious communion with God" and "Christ was incorporeal, whereas Jesus was corporeal or bodily existence" (*Science and Health* pages 229, 334, 335). In this connection read Luke 1:35; Luke 2:7; John 1:14, etc. One cannot help wondering what Paul meant when he described the church as the body of Christ. Did he mean that the church was unreal, non-existent? Paul wrote to the Roman saints, "Ye are become dead to the law by the body of Christ" (Romans 7:4). Peter wrote that Christ "his own self bare our sins in

his own body on the tree" (1 Peter 2: 24); and the Hebrew letter that this body was specially prepared for Jesus and then offered by him for us all (Hebrews 10: 5, 10). The fact that the Jesus whom they had known in the flesh was in truth the Lord of glory was at the very heart of the preaching of the early saints:

"He [David] seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."
—Acts 2: 31, 36.

Christian Science and Matter

The author of Christian Science says: "My first plank in the platform of Christian Science is as follows: there is no substance in matter; matter is mortal error; matter is the unreal." The Bible states that:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2: 7.

According to this statement, the material body was animated by the spirit breathed into it by Divinity. This is in harmony with the statement of Job,

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32: 8.
(See also I Thessalonians 5: 23.)

Christian Science and Sin and Evil

It is one of the glories of Christianity that Jesus and the men nearest to him faced the facts of life. In so doing they recognized the reality of sin and attacked it rather than denying it. The whole Mosaic economy is based on the idea of sin: that sin is, and that it brings death. This is the fact behind the sacrificial system of Israel. When

John the Baptist announced the work of Jesus, he said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). (See also 1 Peter 2:24; 1 Corinthians 15:3). That we are all in need of salvation from sin made available through Jesus Christ is clear in every word of the New Testament. John says: "The devil sinneth from the beginning" (1 John 3:8). Paul says: "All have sinned, and come short of the glory of God" (Romans 3:23). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). (See also 2 Corinthians 5:21; 1 John 4:10; John 3:16, etc.)

Despite these clear statements of the word of God, Christian Science says, "Man is incapable of sin," "Sin is a false belief," "Sin exists only so long as the material illusion remains."

Commenting on the attitude of Christian Science toward sin, Elder Elbert A. Smith has said: "To maintain faith in such doctrine one must constantly look his reason in the face and browbeat it to silence. He must lie to his God-given five senses. If he has a stomach-ache he must assert to himself very firmly and confidently that he has no stomach and no ache. If he has drenched his soul in the mire of sin, he must repudiate his conscience and affirm that he is a perfect man and that sin has no existence. This belief requires one to look a little child in the face and deny the obvious facts, an act immoral however conscientiously undertaken. If a little child falls and hurts her face, Mrs. Eddy says:

'The better and more successful method for any mother is to say, "Oh, never mind. You are not hurt, so don't think you are.'"

The blood runs down from the blue and swollen lips, but the mother must look into the little eyes and affirm something that is absolutely false. Ah, but the hurt is not real, we are assured. It is an 'error of the mortal mind.' How, then, does the mother know that the child has any existence, spiritual or otherwise? Another error, perhaps. Why bother to comfort a phantom error of the mortal

mind? How does she know that Mrs. Eddy's words of advice are real? Another error, perhaps. Even the 'mortal mind' that has this 'mortal error' and sees this unreal bruise on an unreal child has no real existence. Listen:

'This lower, misnamed mind is a false claim, a suppositional mind, which I prefer to call mortal mind.'
—*Unity of Truth*, page 40.

Last of all, after this comedy of errors, dawns upon us the cold suspicion that Christian Science itself is a 'mortal error' (*Saints' Herald*, June 5, 1915, volume 62, page 554).

It can be shown similarly that the Christian Science teaching on death, resurrection, the second coming, etc., are in direct contrast with the word of God and rest only on the foundation of the unsupported assertion of Mrs. Eddy.

"In attacking the generally accepted theological definition of God, Christian Scientists enjoy a distinct advantage. In attacking the old-time position of the Protestant churches on divine healing they enjoy an advantage. When put upon the defensive as regards their own definition of God and their own methods of healing, they are at a disadvantage; and when their efforts to obey the teachings of Christ Jesus in all their fullness and to establish upon earth his complete gospel are fully examined in the light of ancient and modern revelation, the disadvantage is greatly multiplied."—Elbert A. Smith, *Herald*, November 11, 1908, page 1084.

The Practical Significance of Christian Science

Christian Science does its devotees a very great dis-service in persuading them to run away from reality. The facts of life have to be faced and mastered. To run away from them is to be mastered by them and to be untrue to the command of God that man is to have dominion.

Under the pressure of events, Mrs. Eddy in time permitted the Christian Scientists to undergo vaccination and to consult medical practitioners in certain cases. Moreover, healers were recommended to avoid the treatment of contagious or infectious ailments. Nevertheless, Mrs. Eddy rejects the whole medical experience of the world, not

only as worthless but as positively harmful. If her will were followed rigorously, there would be no laws enforcing vaccination or prohibiting adulteration of food and drink. Since the purity of milk would be uncensored by law, babies would die in their thousands. Cities would be undrained, doctors, surgeons, and nurses would be driven out of practice. Preventative medicine would have no place in the scheme of things. It is impossible to compute the amount of unnecessary suffering or the number of unnecessary deaths which can be traced back to the practice of Christian Science; but these would both be greatly multiplied if Christian Science were more widely and more faithfully practiced.

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Our New Religion, by H. A. L. Fisher, Jonathan Cape & Harrison Smith, New York, 1930.

The Confusion of Tongues, by Charles W. Frederick.

Christian Science and Its Discoverer, by E. M. Ramsay.

The Truth and Error of Christian Science, by M. C. Sturge.

Christian Science in the Light of Holy Scripture, by I. M. Halderman, E. D.

The value of a follow-up:

A missionary reports visits to a location where he had formerly held a series. By keeping in touch with two prospects in particular, he finds them now much nearer the kingdom. Such a follow-up is an important part of a missionary series falling to the local pastor and priesthood, for the missionary is seldom in a position to do this.

These reasons are from life. They reveal the human soul in a search for God. Here are proved appeals to incorporate in your missionary work.

Why People Join the Church

By Hubert Case

In collaboration with Phillip Moore and Harry Engle

As ministers for the Master of men, we find a very great variety of answers to this question, "Why did you become a Latter Day Saint?" The thing that appeals to one person does not always appeal to others. However the one great reason that appeals to everyone is their earnest desire to do whatever the Lord has commanded and win eternal life.

A few individual testimonies touching the subject may be of interest to many, and at the same time tell the story of the angel's message and its effects on all of us in every department of church work. The many testimonies are only a few of our missionary experiences.

A woman ninety years of age at Geary, Oklahoma, asked for baptism, giving as her reason for coming into this church: "I have been baptized twice, once when I was a child, then after I was grown, but I want to be baptized by authority before I die."

Another woman in the same meeting asked, "Brother Case, do you know why I came into this church?" I said, "No, I do not." Her immediately reply was "You bore testimony so many times in your series of meeting, 'I know there is a God and this church is true.'"

In that same series her husband said it was the *Book of Mormon* that settled the question with him, and they both gave their names and were baptized.

A Jewish woman in Detroit strolling past our First Church on Wednesday night heard the prayer meeting and came in. She arose and bore her testimony, "This is the first time in my life I ever felt the Spirit of the Lord." At the close of the meeting, she asked for baptism. I found she knew nothing of the church and visited the family the next evening, telling her of the Restoration of the gospel by the coming of the

angel of Revelation 14: 6, 7. I asked her to come and hear the preaching and she was afterwards baptized. Her story was a very interesting one. Her mother had forbidden the children attending other churches, and after she was married to a Gentile, she united with the Christian Church, for she hungered and thirsted for the Spirit of God.

The group of German Dunkards at Whittemore, Michigan, excellent people, after hearing the preaching two weeks, asked for baptism, saying they had belonged to several churches, but they were convinced this was the fullness of the gospel.

The first Cheyenne Indian I ever baptized was Leonard Tyler, their great medicine man. The first sermon he ever heard a Latter Day Saint preach he said, "This is the first time in all my life I ever felt the Spirit of God burn in my heart, and I have gone to that little white church on that hillside all my life, I want to join this church." He was baptized two years later, after a thorough investigation.

A man from Oklahoma, who had fought the church for fifteen years, went away to college to study for the ministry, became disgusted with the school because the professor refused to answer the questions he wanted answered, so he quit and went home. He decided to quit church work entirely. I happened to be preaching near his home, and he came to the meetings. The fourth sermon he heard he gave his name for baptism, saying "The things I once hated, the Spirit seems to bear witness they are true and I am testing them." Soon after that his wife, being grieved at his joining the church, started to read the *Book of Mormon*. Opening at the story of Christ appearing to the Nephites, the Spirit bore witness it was true. She asked her husband to send for me to baptize her.

A woman at Sperry, Oklahoma, gave her name for baptism and her husband objected. I told her to wait till he was willing for her to come into the church. Three weeks from that day they invited me to lunch with them. I then asked him why he objected, and he said, "I don't object now." While she was getting her clothing ready to go to the river, I asked him if he believed the church. He said, "I do with all my heart." When asked why he waited, he replied, "I don't know; only I wanted some experience." When I asked what kind of experience he looked for, he said he did not

know. I then asked if he would be satisfied with the experience Jesus said he should have. He answered "Yes, what is that?" I then said, "Jesus said we should sit down and count the cost." He said, "I have done that." I baptized them both that day.

Most people I have baptized have been brought in the church by personal contact in a good heart-to-heart conversation alone, where they decide more readily than they ever do when others are present. Most people intend to come into the church some time, but just put it off because no one has invited them. They really have no particular reason for waiting.

It takes a miracle to bring some people in, some a good prayer meeting, a touching sermon, such as the one President Smith and I had made that brought the Cheyenne Indian, Charles Wicks of Kingfisher, into the church. Some unite with the church because some other persons' good life has been a living testimony; someone has helped them with their problems; has given them a book to read, etc. In other words these persons have let their light so shine, that men seeing their good works are convinced and desire to be members.

I believe the church school has brought more children into the church than any other one thing. Therefore, we see the value of teaching in the home and in the church school.

"I rubbed elbows with your people for many years, and was made to realize through this contact, that your church had something which is necessary to our lives. They demonstrated to me the truth of the gospel they taught." This man was an atheist when he first knew our people.

I came in contact with a man whose wife had been a member many years before he was. He had been interested in the church years before he joined. I asked him what had caused him to make his decision to join. He replied that one day he picked up the *Book of Mormon* and began to read it. This he had done several times before and was convinced that the book was true, but was not so sure that the church was true. As he read the *Book of Mormon* this time, the words disappeared from the page, and in their place appeared the words, "Unite with the church of the living God." This was his evidence.

Another said, "I heard the gospel preached in a series, but

had taken little interest in the series until the last night when the speaker used the text, "Ye shall *know* of the doctrine, whether it be of God, or whether I speak of myself." I then began to investigate the church to test it to see if it was God's or man's. Such investigation led to my baptism."

Here Is Another

"I was misinformed about the church before I came into it. I had listened to the stories which had been circulated about it and was convinced that at least some of them were true. I had heard that the Latter Day Saints were after every penny they could get and went to any method to get it. I became acquainted with a very fine business man and found that he was indeed fair in all his business dealings—more so than ordinary men were. I was astounded to learn that he was a member of the Reorganized Latter Day Saints Church, and when I questioned him, he politely answered my questions and pointed out to me the false rumors. This opened the road for me to become interested in the church."

I talked with a young man in Florida, and I asked him his reason for joining the church. He said, "Brother, have you ever come to a point in life where nothing holds interest for you, when you don't care whether you live or die? Well that's the way I felt when I attended one of your Zion's League meetings. They were speaking about the youths' part in the church today. It gave me a challenge; your church gave me something to make life worth-while. I investigated this church, and after several months, I was baptized." He knew this church was true because it worked in his life.

"I worked on a weaving machine several years ago with a young fellow who always spent his lunch hour and rest periods reading a book. I learned that he was reading the *Book of Mormon*, and the next thing I knew, I had a copy of the book in my hands. This man invited me to his home. After several visits my wife came along with me, and together both families had enjoyable evenings of sociability. Then one day my working partner told me of a series of meetings to be held at his church, and my wife and I were glad to go. I listened to a doctrine of completeness and yet simplicity, but was not fully convinced. My friend asked me if I had read

the *Book of Mormon*, and realizing that I had neglected the book, I started to read it. During the reading the Spirit bore witness of the truth of the gospel, and soon after I was baptized."

"My wife was on a deathbed of affliction, and I didn't know where to turn next except to God in prayer. I seemed to be told to ask for friends to pray with me, and then I realized that my neighbor had mentioned one day of administering to the sick. I called this man, and the elders came and administered to my wife, causing a miraculous healing, and after learning the fullness of the church, both my wife and I were baptized."

These are only a few of numberless testimonies that can be given as to something that helped in one's conversion. We present them to you that together we may see the fullness of the gospel and try in many ways to manifest the glory of God.

From an invocation:

"We do not ask that our way be easy—we ask that we be able to put our hand in thine and be led of thee."

Perhaps he is right:

A missionary reported "some good prospects and a fine field of suspects."

"She did not explain or argue; she simply bore witness to what she had seen."—F. H. Edwards in book review of *Song of Bernadette*.

Filled with wise counsel and practical working suggestions, this paper was read to the priesthood at the General Conference of April, 1942. We suggest a study of this article in connection with Bishop Becker's article, "The Teacher."

The Teacher and His Calling

By William Patterson

There is a growing awareness of the importance of the function of the teacher in the total evangelical ministry of the church; and the local administrative officers should, in harmony with the law of God, select such men as have the capacity for this ministry, and train them for and direct them in it.

The church may exist as an ecclesiastical organization without its "standing ministers" but fail in its redemptive work; even as the human body may live as an organism but be limited in its function without its feet. The teacher as a "standing minister" is as indispensable to the church as are feet to the human body. The pastoral ministry has been retarded considerably because of the absence of proper teacher ministry.

It is well to remember that it is the man and not his ordination that makes the minister—"it needs a divine man to exhibit divine things." The teacher should be a man of deep consecration to his ministry, of tried integrity, and possessing a love for his people. Jacob and Joseph of *Book of Mormon* record are excellent examples of the qualified teacher: "For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day" (book of Jacob 1: 18-20). We ministers should always remember that he that would act for must act like God.

Priesthood participation may be divided into three categories: general, particular, and expedient functions. There are functions which should be shared by all the members of the priesthood; there are those functions which belong to each particular office, and there are expedient responsibilities which may be assumed by or shared with certain officers, "as occasion requires." The teacher shares the general responsibility of the total ministry in teaching, stimulating, encouraging, inspiring, and helping the Saints reach a higher spiritual and moral plane. With other pastoral ministers, he is to "watch over the church" and "to be with and strengthen the Saints, etc.," but *his chief function*—the function which distinguishes him from others—is "to see that the church meet together often." This responsibility definitely requires personal contact and family visitation ministry.

The teacher has the triple function of (1) inviting men to Christ; (2) conserving them for Christ, and (3) reclaiming them unto Christ.

They are to share in the proselyting program of the church by "inviting all to come to Christ." This statement implies that their work extends beyond the membership, and that they should have a tempered zeal for the conversion of all people, and be constantly qualifying themselves for this important ministry. In many of the homes in which they are obliged to visit, the teachers will find a number of nonmembers, and these should be ministered to, though differently, as much as members of the church.

According to divine instruction (see *Doctrine and Covenants* 17: 11) the teacher is the chief *conservation minister* of the church. It is his responsibility to see that the members are fortified against apostasy, sin, inertia, and indifference, and grievances, trespasses, and misunderstanding.

His first mentioned duty is "to watch over the church always, and be with, and strengthen them." It is impossible to execute this divine command without individual personal contact and labor and family visitation, as a large percentage of members do not attend church services. A growing spiritual weakness in a physically normal person is evidenced by his absence from church services and lack of participation in congregational activities. There is no more erroneous statement, no more harmful attitude than that which is compre-

hended in the statement: "I can live my religion without going to church." Persistent church absence is a sure sign of apostasy and ultimate condemnation. Church members should be constantly reminded that the Restored Gospel is effective only in proportion to the participation of the individual in church work, and that isolation produces spiritual death. It is impossible to live effectively the full religion of Jesus Christ apart from congregational participation or to become zionic without zionic participation. This seems to be the chief reason for the organization of the congregation and the establishment of Zion. A good slogan is "use it or lose it." This applies to every human function and necessity. That which we fail to use atrophies and dies. This applies to church membership, ministry, the congregation, and Zion. It is the teacher's responsibility to see that membership is used as a most effective instrument for the development of the congregation and of Zion, and that his ministry is made an effective stewardship in conserving the spirituality and morality of the members of his congregation. The ultimate end of all church participation and functioning is the development of stable Christian character, and there is no short cut or easy way toward this goal. If the teacher is to "strengthen them" (all the members within his jurisdiction) he must seek them as Christ indicates in the parable of the lost sheep.

He is also to "see that there is no iniquity in the church; neither hardness with each other; neither lying, backbiting, nor evil speaking." *A tremendous task! A most exacting, responsible, and needful ministry.* This type of ministry requires an intimacy and understanding that cannot be gained by congregational contact, or by platform or pulpit ministry alone. The teacher needs to know his people as members of a domestic circle and as citizens of the community as well as members of the church family. He should be the chief friend and neighbor of the family and one in whom they have confidence and to whom they may look for counsel. To perform such a ministry, the teacher must be beyond reproach and worthy of confidence, and if the head of a family (being the head of a family may be a qualification of the teacher) should possess a fine home environment and family relationship. He should know something of human nature and its needs and problems, and should seek to increase his capacity by prayer,

faith, and study to meet such needs. A man of integrity he should be wise, generous, and tactful.

He is "to see that all members do their duty." This implies that the teacher shall not only have a good foundational knowledge of the gospel, but shall keep increasingly informed of the progress, program, and movements of the church to so instruct the members of the church. We see the importance of the office of teacher in Paul's letter to the Ephesians "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" etc. This great task he must assume with the other important ministers of the church. The work of the teacher is not the work of incompetents, the inexperienced, or novices. He is one of the chief functionaries of the church, and each teacher must assume his great task if the interests of the church and its members are to be conserved, the congregations be rehabilitated and Zion be made a reality. *The teacher is indispensable.*

Though the most effective teacher is he who functions as a conservation minister, the lack of this ministry in the past makes imperative and needful now the third function of the teacher, *reclamation*. Since the *chief task* of the teacher is to "see that the church meet together often," he should, under the direction of the pastor, become the chief attendance officer of the congregation, and should commit himself to the task of studying the best methods and organization essential to a successful performance of this urgently important ministry.

Provision is made in the law for the organization of quorums of the different ministers for their proper instruction, and the respective administration officers should see that these instruments of information and inspiration are made available and effective for such purposes. Where there are no quorums, the pastors should see that the teachers in his congregation receive the necessary instruction and encouragement.

In the absence of tested methods or ways and means of making effective the reclamation function of the teacher, may we offer the following suggestions: The pastor may choose a "director of visitation and attendance" and commit to him the responsibility of seeing that the

members of the congregation are in constant attendance at vital services. In this busy world when gainful employment takes parents and other adult members of the family away from the home much of the day, and children have their heavy school assignments, it is not to be expected that these people attend all church services, but they should be urged to attend the most vital services for their own good as well as for the good of others. The teacher, working in co-operation with the pastor, may determine what particular services should be attended. In a small branch members are greatly missed, in a large congregation absentees are *tragically* not missed. For this reason, small congregations are more desirable. This desirable feature may be obtained in a large congregation by dividing it into smaller units, and delegating pastoral responsibility to these groups.

The director should be preferably a teacher possessing organizing ability plus other necessary qualifications. Under the supervision of the pastor, the congregation may be divided geographically or according to families, and a teacher be made responsible for family visitation accordingly. Each family should be visited at least once a quarter, and these visits should be well planned and properly executed. By this is not to be understood that the official visit should be stereotyped; it should be well thought out, prayed for, and planned according to the recognized needs of the particular family to be visited. The teacher should be so prepared as to be very flexible to meet emergent situations. This flexibility will grow by study, observation, and experience. With the understanding of the pastor, the teacher should be free to call upon deacons for assistance in visitations, and there may be times when a good member may be effectually used.

Since the teacher is made responsible for church attendance, it is expected that he should feel free, and the pastor should encourage him to make suggestions for the improvement of local church services, the place of worship, and the decorum of the people, etc. It is not to be understood that the teacher may direct the pastor in these matters. He *may suggest* certain improvements which he thinks conducive to church attendance. The teacher and pastor should feel a mutual need of each other and should foster a close relationship and understanding. The Apostle Paul puts the teacher next to the

pastor in his Ephesian letter, and the more we know about these two pastoral functionaries, the more we see the need of their close relationship and mutual dependency.

An "attendance" secretary may be appointed by the director of visitation and attendance and the pastor to keep a record of the absentees in the various congregational groups—church school, Zion's League, women's groups, and others. This information may be obtained from the secretaries of these groups and handed each week to the director, who will give them to his fellow teachers in the groups. The secretary may be a member of either sex in good standing and ability.

The teacher is admonished to be with the church always. This does not relate to his physical presence with the congregation, but does impress us with the great importance of the continued teacher function. The attendance ministry must be continued in his absence, as people of the church may soon sink into the slough of church indifference and absence. This is a splendid opportunity for the deacon to assist the teacher when there is no other teacher available.

When a member of the church is reported as being absent, the teacher may send a card, notifying him or her that he or she was missed, or if a telephone is available, a call may be made by the teacher or by a person chosen to represent him, and a followup made if occasion requires.

Each teacher should keep a visitation record as a basis for more effective ministry in the field of conservation and reclamation, and forward a duplicate copy to the director of visitation who, periodically, will report to the pastor. This record should be a combination of report and survey and should include the family name, address, phone, number in family and their ages, church affiliation, (some may be non-members or members of other denominations and be included on the missionary prospect list) occupation, interests, etc., in addition to the labor performed by the minister.

A monthly report of labors and attendance to the pastor will be very helpful to him, and he will or should be very eager to tabulate and utilize these reports and suggestions for proselyting and pastoral purposes.

Advantage should be taken of special occasions to invite members and nonmembers to church. Easter is a very good time to revive and reclaim lost members and to invite our

neighbors and friends to our services. At this period of the year, people are more church minded and more likely to accept an invitation to attend church. Of course special arrangements should be made to impress their minds and hearts with the worth-whileness of our church and its message. It were better that they had not been invited than that they should come to a service of disappointment because of lack of preparation. Mother's Day, Children's Day, and Father's Day are splendid occasions for inviting the family to worship at the church together, and the attendance officers should take advantage of these occasions to stress attendance. We do not take advantage of our exceptionally fine ordinances as a means of gathering the relatives and friends of the church together, and they continue to lack appreciation of our fine rites. Take, for example, the blessing of children and its distinctive significance. What a splendid opportunity we have of acquainting our friends of the significance of this ordinance which has been lost through tradition. When all other invitations and enticements failed, an invitation to the service in which his baby was being blessed prevailed upon a seemingly uncouth father. It was the first time he had come to the church services, and then he sat right next to the door and left at the dismissal, but during that ceremony I saw tears course down that bronzed and hardened face, and as long as I remained in that place I had in him a friend. Too frequently we are guilty of making incidental these significant ordinances by tacking them unceremoniously on to some other service. The teacher should try to prevail upon the pastor to have special blessing services for the babies and invite the relatives and neighbors to attend these services. Other services such as Rally Day, etc., may be similarly used to advantage in our attendance ministry.

A congregational calendar has been effectively used to keep before the people special occasions throughout the year. The teacher may sponsor something like this. Anniversaries are splendid opportunities to contact the people, such as birthdays, wedding anniversaries, etc. People like to be remembered and respond quickly to personal acknowledgments and considerations. The teacher may educate the members of the church to observe new families moving into the community and to notify him of it.

A church man who is engaged in the heating and ventilating business speaks up on a pressing problem. His suggestions should be carefully considered where the heating and ventilating systems of houses of worship are unsatisfactory. Even if materials for changes are unavailable now, plans should be worked out for a later date.

Church Heating and Ventilating

By Seth S. Sandy

When a youngster it was my privilege to attend a morning church service in one of our small churches where a missionary appointee was the speaker. It was in the wintertime and a cold day. The speaker was a large, heavy-set man. Shortly after beginning his discourse, the room became uncomfortably warm. Suddenly he changed from preaching the gospel to lecturing the audience and especially the deacon on proper heating and ventilating. He became so irritated and exasperated that he not only voiced his disgust over the situation but jerked off his coat and vest and threw them over into an empty pew. The audience was amazed and dumbfounded and it is doubtful if his sermon was very well received. Were it not for the fact this incident had a tragic ending, it would seem quite humorous now, but this good brother left the next day a very sick man and died of pneumonia shortly after reaching home.

Except probably for the tragic part of this incident, it has often been repeated and is still possible in any church being heated as was this one with a coal stove or where heat is governed by manual control. In this day when our homes are heated and ventilated automatically with the best that engineering minds have been able to design, it is imperative that we equip our church homes with the best that money will buy or at least, the best we can afford. And the best is none too good. Good heating and ventilating go hand in hand, and one is not complete without the other. It is not too expensive to have these in every church building, and capable engineers can be obtained at reasonable cost to solve these problems economically, and this will not only insure

safety to one's health but the comfort and pleasant atmosphere that an audience demands and should have.

Various types of heating plants have been designed to fit into the needs of any church group. Much depends upon the type to be selected and the fuel to be used for greatest economy and service. For instance, in some localities coal may be the only fuel available; in others gas or oil, and in some all three are available. One of these might be desirable in a home, while another would be preferable in the church in the same locality. Part-time heating may so affect the cost that even the highest priced fuel would be the most economical. And again labor cost or availability might enter into the picture. Or another factor would be the type of heating plant in use would make a difference. Since so many factors have necessarily to be considered, whether it be in remodeling the old, or installing a new heating plant, it is apparent that it would be wise to consult an expert in the matter. A botched-up heating plant is a disgrace, no matter where it is in use.

Adequate, uniform heat, plenty of fresh air, and sufficient humidity are most essential for proper living conditions, and though government regulations may require a lower temperature than we have been used to having, the health need not be endangered or too great discomfort experienced. These three essentials must not be sacrificed however unless we can afford to pay the price for our neglect to provide them.

How often has it been said, "I caught a severe cold in church; it was so hot and stuffy I could hardly keep awake. Finally several people started opening windows and then I shivered." Errors like these are too far reaching and should not occur in this day of modern design. Our homes are provided with these essentials and our churches should be equal in every respect. There should be no contrast between home comfort and church comfort. If there is, then the latter has little attraction for many who like real home comfort in heating and ventilating. We say it is only a short time we are in church, and why not put up with it? Well, too many will not be enticed away from the warm fireside to sit in church and be uncomfortable no matter how eloquent the speaker.

Regarding the temperature of the church. It should be gauged from the breathing level of the audience sitting on the

main floor. It need not be as high as in the home, since the congregation is clothed warmer and with larger numbers present the body temperature will raise the temperature several degrees. So if the room is heated to the required temperature before the audience arrives, it is likely to be soon overheated. An authority on heating and ventilating says church auditoriums may be heated to 66 or 68 degrees and be comfortable. If this be true, government regulations at present need not seriously affect our heating problem.

Too much cannot be said about the necessity of proper ventilation and the methods of obtaining it. With modern equipment usually available (except for the duration), ventilation can be had with an exhaust system automatically controlled without the opening of windows and doors which create unpleasant and harmful drafts upon the heads of the occupants. These provide the easiest and quickest means of air change and the most dangerous. Yet an automatic system can be designed to change the air throughout the room in a few minutes and without discomfort or notice. Once properly designed and set in operation, they do what no human hand can possibly do.

Another very important factor in heating which has too often been discounted as to its importance is the humidity of the air. Low humidified air has a great affinity for moisture and takes it from every available source. The moisture of the skin is thus absorbed by the air, the skin loses its heat, and a chilly sensation results, even in rooms with 75 degree temperature or higher. But where proper humidity is prevalent the air has no demand for moisture on the skin, and comfortable conditions can be had at a much lower temperature, even as low as 66 to 68 degrees. The relative humidity should be at 30 to 50 per cent. Dry air has a harmful effect upon the respiratory organs and makes them susceptible to the inroads of disease-carrying germs. When you hear a congregation coughing to any extent, you may suspect the air is exceedingly dry. Too often this condition prevails in our homes. Have you every noticed children out of doors playing and seldom coughing, but as soon as they are inside the house, they start a siege of coughing? Humidity or the lack of it is often the answer. A coal furnace equipped with only a small water pan in the side of the casing will never

furnish enough humidity. The average size home in winter days will or should absorb several gallons of water per day. Not only are the occupants affected by this lack of moisture, but squeaky floors and stairs, drapes and rugs without luster sound a warning of danger to the health. A humidiguide is as essential as a thermometer in a home. Guesswork in heating is no longer a pardonable sin. The laws that govern in heating and ventilating are as simple as any laws affecting our living and can be followed with as certain success. When they are, the dividends are certain. When ignored, the disasters that follow are as likely as in the incident referred to in the beginning of this article. This is the day of automatic heating where guesswork has no place. When the "duration" ends, we should be alert to our needs in regard to these things that are so vitally affecting our health and happiness.

SERMON OUTLINE SUGGESTIONS

The Financial Law and Spiritual Growth

By Earl T. Higdon

A. Scripture:

Proverbs 3: 1-10.

Book of Mormon, 3 Nephi 11: 10-15, pages 668, 669.

B. Companion Texts: A pleading theme "My son, forget not my law." "Return unto me and I will return unto you."

C. The Nature of God-Man Relationship.

1. A Father who is concerned about the welfare of his careless children constantly pleads for their return to him.
2. Free agency is a principle of soul growth. To become a son of God, we must develop by voluntary compliance with the laws of spiritual growth.
3. God's law revealed by divine revelation. The function of the prophets is to see and reveal divine law.
4. The financial law is a definite part of the divine law. The law of salvation. "My son, forget not my law, but let thine heart keep my commandments. Honour the Lord with thy substance and with the first fruits of thine increase."
5. God said, "And I will return unto you." But, he can come to us only as we abide by the laws that bring us into his fellowship.

Illustration:

A child is excluded from the serious mature fellowship of his earthly father because of the limitations of his childish experiences. So are we excluded from our Heavenly Father's fellowship.

D. Spiritual power within the church to accomplish its task is dependent upon the spiritual growth and maturity of its people.

1. Missionary work?
2. Zion's endeavors?

3. General church statistics:
 - a. Total tithepayers, 1940, 29,826, 24 per cent.
 - b. Regular contributors, 1940, 17,744, 14 per cent.
4. District or branch statistics?
5. God said: "Prove me now." But we must prove ourselves in the process of proving him. "Let thine *heart* keep my commandments." "Will a man rob God? Yet ye have robbed me."

Illustration:

Story of man who carried the intent of murder in his heart for several years. Then later in a dream saw himself labeled as a murderer on the Book of Life. What does it do to one to feel that he may be labeled a "robber" in his own heart?

Will a man rob God?

6. Power of discipline in our lives. Doing that which will bring ourselves into God's fellowship. Practicing the virtues of concern for God's work. Loving the things he loves.

Illustration:

Story of little five-year-old girl at Far West Stake Reunion who gave her most prized possession, her dolly, to her little boy friend who suffered from an accident. She gave because she loved.

- E. The financial law is taught by word and example in the homes.
 1. Study of tithing records indicate that church members pay tithing in a family pattern. Tithing must be so spiritually basic that it is taught and lived around the family altar.
 2. A new home should start with a recognition of God's goodness. Account for its stewardship, file a financial statement, and make a love pledge of tithe payment.
 3. Established homes should review their stewardship—their spiritual status. Regardless of circumstances,

they should pledge as Joshua did "But as for me and my house, we will serve the Lord" (Joshua 24: 15).

- F. Conclusion: God is still pleading. "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life and peace shall they add to thee."

"Honour the Lord with thy substance and with the first fruits of all thine increase." "Return unto me and I will return unto you."

The Riches of Abundant Living

By Ward A. Hougas

"I am come that they might have life and that they might have it more abundantly."—John 10: 10.

- A. Millions have tried and failed to find abundant life. They missed the combination of the lock. In order to open the bank vault, one must find the combination.
- B. What combination is it that gives this spiritual poise?
1. Physical health—necessary for abundant living. Health is the base on which life's activities stand. Overworked brain and nerves cause despondency, neurotics, etc. Fatigued body susceptible to disease (Example: Watch famine areas). Mortgage your health and you mortgage your soul. Gospel of temperate living is related to salvation (*Doctrine and Covenants* 86). Abundant life begins with health.
 2. Mental Contentment—necessary for abundant living. "The place whereon thou standest is Holy Ground." Is it? Find joy in doing what needs to be done. (Example: Spider hooks on in a few places and spins beautiful web. Man should be able to "hook on" where he is and build beautifully.) Abundant life is found in contented labor. Stewardship offers nothing greater than contentment in labor.
 3. The Power to remember, or forget—necessary to abundant living. —Your memory may make or break you. If you cling to the sour in life, you're done.

Remember the beautiful—and *live*. (Example: Form habit “I know something good about you”). Forget people’s mistakes and failures—Christ did. (Example: “Go thy way and sin no more.” Is that your reaction to mistakes?) Re-energize your life by forgetting what should be forgotten and remembering what should be remembered.

4. Faith in man as well as God—necessary for abundant living. “To distrust without just cause is to dishonor both God and man” (Anon.) If God can handle the destinies of nations, he surely can take care of my little problems—trust him. Lose faith and you lose all—even your friends. Faith grows out of the fact that you are good yourself. (Example: People who suspicion others of moral laxity are generally lax themselves—at least mentally.) The abundant life depends much on faith.
5. Repentance is basic—to abundant living. Sins, like cockleburs, must actually be pulled up and burned. We may have to sweat and toil to pull up all our sins, but we can’t live abundantly until we do. (Example: Zacchaeus restored fourfold—then lived abundantly.) True repentance brings such a clean feeling spiritually.
6. Love is the final step in the combination for abundant living. “For God so loved the world that he gave” (John 3: 16). “And no one can assist in this work except . . . he be full of love” (*Doctrine and Covenants* 85: 38). “See that ye love one another” (*Doctrine and Covenants* 85: 38). When we learn to love—abundant life becomes ours.

C. Learn the combination (6 points) and open the door to the riches of life:

“The night has a thousand eyes,
And the day but one.
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes
And the heart but one.
Yet the light of a whole life dies
When its love is done."

"I am come that they might have life, and that they might have it more abundantly."

Vision of the Valley of Dry Bones

By Blair Jensen

Scripture Reading: Ezekiel 37: 1-10.

Text: "I shall put my spirit in you and ye shall live."—Ezekiel 37: 14.

Introduction: Ezekiel is one of the most dramatic characters in Israel's history. He was carried captive into Babylon about 597 B. C. There he ministered to the captives, pointing out the coming doom of their nation and the significance of the fact. He was stern, condemning relentlessly the sins of his people. He was divinely committed as a watchman and faithfully discharged his duty. His contemporary prophet, Jeremiah, was at Jerusalem in conflict with forces of evil there.

Body:

I. The Vision Proper.

A. Bones—very dry—Israel about devoid of life.

1. National.
2. Political.
3. Spiritual.

B. The query, "Son of Man, can these bones live?"
Thoughts in the mind of Ezekiel.

1. No possibility, humanly speaking—Israel scattered.
2. Faith expressed, "Oh, Lord, thou knowest."
3. Proof of divinity is in the revival "Ye shall know that I am the Lord."

II. The Vision Interpreted (Ezekiel 37: 11-14).

- A. Bones—The whole house of Israel.
- B. Bones are dried—Hope is lost.

C. Power of God remaineth, "Thus saith the Lord, I will open your graves."

III. Consideration of graves into which Israel fell and into which we have fallen. These graves keep us from the homeland. From these graves we must awaken.

A. Grave of Thoughtlessness.

1. Unkind words.

2. Carelessness in doing. This grave killed Christ.

B. Grave of Neglect.

1. Indolence.

2. Procrastination.

Mordecai to Esther: "Who knoweth but the Lord hath raised thee up for such a day as this."

C. Grave of Resentment.

1. Antithesis of humility.

2. Grudge carrying is contrary to godliness.

Gladstone once said that a gentleman would not insult him, and no one other than a gentleman could insult him.

D. Grave of Self-sufficiency.

Some people only come to church because fear, affliction, distress, and loss reveals to them an actual sense of personal need.

E. Grave of Infidelity.

Communion with Deity must be a continuous power and cannot be accomplished in a day.

From these graves we must awaken and arise.

Conclusion:

A. From the vision of the "Valley of Dry Bones," we gain the idea that the power of God is sufficient.

This was gained by three steps:

1. A new awakening of the people.

2. Reunion of former hostile members.

3. The restored community was sufficiently strong and withstood.

B. Our end is not yet attained. Failure is not to be written. (Contrast church in 1844 and today.)

Hope is found.

Faith is restored.

We hear the voice of God saying, "I shall put my spirit in you and ye shall live."

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Exit, Journal; Enter, Library

It is now considered timely that the *Priesthood Journal* should be replaced by a Priesthood Library of materials for our ministry. In book form, these will be kept in stock for purchase at any time. They will be revised when editions are exhausted, and supplemented by new volumes as may be necessary. Plans for the new program of publication are under way. According to a recent decision, the October issue will be the last for the *Priesthood Journal*. Announcement of a plan for the handling of unexpired subscriptions will be made at that time, both in the *Journal* and in the *Herald*.

The *Priesthood Journal* began its career in July 1934. Through nine years it has presented a variety of useful materials for members of our church ministry.

There have been problems on the way. First, it was hard to provide a sufficient supply of significant articles to fill the issues. Periodicals must be printed at stated times regardless of whether there is something important to fill them. Church officials who could write such articles were already overburdened with work.

A second and more serious problem was the impermanent form in which valuable materials were presented. In light covers they were more easily lost or damaged. Moreover, the issues were soon sold out, and young men being ordained could not secure the back numbers they wanted.

It is in the hope of improving the situation that the new Priesthood Library is being instituted. The books will be in sturdy, permanent bindings. Only significant material will be published. Young members of the priesthood will be able to purchase the books when they are wanted and as they are published. When friends or families wish to make a present to the newly ordained man, they can give him the available volumes of the Priesthood Library, to which he can add as new volumes appear. We believe that when the new plan is brought to the church its merit will win the approval of our men.

Some Things a Member of the Priesthood Should Know

By President Frederick M. Smith

In recent months, particularly, considerable thought has been given to the subject of developing curricula to be followed by the priesthood members in endeavoring to enhance their usefulness either as general appointees or as local workers, or both. In the councils of the general officers more than a little discussion has been heard on the subject, and a committee was instituted to study the situation and submit suggestions in the form of outlines. Along with others of my brethren, I have had in mind more than casually this matter; and as I think now of the problems involved in formulating such curricula, and the ends to be reached, I am not sanguine that such course of study to be fostered and conducted by those among the leaders of the priesthood will be feasible or more than feebly effective. This lack of enthusiasm in attempting such a procedure springs doubtless from a knowledge, gathered from observations over a number of years' experience with and among the men of the priesthood, and laity as well, correlated to the goals and objectives of the church.

In efforts to evaluate such a course of study, very logically there must be taken into consideration the foundation in each individual case on which educational superstructure should be erected. The additional study, to be effective, must fadge with past educational experiences. And here is presented a chief difficulty in formulating a "course of study." As a body of men the priesthood of the church lack homogeneity, educationally. Such may not be to the disparagement of the qualifications of the men as a body so much as it is to the discouragement of finding or formulating such a course of study in "capsule" form as will quickly help out towards desired ends. "There is no royal road to an education," applies here as elsewhere. The course of education needed is more than refreshing courses.

In thinking about the whole matter, I naturally tried to think in terms of individual equipment for members of the priesthood. And in this article I do not attempt an exhaustive treatment of what our ministers should know, but merely to present a few suggestions on what their mental equipment should cover. And as it appears to me, these all have a bearing on the "course of study" or "courses of study" which should be followed, either under the direction of tutors or as long seekers for knowledge. I hope the "hints" may be stimulating, to some degree at least. In each suggestion made as to what knowledge is needed, expansion of detail could be had; but detailed development is not attempted. Our men, as they read (if they do) may, and doubtless will, make the logical enlargements. No attempt is here made to present them in order of importance. Most of the suggestions are fundamental—all important.

A first suggestion might well be to know oneself. "Know thyself" is an old admonition, and it is by some considered the acme of educational endeavor to know accurately one's limitations—maximum and minimum. It is as pitiful to see one trying to function beyond his capacity or powers as it is to see him content to do less than his best. In either case he becomes a misfit. To know himself will keep in his consciousness his weakness as well as his strong points, and in the one case avoid temptations and in the other desist from boasting.

To know oneself will require innate or acquired evaluation of mental habits. Too few know their own mental tendencies. To know them, however, will be a large factor in developing these difficult to measure capacities. The development should be properly foundationed.

It should be the determination of every priesthood member to know more and more about his physical equipment—to foster his strength and to eliminate his weaknesses; to promote health and avoid disease; to know how to eat and how not to eat. He ought to have more than a speaking acquaintance with the Word of Wisdom, and know enough about it to avoid fanaticism.

To know well and properly his own body and its physiological functioning, is to have a general knowledge of science. It may be heartily desired that our ministry possess a much

wider knowledge of science. Science and nature well understood constitute a rich revelation of God. Nowhere else can he be seen in his great majesty so advantageously. Between religion and science when properly envisaged there can be no conflict. The hand and mind of Deity is best discerned when science fortifies religion, and when religion gives direction to the study of science.

Every member of the priesthood should be a family man eventually. To be such as he should, he should know his family—every member of it. He should know their weaknesses as well as strong points. He should know their weaknesses not to be constantly complaining or chiding or scolding the manifestations thereof, but that he might be a guiding influence in development towards higher standards. He should know when to speak in rebuke and when not. He should know the ethical standards of church and society, and promulgate them.

Because of the imposition upon all grades of the priesthood of the task of teaching and preaching, there rests upon every man of the priesthood the obligation of knowing his native language, and how best to use it in discharging his priestly responsibilities. Far too many of our priesthood have a paucity of knowledge of and ability to use rightly even their native tongue. And far too few have knowledge of other languages. The knowledge our ministers must possess in language will include more than a passing acquaintance with its grammar, and a more or less extended training in its rhetoric and literary construction, and the beauties of its possibilities as an instrument of thought conveyance. The task of knowing the English language is never ended; for with its rich vocabulary of about one half million words there are always ahead of one unconquered fields of learning. Language is a chief tool in the kit of the minister, and its most polished use should be an ever-present ambition in the mind and soul of the priesthood member.

Our ministers should know how "to tell the story" of good news. To tell it best, they should know how to select words well. Not only must the minister be a constant consultant of the dictionary in his efforts to be select in the use of words, but it is advisable that he should read with care books by authors who are known to be skilled in their choice of

words. Our minister should appreciate the shades of meaning of various words. He must know how to select words.

He must know how to speak, especially when called upon to address audiences. It is one thing to throw together a lot of words; it is quite another to use just the right words to tell what you desire to present. Our ministers must know words, and how to select them.

The member of the priesthood must know his church. This is a prime duty, one imposed by his ordination. To know his church demands a study of its history, its theology, its philosophy. He must know what the teachings of the church are, so he can "teach" others. And here is a big order to be sure—an endless task in study.

Because of unusual conditions now existing, there is particular necessity for our ministers to know more than a little about the economic interpretation of the beliefs of the church. In other words, our ministers should know the fundamentals of our zionic belief, or the philosophy of social reform based on religion and its practice.

And one's appreciation of our zionic ideals cannot but be appreciated by a well-balanced knowledge of the science of economics. We might even add that one's knowledge of Zion would be enhanced by knowing as much as possible of the humanities in scientific study: anthropology, to know man as a biological individual; ethnology, to know him as one of a group; psychology to know his mental traits; sociology, to know the fruitage of social instincts:

And all of this should widen the scope of his knowledge of the zionic goals.

He should know how to become and be a specialist without either being a bore or a crank. Every man should be interested in acquiring knowledge which will make him a specialist.

Seeing the vastness of the field of study into which he must enter as a student in the ministry, one should know how to read wisely, and know how to study without wasting time. Our ministers have no time to waste, so they must know how to budget their time.

A minister should know as much as possible of the arts as well as science. Particularly in the arts he should know something or as much about music as his capacity or talents

will indicate. Music has a distinct place in the church, especially in the ritual and ceremony. Besides we should know its value as a field of accomplishment for the church members. A minister should know how to give proper encouragement in its study and pursuit.

A minister should know his neighbor, in something more than an-across-the-fence speaking acquaintance. He should know why he has a neighbor, what his duties to him are, as well as what are his neighbor's duty to the group.

One should know his government and his relation of duties to it. This applies to local (town), county, state, and federal aspects and functioning of government. Certainly he should know about how government officials function and are selected.

Our ministers should know and understand children, and duly appreciate and evaluate their place in the church and its activities.

And they should know the fundamental functioning of an ideal home—its physical, spiritual, and esthetic equipment. Especially should he know the essentials and characteristics of the zionic home. It will give direction to his zionic thinking and setting up of the necessary ideals.

A minister should know and learn, if he does not already know, his own place in the society of which he is a part. This is essential to knowing what his obligations are as a factor in the community. He should know the responsibilities of citizenship.

Certainly a member of the priesthood in this church should know what priesthood is—its history, powers, functions. He should thus know what priesthood means—its duties, responsibilities, tasks. He should know the demands upon him by the imposition of priesthood. It is far better to sense the responsibilities rather than its privileges.

He should know the relationship of his official position to the work and responsibilities of others. And that having in view finer co-operation for the accomplishment of the work of the church.

He should know how to free himself from all egotism. An egotist never has an accurate measure of his own powers—it is always distorted.

He should know that among workers in the church there

is no place for envy or jealousy in any form. He should know how to so keep himself free from both that he can and will rightfully give all due honor to fellow workers.

He should know how to write well and also to speak well. He can best learn both by doing them.

He should know how to be helpful and know how and when to help. One may desire to help and yet blunder in efforts to help. Rightly helping is an art requiring much knowledge.

He must know how to meet disappointments. People do not like a whiner, but admire the courage of the man who smiles in adversity.

He must know how to bear grief. Sorrow brings its lessons and development. "He was a man of sorrow and acquainted with grief," is one of the great things said of the Master. And one, especially a member of the priesthood, should know how to avoid parading his sorrow, and to avoid currying sympathy.

He should know how to bravely bear what cannot be escaped.

Our ministers should not only know their own religion, but they will find it advantageous to know something about other religions and beliefs; but to know "our own brand" of religion is a paramount duty, and should have first attention.

He should know how to appreciate ceremony. I use the word appreciate here in its real sense. We must know how to keep ceremony alive, and not be satisfied with mere form.

Certainly he must know the Bible—no small task to undertake, and one never ended. To know it one must learn much about sacred and profane history.

He must know our own literature and have a general knowledge of literature. He should be always on the alert to know the best literature.

In suggesting the foregoing I have had no intention of exhausting the list of things our ministers should know. But I am sure I have suggested enough to impress a fact I wish all could fully appreciate, *viz.*, that in the priesthood of this church, as in Zion, there is no room for the idler.

Delivered as a lecture to the priesthood during the General Conference of 1942, the following is so basic in its approach that it is repeated here. We suggest reading it with the article "The Church's Wartime Ministry to Family Life," by Roy A. Cheville, page 24, in January 1943, Priesthood Journal and the discussion of the pastor's work in the Pastoral Manual.

Ministry in the Home

By Blair Jensen

Ministry in the home is essential to the welfare of the family. It seeks to develop a spiritual fellowship which tends to lift the family out of profane living to heights that grant the vision of what God desires man to be and the world to become. "Where there is no vision the people perish." The intent of ministry in the home is to bring to pass the "soul of God in the life of man."

Continuity

Continuity of ministry is essential, that, having possessed the vision, man shall attain fortitude sufficient to venture forward and acquire wisdom, knowledge, and power with which the promise of the vision may be realized. The fact of God as the eternal and loving Father must be accepted. Jesus Christ, the Son, as the Supreme Revelation of God must be affirmed.

Wisdom and knowledge of themselves are insufficient as ends to be attained. Facts concerning them must be translated from quiescent and inert ideas into purposeful attitudes and vitalized ideals, capable of self-expression in powerful conduct. Thus, the family unit, efficiently ministered to in the home, ultimately must reveal itself in evangelization. Movements seeking conversion can never be initiated with greater assurance of successful accomplishment than those evidenced to a community by a home which witnesses the attainment of the graces of the Spirit. In such a family life, the Word of God has indeed been made flesh. "I am come that ye might have life and that more abundantly."

When this more abundant life is evidenced in the home, there is revealed to the community in no uncertainty the affirmation of the Prophet Esaias, with which the Savior opened his preaching ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance unto the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Reaching the Individual

Ministry in the home seeks to develop the individual. It looks toward the achievement of parental maturity. The reason that some children are not saintly is because their parents are not saintly. It has been suggested that, "the only trouble with children is their parents." Psychologists have affirmed that every dispositional trait of childhood had its beginning in the very early years of life. Later childhood experiences deepened these impressions. Thus in childhood and later in life parents have acquired those weaknesses which later became their children's. It is ministry of the highest type to bring a parent with emotional maladjustments to face the fact of his problem of maturity and growth. He has definite need to face reality. Only rarely can an individual rightly analyze his own character. The person one knows the least about is usually oneself. One given to gossip often prides himself that he "doesn't talk about people." Chronic scolds are thankful that they do not scold, jitterbugs of indecision proudly acclaim that they face facts.

Ministry to parents in the home must bring them face to face with the reality of their lives, assist them to see and to acknowledge their errors and aid them to further an evolving process of repentance. It must lay plans that will steer them into a more mature life. Intelligent determination and patience will accomplish very worth-while results in bringing parents, through self-study, into reasonable maturity. Parents pass on to their children weaknesses and inadequacies acquired or strengths developed. By the quality of the counselors and instructors rather than by the quan-

tity of counsel and instruction, can we best train and develop our children. Achievement of parental maturity is needful.

Balance and Control in the Home

Ministry in the home is challenged to develop the capacity of the family and its individual members for self-direction or self-control. At heart people desire to be active, to be doing things, to give expression. Ministry must seek to develop the capacity for proper and efficient self-direction. Confidence in the ministers and the intent of their ministry must be established. Questions asked must be answered carefully and truthfully or reference be given to proper authority for the answer. The family should be led to share responsibility. The ministry must initiate plans and develop opportunities for the participation of the family. Out of participation the family will develop its capacity for self-control and self-direction.

It is necessary that ministry in the home should look toward the balanced development of the family. There are individuals who loudly decry the drinking of tea and coffee yet evidently disbelieve in the use of soap and soapsuds; others always go to church whenever the church bell sounds forth its invitation, and who just as consistently fail to contribute to the church financially. Some have fanatical faith in God but have failed to merit the faith of their fellow men in them. There are those who dream much of the coming of the kingdom of God but never see the present-day institution in which laborers are needed. Recreation and entertainment are of such excessive urgency to some folk that they find themselves continuously too exhausted to seek spiritual food and communion in the house of God for even an hour a week. An all-around and balanced development in the home is a necessity. A moral family is one without undue extremes but in which there is a happy blending of the good suggested in each of the extremes. Failure to meet adequately the challenge of a balanced development in the home, becomes increasingly evident with the aging of each individual member. Alertness to and awareness of this need in a given home is of utmost importance in order that purposeful and tactful ministry may develop a program for the family that will

eventuate in a balanced and all around developed set of attitudes and conduct.

Attitudes and Appreciations

Saint Paul recognized the need of proper attitudes toward money as well as the need of correct management of it when he affirmed the love of money to be the root of all evil. Fortunate is the family which has gained a realistic appreciation of money and its value in the light of its importance in life. The budget aids the family to maintain proper proportions and relations among the varied phases of life. It affords the adequate measuring rod, so needful to every family as a rightful substitute for the oft used one known as "keeping up with the Joneses." Time and nervous energy are saved by the giving of careful consideration to the needs of the ensuing year in contrast to the myopic view which does not look beyond the spending of a monthly pay check. Improper management of money results in a serious breakdown of the spirit of the home, while proper management builds toward self-control and foresight and develops the ability to face the consequences of decisions.

Patterns of Social Life

The early years are extremely important in developing the pattern which the personal relationships of the child will follow. The home furnishes the primary and most pervasive social life. The most competent people are those who have developed the richer social capacities. The greater percentage of the failures in business or professional life are due to the lack of ability to make proper social contacts, rather than to the lack of knowledge or intelligence. Those early years in the home are the extremely important ones in which are laid the foundations upon which the social relationships of the individual are builded. Ministry in the home should look specifically toward establishing the child as a person, emphasizing that he should be habituated to avoid faultfinding. His training should be such as to cultivate in him a sense of honesty and dependability. He should be given a sense of humor and taught to be tactful and kind. It is his right to be brought into the family circle and urged to share in family problems as well as benefits. Ministry in the home looks

toward the management of personal relationships of every member of the family.

Friends, when chosen wisely, are selected on the basis that some have much to give to us and that we have much to give to others. "I am a part of all that I have met" (Lord Tennyson). "I live not in myself, but I become a portion of that around me" (Lord Byron). It is unfortunate indeed when all friends are chosen merely because so much is had in common. Character can be developed and personality acceptably rounded out by reasonable controls of friendships made and maintained. The one who has analyzed self and has an awareness of the gaps in his personal development as well, as of the strength that is his, has made the primary move toward self-development. The intelligent control of environment evidenced by the selection of friends who are strong where he is weak provides assurance of developing strength at the very point of weakness. Likewise friendships developed with the consideration that attained strengths can minister to corresponding weakness in others, assures the maintainance of development made. A conscious and conscientious selection of friends makes for personal progress.

Use of Leisure Time

Ruskin has said, "When men are rightly occupied, their amusement grows out of their work as the colour-petals out of a fruitful flower."

Our free time is increasing. Physicians recognize that many persons "break" in middle life because they have not kept alive the ability of the child to play. Happiness and health are closely akin. One who is interested in some creative task has not the time to think and to worry about his ills. Whether life shall be happy and wholesome, or gloomy and profane is to a great measure determined by the use made of free time. Some are not able to give the children many material things. Every home can provide them with riches if it teaches them to use wisely the free or leisure time. Guidance that is most intelligent will expose the child to many of life's phases. Gradually, out of these varied experiences, he will find his own leisure time activities. Reading, making things, nature studies, pets, games, etc., are some suggestive possibilities for wholesome and constructive use of free time. The

ministry, which, when introduced into the home, brings to the family members the sense of individual need to use free time constructively, and, which points the way to definite channels through which free time can be intelligently expended, has eternal value. It pretty well determines the development of individuals of high character.

"Idleness and lack of occupation are the best things in the world to ruin the foolish." The use to which an individual puts the two thousand free hours that are yearly his, is a vital factor in determining his personality and measures the quality of his life.

Church Attendance and Relationships

The Savior defined what our Sabbath day attitude should be when he affirmed that, "the Sabbath was made for man and not man for the Sabbath." It is not a day to be spent aimlessly and in idleness which produce only weariness. It is a day to be spent in pleasant and creative duties. We are to look to it as a period of change from our routine activities of living and gaining a livelihood. Such a change from wearisome routine brings rest and refreshment of body and of mind. The matter of getting away from noise and tension is an essential need as a part of our weekly routine. Worship is the satisfactory means of attaining this gain to the soul and to the body. Out of the music, the sermon, and the association with those of common interest there comes the stimulation which influences one to think constructively, to read purposefully and to meditate and to pray. Through such rich movements men are lifted spiritually above the ordinary things of everyday and with an expansion of soul's vision they find God and maintain fellowship with him. Ministry in the home must bring to the family an understanding of the meaning and the purpose of the Sabbath day, to the end that they shall receive the benefits which God would give to them.

Closely akin to the matter of Sabbath day attitudes is that of the cultivation of church relationships. In the very nature of things the home is the first and richest opportunity for religious instruction. The attitudes of children are premised upon the attitudes of their parents. Alert parents may become aware of weaknesses in the program of the church, of

mistakes made by influential church workers, etc., but they must keep criticisms of the church and its workers to themselves. As parents talk of and plan for coming church events, they can share these hopes and develop these plans with the children. Thus early in life the children are taught to share in church experiences on the level of parental experiences. To accomplish this early in the life of the child is to prophesy that he will attain sufficient knowledge and understanding of the meaning and value of church membership ere he attains the age of accountability. The gaining of such insight and the attainment of such attitudes on the part of the child give to the parents the satisfaction of observing the constructive development of religious personality in him as he makes continued and satisfactory adjustment to his place in the life of the church.

The Family and the Community

The home cannot be considered as an entity within itself. It is not a place separate and apart from the life of the community. It keynotes the community. The patterns of thought that predominate in a community usually operate in the homes which are the organic parts of it. Henrik Ibsen said of the community that it "is like a ship, everyone ought to be prepared to take the helm." Effective ministry in the home becomes the prelude for community uplift. The community is but a cluster of families and other enterprises. In its affairs the minority groups at its extreme poles have the most power. The large middle section thinks little and moves only to maintain the *status quo*. Inherent within the minority group above this larger and middle section, is the power to influence, to enlighten, and to elevate the entire community. Ministry to these homes, which challenge them to realize the wealth of their possibilities, will most speedily be reflected in the community in terms of enlightenment and uplift and this in things spiritual as well as physical.

The ultimate goal of the church is not limited to the uplift of the individual but is rather for the uplift of the community and for society in its entirety. The development of a wholesome religious atmosphere in the homes of a community will in effect elevate the middle area majority of a community into the upper minority of high ideals and en-

lightened attitudes. To attain this parents must be brought to sense the need of an evolving religious atmosphere in the home. This anticipates an introspective view by parents into their own religious lives which must eventuate in the establishment of a happy relationship between them based on a common thinking together on this matter of the home religious atmosphere. Into any effective solution there must be builded regularity, order, and beauty in home management and devotions.

Ministry in the home looks toward making the people who live there good. Good homes make good communites. This is the Christian aim, the kingdom of heaven idea so often mentioned in the Gospels and forming a central idea in the teachings of Jesus—"good men, constituting a good society, and living in league with all goodness, both human and divine."

Home and Evangelism

Ministry in the home is a call to the family to participate in revivalism and to develop an evangelistic leadership. This call can be realistically portrayed by quoting the words of the Prophet Isaiah in his exhortation to Judah to repent, "wash you, make you clean; put away the evil of your doings from mine eyes; cease to do evil; learn to do well."

The aim of the church is to make men good. The family is the primary social organization for the elementary purpose of breeding the species, and nurturing and training the young. It exists to give society developed and efficient children. Families cannot be measured by size. They must be measured by the character of their product. It is quality and not quantity that gives them value. To secure quality there must be a religious motive. In those homes where religion is a regular and a diffused ideal, good men and good women are produced. This call to the family to produce individuals of such high character is indeed a call to preach, to proclaim, to herald, to declare, to annunciate by evidencing the product.

Mark's Gospel records that Jesus came as a herald into Galilee, proclaiming "The time is fulfilled and the kingdom of God is at hand." In like manner that home in which the Christian graces are evidenced in the lives of its members,

stands forth as a herald proclaiming and announcing a better way and more abundant life. In so doing it edifies the church. It is prophetic. By example it exhorts and encourages, thus "helping our infirmity." This ministry which produces a "Spirit-filled" home reveals that home as a prophet, its being prophetic of that which can be brought to pass in the experience and life of the community.

Ministry in the home is a call to the family to stand upon its feet in an attitude of readiness, to listen, to speak, to serve, to go. This is preaching, and the resultant of preaching should be evangelism. The home, by thus evidencing the product of efficient ministry, affirms to the community that "He hath sent me to preach the gospel to the poor."

Home as a Teaching Unit

Martin Luther once affirmed as his conviction that, "a preacher should have those properties and virtues; first to teach systematically." A home, responding to proper ministry will continuously reveal itself as a teacher, enforcing and maintaining a discipline in home life that will gain the attention of those around it, and, by the very nature of its conduct set forth, will explain and gain entrance for the same ideals in other homes. Saint Paul closely connected Christian conduct with Christian teaching: "But ye did not so learn the Christ, if at least it was he whom ye heard and it was in fellowship with him ye were further taught, even as there is truth in Jesus, that ye put away the old man, having regard to your former manner of life, according to the lusts of deceit, and that ye be renewed in the spirit of your mind, and that ye put on the new man."

A great contribution of the Puritan ministry of the American colonies was that it recovered and maintained the idea of ministry as involving fundamentally the teaching function. No teacher ever dreams of giving an entire course of study in a single lesson. He cannot unfold his entire thoughts to the class the first time he meets it. So with the home as a teacher, it progressively and step by step unfolds to the community that which has been absorbed into its life and is revealed in its progressive development.

The family becomes an ambassador, representing Christ to those who are as yet distant from him. In this capacity it

seeks to effect reconciliation. Ministry in the home must convey to the family the sense of being commissioned to represent God. To acquaint self of the duties of ambassadorship calls for tactfulness in expression. People must be studied, opportunities noted, and general alertness maintained to the end that definite policies may be developed and in most attractive forms be placed before others.

Responsibilities to Cultivate

Ministry in the home calls to the family to become a steward. No call is more important nor capable of richer fruition. It covers all that the work responsibility connotes. Directly and indirectly it is responsibility of life, endowments, talents, possessions and even of position that is in the mind of Saint Paul in his Corinthian statement: "Moreover it is required in stewards that a man be found faithful." Ministry must bring the family into evidencing recognition of responsibility. This is stewardship.

Ministry in the home is a call to the family to become a fellow worker. The idea of companionship in endeavor removes the feeling of aloneness. In labor unity is strength. With others the family joins in extending and bringing to pass the kingdom. Awareness of the kingdom's nearness and knowledge of conditions that must be attained to make it a reality are essentials that ministry in the home must bring to the family. The family is called to become a worker unto the kingdom of God.

The message of ministry must sound the militant note. A war is being fought. A foe must be vanquished. Sin must be overcome. Righteousness must triumph. The call to the family to gird itself with the habiliment of a soldier is a challenge to center its attention upon the conflict, to give its all to the struggle and to keep itself free from every entanglement of life which might weaken and bring it to defeat. It is indeed a call to craftsmanship in the greatest of all crusades. It is a call which must be sounded as a challenge that inspires to mighty effort in a conflict for "There can be no furloughs granted in the army of the Lord."

The life of a husbandman has been extolled as, "A life fed by the bounty of earth and sweetened by the airs of heaven." Tolstoi expressed truth when he stated that "The

happiness of men consists in life and life is labor." Ministry in the home calls the family to hard and long continued labor. All toil, without the help and blessing of God will be in vain. Individual laborers will differ according to personal endowments and varying needs as governed by circumstances. All are responsible to God to give service. Each shall receive reward according to his toil. The husbandman deals with that which already has life. He does not impart life, but he can cultivate and train it to right and useful service. Work must be done in due season. It requires courage, patience, and the ability to bear disappointments. Success comes only as the result of unremitting care and obedience to law. The labor of the husbandman is a labor in faith. Of this labor Saint Paul testified, "I planted, Apollos watered, but God makes to grow; he that planteth and he that watereth are one, but each will receive his own reward in proportion to his own toil for we are God's fellow-laborers. Ye are God's tilled land."

Finally, ministry in the home is a call to become a skilled master builder. This is a call to vision, to organize, to teach, to train, to inspire, and to encourage. The family plans and builds for that which is beyond its day. The skilled master builder knows that his building will outlast his life. The call to the family is a call to come higher and yet higher. Ruskin has said, "Whenever men have become skilled architects at all there has been a tendency to build high."

Ministry in the home calls the family to the high endeavor of gaining the best that life can give and having gained it, to share it with others.

Qualities of Character Essential

Section 4 of the *Doctrine and Covenants* affirms the qualities of Christian character that are essential for those who would embark in God's service: "Ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and

love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

Efficient ministry in the home bears fruit in Christian character. Faith must be builded deep and vital, "to believe that our life has eternal meaning and consequence; that God is personal, real and loving; that Christ is the supreme revelation of what God is and man may become, that only through following him can man reach the noblest personal character or achieve social justice; and that even now the kingdom of heaven is at hand." It is essential that there be kept alive this faith in an ever-present God who was and is and is yet to come.

Virtue does not consist in reading how other men were virtuous, nor does religion consist of describing the altars that other generations have built. Of it Aristotle once said, "It is not enough to know about virtue, then we must endeavor to possess it and to use it." Possession of virtue is not had by those who, by withdrawing from the society and its temptations. Virtue suggests that one cannot save self save by reaching forth to save another.

A rightly developing and enriched Christian character is consequential to the attainment of understanding and knowledge. President Rigdon affirmed this objective ministry of our religion when at Far West, Missouri, he said, "The object of our religion is to make us more intelligent than we could be without it, not so much to make us acquainted with what we do see, as with what we do not see. It is designed to evolve the faculties—to enlighten the understanding and through this medium purify the heart. It is calculated to make men better by making them wiser, more useful by making them more intelligent, not intelligent on some subject only but on all subjects on which intelligence can be gained."

Out of such enrichment of character there is inevitably attributes of quality such as:

Temperance—once defined as the Muse of Chastity.

Patience—that forbearance which allows forgiveness even unto seventy times seventy.

Brotherly Kindness—which stands revealed at the great

vehicle of evangelism. It has converted more people than either knowledge, enthusiasm, or eloquence.

Godliness—which is practical religion, “the crown of the house is godliness.”

Charity—which does not demand that we should never see the faults in others, but commands us to avoid attending unnecessarily to them. Charity counsels that we be not blinded to the good while we are so much aware of the evil.

Humility—which is our outward manifestation of great moral strength. He who humiliates himself will be lifted up, but he who lifts himself up will be humiliated.

Diligence—which when matched with and harnessed to skill finds but few things are impossible.

Frugality—that simple food upon which men who have attained power, and beauty, and delight, have always fed.

The quality of a home and the character of those who dwell in it, which will serve the world and build the kingdom of God, cannot be determined by other than the best that qualitative and sustained ministry can develop. Methods of securing home efficiency and wealth of individual character are not discovered by accident, neither can they, when understood, be spasmodically partaken of. The development of the ideal home, and its life, is an enduring task, ever filled with challenge. Values attained are quite proportionate to the price paid.

Priesthood Visiting

Latter day revelation has placed the responsibility of visiting the homes of the Saints upon the ordained men. This is the source of their legal authority to visit. It is essential that they look to the local administration for direct authority to visit indicated homes. This phase of ministry thus develops according to properly recognized need and the visit becomes purposive. Authority as a qualification for the visiting officer must not be interpreted only in the light of the legality of ordination and designation by administrative officer. There is a moral authority that must receive consideration. This presumes a certain quality of life, a development of understanding, clearness of vision, and a scope of knowledge sufficient to indicate an actual contribution to the well

being of those serviced. Growth, and evidences of continuing growth, in the minister are rightfully expectant. Ministry seeks to bring about "the soul of God in the life of man." Legal authority is basic to ministry but moral authority is essential to sustained and continuing ministry.

The local administration is in line to define the purpose of a given visit. General consideration is that pastoral visits, as made by elders and high priests trend toward the making or maintaining of contacts with the intent of stimulating spiritual activity and evidencing the interest of the church in the home. Visits to be made by the Aaronic priests are indicated in those homes that have need of instruction and emphasis as to the value and place of religion, the development of worship, instruction in the beliefs and doctrines of the church or counsel in general tending to develop the home and its members into a more qualitative membership. Visits made with the intent of overcoming laxity of attendance at church, straightening out misunderstandings, and effecting reconciliation between those personally grieved and differing, presume the appointment of those who minister as teachers. Deacons in their visiting ministry would emphasize obedience to the temporal law and seek to gather information concerning those worthy and needy and place such acquired information in the hands of those authorized and designed to dispense aid.

Purposiveness of ministry in the home certainly suggests the matching of official responsibility and individual ability to the indicated need.

Personal preparation will be made according to the recognized need of the visiting ministry, and will be governed by the habits and customs of the individuals concerned. They must have the "feel" of the home indicated for the visit. This presumes adequate knowledge concerning the family. The likes, dislikes, background, interests, employment, age, education, etc., are essential items of information. Findings and recommendations of previous visiting ministry are valuable aids in looking toward an efficient visit.

Arrangements should be made with the family to be visited. The visit should not be hurried and should meet the convenience of the family and of the visiting ministers. At all times the visit should develop along the lines directed

by the nature of the call. Any plan or program that will attain family uplift and home development can never be completed and become operative during a single visit. Sustained visiting ministry must be maintained and the family guided step by step from the real to the ideal.

Ministers visiting in the home by the evidences of personal appearance and conduct, carry a message that speaks with an authority often superior to that council which is given of the lips. Cleanliness of body, neatness of apparel, and dignity of carriage are minimum essentials of physical appearance. Match this with consideration of thought and carefulness of speech and there is reasonable assurance of reasonable accomplishment of the end desired.

Visits made by intelligent and godly ministers to any home are always opportune. No visit should be aimless and without purpose. The timing of a visit is important. The convenience of the family should receive every consideration. There are moments of crises, which if taken advantage of, at times mark the turning point in the affairs of a home. Illness, death, marriage, anniversaries, and occupational changes are only some of the critical moments that are so important in life. Alertness during the visit will discover leads that will influence the conduct of the visit and of succeeding visits.

The follow-through is of extreme importance in the attainment of success in the ministry of visiting in the home. A good teacher never attempts to put across the objectives of an entire course in a single lesson. The same truth applies in visiting. A visit lays the foundation, succeeding visits erect the superstructure. Persistency and regularity in following through are instrumental in the attainment of planned objectives.

Conclusion

Ministry in the home seeks to develop an increase of vision and to initiate a progressive conversion to evolving ideals. Such movements effected in the homes of the Saints will outwardly evidence growth and progress. Such homes and families, in attainment and conduct will so testify, that it will be said of the community "The word of the Lord was published throughout all of the region."

This is the rightfully expected result of the intelligent and sustained ministry in the home by those who are legally and morally qualified to affirm that "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to proclaim release to the captive and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord."

Ministry in the home is essential to the spiritual development of the family.

A Program for Aaronic Priesthood

With Special Reference to the Work of the Deacons

By the Presiding Bishopric

In the Epistle published in the *Saints' Herald* of May 15, reference was made to that phase of our program having to do with the more complete organization of the Aaronic Priesthood. Sometimes the Aaronic Priesthood is referred to as the lesser priesthood, the word "lesser" being used in the sense that its authority is secondary to that of the Melchisedec Priesthood. Nevertheless, the functional responsibilities which belong to this priesthood are of such a nature that it must not be considered of less importance than the Melchisedec.

One of the purposes of this article is to emphasize not only the importance of the Aaronic Priesthood, but to point out specifically how it may function in a definite and constructive way to further the church program. In recent years the quorum work of the priesthood has not had the attraction nor interest developed to the same extent that seemed to exist a generation ago, if one can judge by the articles written and the expressions of those who have served in the priesthood during the period of a lifetime.

It stands to reason that if progress is to be made, it will be in proportion to our ability to carry on an educational program within the quorums of the Aaronic Priesthood that

will not only challenge the interest of its individual members, but at the same time train them in the arts of ministry belonging to this priesthood. It is not intended here to cover fully the responsibilities of each of the offices belonging to this priesthood—namely, the priest, teacher and deacon—but there are certain responsibilities which inhere in all of them. The following is submitted herewith as an explanatory statement of the use to be made of this priesthood in the work of zionic organization and in a more extended ministry to the constituency of our church.

For some time we have considered the task which is ours in organization and have also examined, to such extent as time and circumstances have permitted, the underlying functional responsibilities of the Aaronic Priesthood in relation to the accomplishment of our task.

A careful reading of section 104 is important; also note references in section 83. Specific references from *Doctrine and Covenants* 104 and 83 are as follows:

“The second priesthood . . . priesthood of Aaron . . . because it is an appendage to the greater, or Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same.”—*Doctrine and Covenants* 104: 8.

“The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel.”—*Doctrine and Covenants* 104: 10.

“Wherefore the office of a bishop is not equal unto it [‘it’ being the high priesthood, presided over by a high presiding priest or the Presidency], for the office of a bishop is in administering all temporal things. . . . Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors.”—*Doctrine and Covenants* 104: 32.

“ . . . the duty of the president over the priesthood of Aaron is to preside over forty-eight priests, sit in council

with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop, for this is one of the duties of this priesthood."—*Doctrine and Covenants* 104: 40.

". . . the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations."—*Doctrine and Covenants* 83: 3.

". . . the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel."—*Doctrine and Covenants* 83: 4.

". . . but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church."—*Doctrine and Covenants* 83: 22.

Section 104: 8 indicates that the Bishopric is the presidency of the Aaronic Priesthood when this priesthood functions in quorum capacity.

It is to be understood that the Aaronic Priesthood functioning in congregations or in individual capacity are responsible to their administrative superiors—elders, high priests, and other officers—and that the work of the Bishopric in relation to these individuals is largely that of education through quorum training than for the specific duties in their groups and congregations.

Reference is also made to the law which gives to a literal descendant of Aaron certain legal rights of presidency to this priesthood and the right to act independently, without counselors, which right does not accrue to a high priest serving in the office of bishop, such as we now have. The law seems clear, however, that the functioning of the Aaronic Priesthood and the relationship of the Bishopric to it is the same, irrespective of whether or not the Presiding Bishop is a literal descendant of Aaron.

There are two projects, particularly, which require specialized ministry from the Bishopric and from the Aaronic Priesthood. These have been discussed and projected under the following headings: "Procedure to Be Followed by Those Interested in Locating in the Central Area" and "Procedure to Be Followed in Extending Aid to the Worthy Poor of the Church"; both of these have been published in the *Saints' Herald*. (See *Heralds* of October 17, 1942, and

August 29, 1942, respectively.) The special work of furthering the program contemplated in these two objectives requires a constant and continuous ministry to those concerned. In regard to the worthy poor, there must be developed those techniques of ministry which permit of sympathetic and efficient service. The Aaronic Priesthood may thus extend the arm of the Bishopric. In the gathering, friendly visitation and instruction through the Aaronic Priesthood may be given, thus doing much to assimilate those gathering and to give direction to those contemplating such moves.

History of the Diaconate

The Scriptures give us very little information regarding the actual work of the deacons in the early Christian Church. From the writings of the early church fathers and from subsequent commentators, we have a fairly clear picture of the duties performed in this office. It is interesting to note the striking similarity between the functions of the office then and the development of our own conception. We quote briefly:

1. Care of Building.

"What the functions of the deacons were we are left to infer from that later practice, from the analogy of the synagogue and from the scanty notices of the New Testament. From these data we may think of the deacon in the church of Jerusalem as preparing the rooms in which the disciples met."—Smith Dictionary of the Bible.

2. Ushering and Maintaining Order.

"The apostolical constitution (ii, 57, page 875) informs us that one of the subordinate duties of the deacons was to provide places in the church for persons as they entered—to rebuke any that might whisper, talk, laugh, etc., during divine service."—*Biblical, Theological and Ecclesiastical Cyclopaedia*.

3. Church Finance.

"The primitive deacons took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided everything necessary for its temporal good."—*Encyclopedia of Religious Knowledge*.

4. Visiting Duties.

a. Care of the Poor.

"It was a question of the care of the poor about which the first dissension arose (Acts 6:1) in the community, and for the regulation of which the first officials (deacons) of the community were appointed. The care of the poor was not, therefore, a matter of subsidiary importance, but an essential keystone of the primitive community."—*Primitive Christianity*, volume 2, chapter 8.

". . . persons appointed to perform the duties of this office (deacons); which consisted in a general inquiry into the situation and wants of the poor, in taking care of the sick, and in administering all necessary and proper relief."—*Calmet's Dictionary of the Bible*.

b. Assisting the Teacher.

"In the apostolic age the duties of deacons were naturally vague and undefined. With the growth of the episcopate, however, they became the immediate ministers of the bishop. Their duties included the management of church property and finances, distribution of alms and care of the sick and of widows and orphans. *They were also required to seek out and reprove offenders.*" (Apostolic Constitution, 4th Century.)—*Encyclopedia Britannica*.

"It was also his (the deacon's) especial duty to notice the spiritual, as well as the bodily, want of the people; and wherever he detected evils which he could not by his own power and authority cure, it was his duty to refer them for redress to the bishop."—*Biblical, Theological and Ecclesiastical Cyclopaedia*.

5. Pulpit Ministry.

"Some remark that there were two orders of deacons: 1. Deacons of the Table, whose business it was to take care of the alms collected in the church, and distribute them among the poor, widows, etc.; 2. Deacons of the Word, whose business it was to preach, and variously instruct the people."—*Clark's Commentary* (Acts 6:1, 2, 6).

The Deacon in the Restoration

Early in the Restoration of the church, provision was made for the ordination of men to the office of deacon. (See

Doctrine and Covenants 83: 22; also 17: 12). However, as was true in the early Christian era, the scripture did not specifically outline the duties of this office. The lack of clarity and anxiety on the part of many in the church, especially during the early Reorganization period, resulted in some discussion and controversy. Recurring questions, urged upon the First Presidency of the church, concerning the work of the deacon, resulted in the publication of President Joseph Smith's views in the editorial column of the *Herald* in 1871. He outlined rather fully the duties of the office of deacon. The same material was again published in 1884 and 1889, and the interpretation contained such good sense that the document was considered by the Joint Council of the First Presidency, Twelve, and Bishopric in 1889 and presented to the General Conference of 1900, and it was adopted as Resolution 471. The duties of the office of deacon thus became official and specific.

Salient points of the resolution may be summarized in the following:

1. Care of Church Property.
 - a. Hold the keys of the building.
 - b. Open the church for all meetings.
 - c. Keep the building in good order and repair.
2. Ushering and Maintaining Order.
 - a. See that people are welcome and properly seated.
 - b. Maintain order in the service.
 - c. Minister to the physical comfort of the congregation, tend to ventilation, heating, etc.
3. Church Finance—Treasurer and Solicitor.
 - a. Have charge of treasury. Receive and disburse local funds.
 - b. Solicit general church funds. Appointed by bishop or bishop's agent.
4. Visiting Duties.
 - a. To visit the poor and report their needs to the church.
 - b. Assist the teacher in a watchful ministry when the occasion requires.
5. Pulpit Ministry.
 - a. He can preside over a branch.
 - b. He is to "labor as a preacher." See General Conference Resolution No. 449.

Relationship with the Bishopric

It does not fall within the scope of this article to discuss all of the duties of the deacon's office, but it should be understood that this limitation does not in any way minimize the importance of the other functions of this office. We have been requested to consider especially the deacon's work as it relates to the work of the Bishopric in the matter of teaching and administering the financial law, both general and local.

In lecturing to the priesthood in 1916, President F. M. Smith said, "I look upon the deacon as being one of the most important of the priesthood. They are a part of the financial arm of the church, and are by virtue of their ordination, agents for and workers with the general Bishopric . . . the deacons are not only to teach the financial law, but they should be men who would be of service to the Bishopric in collecting tithes, offerings, and the general funds of the church. Not only that, but they should be of direct assistance to the Bishopric in dispensing the money to the poor."

Paul in his letter to Timothy (1 Timothy 3: 1-16) discusses the qualifications of a good bishop and also a good deacon in such terms as would definitely imply a relationship between these offices in the matter of ministry, leading us to believe that it was in the divine plan that the deacon should assist the Bishop in the teaching and administration of the temporalities of the church.

It is noted from the foregoing that the deacons have definite responsibilities to discharge in the interest of the church as a whole, and if this work is to be accomplished, it is apparent that greater consideration must be given matters extending beyond the selection and call of men to this office. In fact, the entire Aaronic Priesthood has to do with the outward ordinances and the ministering of temporalities as did the Levitical Order in Old Testament times. Therefore, educational work must be carried on for the entire Aaronic Priesthood which will eventuate in quorums of men qualified and capable of giving greater service.

The following are some of the steps that will be taken, making more specific use of the Aaronic Priesthood and furthering our social program:

1. Educational work to be carried on in quorums:

- a. Study of the underlying causes of poverty, and steps that may be taken to correct.

If the Aaronic Priesthood is to render service in assisting those who are unfortunate and without the basic necessities of life, there must, first of all, be an understanding of those conditions which result in poverty. Poverty in the sense it is being discussed here refers to the condition of those unable to supply themselves with shelter, clothing, fuel, and food. There are social agencies available and trained workers in these agencies able to give instruction and counsel similar to that given to social case workers serving the Government. Much of this type of instruction will be available to us. A systematic course of instruction in this field will be given.

The first step in approaching this problem of poverty is that of ascertaining the percentage of Latter Day Saint families within this category. Any survey made to ascertain this should be carried on only after some instruction and preparation has been made. While it is not contemplated that all members of the Aaronic Priesthood can become social workers, they nevertheless can become reasonably well qualified and make an intelligent contribution in this field. Contacts made with the membership through the Aaronic Priesthood should be sufficiently frequent and should be made with a definite purpose in mind, so that encouragement would be given through the results attained.

- b. The teaching of stewardship responsibility in the home.

This necessitates a course of instruction in quorum capacity to qualify members of the Aaronic Priesthood as teachers. The following subjects will be discussed, with an expectancy of reasonable response on the part of the priesthood: Home management, including budgeting, as well as purchasing, average standards of living, etc. Included in such courses will be subjects covering the youth in the home, the teaching of junior stewardship and guiding the youth in vocational life, pointing the way to becoming self-sustaining. Practical courses are to be given on problems in home ownership, developing plans, the problems of landscaping of homes and church buildings, and other related matters respecting physical properties of both individuals and church.

Major emphasis will be given to the following essentials basic to success in the work of the Aaronic Priesthood:

a. The development of an appreciation of the relationship of the temporal to the spiritual—that is, the aims of temporal administration, the purpose of the law, the need for teaching men to become self-sustaining; developing processes for the use of temporal possessions to make for a more abundant life.

b. Stressing the importance of one's personal appearance in the ministry, particularly where one stands in administering the ordinances of the church.

c. The need for developing a sympathetic appreciation of human characteristics, recognizing that individual tastes and habits differ; furthermore, that individuals within the home itself are different personalities. A recognition of these facts makes for a broader ministry to all.

d. The service of the Aaronic Priesthood, if it is to count, must be confined to a relatively few families per priesthood member. Unless a member of the priesthood is welcome and knows and keeps his place in visitation, and develops a friendly and sympathetic approach, his ministry is definitely limited. Therefore, to make the best contacts, he should not be required to keep in touch with more than ten families.

e. He should have a knowledge of the financial law, and his compliance with it should be expected.

Much of that which has been outlined herein has been understood and commonly accepted by most of the priesthood. The special training toward which we are looking and for which we are preparing has, however, been accomplished only in part. It is not anticipated that the program of the Presiding Bishopric, which has the approval of the First Presidency and the Quorum of Twelve, will get immediate results, but with the clarification which has taken place relative to the responsibility of the Bishopric in regard to the work of the Aaronic Priesthood in its quorum capacity, it is anticipated that substantial progress should be made within the next few years.

That which has been discussed here is but a brief statement of the fields of endeavor in which we shall engage ourselves. Organization will be effected in the center place and then in the stakes, gradually reaching out into the districts and congregations of the church.

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Shepherding Nonresident Saints

By L. F. P. Curry

An undesirable by-product of church membership growth is the number of nonresident Saints. The term "nonresident" as used by the Statistic's Department of the church applies to a person, family, or unorganized group living so far from a branch that attendance on the one hand and pastoral ministry on the other is only occasionally or not at all possible. One might call them isolated Saints. Their plight is due to economic and social causes; sometimes to the gradual drying up of a branch; again to having been baptized while living distant from a branch, or perhaps because of restless moving.

An urgent problem of pastoral ministry is raised, for the loss to the member and the church is deeply felt. On the one hand, the member loses the fellowship, intellectual growth, and spiritual grace from active participation in church; on the other, the church loses his support in sympathy, labor, and financial contribution. A mutual loss is the children, for those denied church privileges often drift away completely.

The following figures show the magnitude of the problem:

NONRESIDENT MEMBERS IN UNITED STATES AND CANADA

	1939	1940	1941	1942
In Districts	15,404	15,750	16,017	15,882
Unorganized Territory*	1,609	1,710	1,792	1,825
	<hr/>	<hr/>	<hr/>	<hr/>
	17,013	17,460	17,809	17,707
Per cent of church Enrollment	13.8	13.9	13.9	13.8
Church Enrollment	123,330	125,244	127,087	128,659

* Branches in unorganized territories are not included in these figures.

Some regular churchgoers are now finding attendance most difficult, if not almost impossible, due to transportation handicaps. At least temporarily they are in this picture. However, without counting them, there are probably 10,000 members of branches whose addresses are known, but who reside so far away that they are really of nonresident status. They are a part of the problem being faced. Including those enumerated, the percentage jumps from 13.8 in 1942 to 21.5; over one-fifth of the total membership of the church.

Branches object to the nonresident names, if numerous, on their records because their financial quotas are increased without offsetting financial contributions. This has led to the transfer of such names to district records, the general church carrying a master record under the headings in the Table. However, the law provides that all names shall be carried on the nearest branch roll.

Wherever carried, it is important that shepherding, either by correspondence or personal visit, or both, may be carried on with the least effort by probably already very busy workers.

Although some branches have done well in shepherding the nonresidents, others have not. The same statement is true as to districts. Formerly, the general church, through the presiding evangelist, carried on correspondence with a number, but lack of office help and time caused discontinuance. But there is another way the general church and district and branch organizations may unite to do this work.

1. Where branches are maintaining an effective contact with their nonresident names, they should not be disturbed. District presidents, however, should be sure that this is so.

2. If branches are not, or cannot do the work, the district should become responsible for the shepherding, carrying a complete index of the names and addresses. Maintaining an accurate mailing list is an unending but highly necessary job. Notwithstanding persistent efforts, there are over 8,000 names on the general records whose addresses are unknown.

3. The district president, one of his counselors, or a specially appointed or elected officer (let us call him a nonresidents' supervisor) should become responsible for correspondence with the nonresident list, or the arrangement of occasional visits if such are possible.

4. Volunteers should be sought, men or women, who will address envelopes and enclose mailing matter.

5. A budget should be provided for as a part of district expenses to cover postage and supplies. The inclusion of traveling expenses is subject to the district's ability to handle or the nature of the traveling problem.

6. The supplies for the contacts by mail should include the following:

- a) Form letters,
- b) Leaflets, sermonettes, and home worship and home study programs,
- c) The *Saints' Herald* and other general church publications
- d) Phonograph records,
- e) General radio programs,
- f) Solicitation to pay tithes and offerings.

7. The general church should assume responsibility, under direction of the First Presidency for the preparation of the above needed supplies not already available, distributing through the Herald Publishing House at prices to be set. Thus form letters should be prepared for quarterly distribution. Leaflets having a brief, special message, and programs for Home Worship and Home Study should be freshly prepared from time to time. Sermonettes, such as the radio sermons should be printed for similar distribution. A campaign for *Saints' Herald* subscriptions and sale of other church publications, including church school quarterlies for the above-mentioned home study, should be conducted periodically by the Nonresidents' Supervisor. Phonograph records, when materials again become amply available and if prices are reasonable, may be prepared having a complete, even if brief service, including prayer, scripture reading, special music and sermonette.

8. Radio broadcasts by transcription should be provided by the Radio Department for use on local radio stations where time may be had. This is in addition to the annual Church of the Air program over the Columbia Broadcasting System in effect now for several years, and the current church programs over KMBC.

It is understood that the general church will make available and advertise through the Herald Publishing House the supplies at prices as low as possible. The district authorities through the Nonresidents' Supervisor, or the branch, as the case may be after providing themselves with supplies will carry on the correspondence with the isolated member of his family.

The objectives of this ministry on which the Nonresidents' Supervisor or the branch should endeavor to get as full a response as possible from the nonresident members include the following:

1. Encourage the setting up of Home Worship and Home Study, using the supplies set forth above as they are applicable.
2. Seek replies from these people as to how this help is received.
3. Endeavor to have special branch and district gatherings attended; or participate in a reunion.
4. Have them subscribe to *Saints' Herald* and obtain other church literature.
5. Ask for systematic payment of tithing and offering, being sure to advise the nonresident to whom funds should be sent.
6. Arrange a pastoral visit if this is possible.
7. Point out the opportunity to witness by word and deed to neighbors that Christ lives and the Latter Day work is true.
8. Some of the nonresidents should be guided to live in or near established branches or gathering points, but this problem must be handled with great care and only upon advice of the First Presidency and Presiding Bishopric.

Whether our combined efforts reach fifty or five thousand throughout the church, the results of the above responses must be good. Other plans have wholly or partly failed. Let us try this plan.

What Should a Minister Know About the Law?

By Israel A. Smith

In attempting to answer this question, we assume the word "minister" is a clergyman or a church man invested with right of priesthood, a minister of religion, one who "ministers" to people spiritually; and that the word "law" is used in its general acceptation: the law of the land or civil law.

Even as a minister should be well founded in ecclesiastical law, the law of the church, his church, we believe he should have at least a working knowledge of the basic law of his country, the Constitution of the United States, if he lives and acts here, or like fundamental law of the jurisdiction where he is called to labor. This may be a limited knowledge, but should include a fair understanding of the rights of citizenship guaranteed by such basic law.

He should know something about the steps necessary to a recovery of rights when wrongfully taken from or denied to a citizen.

He should be thoroughly acquainted with the law of his State relating to marriage, eligibility of candidates, who may perform marriage ceremonies, and how and where marriage "returns" are required to be made.

He should also have a fair knowledge of the laws relating to divorce, separate maintenance, and custody of minor children, as well as the laws relating to juvenile delinquency, and methods of dealing with incorrigible children.

He should acquaint himself with the law and procedure of welfare and charity boards, committees, old age pension, social security, etc.

All these questions are bound soon or late to come before a minister in his work of caring for his congregation, and he will be in a position of advantage and can render a better ministry if he can give preliminary advice and counsel, and not be compelled always to turn them over to attorneys who, altruistic though many are, generally measure their service to clients by their ability to pay.

He should also learn the rudiments of the law of evidence, admissibility, credibility of witnesses, etc., and of the safeguards the civil law throws around one accused of crime. These will assist him in matters of difficulty between members, and perhaps give him an appreciation of the lawyer's attitude toward life and its problems, something recognized by Reverend DeWitt Talmadge when he said if he were to be tried for his life or his honor, he would rather be tried by a jury of twelve lawyers than by a jury of twelve clergymen.

IF WE HAVE CLIMBED

Oh, have you stood upon the mountain's crest
To watch the sun sink in the west
And noted how it turns gray clouds to gold;
Fills valleys with its glory, fold on fold;
Drapes distant, somber peaks with veils of rose
Before they fade to darkness and repose?

So it can be with us, ere comes the night
If we have climbed life's steep paths to the height
Where we can let the spirit rest and know
That God will touch our souls with afterglow.

—Edith Tatum.

Our Call as Lay Ministers

By Blair McClain

There are several things a person should keep in mind and make them a basic rule to follow in order to realize a more complete way of life.

From the standpoint of a church member and as a lay minister, I have come to some conclusions that may be profitable to you. As a point of clarification, I would say that a lay minister is not and should not be different from a general church appointee with the exception that he is to provide for his temporal needs by his own labor, from some other source than the church. His calling, authority, responsibilities, and obligations are just as real and binding as any general church appointee. When we as lay ministers decide to stand by and wait for someone else to do the things that rightly come under our calling, then we are shirking our duty.

We all know that up until now we have not had sufficient personnel under general church appointment to minister to the needs of all of our people. I am not so sure that the full responsibility should rest with them even if we had many more than we now have. I am inclined to believe that God intended for the lay ministry to do a portion of, if not the bulk of the teaching in the homes of the saints. In the *Book of Mormon* (Mosiah, page 260, beginning with verse 51 through 59 in chapter 9) we find a basis of our self-supporting ministry, showing that in Alma's time they preached the oracles of God and the people became the children of God. This is a testimony of actual results by the lay ministry as they functioned in full accord with Alma and the general church. They became the children of God because they were taught in things pertaining to the kingdom of God.

Many of us here are experiencing our first full realization of a war, while some of you have lived through two or more wars. It is not necessary to remind you that we are facing some very grave and important problems at the pres-

ent time. For the first time in my life, I see people with money to spend and nothing to be purchased. As a result, I know first hand what inflation means. People are working split shifts, and their families suffer because there is a deficiency in home companionship. You need not be told of the specific cases of maladjustment to be impressed with their reality. It is not necessary for me to dwell on the results of an oversupply of money in relation to a person's ability to spend wisely. In most cases you know that people are spending money for anything they might want regardless of the price. This purchasing power often causes us to neglect the basic responsibilities of life in favor of the more spectacular things. This condition is the root of moral delinquency among our older people. This condition makes it easy for our people to find other things to do on Sunday besides going to church. We all need instructions in how to get the most out of our money. It should not be necessary for me to remind the lay minister that the laity of this church is starving, literally starving, for the kind of instruction that you are able to give them.

One thing that I want to emphasize is that no elder, priest, teacher, or deacon can really be an elder, priest, teacher, or deacon in the fullness of his calling until he finds time to visit the homes of our members and friends. I do not make as many calls and visits as I would like to. The rush of war work makes it difficult for a lay minister to find time for preparation, and then it is hard work to be free to visit when the party to be visited is available. But when I do go into some of the homes of our people and see how glad they are for ministers to come, and how they are in need of instruction pertaining to the kingdom of God, then my heart yearns for more available time, and I really feel the pulse of priestly living and responsibility.

In *Doctrine and Covenants* (section 16 and 85) we find valuable instruction for our service.

Challenging reminders like these and the call of the church make us resolve with a strong determination to keep on doing everything that we can for Christ and humanity. Zion truly is beckoning us onward.

In full realization of our responsibilities we cannot ignore some of the problems that divert attention from our ministry.

This is only reasonable because we have to make a living for our families and ourselves in much the same environment and are constantly subjected to depressing influences. There are a few people who are privileged to have pleasant wholesome surroundings and work among God-fearing men or people who have clean thoughts but the big majority of people have so altered their sense of moral conduct that at times one feels as though he were in a completely new world.

The individuals with whom I work think it is very odd that I continuously refrain from full participation in their leisure time activities. I must confess that at times it has been very embarrassing to me to have to excuse myself repeatedly from their recreations. Some of the things commonly accepted by most people are not fitting for a minister of Christ to indulge in.

As this has been my experience daily, I feel sure that many of you share these same trials. I am not referring to a group of low-brow, unintelligent people, but in most cases they would make wonderful contributing church members if they had been taught in things pertaining to the kingdom of God.

As I am obliged to live in the influence of two forces I am able to evaluate the benefits of both. When I have been in the homes of our people, attempting to minister to their needs and feel the kindling influence of God's Holy Spirit, I am constantly buoyed up and feel that life has a divine purpose and I live in the hope of Zion. No truer words were ever spoken than: "Man shall not live by bread alone but by every word that proceedeth from the mouth of God."

I have tried to never be obtrusive with my religion around the people with whom I work, but some of them come to me and say: "Blair, there's something missing in my church. It seems as if there should be more satisfaction in attending the services. When I talk to you I seem to learn more and understand the purpose of life and the church. What is it that you folks have that we do not have?" Why is this the case? This is because most people need the ministry of God's holy priesthood. (The kind of ministry performed by the priests of Alma.) They need to be taught in things pertaining to the kingdom of God. The field for missionary work is white for harvest already. We men of the lay

ministry cannot afford to fail in responding to our call and "warn our neighbor."

The conditions of the war have brought about a natural decline in moral conditions. This is due to parents both working and not providing the proper training for their children. The parents being fatigued from the strain of long hours have lost their zeal in the church and do not attend regularly and some do not attend at all. Homes become divided and then it is too late to do anything about it. If the local priesthood were visiting as they should, many heartaches could be prevented. In the light of these conditions I have decided on these rules of action if a person wishes to maintain a perfect balance in life.

1. No person can afford to devote all of his time to his job, even in wartime, and exclude all church activities. The government neither expects nor wants this to happen.

2. No person can afford to devote an unbalanced amount of his time to the church and jeopardize his job. This would not be using sound reason.

3. No person can afford to devote all of his time either to his job or church and not give his natural affections, direction, and attention to his family. This has been the case too many times in the past and as a result we have moral delinquency among our children.

My friends, although I am only human and am subject to the same temptations you are and in too many instances find myself doing things that I should not be doing, I can hear the voice of the church calling me on to the task of helping to establish Zion. When I am tempted to do things contrary to my training at home, I ask myself these questions: Would Jesus do this? What would Jesus say? Would Jesus come to this place?

When I see how much work is to be done among the people here in Independence I am convinced that God had something for me to do or he would never have called me to the holy priesthood.

Remember that the people of Alma became the children of God because they were taught in things pertaining to the kingdom of God. This is our task.

(From a talk given for the Sunday evening services at the Campus, Independence, Missouri, on August 15.)

Some Statements of Joseph Smith III on Priesthood Rights and Duties

Selected by S. A. Burgess, Church Historian

Priesthood

Authority is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; nor should it ever be conceded to mean a class of men holding power from God to contravene the laws which have been given of him for the government of all, or to that which places in jeopardy or destroys the people and their liberties.

None talk more constantly about the priesthood than Latter Day Saints; none should understand more fully what is meant by, and comprehended in it than they. None should respect the authority of the priesthood more than a people who profess to be governed by laws emanating from God, given to the priesthood, and interpreted by the same.

The day was—we trust it will never be again—when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was an unchallenged guarantee that all acts done by them were but the reflected light of wisdom divine.

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did: it engendered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact.

There is in the principles making the priesthood a necessity to the success of the Church of Christ, nothing that provides for such a result where men called and ordained to the exer-

cise of its duties, and blessed with its prerogatives, conduct themselves in accordance with the design of its inception and object. These require an unselfish devotion to the performance of those duties, that looks only to the end, the good of man; the means, a personal and continued service; an enjoyment and exercise of those prerogatives, not as personal requisites that attach to the individual by reason of some innate and latent worth, but because of the labor performed and the fidelity with which it is done.

If the army of elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by Him who called them, and that this calling gave no authority, and conferred no dignity not found in direct accord with the design, then has that army become deficient in the principal aid to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces this calling, and should be discharged from service.

The powers of the priesthood, of which we have in times past heard so much, are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven.

Balaam's ass spake once by the will of God, but remained ever after an ass still, with no powers of speech more than others of his kind. In him was found no assumption that his natural utterance became the oracles of God, because he did at one time speak by virtue of God's power. We have sometimes thought (we ask pardon therefor) that some men have not been so wise as men, as this ass was as an ass; for they have presumed to act as if having been empowered and directed of God to say and do certain specific things, all that they henceforth did and said must be of God.

We have heard men use the words, "By virtue of the Holy Priesthood vested in us," when we knew that it was not by virtue of that priesthood that they spake, but by reason of a commandment either of the Spirit, or the law.

This arrogating to man that which belongs to God, in such boastful and inconsiderate ways, has been the means of turn-

ing some away from the truth, who loved the truth but failed to recognize it in such guise; and some have been so much hurt and disgusted that they have disliked to hear the words "holy priesthood," so conscious have they been that the authority conferred was abused, and a boasting spirit lying beneath the language used. The formula of words suitable to each case is not specifically given; but Christ and Paul in the New Testament, and the former in the *Book of Covenants*, charge the elders to seek, and do what they do in the prosecution of their ministry and in pursuance of their calling "in the name of Christ," and not in the name, or authority, or by virtue of the priesthood.

Political oppression has been fostered in the name and influence of the divine right of kings to rule; social oppression in the name of fashion, and religious oppression in the name of the priesthood, until men who hate oppression have loathed the name of all three of these tyrants; although God gave men kings; fashion is the reflex of public opinion—*vox populi, vox Dei*; and priests have been and should be still sent of God.

It was the abuse of the statement made to Peter, "whatsoever ye bind on earth shall be bound in heaven," that gave rise to and made possible the inquisition, and caused Luther to protest against iniquities to be found at Rome; it was an absurd assumption upon the part of the then Evangelical churches that all were as but one church in the sight of God, that led Joseph Smith to ask of God, "Which one, O Lord, is acceptable to thee?" And the abuse of the power conferred by which the "first elders" were to "cry repentance" to this generation, that led many into the bondage of men who had vitiated the priesthood and who have made the sacred ordinances a mock to thousands. Let us be warned in time. (*Saints' Herald*, volume 24, page 168).

No Creed

The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the reve-

lations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of some one else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed. (*Saints' Herald*, volume 32, pages 285, 286; *Church History*, volume 4, pages 483, 484.)

Instructions to Local Officers

To the elders chosen to preside in any church among you, give due honor, and let him be assisted in the care of his flock by those called to be priests, teachers, and deacons.

The council of elders should advise with and counsel by wisdom all those having charge of churches; not to the subverting of their order of government but to the enlightenment and encouragement of both shepherd and flock.

Esteem every man in his own office, according to his diligence, virtue, and faithfulness; observing to love each other with the love which is in Christ.

Leave off contentions about unprofitable points of doctrine and church government, and rather observe to do the things by which you shall be made personally pure, than to contend about the rendition of obscure passages of law and scripture.

Teachers, observe to teach the members to do their duty in the family, in the social circle, and in the assembly of the Saints, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom, and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear, until required to tell it to the council.

Deacons, be sober and faithful. Take honest charge of

those things intrusted to your keeping, being ever ready to render an account to the church of your stewardship. Keep the tabernacles of your spirits clean, and counsel others to do likewise. Be ready to assist the elder of the church to fulfill the counsel of the elders. Keep the tabernacles where the Saints meet to worship clean, and with persevering care attend to all the duties required at your hands. Be not busybodies, nor backbiters, nor fault-finders, not cavilers, nor schismatics, obey the counsel of the Lord, being fervent in the spirit to oppose the wrong, and teaching and exhorting others to come to the light wherein ye walk.

Priests, observe to minister faithfully, lay aside all perversity of spirit; visit the houses of the Saints, exhorting them to be faithful, to attend every duty, to observe the rules of government of the Lord and of the church. Assist the elder in the performance of his duties; attend the sittings of the council of elders, if permitted so to do, and learning by constant attention and care what are the duties whereunto you are called, discharge them in the fear of the Lord, that you may be blessed of all.

Elders, cease charging evil upon each other and contending with each other about prerogative, or right or priority to teach, or preach, or lead the meetings. Lay aside all superfluity of naughtiness, provoke not one another by vain questions nor disputings about preferment. Let your aspirations be for holiness, feeling assured that to be good is to be wise.

Assemble yourselves to counsel together, spreading the truth by precept and example. Let your teaching be in humility and in confidence; be not haughty in mind nor proud in demeanor; clothe yourselves in simplicity and cleanliness; let the mission of Christ be your theme; your constant meditation to do good to man.

Finally brethren, come out of the wickedness of Babylon, take earnest heed to the word of the Lord, study to be approved of God that the fellowship of Christ may be yours.

This I write by permission, in exhortation, that we may be established in faith, in strength, and in hope. (*The Restorer*, volume 2, pages 180-182.)

Church Trials

One of the most difficult things that general church officers

meet with in their ministry, is the attempting to reconcile and set right questions of dispute and quarrel in branches; strifes between brethren. And indeed it is not only most difficult, but it is also one of the most unthankful. . . .

Our opinion is, and on this we think we have a portion of inspiration, that if we were as willing to follow the advice and submit to the finding of the judges to whom we appeal for the settlement of our grievances, as we are anxious, willing and certain that others should be, the settlement of troubles would be made much easier than they now are. . . .

Personally the Editor thinks that continued wrangling on the part of church members in respect to their rights, is unbecoming, and indicates clearly that those who do so are lacking in the charity that "covereth a multitude of sins." While the right of appeal is granted, we think that in six cases out of every ten the better way of procedure, if brethren go to law before the brethren, is for them both to submit to the decision first had if both sides have been fairly heard and there let the matter drop. If a brother should say, "Well, that may be your notion, Mr. Editor; but as for me, I am not made of such soft stuff. The brother wronged me, and if the church can not compel him to make it right, I want nothing more of the church." We answer; the church can not compel either of you to do anything, he to make amends, or you to forgive him. It is a question of Christian qualities, that is all. He who is the better follower of Christ will choose the wiser, and more noble part. (*Saints' Herald*, volume 33, page 449.)

Rights to Preside

In no place where the principle stated by Jesus Christ in the words, "Let him that would be greatest among you, become servant of all," prevails, will there be any difficulty in regard to who shall take charge of the meetings, or who shall preside in an organized branch. We are getting tired of hearing of this facetious opposition to the order of the church and think it time it should stop. Until such time as the rule is changed it must be observed.

Wisdom and courtesy both indicate that in every case where it is an officer's right to take charge and preside, if there are other officers of the church present, either of the

same grade of office as his own, or higher, who may be perchance more able than he is, or whom he may think more able, he should request such a one to take the chair of office, or to lead the meeting, notwithstanding it is his right to do so. Courtesy as well as scriptural teaching require men in the church to honor the injunction "in honor preferring one another." A man loses neither dignity, nor the respect of his fellows and coworkers by being modest and diffident of his own powers. The man who is covetous to rule and tenacious of his priestly authority does not receive the cordial support of his colleagues or his flock, as a rule. (*Saints' Herald*, volume 40, page 177.)

Presiding Officers

Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action.

Members should always honor the officers of the church, notwithstanding the occupants of those offices fail at times to wisely perform the functions thereof. A refusal to so do is equivalent to withholding due service from God because a fellow-being has taken undue license in office. No government can long be maintained where such support as is properly due is withheld. Within the church we are under obligation to God to uphold his appointments. This does not require, however, that we shall sustain officials in anything but the performance of that which the law enjoins upon them. If the judgment of a lay member is at variance with that of the presiding officer, and the matter involved is serious enough to require a decision in settlement, such decision can

be had upon respectful application to the leading quorums of the church. Meantime the ruling of the officer should be respected, at least so far as to abate all disputings.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to so do, he should resign and thus permit the selection of one who has a better conception of such an official's duty. When once a branch, district, or general assembly has disposed of a matter in settlement, the members should avoid agitation of it again, and should seek to enforce the rule indorsed, thus allowing the virtue of the rule to manifest itself while in operation. . . .

In organizations where the membership is large, varieties of opinion are almost certain to exist, and a presiding officer need not be surprised if he fails to please all. If a goodly majority approves of his course he should be willing to proceed, always however manifesting a spirit of toleration and showing a decent respect for the views of the minority. Arrogance is as unseemly in an officer as is churlishness in a member. The disposition to dominate is entirely out of character with the gospel work. The body owes to every member respectful hearing and a consideration of the views he presents. Every member owes to the body graceful submission should his position be overruled. (*Saints' Herald*, volume 42, page 179.)

Diversity of Labor

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done can not be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a bank mighty and strong. So shall we be spiritually one as we are now legally one. (*The Saints' Herald*, volume 20, pages 144-146; *Church History*, volume 3, pages 714-718.)

Church Deportment

We have often felt the blush and mortification of spirit caused by the acts of impatient thoughtlessness shown by Saints—elders and lay members—in bustling and getting ready to move out, and even in going out during the closing hymn and before the benediction. Indeed, we have been made greatly ashamed by seeing leading elders guilty of this grave and serious breach of good manners, and disregard of the dignity of the church and the respect due to the Lord during the hour of service and worship. We once exhorted a congregation to be patient and wait for the benediction and chided them for the disrespect shown to the hour and the occasion, when, while yet we were speaking a prominent elder rose, took his hat and overcoat and walked the whole distance from the pulpit to the door before the sound of our exhortation ceased, or the "good word" of dismissal had been heard. We concluded then that either we were out of place in striving to secure a respectful and fitting close to the service, or this man's teaching by example was more powerful than our teaching by precept and example.

The true properties of the house of worship require the best of order and most circumspect deportment. There should be no such thing as flirting, laughing, whispering, writing of notes to and from persons in adjacent seats, (whether the parties be old or young,) no grimaces or contortions of face to cause others to laugh, no shuffling of feet, drumming on the seats or books with the fingers, or on the floor with the feet, and no moving about from seat to seat. There should be absolute quiet on the part of the hearers from the time of their entrance to the house of worship to the closing words of the benediction. No one should go to the meeting room who does not intend to stay until the services close. It is a sad breach of decorum and good behavior for persons to get up and go out during the service, no matter whether those who do it are young, middle-aged, or old; unless there is an absolute necessity for such going out, it is an act of disrespect to both the minister and the people of the congregation, and to the Lord whose love, word, and goodness are represented by the being assembled together.

Common courtesy and decent civility, the respect which men of fair minds and good hearts should feel toward their fellow men, should characterize the conduct of those who attend worship in the house of God. Indeed the rule of right demands that those who enter the house where divine services are being held, should not interfere with the right of others to see, hear, and enjoy all the exercises, including the closing song and the benediction. The preacher, however humble his talent, or far he may be from the remotest seat in the house, may be disturbed by ill or disrespectful conduct, and is entitled to fair and courteous treatment, and has the right to be left free to express his thoughts, and discuss the doctrine he has to present without disturbances by either unmannerly interruption, studied and open disrespect, or thoughtless disregard of the rules of good deportment.

Every member of the congregation, whether rich, opulent, or humble and poor, richly or poorly clad, has the right to see, hear, and enjoy every portion of the service from opening to close, undisturbed by any act of those sitting near by, or remote from where he may be sitting, or standing, by which he may be annoyed, fretted, or in any wise prevented

from the fullest enjoyment of song, prayer, sermon, and benediction.

It would seem, sometimes, that the only rights to be exercised and respected in the house of worship are the rights which careless young people claim and use, to go to the place to sit together, whisper, converse, laugh, carry on their flirtations, pay no heed to the people near them, nor to the preacher—but just to have a “good time,” and if spoken to or rebuked, to get offended, become angry, feel insulted, and give the officers of the church and the church discredit for being harsh, unkind, and careless of the feelings and rights of the young. (*Saints' Herald*, volume 41, pages 693, 694.)

Scattered Saints

There are a good many of the Saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the Saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but, to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale-bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps

we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly. (*Church History*, volume 3, pages 325, 326.)

Gathering

These are grave considerations. We have had far more difficulty in securing the confidence of the Saints than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain plans called celestial possible, we can not yet see how, if this were granted, that it can precede in importance, or obviate the necessity of a complete and thorough purifying of the heart. . . .

The man who depends on the continued reiteration of human intentions and evidences, can not be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and the languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precepts they would gather. . . .

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vedette" upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home. (*Church History*, volume 3, pages 523-526.)

Common Consent

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

When personal influence, ambition, and private interest secure the popular voice and assumes the control the majority may be led astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in the law whereby the rights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.

That the "majority principle" may sometimes work an injury to the minority is conceded; but that it is so in reality as a rule can not be held. . . . We answer, then patience must have its perfect work, and the minority abide, if the wrong be bearable, until the wrong is demonstrated, when there will be an opportunity to correct; and the majority should and would be pleased to retrace its steps. (*Saints' Herald*, volume 42, pages 821, 822.)

Good Will and Minorities

Question: Is it in keeping with the spirit of the gospel where a presiding elder has been elected to preside over a branch by a majority of nearly two to one, for the minority to absent themselves from the church, or to say they will never step inside of the church while that elder presides?

Answer: No; it is not in keeping with the idea that the wish of the majority should prevail; nor with the spirit of real good fellowship. It would seem to be the better policy for those in the minority, whose wish had not obtained in choosing a presiding elder, to submit gracefully to the will of the majority, and live in unity with the whole body, until there was a change in the presidency. But on the other hand, it would be bad policy for the majority to undertake to compel the minority to attend the meetings against their will. It would be much more in keeping with "good will and peace," for a president who found himself in such a position to decline to serve, rather than to attempt to discipline a fairly numerous minority, no matter how ill-judged the hostility of that minority might be. (*Saints' Herald*, volume 40, page 822.)

Salvation of Souls

Plano, Illinois, January 9, 1869.—Let the Saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ.

The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good accept the offer which he makes, and become heirs with Christ.

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So, then, let the profession of faith be the practice of the gospel teachings. . . .

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified. . . .

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his Saints.

Be watchful, be prayerful, be sober. (*The Restorer*, volume 3, pages 213, 214. *Church History*, volume 3, pages 515, 516.)

The Meaning of Priesthood

By Henry L. Livingston

Do people really understand the importance and place of priesthood in God's work? This question comes to us as we view the attitude of indifference on the part of many people in regard to priesthood work. This is perhaps due to the fact that many members of the priesthood fail to function as they should in their offices and callings.

Just what is the purpose and meaning of priesthood? Paul tells us, "God hath set in the church, first apostles, secondarily prophets, thirdly teachers." (1 Corinthians 12: 28). And we have learned that whenever God does anything there is always an important purpose behind it. In finding out God's purpose in priesthood, we shall be made able to understand its significance and meaning.

In latter-day revelation Jesus says:

"And this greater priesthood [Melchisedec] administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live."—*Doctrine and Covenants* 83: 3.

Continuing, Jesus says that the lesser priesthood (Aaronic) "holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and baptism, and the remission of sins."—*Doctrine and Covenants* 83: 4.

God has chosen priesthood as the means and the only means of administering the gospel, that the power of godliness and salvation might be manifest unto man. Priesthood is, then, of vital importance to man, and it is important that we should understand its meaning, and it is important

that the men who hold offices in the ministry, function as God intended, for the salvation of the human race depends upon it.

Priesthood Responsibility Demands Serious Consideration

Men who contemplate the acceptance of divine calling into the priesthood should certainly give the matter most serious consideration, for it is indeed a high and holy calling to be a representative of the eternal God—to administer the ordinances of his kingdom. It does thrill one to think of being called to occupy in positions held by the ancient worthies such as Peter, Paul, or John, having the same rights, privileges, and duties. All this is splendid, but we must not overlook the fact that priesthood is not given to men because they who are called are favorites in God's sight. It is rather because God has given them the ability to work in this capacity for the salvation of mankind. It is responsibility rather than honor that should be considered when accepting offices in the ministry, for the real honor comes in "magnifying" one's office and calling. We should not be so much concerned about holding the priesthood as we should be in how the priesthood can be used for the salvation of men and for the honor and glory of God, the Father.

The Priesthood Is Forever

Not only should the men who accept the calling of priesthood understand its purpose and seriousness, but they should also understand that it is enduring in its nature. "Whatsoever God doeth, it shall be forever," says the writer of Ecclesiastes (3:14). Jesus, in speaking of one who accepts the priesthood, says that he accepts an

"oath and covenant of my Father which he can not break, neither can it be moved; but whosoever breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."—*Doctrine and Covenants* 83: 6.

There can be no turning back after one accepts the oath and covenant of the priesthood, unless he forfeit his right to salvation, and that price is too great to pay! There is,

on the other hand, a beautiful part to the everlasting nature of this covenant, and it is, that so long as men function in the priesthood in the way God intends, he has pledged salvation to those to whom they administer. If we who are called to occupy in the ministry could only appreciate the seriousness of the responsibility we accept, perhaps not so many would start and then be unwilling to continue when trials, problems, and perplexities confront us.

The Work of the Helpmate

It is an important thing, too, that the wives of the men of the priesthood understand their husbands' calling, for they can either help or hinder them materially in their work. We have seen the husband who is anxious to discharge his duties but can not do so well because of the wife's complaints. If he spends more than one evening out in visiting among the people, she feels that she is being neglected and does not hesitate to tell him so. It must be very discouraging to a man who senses his obligation to God and the church to be hindered because of complaints from the one who should be a help to him in his work.

We have seen, on the other hand, the wife who is interested in her husband's work and who is deeply concerned about the success of the church. She prays for him, she encourages him, she offers constructive suggestions, and she is willing to go all the way, not only for his sake, but also for the sake of the church. Fortunate is the man that has that type of companion.

If we, the children of men, wish to have a rich and significant fellowship with Jesus, and God the Father, if we wish to enjoy the privileges and benefits of God's kingdom, we are able only to do so through the administrations of the priesthood, for it is by this means that we have access to heavenly things. Jesus tells us through his latter-day prophet:

"All they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him." — *Doctrine and Covenants* 83: 6.

Priesthood the One Medium

The hope of heavenly blessings, also the hope of salvation, depends upon the function of priesthood. This is not difficult to understand when we realize that only the priesthood is authorized to preach the "good news" of the gospel. They alone are authorized to administer the saving ordinances, and it is through the medium of priesthood that the gifts of healing are manifested. God has also placed upon the ministry the tremendous responsibility of watching over and feeding the "flock." They are to be to his people as shepherds to the flock. They are to lead the people into green pastures where they can be fed upon spiritual food. Jesus emphasized the importance of this task to Peter: "Peter, Simon, son of Jonas, lovest thou me more than these? He said unto him, Yea, Lord: thou knowest that I love thee. He said unto him, Feed my lambs." Jesus again said unto Peter, "Lovest thou me?" and Peter answered, "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." The third time Jesus asked Peter, "Lovest thou me?" Peter was grieved. He was deeply disturbed because Jesus had asked him the same question three times, and he replied, "Lord, thou knowest all things; thou knowest that I love thee." Jesus' only response was as before, "Feed my sheep" (John 21: 15, 16, 17). Here Jesus was trying to impress Peter with the fact that his love for him could be measured only by the supreme efforts he put forth to feed the people of God on the spiritual food that would enable them to grow.

If this was true in Peter's case, then it is likewise true in the case of every minister of Christ. Our love for him can be measured only by our willingness to feed the people he loves and whom he has intrusted to our care. David, the Psalmist, was a shepherd in his youth, and he knew that the duty of the shepherd was to search for new pastures for the sheep. This required weary hours of toil and searching, but the life of the sheep depended upon it. As David was led by the Lord into green, spiritual pastures where he fed and his soul was satisfied, he was no doubt inspired to write the famous twenty-third psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Priests of God Must Be Diligent Men

Sheep do not have the ability to go out in the morning to find new pastures themselves and return to the sheepfold in the evening. It is the duty of the shepherd to find the pastures and lead them there. We wonder if we, the ministers for Christ, who are shepherds of his people, keep them down in the valley, in the same pasture week after week and month after month, nibbling on dead grass stubs of our own notions and hobbies, or do we lead them into green pastures? Can the people say of us, "Christ's servants, the priesthood, are our shepherds. We shall not want. They make us to lie down in green pastures; they lead us beside the still waters."

Green pastures in spiritual things can be found only by diligent searching, by hours of toiling, and by gigantic mental effort, supplemented by the help of the Spirit of God. Men who are mentally lazy shall never be able to satisfy the hunger of God's people for spiritual things. How many times do we send the people away unfed and hungry? The Lord admonished the ministry "to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God" (*Doctrine and Covenants* 83: 7). We should, then, be diligent in studying God's word for therein is our distinctive message and the spiritual food necessary for the proper growth of God's people.

The shepherd not only feeds his flock, but also watches over the flock, to protect them from the encroachment of the enemy. Paul, in his time, sensed the necessity of watching the flock.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. . . . Therefore watch."—Acts 20: 28, 29, 31.

God has placed certain officers in the church, whose special duty it is to watch over the church to see that there is no iniquity therein; to see that the members do their duty. It is also the duty of all the priesthood to watch against the enemy,

sin, to keep it from entering in amongst the flock. Vigilance is the price of a peaceful and undisturbed people. Wise is the servant who climbs up into the watchtower to watch for the approach of the enemy so that he can protect his people. Unless the watchman enter into the watchtower, sins will enter in the midst of the people and scatter them in panic. Broken hearts, injured feelings, time, and expense can be avoided if the servants of Christ are diligent in their watching.

Love for the People a Necessity

In understanding the meaning of priesthood, there is another lesson to be learned in the shepherd and sheep story, and it is one told by Jesus, referring to himself. He tells us that he is the Good Shepherd and that he would lay down his life for the sheep because he loves them. Priesthood means, if it means anything, a passion and love for the souls of men. The minister must have a sacrificial love for the human race that approximates the divine love, or else his work shall be ineffective. It was God's great love for men that has made salvation possible, and if he, the servant of Christ who administers the ordinances of salvation, fails in love, he fails in everything. The man who understands the true meaning of priesthood is the man who, because of his great love for men, is willing to lay his life on the altar of service, that these men might live.

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings,

"Rise up, O men of God!
His kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong.

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

—*The Saints' Herald*, February 12, 1930.