

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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

The Church Program for Priesthood

By President F. M. McDowell



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THE PRIESTHOOD JOURNAL

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

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

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Editorial

For some time past consideration has been given in official circles in the church to ways and means of supplying the need for a periodical serving the needs of those holding the priesthood. At a recent conference in the Presidency's office, a decisive step was taken when arrangements were made to convert the *Bulletin* of the Quorum of High Priests into a journal for the priesthood, and thus have it serve all orders of the priesthood rather than high priests only.

So the *Priesthood Journal* puts in its appearance with this number and the *Bulletin* disappears. Those who have read the *Bulletin* carefully will observe that its size has been increased by adding pages. The size of the page has been kept small for convenience in carrying it about for study purposes. The editorial control of the *Journal* is with the Presidency, but in the work of writing the contents of each issue the Presidency will be assisted by those assigned to special tasks, while in editorial management, Brother Leonard Lea, of the *Herald* staff, will give assistance.

The copy for this issue has been compiled and produced by Brother F. M. McDowell, of the Presidency, and presents a theme which I am sure will be very helpful to our ordained men in general and especially to those in positions of executive responsibility. And this number is typical of what it is hoped to make the *Journal*, i. e., each number presenting a unified theme of study. Other numbers are in process of preparation.

The need for this type of publication has been so long apparent that I find pleasure in seeing it supplied, and in our efforts to be helpful to the men of the priesthood I am sure we shall have the hearty support and cooperation of all our ordained men. All such should be subscribers to and regular readers of the *Journal*.

"Study to show thyself approved," has long stood before us as a challenge. From divine sources has come the command. We must be assiduous in our efforts thus to qualify for greater service. The task of studying is never ended. The field to cover is tremendous. To the task, then, of learning more about our duties in our religion and church

and our social and religious philosophy we must bring our best and constant endeavor, and by upright walk and conduct, clean conversation, and faithful devotion, keep ourselves in such condition that the Spirit of the Master may be our constant guide to, and help in achieving, greater things. Let us study and work towards perfection.

F. M. S.

Your Calling

I. Why Were You Called?

By Elbert A. Smith

Jesus began his ministry as an individual worker. A great many people lose sight of the fact that he ever became anything else. They ignore the fact that he organized a church. As a matter of fact there came a time when he clearly saw the need of organization and acted at once. Perhaps he saw it all of the time and merely waited for the proper moment to come; or possibly in his human experience, he had to develop and comprehend the divine plan by degrees. In any event he worked for some little time as an individualist. He visited and preached in synagogues far and near and rather rapidly acquired a motely and unorganized following that grew to be a multitude. There were so many that sometimes he was forced to take to a boat and go out from shore to find a little rest; at other times he retreated into the mountains.

Matthew tells us that there came a day when Jesus looked upon the multitude and rather clearly saw a need that must be met: "He saw the multitude, and was moved with compassion on them, because they fainted and were scattered abroad as sheep without a shepherd." (Matthew 6: 36) They had no one to advise them, no one to comfort them, no one to tell them how to live. They were without spiritual leaders. They were too many in number for him to minister to with his two hands and his one voice. So to his friends he said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." The calling and ordination of the twelve apostles followed.

Luke gives us the context (6:12, 13) It seems that Christ prayed all night over the situation and on the morrow he called from among his followers "twelve whom he designated as apostles." Subsequently he chose seventy others and sent them forth. These men went out as his ministers, not only to preach the way of life but to be leaders in it and shepherds to the people "who fainted and were scattered." They were to be hands and eyes and mouth for Jesus in ministering to the people.

That was the Genesis of the calling of the ministry of old. That is the Genesis of your calling. The need is no less today than it was then. Rather it is greater. The whole world is in confusion, as was the multitude upon which Christ looked that day. They are without shepherds; they faint and are scattered. No political or social or economic agencies can be set up to solve the problems of the masses until there is individual regeneration in accord with his declaration: "You *must* be born again." Conversion to an entirely new and different kind of life is fundamentally necessary. Men are called today, as then, to teach that way of life.

In the church itself, in every district and branch, there are some (often many) who faint and are scattered, who are as sheep without a shepherd. Christ, as he looks upon such must "have compassion on them." He does have compassion. He called you (and others) to be shepherds to these people, to minister to their needs, to be spiritual leaders; to counsel them, to comfort them, to visit them in every time of need. You are to be hands and voice for him in this work. Through you his spirit of kindness and patience and love and wisdom and counsel would flow to those who are the sheep of his flock. That is why you were called.

The great need of the church today is for leadership among the ministry. We need upstanding and devoted men who will not only tell the people the way to go but who will go before them and walk with them in the way. It is yours to be such a leader in your own field, be it small or large. You are to encourage those who faint, rally those who are scattered, gather the Saints in unity under the example of a united priesthood, that Zion may be made possible. For that purpose were you called.

(The next number in this series will propound the question: Why did you accept your call?)

A Church Program for Priesthood

By President F. M. McDowell

Looking Towards a More Effective Ministry

INTRODUCTION

In the presentation of this outline of a program for priesthood, we wish to acknowledge especially the assistance of Brother C. B. Woodstock, who has arranged the outline of the priesthood training classes, Brother George Mesley, who has provided the material on preparing young men for the priesthood, and Brother Arthur Oakman, who furnished some splendid material on the ordination service. It will be impossible to name others who have assisted in this work. We have talked to hundreds of men of the priesthood personally and they have offered suggestions as to their needs. We mailed letters to many of the district presidents and pastors of the church. Suggestions contained in the replies to these letters have been incorporated in this program. For all of such splendid contributions we are grateful and are thus endeavoring to give credit where credit is due.

This program seeks to be practical. In building it we have been constantly mindful of the realities of our present situation. Conditions as they *are* rather than as *we hope them to be* have been kept ever in mind.

We are concerned here for the most part with the "local" or "standing" ministry of the church, those five or six thousand men who in addition to carrying on the burdens incident to earning a livelihood, supporting and managing a family, meeting the obligations of citizenship, etc., are called of God to stand among the people as spiritual shepherds of the flock.

This program has been built with the immediate needs of such men in mind. It seeks to strike at the heart of some of their present difficulties and problems. If it is a simple approach it is also a fundamental one. In making progress towards our ultimate goals, we must start from where we are. The objectives of this program are therefore largely immediate, though we trust not inconsistent with the more remote goals of the church.

IMMEDIATE NEEDS

Our analysis of the immediate needs of the local ministry of the church has revealed the following:

1. Immediate and sustained attention is required to the task of discovering potential material for priesthood among the young men of the church and enlisting them in a course of preparation pointing towards the day when they may be called to active ministry.

2. Calls to the priesthood must be safeguarded by strict adherence to the laws and procedure of the church, governing in such matters and the dignity and divinity of such calls must be impressed upon all through carefully planned and solemnly executed ordination services.

3. Higher standards both for the selection and continued licensing of men of the priesthood must be set up, taught, and more rigidly adhered to.

4. Men of the ministry must be awakened to a consciousness of the serious and divine importance of the position they profess to occupy.

5. Men of the ministry must be led, individually and collectively, to enter upon a course of spiritual discipline calculated to bring to them an increasing measure of the divine endowment.

6. Men of the ministry, individually and collectively, must be led to enter upon a course of training in order that their ministry may be increasingly orderly, dignified and effectual.

7. The work of the priesthood should be outlined and its members set to work. This involves an organized, sustained and consistent supervision on the part of the administrative officers of the church.

8. An increasing respect for priesthood should be engendered throughout the church.

It may be said, then, that the objective of this program is a priesthood:

Spiritually alert.

Divinely endowed.

Efficiently trained.

At work "in all diligence."

Preparing Young Men for the Priesthood

Introductory Note

Students of the present-day social order are constantly calling our attention to the fact that among the many disasters which may be attributed to the war is that of the loss of a generation of capable leaders. Thousands of young men who might be leaders in an age when the world needs leadership were either killed or hopelessly crippled during the war. What we have lost here we shall never be able to measure.

Surprising as it may seem, the practice of recent years has done almost this same thing for the church. Many of our branches and districts are almost devoid of leadership. The average age of the priesthood in such places is often as high as fifty-five or sixty years. In some branches where a correction of this deficiency has been attempted there are a few young newly ordained men but where are the stalwart, trained, experienced men of thirty-five to forty-five years of age, who should carry the burden just now in the present crisis in the church? They are not to be found now because they were not found, enlisted and trained fifteen to twenty years ago. This mistake must not be repeated.

Elsewhere in this issue it is stated that one of the immediate needs in the development of priesthood throughout the church is that "immediate and sustained attention be given to the task of discovering potential material for priesthood among the young men of the church and enlisting such in a course of preparation pointing toward the day when they may be called to active ministry."

With this in mind, provision was made for the consideration of this problem during the late General Conference in a course of study devoted entirely to the interest of the priesthood. One of our successful pastors, Elder George Mesley of Kansas City Stake, made a short presentation and led in the discussion of this very vital topic. Brother Mesley's ideas in this matter should carry weight because they are not based primarily upon theory. We know of no other pastor who has furnished us an example of so intelligent an approach to this whole problem as he. The methods herein suggested Brother Mesley has used. The dangers he warns us against are real. The results which he promises have actually been realized in the congregations under his su-

pervision. A synopsis of Brother Mesley's discussion follows:

Preparing Young Men for the Priesthood

By George Mesley

While speaking of the development of young men for the priesthood we all must realize that this great calling is not the exclusive function of young men. And while we are concerned about this problem on account of the young men themselves, our primary concern is for the mature leadership of men of experience that we will need in the church of tomorrow. We all realize that leaders of tomorrow are not developed in a day. And when we think of our young men we realize that much of their preparation must precede and lead up to any priesthood calling.

Some may object that we do not know who will be called to office three to six or ten years hence. All that is true. We do not always know in advance the specific young men whom God will call but we do know *what type of young men God wants to call*. Here are some of His natural requirements:

1. Men who are clean in thought, habit and person.
2. Men of ability to function in the office to which they are called—trained ability as well as native ability.
3. Men who have sensed and are feeling deeply the purpose and mission of the church.
4. Men of devotion and willingness to serve in the office to which they are called.
5. Men who have received a properly authenticated call to service.

Men in all positions of executive responsibility need to be developing this type of men—for God.

We cannot wait to do this until young men are in their twenties and thirties. If we do we lose the best of them. Their ability and service when not used by the church is absorbed by the world. Our development must begin in the formative years of their lives. We must realize that today's boy of ten may be the next decade's leader of twenty and start in to give to him the attitudes and experiences necessary to make of him a leader for the church.

In ten years' time today's boy of fourteen will be twenty-four. At that age and just a few years beyond it, many

young men have entered in leading quorums of the church, and others have accepted positions of great responsibility in the business world or in the professions.

To gain mature experience for the years when a man can give his most energetic service to the Gospel, we must begin early. To capture the love of our keenest-minded young men we must begin early. We do not want an overbalance of men of any age group but what we do need is a succession of Godly men that begin in the late twenties and continue to the late nineties.

What are the approaches of methods that we may use? We all realize that priesthood must never be held out as a bait to any person. We should, however, develop a desire to render service to God, to give an allegiance to Jesus Christ and to have an ever-widening appreciation of the mission of the church. To do this we must needs make an individual and a personal approach to our young men.

When Christ was here much of his time was given to the making of disciples. Like him, we must recognize individual differences in people.

1. Some young men can be won for the church by an intellectual approach. We have many brilliant young men whose loyalty is lost because we approach them from the angle of feeling. Because of their nature, this type of young men can be reached by a thorough and fine analysis of the theology of the church. As they appreciate first, what it has to offer in an intellectual way, there will come to them experiences that will win their hearts also. But if they are approached from the angle of spiritual experiences, they are apt to go away scoffing.

2. Other young men can be won by the spiritual approach. Somehow, their hearts are tuned to spiritual forces and just a little experience like a leader making the opportunity to pray with them privately will often place them in attunement with the great spiritual force of the church.

3. Some young men are idealists. In the church they see the finest ideals of the Christ held aloft. Some of these idealists build for themselves "castles in Spain" but without such castle builders, we would not have a prophetic ministry. Other more practical men can help build the foundation under the castles of the idealists.

4. Some young men are won to the church because it meets their needs for strength morally. It brings to them a power that enables them to overcome sin. The current success of the Oxford Movement among the churches is largely

due to the testimonies of young men and women who have found in Christ a release from sins, some great and some small. Our young men in need of such strength should find it in the gospel of Christ.

5. Still other young men are appealed to through the activities of the church—they are motor-minded. Their interests will run all the way from collecting snakes to constructing aeroplanes and their allegiance to the ministry of the church will only be won as they are given opportunity for active motor expression. One young man was given such opportunities and after two years of patient work he came to a prayer meeting. There for the first time he felt the spirit of this work and in a brief testimony that won the hearts of everyone he said, "I don't know what has happened to me here in this meeting, but somehow, I feel that you are all my brothers and that I am a brother to everyone of you." We need to appreciate these individual differences and approach our young men accordingly.

In addition to these individual methods of approach it may be possible for some of our leaders and pastors to meet with groups of these disciples. Such meetings may be held in the homes of the pastors and may be in the nature of an informal spiritual fellowship. Some evening may be spent in the discussion of the problems of young men in the church. Others may be spent in a prayer meeting or a small sacrament service. Occasionally, leaders in the various phases of church activity may be brought in for a seminar discussion. During the summer short camps with these young men may be arranged.

Care should be taken that the work of such a group is kept quiet, otherwise, its selective nature would be criticized by those not included.

Where such groups have been started there has been a deep and heartening response from the young men. Such a group need not be confined to young men of the priesthood. And while it may result in some priesthood calls, this should be a natural development rather than an announced object of the Fellowship.

Additional Suggestions

1. One of the vital elements in the plan proposed is the personal contact with young men, and the personal attention given to each young man. The importance of this method cannot be over-emphasized. The benefits of this procedure

will not be limited to the young man in each case. Certain very definite benefits will accrue to the pastor or church officer who makes these personal contacts.

2. The pastor must be a keen observer of youth. He must be sympathetic towards and interested in youth. He must know something of the problems of youth. He must exercise patience, wisdom, tact.

3. Young men should be placed in positions of responsibility and encouraged to engage in the activities of the church where they may get experience. There is no better way to make the church one's own than to share in its work. Growing young men need the experience which comes from actual participation in the work of the church.

4. Young men should be continually encouraged to study as a part of this work of preparation. Youth is essentially the time for learning. Young men can make study count. Definite class work should be given in the form of definite courses of study.

5. Our ideal should be a constant succession of worthy material to fill the ranks of the priesthood. This is not, as Brother Mesley has suggested, an attempt to rule out the divine element in a call. It is but an attempt to develop the type of men that God needs, the type that he will call if they are available for the calling.

6. We should avoid overhumanizing the calling of men. Divine light should guide. One pastor has beautifully defined this as "spiritual direction, the quiet assurance of an intelligent reason and conviction."

7. The young people's division of the church school with a fourfold program, namely: devotional, recreational, social, service, should provide continual opportunities for activity and especially for young men, where they may be observed and advised with a view to their developing into possible priesthood material.

8. In following out this personal approach method suggested by Brother Mesley careful attention should be given to the individual characteristics of each young man approached. Otherwise the best-intentioned efforts may result in disaster.

9. If the pastor or leader seems overconcerned and over-anxious, if he appears to be forcing the issue or if he unwisely offers as a certain reward ordination to the priesthood, he may do the young man involved an irreparable harm.

10. In a word, here is a method that requires almost unlimited skill, tact, wisdom. It requires a knowledge of youth and of the problems of youth. It requires patience and vision, a willingness to wait for results. It may require the sort of sacrifice that many leaders are not willing to make, not only in time and energy, but finally the yielding of one's place to make way for the oncoming generation of youth. The rewards of such a sustained ministry to the young people of the church will be many and rich. They will come to the pastor or leader, to the young men involved and to the church, not only the church of today, but the church of tomorrow.

For Discussion

1. Make a survey of the priesthood of your branch. What is the average age? How does this compare with the situation 10 years, or 25 years ago? If young men are lacking today how do you account for the fact.? Where is your leadership coming from for 10 years hence?

2. In the light of the above discussion suggest a plan for your branch which will not only make present leadership more effective, but will assure an efficient leadership for the coming years.

3. List the men of your priesthood and measure each one on the five requirement bases of Brother Mesley's discussion. Would you add some further requirement? How do the men measure up? How fully are they justifying their call? What can be done to help them?

4. How early may we begin to prepare our young men for priesthood responsibility? How different, if any, should be the training afforded our young women? Outline a plan you would like to see put in effect to insure trained, able and willing leaders for the work of the church.

5. List specific ways in which you think the young men of your branch may be won to give efficient service in the church. What methods would have been most successful with you? Try to discover for yourself ways in which particular young men may be reached.

6. List the dangers to be avoided in providing training for priesthood work. What safeguards do you suggest?

Safeguarding Calls to the Priesthood

Introduction

The term "safeguarding calls" is used advisedly. It is an attempt to avoid either of two extremes in the matter of calling men to the priesthood. Undoubtedly, on the one hand, there have been in times past altogether too many calls to the priesthood which may be characterized as hasty or unwise or illegal. To fail to recognize this fact is to fail to recognize one of the fundamental causes of our present situation. On the other hand, being keenly conscious of these dangers, many of our brethren holding administrative authority have tended to go to the other extreme and have permitted months and even years to pass without exercising their divine responsibility in calling men. Calls to the priesthood there must be. It is God's plan. It is consistent with his purposes and with the needs of humanity. These calls, however, must be safeguarded for the sake of the church, for the sake of the priesthood, and for the sake of the men and families involved.

FUNDAMENTAL PRINCIPLES OR RULES FOR GUIDANCE IN CALLING MEN TO THE PRIESTHOOD

Most of the difficulties and dangers above referred to may be avoided if administrative officers adhere rigidly to the principles set out to govern such matters in the law and procedure of the church. Here are three basic provisions:

1. "*Men are called to the priesthood by God through his Son Jesus Christ by the power of his Spirit.*" (General Conference action, 1932. See also *Priesthood Manual*, page 11.) This provision finds support in the standard books of the church as follows:

Bible:

"The Lord shall send forth laborers." (Matthew 9: 38.)

"Called of God as was Aaron." (Hebrew 5: 4.)

"Heavenly calling." (Hebrews 3: 1.)

"Except they be sent." (Romans 10:15.)

"The Lord hath called." (1 Corinthians 7: 17.)

Book of Mormon:

"Called after the order of God." (Page 456, verse 2.)

Moroni called to the ministry of Christ. (Page 768, verses 1, 2.)

Doctrine and Covenants:

"Called of God." (17: 12.)

"Voice of the Spirit." (102: 10.)

"Chosen of God." (124: 7.)

2. *Calls to the priesthood must come through those holding priesthood and in administrative authority.*" (See General Conference action, 1932. See also *Priesthood Manual*, page 11.) This provision finds support in the following action of the Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric. While not acted upon by General Conference it is in harmony with the Scriptures cited and may be studied to advantage.

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

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

"In harmony with the foregoing, manifestations for which inspiration is alleged, calling men to the ministry, should come through the officers named therein. However, should any one other than the officials named presume to suggest the call of any to the ministry, the district or branch should not carry into effect this ordination until indorsement has been expressed by the administrative officers referred to above."—Joint Council Record, volume 4, page 452.

(For additional references see *Doctrine and Covenants* 43: 1, 2; 99: 5; 125: 14, and *Book of Mormon*, page 274: 17, 18.)

3. *"Men of the priesthood are ordained according to the gifts and calling of God unto them and by the power of the Holy Ghost in those ordaining them."* (See General Conference action, 1932. See also *Priesthood Manual*, page 11; also references to the Standard Books given above.)

The procedure in securing approval for calls to the priesthood is clearly outlined as follows:

"Calls in unorganized territory must be indorsed by the minister in charge.

"Calls to the Aaronic priesthood in branches and districts must be approved by both branch and district, and calls to the Melchisedec priesthood must be approved by both branch and district and also by the First Presidency or minister in charge. In cases of emergency in branches or districts ordinations may be provided for by the minister in charge.

"Calls to the Aaronic priesthood in stakes must be approved by the branch (in stakes where there are branches) and the stake conference, and calls to the Melchisedec priesthood must be approved by the branch (in stakes where there are branches) and the stake conference and by the First Presidency.

"Calls to the Aaronic priesthood in Zion must have the approval of the conference in Zion, and calls to the Melchisedec priesthood must have the approval of the conference in Zion and of the First Presidency." (See action of General Conference, 1932, also *Priesthood Manual*, page 11.)

SUGGESTIONS AS TO SAFEGUARDING CALLS TO THE PRIESTHOOD

1. *There must be alertness as to needs*—needs of the church, needs of the local branch or district, needs of the people—*on the part of the administrative officers*. This requires sustained, intelligent consideration and meditation and prayer, and the greatest possible contact with God and the church on the one hand and the people on the other.

2. The administrative officers should ever have in mind the *essential personal qualifications* on the part of men who are to serve in the priesthood. They should be constantly alert for evidence of these qualifications, both potential and actual in the men among whom they labor.

3. *The law*, as outlined above, *should be consistently adhered to*. Emergencies can hardly be considered as ample justification for the violation of this law and procedure. Any violation is liable to involve the church and persons concerned in untold difficulties.

4. Administrative authorities should at all times *maintain contact with the divine*. This is possible through spiritual self-discipline, faith, prayer, expectancy, consciousness of needs, etc.

5. *Haste and publicity should be avoided*. A sustained program such as has been suggested will tend to eliminate

emergencies and consequently any need of haste. It should be remembered that publicity is not necessarily a sign of divinity. It should be one of the last elements in the procedure rather than the first.

6. *Careful consideration* should be given, first on the part of the administrative officer himself, then on the part of the proper and superior church official whom he consults. Ample time for consideration and consultation is a splendid safeguard.

For Discussion

1. Discuss the two extreme positions cited in the introduction. Give possible excuses for either extreme. Which is the more dangerous? Why? What is the solution?

2. Note the three basic provisions of the law which safeguard calls to the priesthood. Show how these are effective. Which is the more likely to be overlooked in practice?

3. In the light of this discussion who is responsible for calls to the priesthood in your branch? What is the proper procedure? What special considerations are to be urged?

The Ordination Service

INTRODUCTION

One of the needs most frequently mentioned by administrative officers, priesthood, and laity, is that of exercising greater care in the planning and conducting of ordination services and ceremonies. It may be stated, as a fundamental principle, *that all services of the church are services of worship*. This means that in all church services people should be taken into the presence of God. There is every reason why this principle should apply to the ordination service, for it is difficult to conceive of any act more sacred than that of the setting apart of an individual who is to stand in the stead of God and Christ among the children of God, to lift them up to him. We commend the following, not only for study but for the actual guidance of administrative officers and all others having to do in any way with the conducting of ordination ceremonies.

THE CHURCH IN THE ORDINATION SERVICE

While priesthood authority is not bestowed by the membership of the church, yet their consent has to be secured before men can be ordained. Clearly there is a partnership

here involved: God, administrative officers, and the membership of the church. Priesthood to be effectual must be understood, appreciated, respected. One of the greatest needs of the day is that of engendering greater respect among our people for the priesthood. One of the most important steps in that direction will be taken if the ordination service can be carried out with a dignity, beauty and solemnity worthy of the affairs of the kingdom. Anything less than that is simply to provide the people with a public demonstration that we think it a matter of form rather than possessing any real significance.

The Saints ought to be allowed to share in preparation for and be actual participants in the ordination service itself. Through it they as well as the priesthood are lifted to God; through it they may come to a far richer appreciation of the purposes and ways of God and of his marvelous provision for their welfare and to an understanding and appreciation of the meaning of priesthood, as perhaps in no other way. It goes without saying that so important a service may be allowed to take first rank among the services of the church. Beyond question at times it will be well to set aside the preaching service or other regular services for this purpose. Experience has demonstrated the unquestioned value of such a procedure. (See *Doctrine and Covenants* 46: 3.)

At times the combined sacrament and ordination service has proved most effectual, for here "priesthood" too becomes a sacrament and the work of the ministry closely tied up with the supreme sacrifice of Christ. Is it not in that sacrifice that ministry finds its commission, its motivation, its spirit, its purpose, and its ultimate objectives?

THE MEN IN THE ORDINATION SERVICE

There is need for a careful preparation for the ordination ceremony on the part of the men involved. Here are some suggestions: It is apparent that some men need to be educated to an appreciation of what priesthood means. Some are inclined, for example, to emphasize honor, rights, prerogatives, to look upon priesthood as a promotion or a placing of one in a position of prominence, popularity, or authority. These forget that every right involves a responsibility, every privilege an obligation, every honor a need of humility. Some seem to feel that in an ordination ceremony God does it all, or, in other words, the supernatural is all that is involved. The attention of such should be cited to the voluntary covenant that is made by each individual at

the ordination altar. God, being the kind of a God he is, does not do it all. Man, being the kind of creature he is, cannot be saved unless he shares completely, whole-heartedly, and of his own volition in the work of God.

Preparation of the men might well involve instruction as to the meaning and spiritual significance of the act of laying on of hands. They should be led to follow a course of physical preparation involving such matters as cleanliness of body, cleanliness and appropriateness of clothing, etc. Then, too, there is need of a spiritual preparation, through meditation, fasting, prayer. Where a number of men are expected to participate and hence the various stages of the ceremony are somewhat confusing, carefully prepared outlines may be placed in the hands of the men involved, and even practice in going through some of the stages of the service could be had.

THE ORDINANCE IN ORDINATION SERVICE

It has been well said that "the ordinances of the church are the points where the principles of the gospel are objectified in human life. Through them the power of Godliness is made manifest." (See *Doctrine and Covenants* 83: 3.) Obedience to them is very clearly required by God. (See *Doctrine and Covenants* 52: 4.)

It is clear, too, that the various ordinances of the gospel become the channels through which the light and power and endowment of God's Spirit comes to man. They, too, constitute a splendid illustration of man's divine commitment to the ways of God. It should be kept in mind that we may apostatize just as definitely by being careless in carrying out the ordinances of the gospel as in changing them. "Straying from the ordinances" may be a matter of straying from the *spirit* and *meaning* as well as from the form of these ordinances. Undoubtedly here is one of the sources of carelessness on the part of men of the ministry in meeting the obligations of their respective callings, and perhaps one of the causes for the altogether too frequent absence of the divine Spirit in our ministry.

The meaning of the ordination ceremony may be borne home upon the brethren involved if such questions as the following are kept in mind: How would you feel if Christ laid his hands on you? How would you feel if you were ordained by an angel? Trace back your ordination to the ordination given to the founders of this church by an angel. How many ordination ceremonies mark the steps between the angel and you?

THE SERVICE ITSELF

As stated above, the people ought to share and their share should be commensurate with the part they play in assenting to the divine will in this matter. Solemn pledges are involved on the part of the people themselves. They should be led by means of appropriate hymns, prayers, responsive readings, etc., through a process which lifts them up to God and makes them not only keenly aware of the presence of priesthood in the church but of their own obligations and responsibilities thereto. These matters should be considered in a charge which should be delivered to the people. They should come to understand their responsibilities. They should be encouraged to live in such a way as to be able and willing to receive through the ordained men the ministry which God intends them to have. If the people fail in this respect, not only does the priesthood suffer, it ultimately fails. God will not respect and use a ministry which does not command and actually have the respect, support, and allegiance of the people.

THE MEANING

The charge to the men to be ordained should be a carefully prepared and solemn statement. Attention should be called to the divine import of the covenant that is to be made. The men involved should be keenly aware of the presence of God and of the presence of the people. The covenant is made in public. It is in fact a public acceptance of responsibility. In many places the men involved have been asked to acknowledge their willingness to accept the obligations and responsibilities of priesthood. This may well take the form of a very brief question to that effect and the response by each man, "I do." Well planned ceremonies include, too, provision for the welcoming of men to the priesthood by a church official. This may well involve the extending of the hand of fellowship and the presentation of a *Priesthood Manual*.

THE ORDINANCE

In carrying out the ordinance of ordination it will be well to keep the following principles in mind:

The spirit of worship should be maintained.

Great care should be exercised in the selection and presentation of music and hymns.

The opening prayer should be one of preparation.

Scripture should be carefully selected and read.

In the actual ceremony of ordination the prayer should be carefully thought out. It should not be a patriarchal blessing. It should not be wearisome. Men who are to offer this prayer of ordination should not be called upon at the last moment. It should be kept in mind that speaking to God for the people is just as important as speaking for him to them.

The following outlines present ordination services that have actually been followed with most splendid results. They are presented as a guide to administrative officers responsible for the planning of ordination services.

Type Service No. 1

Theme: "God in my garden."

Prelude: Organ and violin medley.

Hymn 68: "In thy name, O Lord, assembling."

Invocation.

Hymn 76: "Sovereign and transforming Grace."

Scripture Reading: John 15: 1-20.

Duet: "God's way is the best way."

Talk.

Violin Solo.

Story: "God and my garden."

Hymn 193: "Come, Holy Ghost."

Ministerial Charge.

Pledge.

ORDINATION PRAYERS

..... to office of elder.

..... to office of deacon.

Duet: "Beautiful Garden of Prayer."

Type Service No. 2

Instrumental Prelude.

Reading: Oliver Cowdery's account of the restoration of the Aaronic Priesthood. (*Church History*, volume 1, pages 37, 38.)

Hymn: "When earth in bondage long had lain," new *Saints' Hymnal*, 413.

Prayer: Concluding with the Lord's Prayer, the congregation joining.

Reading: On the rights of Priesthood. A statement by Joseph the Seer.

Hymn: The congregation will remain seated and sing verse one of "Be with me Lord," new *Saints' Hymnal*, 305.

Charge: delivers the charge to the candidates.
They respond with a signification of their willingness to accept responsibility.

Ordination of to office of deacon.

Ordination of to office of priest.

Hymn: The congregation will sing verse two of 305, "Prevent me lest I harbor pride."

..... welcomes the new members of the priesthood into the order and gives them the *Manual*.

Hymn: The congregation will sing verse three of 305, "Enrich me always with thy love."

..... delivers the charge to the congregation.

Hymn: The congregation will rise and sing the last verse of 305, "Oh, may I never do my will."

Prayer of Dedication.

Type Service No. 3

Opening Hymn 414.

Invocation.

Ordination Service:

Call to Worship. *Doctrine and Covenants* 83: 3, 4, 6.

Charge.

Response.

Violin Solo: "Largo."

Ordination Prayer.

Ordination of Candidates by

Re-dedication:

Hymn 210 by priesthood, "Rise up, O men of God."

Statement by to entire priesthood.

Hymn by all, No. 205, "God is marshalling His army."

Sacrament:

Scripture: John 6: 27-35, 48-57.

Oblation (Statement and blessing).

Hymn of Meditation, 317 (seated) while bread is broken.

Blessing of bread.

Blessing of wine.

Hymn of Praise: "Doxology."

Offertory.

Hymn 204: "Awake, Ye Saints of God, Awake."

Benediction.

Summary

The ordination service should be a special one, worshipful in nature, and centering in the act of laying on of hands. It should be held at a convenient time when a large percentage of priesthood and members may attend.

Adequate preparation beforehand is essential. Responsible officers must prepare themselves spiritually. Every detail of the order of service should be carefully thought out. Adequate platform facilities. Preparation on the part of the candidates through study and prayer and meditation. Members should also be urged to prepare in like manner.

Evidences of carelessness, haste, and crowding should be avoided. Procedure should not be too hard and fast, neither too mechanical. Care should be taken to avoid unwise length in prayers, statements, charges, and ordination prayers.

The ideal is to advance beyond the unprepared, careless, hasty service, and even beyond the definitely prepared yet mechanical program, to the highly spiritualized yet prepared program. Prepared as outlined above, spiritualized through meditation and prayer, such a service may be adapted to the needs of the hour and the characteristics and needs of the men and branch concerned.

Discussion Suggestions

1. Discuss the statement, "All services of the church should be services of worship." What does it mean? Do you agree? How does this apply to an ordination service?
2. Write a brief statement of the purposes to be kept in mind in the preparation of an ordination service.
3. What parties or groups should be considered in planning such a service? The party to be ordained, only? Show how each should be recognized.
4. Do you agree that at times the ordination service might well take the place of a regularly scheduled preaching service? Under what conditions?
5. Write out a complete plan for the ordination of three young men, none of whom have held the priesthood before. What steps would you take to prepare the young men for the service? What would be the high points in your charge to them? Choose appropriate hymns and Scripture readings. What steps would you take to make sure that the ceremony would be carried out successfully?

Standards of Priesthood

1. Introduction

It is clear that God not only chose his *purpose* but also his *method*. In God's plan men are to be redeemed through contact with Godly lives. The word is to become flesh and dwell among men. The establishment of standards for priesthood is therefore not to be considered as merely an academic problem. Neither is it a passing whim or an evidence of high-handedness on the part of leaders. It is a basic necessity. Falling below these basic standards, priesthood simply ceases to be. Consider for example the following from the pen of Joseph Smith:

"The rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man." (Unity, November, 1916. Also Times and Seasons, volume 1.)

2. The Base Line of Priesthood Standards

No one, for example, would hold for a minute that priesthood should not be expected to maintain at least the standard required of the Saints as set out by General Conference action, 1932. By this action the Saints are urged:

To engage in continued individual and family devotion.

To study the word of God, especially as found in the Bible, *Book of Mormon*, and *Doctrine and Covenants*.

To read the church periodicals regularly and intelligently.

To attend church regularly.

To participate in the work of the church in an intelligent, alert and efficient manner.

To give financial support to the church through a whole-hearted compliance with the financial law.

To be characterized by Godly walk and conversation.

3.

The General Conference of 1932 called attention to the following fundamental standards of priesthood. In each in-

stance a few of the many possible scriptural references are cited.

I. Spirituality

1. "Let this mind be in you which is also the mind of Christ."—Philippians 2: 5.

2. "But thou, O man of God, follow after righteousness."—1 Timothy 6: 11.

3. Continued divine contact and high plane of spiritual life required.—*Doctrine and Covenants* 105: 2-5.

4. "Let thy love abound unto all men."—*Doctrine and Covenant* 105: 5.

5. Obedience.—*Doctrine and Covenants* 10: 3, 4; 10: 10.

6. Follow the leadership of the Spirit.—*Doctrine and Covenants* 10: 6.

7. Faith.—*Doctrine and Covenants* 10: 7.

8. Christian graces—the fruits of the Spirit.—*Doctrine and Covenants* 4: 2.

II. Willingness to Cooperate

1. Readiness to will—a willing mind.—2 Corinthians 8: 11, 12.

2. "To assist to bring forth my work."—*Doctrine and Covenants* 10: 4.

3. "Let every man esteem his brother as himself."—*Doctrine and Covenants* 38: 5.

4. "Let nothing separate you from each other and the work whereunto you are called."—*Doctrine and Covenants* 122: 17.

5. "Behold the Lord requireth the heart and a willing mind."—*Doctrine and Covenants* 64: 7.

6. "Behold, here am I, O Lord, send me."—Isaiah 6: 1-8.

III. Intelligence

1. Seek learning and wisdom.—*Doctrine and Covenants* 85: 36.

2. "The glory of God is intelligence."—*Doctrine and Covenants* 90: 6.

3. "Study to show thyself approved."—2 Timothy 2: 15.

4. "To be learned is good," etc.—*Book of Mormon* 107: 56-61.

IV. Good Character and Reputation

1. "Be thou an example in conversation, charity, faith."—1 Timothy 4: 12.

2. "Follow after righteousness, Godliness, faith, love, patience, meekness."

V. Industry.

1. "Let every man learn his duty and act in office with more diligence."
2. "Verily, I say unto you, men should be anxiously engaged in a good cause."—*Doctrine and Covenants* 58: 6.
3. "Cease to be idle."—*Doctrine and Covenants* 85: 38.
4. "Thou shalt not idle away thy time."—*Doctrine and Covenants* 42: 12.

VI. Cleanliness

"Be clean."—*Doctrine and Covenants* 119: 9.

"Be ye clean that bear the vessels of the Lord."—*Doctrine and Covenants* 39: 9.

(See also *Book of Mormon*, page 777, paragraphs 27-29.)

4.

Following a survey of the work of the Kansas City Stake involving several months of intensive study, the Stake High Council established the following standard for priesthood. This was presented to the stake conference and approved:

1. To have a living faith in God, in his Son Jesus Christ, and in the Divine Mission of His Church in these the Latter Days.

2. To have a conviction of their Divine call to minister to the people. This conviction may come through faith, inspiration, prayer, study and service.

3. To have a righteous pride in good reputation, fine character and cleanliness of mind and body and habits.

4. To have a desire to honor this priesthood through a study and an appreciation of the standard books of the church.

5. To have a reasonable record of attendance at all local church services.

6. To have a part in the support of the church through the annual filing of an inventory, the regular paying of tithing and local church support.

7. To have a willingness to sincerely cooperate with the approved operations and enactments of the local and general church.

8. To have a well-planned cultivation of their spiritual development through devotional exercise in private, in the home, and at the prayer meeting.

9. To have a definitely programmed time for service that shall be in harmony with the needs of this responsibility.

10. To have in one's possession a priesthood license is a

meaningless form unless the quality of a man's priesthood service is in harmony with the ideals and standards of his calling.

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

5.

The administrative officers of Des Moines, Iowa, attempting to meet the same problem, outlined the standards of priesthood under the heading, "Goals of Endeavor." These standards were set up in the form of a pledge which each man of the ministry was encouraged to sign as an evidence of his good faith and assurance of a conscientious attempt to magnify his calling.

WE, THE UNDERSIGNED, being members of the Priesthood of the Des Moines, Iowa, Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, realizing the obligations, the privileges, and the honors of our several offices, and being desirous of magnifying our calling, do each solemnly determine that from this time forth the goals of our endeavor will be:

To revere and hold in high esteem this the church of our choice;

To do our utmost to be true shepherds of the people of the church and labor diligently and earnestly to develop Christian character in ourselves and in the members of the church;

To respond to all reasonable requests for our services in our priesthood capacity or otherwise;

To practice and endeavor to bear the "Marks of Sainthood" as outlined by the General Conference of 1932, and as appear on pages three, four, and five of the 1932-1933 Yearbook;

To endeavor to put "First Things First" and, whenever possible, to attend and support church functions in preference to non-church functions;

To discourage and abstain from doing, and refrain from participating in those things which are not in harmony with Christian conduct and church law, or which might prove to be a stumblingblock to anyone;

To attend, whenever possible, all regular or called Priesthood classes or meetings;

If a visiting officer, to make not less than five visits each month;

To report in writing to the branch presidency on the first Sunday of each month all of our activities, including attendance at church functions, done under the authority of the priesthood office which we hold;

In so far as our branch leaders are in harmony with church law and government, to pledge our unqualified support to those having the responsibilities of branch leadership, and to offer only kindly and constructive criticisms and those only to the proper persons:

To make every reasonable effort to magnify our calling and to be ever mindful of this pledge.

For Discussion

1. How do we come by standards of the Priesthood? To what extent are they God given? How do they differ from membership standards?

2. Study carefully the five point standard of the conference of 1932. How do you measure up by this standard? Which of these points need special emphasis in your branch?

3. Compare the items set out in the Kansas City standard with those of the Des Moines standard. Which are common? Which of one is not mentioned in the other? Which seems to you the more nearly ideal?

4. Prepare a similar standard for your own branch or district. How do your own activities of the past year check up on the standard you are preparing? Are you asking too much? Are you satisfied with too little? What steps can be taken to make such a standard effective?

The Inactive Minister

AN APPROACH TO THE PROBLEM

A branch president recently classified his priesthood as follows:

"Over one third, or about thirty-five percent of the able-bodied men of the priesthood are doing little or nothing toward the discharging of the responsibilities of their offices.

"One third, or about thirty percent, are in some respects functioning along the lines of their duties.

"Over one third, or about thirty-five percent, are doing all that anyone could reasonable expect under the circumstances."

On the desk as I write is a letter from a district president. He says:

"Our last report shows approximately twenty-five men on the inactive list. Will try to learn what the attitude of these men is toward the varied offices they hold. We expect to offer each man the alternative of working or voluntarily surrendering his rights. This problem of getting the men to take more than a passing interest in the work of their office is one that has caused me many anxious moments and sleepless hours."

Those familiar with the situation know that the deadly enemies of the priesthood are indifference, carelessness, neglect, inactivity, drifting. Here is represented the "smallpox" of our local ministry. Would that we knew how to vaccinate against the disease.

The problem is fundamental. It underlies practically all other problems which have to do with an effective ministry. Undoubtedly no one approach to the problem can hope to be successful. The plan presented in this issue represents an attempt to attack this problem upon several fronts at once.

FUNDAMENTAL CAUSES

Some of the fundamental causes for indifference and inactivity among the priesthood may be given as follows:

Lack of any real conversion.

Lack of knowledge and convictions about God, Christ, the church and its purposes, etc.

Lack of definite instruction as to the work of the priesthood.

Lack of sympathetic guidance.

Lack of definite organization and administration.

Lack of definitely assigned tasks.

Many causes require many remedies. Some of these remedies are suggested elsewhere in the program outlined in these pages. The suggestions offered are based upon varied experiences and a relatively wide observation. They are presented merely as *an* approach to the problem. Most certainly it is not the only approach.

THE PERSONAL APPROACH

At heart the problem of the indifferent minister is a personal one. This would suggest at once the value of a personal approach. During the past several months the writer has had opportunity to visit a wide variety of branches, districts and stakes, giving special attention to the work of the priesthood. The method used may be characterized for the most part as a personal approach to the problem. Wherever possible this method involved five phases:

1. A personal efficiency report on each individual man of the priesthood by responsible branch or district officers.
2. Inspirational appeals to small groups of priesthood.
3. A personal interview with each man of the priesthood.
4. A prayer and testimony service.
5. Ordination and dedication services.

Since the problem of indifference and inactivity is primarily a personal problem the personal interview constitutes the heart of this method. Since the men of the ministry are perhaps average, normal human beings subject to the same problems, discouragements and vicissitudes in life, with a need for God and souls to be saved as other men, here is really in the last analysis a work of personal evangelism. Here is required therefore:

The zeal of the evangelist.

The love of man and devotion to God and his kingdom, such as should characterize a true follower of Christ.

The tact, wisdom and zeal of the expert salesman.

The kindness, sympathy and appreciation of a father and brother.

Needless to say then the approach to the individual member of the priesthood should be kindly, sympathetic, understanding, appreciative. Consultations should be characterized as earnest, frank, affirmative. Petty quibbling or fruitless argument should be avoided. The individuality and personality of the man should be respected. His is a soul to be lifted up; here is a child of God to be saved, a minister for Christ to be stirred to the magnitude of his opportunity and task.

A PERSONAL APPEAL

Central to the various aspects of this approach is a personal appeal. Through it the minister is led to see himself as an element in the background of a picture. Because of his voluntarily assumed priesthood, he occupies a very significant place in that picture. In that picture also are many other significant elements. There is God, the kind of a God that Christ revealed to us. There is the Christ who died upon the cross. There is man, a child of God, a brother of his fellow men. There is a clearly revealed purpose of God in the salvation of all men. There is love, a great uplifting and redemptive power. There is the divine commission, "Go ye and teach." Having of his own volition received ordination as an ambassador for God, the minister stands in a position unique among men. The import of this position, its opportunities, obligations and responsibilities are not limited by anyone's attempt to define or explain them. They are inherent in the nature and purpose of God and in the nature and needs of man. They should not be lightly assumed. They cannot in honor be neglected.

Here is an appeal that should stir the soul of any ordained man. *Presented under the influence of the Spirit of God it will move men.* The writer knows that hundreds of men with whom he has talked will so testify. Space will permit but the briefest suggestion in each case.

An appeal based upon the significance of the Restoration Movement:

To believe in the Restoration Movement is to see running through all the ages of time one on-going and unfinished purpose. To believe in the Restoration Movement is to see ourselves as factors in this great drama, this story of the ages. By such belief we profess to be playing parts similar to God, Christ, the prophets and martyrs. Into our hands he has committed the task of writing a chapter in his unfinished story. Should this not stir a professed servant of God?

An appeal based upon the meaning of priesthood:

"What we mean by the power of the priesthood therefore is this quality of character in which the one who truly possesses it, because of his consecrated life, draws near the Divine Presence himself and then becomes the leader of the people on the Highway of Holiness, marching always in the van, until the people who shall follow him, his teachings and examples, are made the citizens of that Kingdom over which

God rules, and whose legislation is righteous and just, whose great ideal is truth. Surely we can appreciate Carlyle's wonderful statement, 'Higher task than that of priesthood hath God given to no man,' and 'as a priest is the noblest and highest of all men, so is a sham priest the falsest and basest.'" (From an editorial in *Unity*, January, 1915.)

An appeal based on the covenant of priesthood:

The man who accepts ordination to the priesthood makes a covenant with God, the Eternal Father, to magnify his calling as a servant of God. (*Doctrine and Covenants* 83: 6.)

To the man who fulfills this covenant is given an amazing promise, "All that God has shall be yours."

For those who break this covenant and altogether turn aside from their responsibilities there is no forgiveness either in this world or in the world to come.

The appeal of the need of the church:

The divinely organized and established church of God today faces the greatest opportunity of its existence. To meet such a need there is under general church appointment but a mere handful of men, only a fraction of the number annually appointed ten years ago. A large proportion of the total load of the church rests upon the shoulders of the local ministry. Certainly if the church is to go forward it must do so because of the sacrifice and devotion of the local priesthood. "Rise up, O men of God. The church for you doth wait."

The appeal of the Saints for spiritual ministry:

Next to the love of God, the love of man should stir any professed minister to activity. Christ knew and loved persons when he earnestly pleaded with them to "feed my sheep." Throughout the church the Saints are today crying out for the spiritual ministry of the priesthood. They need encouragement, inspiration, instruction, leadership, Godly example. It was basically this appeal that led Christ to give his life.

The appeal of youth for leadership:

Throughout the church there is a rising army of young people. Never before has the church so needed its youth. Never before has youth so needed the church. Never before has the appeal of the world been so attractive, so clever, so continuous, and unrelenting as now. The youth of the church

must have an intelligent understanding, a sympathetic, attractive leadership, and must receive this from the priesthood of the church. The church of tomorrow demands it.

The appeal of the conditions of the world:

With revolutions on every hand—political, economic, social; with the wisest of statesmen concerned, groping, uncertain; at a time when the hearts of strong men fail them for fear; when the cry of humanity is for light, is this not the day for ambassadors for God to come into their own?

The appeal of the unfinished work of the kingdom:

The purpose and love of God, the incomparable sacrifice of Christ, the devotion of the martyr, the faith of our fathers—do these not point to the final establishment of the kingdom of God. Is this love, purpose, devotion, sacrifice, to be in vain? Does not the *kingdom of God await the ministry of the professed servants?*

The appeal of the best interests of one's own manhood:

We asked a busy, hard-working man of affairs how he could afford to give so much time to the church, for he was both branch president and district president. He replied: "The church has been the making of me, for the development I have received from church service has made it possible for me to be recognized and promoted in my business."

The remarkable development of this young man during recent years stands as an eloquent testimony of the truth of this statement. Nothing that a man can do will so contribute to the development and enrichment of his life and personality as the magnifying of his calling as a servant of God. We have hardly begun to receive the light, intelligence, and power that could be ours as servants of God in the ministry of this church.

The appeal of the best interests of one's family:

Usually it is thought that activity in the priesthood means a sacrifice of one's family. From one point of view it does. But from a truer point of view a man can do nothing more wonderful for his loved ones than to give his life in an unwavering allegiance to ministry for Christ. Ask those who know. Observe the spiritual disaster that often befalls the families of our careless and indifferent ministry. Strong men have shed bitter tears when they have at last come to a realization of the tremendous cost of indifference and neglect as paid for by their own loved ones.

A Personal Testimony:

I have journeyed thousands of miles, I have interviewed hundreds of men of the priesthood personally. After having been moved upon by the Spirit of God and thrilled by seeing men of the ministry turned again to their task, I dare to present here a personal testimony. I know it is true. It is this: Those men of the priesthood of the church who find themselves moved by this appeal and who move forward in a sustained allegiance to its impulsions and give themselves without reserve to their ministry—such shall be blessed with a light, power and intelligence far beyond their fondest expectation. Just as surely those who do not respond, those who pass by unheeding the call of this hour, the greatest in the history of the church and the history of the world—such we know shall speedily drop out of the picture and no longer upheld by the uplifting Spirit of God be dragged down by the forces of their environment and the strength of the impulses within them. Unquestionably this is the choosing time for our priesthood. The hour has struck. The church is compelled to ask each member of the priesthood to choose. In fact *each man will choose and the results of his choice are certain.*

-For Discussion

1. Prepare a survey of the activity of the priesthood of your branch. What members are (1) inactive, (2) only slightly active, (3) doing moderately well, (4) fully active in the work of their calling.

2. List the fundamental causes of the inactivity existing in your branch, as discovered in the lives of your men. List also, similarly, the causes of *activity* as made manifest.

3. Study carefully the plan of personal approach in solving the problem of inactivity. If you have already shared in such a movement, give your experience. How can it be made most effective?

4. Ten basic considerations are stressed in a personal appeal. Let these be clearly defined and illustrated in actual experience. Which ones seem the most impelling? Which have the greatest significance to you personally?

5. Evaluate the personal testimony of the author. What is your own experience? How fully can the priesthood of your branch cooperate with those in charge to guarantee the fullest possible active service?

Priesthood Visiting

By C. E. Wight

It should be kept in mind that the circumstances of my work have made it impossible to do more than to experiment with the ideas herein presented. Such experiments have so far proved very satisfactory and with the proper time there is no question but that they would prove very beneficial.

As I view it there are three distinct phases of visiting activity.

1. By far the most satisfactory visit that can be made is that made with the individual rather than with the entire family. It is not necessary that this visit be made in the home. It may be made under almost any circumstances that permit the visiting officer to gain a clear insight into the needs of the individual. In the midst of very busy secular activity I have found opportunity on countless occasions for visiting of this sort and it has proved very effective.

2. We are in process of experimenting with regard to a new phase of visiting which operates according to the following plan. A group of families are invited to one of the homes for an informal social-religious activity. The first part of this meeting is entirely informal. Games may be arranged for the children while the adults visit among themselves. Following a short period of this sort the entire group is asked to gather around the piano where the hymns of the church are sung. This is entirely informal and anyone is permitted to make a request for a song. Following the sing fest the entire group sits down in a circle or in any convenient grouping. The leader, whom we really designate as the pastor of this group, then makes a brief pastoral talk. This talk is made not from a standing but a sitting position thus emphasizing the informality of the talk. At the close of a very brief talk of perhaps ten minutes there may be those in the group who will have questions to ask. This should be permitted for a reasonable length of time. The entire object of this service is to have an informal social-religious gathering where the religious experience is not hindered as it so often is by the formal type of visiting.

3. The two methods of visiting mentioned above naturally prepare the way for the more formal type of home visiting. Even these visits should be made as informal as possible

because the object is to get into the lives of the people, not to impress them with the importance of ourselves or the formal phases of worship. However, after the visiting officer has gotten into the lives of his people through the methods used above, he will usually find that the response in the regular family visitation in the home is much more spontaneous than would otherwise be the case.

Just a final observation with regard to methods. It has been our experience that better visiting is done where definite assignments are regularly made to the visiting officers, a few at a time. In other words, instead of asking him to visit a group of forty families over a period of a year, we have discovered that to assign two or three families for visitation in a short period of two weeks or a month as the case may be, gets far better results.

In submitting the above information I have been a bit hesitant in view of the fact that secular activity makes it impossible to follow through on the above ideas to the extent that it should be done. Nevertheless, these ideas are workable and with even a reasonable amount of time it will be found possible to get far better results over the usual hit and miss type of visitation.

Looking Towards a Divinely Endowed Ministry

INTRODUCTION

The fundamental need of the church today is not money, lands, or new houses of worship, as badly as we are suffering from the lack of such. The fundamental need of the church today is an abiding, pervasive, illuminating, conviction-bringing, power-giving light. This is but another way of saying that we need the Spirit of God, the light of Christ, a divine endowment. This need in the very nature of things should and does manifest itself first of all in the priesthood. The fact of the matter is that when priesthood ceases to be thus endowed it ceases to be priesthood. In the words of Joseph Smith, "The rights of the priesthood are inseparably connected with the powers of heaven. . . . whenever these rights are exercised in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man."

SIGNIFICANT FACTS

Revelation in this pervasive form is a reality. It is in fact a natural concomitant of the Divine ordering of the world as revealed by Christ. It is God's way of leading humanity to him, making possible the salvation of men and the building of the kingdom. Revelation of this sort is not a plaything, not a means of worldly gain or of satisfying one's hunger for power, nor yet the satisfying of idle curiosity. On the contrary it is a divine, lawful, intelligent, purposeful, necessary, inevitable, and natural element of God's total plan for the redemption of the world. Such an abiding, illuminating, pervasive spirit as is thus but poorly described should continually characterize the people, the church, the kingdom of God.

Such divine illumination has been ever the quest of man. It appears even on the lower levels of life in what is described as the urge to completeness. On higher levels it takes the form of a constant search for beauty, for truth and goodness. The scientist is known because of his "everlastingly-at-it" search for truth. A modern philosopher pleads that we should be led ever onward by the "lure of undiscovered possibilities." On the spiritual level this quest cries out with Job, "Oh, that I knew that I might find God." Truly

it has been said that every generation is and has been a God-seeking generation.

Such divine illumination is man's eternal right. "Men are created for the glory of God." The greatest difficulty that man experiences in his present world is this, "It is not great enough for the great in us." The natural habitat of man is fellowship with God. His home is on the mountain top, intelligence, peace, righteousness. He is born for fellowship with the divine Father.

Such divine illumination is man's continuing promise. God has promised that this hunger for him, which disturbs even those who seek to ignore it, shall be satisfied. "If any man hear my voice and open the door, I will come in unto him and sup with him and he with me." (Revelation 3: 20.)

Such divine illumination is man's constant need. The deepest need of men is the need for God. This accounts for the never-ending quest of humanity which is described above. It is this need which is so frankly confessed in the cry of the poet, "I need thee every hour." It seems, too, that the closer we walk with God, the more nearly we seek to obey his commandments, the more conscious we become of the significance and magnitude of the task committed to us, the more insistent this need of divine communication becomes.

The conditions of this divine illumination are fixed. As it is necessary to obey the laws of learning and understanding before we become wise, as it is necessary to obey the laws of nature before nature becomes our servant, just so must we yield submission to spiritual laws before spiritual life can be ours. The promises of the gospel are sure, but the price is fixed: "Abide in me and I in you."

The result is inevitable. If we comply with the conditions under which divine light is promised then is God bound. God will not withhold his choicest gifts from those who are both willing and able to receive. The gift we seek is the gift we need. This gift is in harmony with our true nature. It is in line with the promises of God. The price of this divine illumination is fixed. If we comply with the requirements the result is inevitable. Such simply stated facts are most significant to the ministry of those who would be divinely endowed.

A Course in Spiritual Discipline for Priesthood

No one can question the need of a divinely endowed ministry. Without the abiding presence of God priesthood loses

its prophetic vision. It has well been said, "Where the power of Godliness is not manifest, then the kingdom is not built." Priesthood to be effectual must have light, vision, courage, power, conviction, authority. These are the gifts of the Spirit. Without their presence priesthood simply ceases to be.

But our priesthood are not exempt from paying the price of this divine endowment. *The conditions must be met.* It may be well to suggest, therefore, some of the elements in a course of spiritual discipline calculated to bring to our ministry an increasing measure of the endowment. *Our priesthood may have the divine grace which they seek and need if they*

"Take time to be holy."

Practice the presence of the best.

Daily seek divine guidance.

Maintain an attitude of expectancy.

Yield themselves servants to obey the laws of God.

Live lives of sustained righteousness.

Continually share their light with others.

Dare to venture forth on spiritual frontiers in harmony with light which they have already received.

PUTTING THESE SUGGESTIONS INTO YET ANOTHER FORM

Let each man realize that divine illumination is a reality. That one does not possess it is no evidence that it does not exist. It is simply for each man to so qualify that this gift of God shall be his.

Divine illumination is God's judgment. It is for those who yield themselves cheerfully to the ways of God. It is the inevitable result of a life moulded after the divine pattern.

There is here required some rigid discipline. This involves study, prayer, obedience, sacrifice, service, a high level of personal righteousness, for one must take upon himself the tasks of God, must ever walk the ways of God, must willingly suffer for that for which God continually suffers, and must give unswerving allegiance to God's laws.

There are no bargain days for securing this divine light. God is eternal, so the price of his spirit is eternal. Hear the words of the prophet of latter days: "Verily thus saith the Lord, continue in steadfastness and faith. Let nothing separate you from each other and from the work whereunto you have been called, and *I will be with you by my Spirit and presence of power unto the end.*"

Apostle F. Henry Edwards has beautifully expressed this thought in his quarterly on the *Doctrine and Covenants*:

"Revelation is a gift from God made possible by his expanding life in the souls of men."

"As our eyelids open to the daylight our knowledge of truth is always growing, and our humility grows with the consciousness that the gifts of insight, revelation, understanding have always been waiting for us but that *the way of life has been barricaded by our own blindness and hardness of heart*. God has taken the initiative for our redemption. *As we move toward him we find him already hastening toward us.*"

"If we are to know God it must be because we seek him with all our hearts, yield ourselves to his revelation in our souls. The prerequisite of this revelation is purity of heart. It results in devotion to the highest that we know. The condemnation that rests upon the world is that men have deliberately chosen darkness rather than light. God has taken the initiative for our redemption. *It is for us to tear down the barriers that prevent the light of life from flooding our souls.*"

For Discussion

1. Analyze the statement by Joseph Smith quoted in the introduction. Who is responsible if the gifts and blessings of heaven are withheld? What then are the conditions of spiritual endowment?

2. Try to explain or describe in your own words the place of "pervasive revelation" in the church. From what source? by whom enjoyed? under what conditions? with what result?

3. To what extent has this endowment been realized in your branch or district? What immediate steps may be taken to improve the situation? What is your part in these plans?

4. Discuss spiritual discipline of the priesthood as a requisite of endowment. Why necessary? Which of the elements listed are most needed in your group? by yourself? What is to be done about it?

5. In what sense is divine illumination "God's judgment"? If a branch is moving in comparative darkness, search for the causes. What are likely to be the barriers? How may they be removed?

A Skeleton Outline of Priesthood Activities Throughout the Church

I. For the Individual Member of the Priesthood:

1. Maintaining the standards required of Saints. (See General Conference action, 1932.)
2. Maintaining standards required of priesthood. (See General Conference action, 1932.)
3. A reasonable period each week to individual development and preparation for priesthood work.
4. Participation in priesthood class work.
5. Attendance at priesthood meetings.
6. Reasonable activity in performance of duties.
7. Regular reporting.

II. For the Branch:

1. Weekly class work for priesthood.
2. Monthly priesthood meetings.
3. Quarterly or semi-annual social gatherings.
4. A workable program for visiting and missionary work.
5. Consistent administration in carrying out of this program.
6. Visiting of priesthood and their families by branch officers and other members of the priesthood.
7. Regular reports requested, collected and utilized.
8. A continued and increasing pressure toward a higher level of spiritual leadership on the part of the priesthood.

III. For the District:

1. Quarterly meetings for branch presidents of district.
2. Quarterly meetings for district priesthood.
3. Visiting of individual members of the priesthood by district officers.
4. Regular reports requested, collected and utilized.
5. Assistance and loyal support given to branch presidents by the district officers, especially in their administration of priesthood work.
6. A continued and increasing pressure toward a higher level of spiritual leadership on the part of the priesthood.

IV. For the General Church:

1. Furnish suggestive program of objectives for districts and branches.
2. Furnish suggestions as to consistent administration of priesthood work in branches and districts leading toward these objectives.

3. The urging of the adoption of such a program by branches and districts.

4. The providing of literature and other materials for priesthood study and activity.

5. Conducting an annual roll call of priesthood.

6. Consistent moral support to branch and district presidents in their administration of priesthood work.

7. Encourage general officers to visit members of the priesthood frequently.

8. A continued and increasing pressure toward a higher level of spiritual leadership on the part of the priesthood.

For Discussion

The above text offers an outline only, but it affords an excellent opportunity for a series of practical projects in priesthood training and service.

I. For the individual members of the priesthood:

1. Check yourself on the 7 points. In which is your best work done? In which are you failing? What causes contribute to your failure? How may these be overcome?

2. What provision is made in your branch for priesthood class work or other meetings of the priesthood? Are you sufficiently encouraged or required to be active? Is there a system of regular reporting? What improvements may be effected?

II. For the Branch:

1. Eight activities are listed. How many of these are shared in your branch? Which are lacking? What other needed activities, if any, would you add?

2. Prepare in detail a workable program for visiting in your branch. How may it be put in effect?

3. Prepare a similar plan for efficient missionary effort in your branch extending over a period of a year.

4. Devise a practical plan for raising the standard of spiritual leadership.

III. For the District:

1. Six activities are listed. What specific results are to be expected in each case? Which are in effect in your district?

2. What additional activities would you suggest?

IV. For the general church:

1. Eight lines of activity are proposed. In which of these are your priesthood sharing?

2. Outline a plan for your priesthood which will include participation in activities provided respectively by the general church, by the district and by the branch. Compare your ideal plan with activities now shared.

Training Courses for the Priesthood

In his opening address to the General Conference of 1934, President Frederick M. Smith sounded a clear call to the men of the priesthood to seek and secure through the means of study and inspiration, qualification for a more effective ministry. Of this matter he said:

"To accomplish a higher order, or type of systematic and cooperative missionary work will demand more intensive educational activities with the development of activity and talent well and constantly in view. This must have special attention at the hands of the Presidency that there may be organized and systematic educational activity for the priesthood members. In this task the members of the Twelve should give whole-hearted support and cooperation.

"This educational work should always be carried on in such way as to augment and cooperate with the divine inspirational help we have been promised in selecting, training and equipping our ministry, in finding and drawing out the priestly talents our youth possess. This work of priestly instruction might well first be stressed and organized in the "center place" and the present stakes, and as facilities therefor grow, extend to outlying strategic points and larger branches, with the goal always in view to eventually place before every member of the priesthood the opportunity to have every needed help before him in his efforts to qualify and to magnify his calling."

This immediate call to the priesthood of today is wholly in accord with the direction of inspiration at every stage of the Restoration. It was clearly voiced in the revelations to the church received by Joseph the Founder. It was the life-long urge of his successor, Joseph Smith III, and the attention of the church has repeatedly been called to the need of an educated, trained and prepared people by our present president, Frederick M. Smith. The development of Graceland College and the encouragement of general and specific education among our people is a perpetual monument to the eager urge of our leaders for a century, that we should manifest a spirit of intelligence, which is the glory of God.

The priesthood of the church could not fail to catch this inspiration and remain true to the spirit of the Restoration.

Under assignment in the First Presidency, President F. M.

McDowell has undertaken as his major task the administration of an educational program for the ministry which in great measure offers the help suggested in the opening address of the recent General Conference. Much time and effort has been given in recent months to personal conferences and educational and inspirational efforts for and with all members of the priesthood in various stakes and districts of the church. This program will continue and will be made more effective by the development of new materials and the preparation of additional courses of study in a training program provided especially for the use of the priesthood. Outstanding in the new materials is the proposed publication of the *Priesthood Journal* in quarterly issues. A discussion of the training courses follows.

Priesthood Training Courses

The following courses of study for the priesthood and those in training for priesthood responsibility have been made available by the First Presidency as a part of the total training program of the church. For purposes of checking progress and determining balance in personal training, the subjects are assigned each a definite number of hours of effort. It is anticipated that each member of the priesthood will secure training in the subjects especially helpful in qualifying him for the service to which he is called. District presidents and pastors will consider the needs of the men and seek to supply the need locally so far as competent instructors can be secured. Isolated members of the priesthood and those who desire subjects which are not supplied by local classes may carry the subjects by correspondence with the Department of Religious Education.

COURSES OF STUDY

Courses of study for the priesthood are divided for convenience into three groups: tool or equipment subjects; content or religious information subjects, and method subjects. Subjects now available with the class hours assigned to each are as follows:

Group I. Tool Subjects:

This group includes those subjects which are essential in the mechanics of priesthood ministry; good English, effective speaking, and the principles of good salesmanship in carrying the gospel message.

English Grammar, Text: Century Handbook of Writing (\$1.00 new, \$0.75 used copy) 48 hours. If carried by correspondence, 4 examinations and a final theme, \$1.00.

English for Immediate Use, carried only with American School of Correspondence. Membership in the school \$6.50.

This subject with texts, lesson helps, and 12 examinations \$9.43

Membership in the school \$6.50

This subject, as above 9.43

Salesmanship, carried only with the American School of Correspondence.

Membership in the school. If not previously paid \$6.50

This course is in four parts, any of which may be taken at the price quoted:

Motives That Influence Men\$ 5.53

Essentials of Psychology 6.50

Effective Selling 11.70

Strategy in Handling People 5.53

In each of the above, texts, lesson helps, and examinations are provided at the price quoted.

(These prices are reduced 35% from regular costs, as a concession to our ministry. Enroll through the department of religious education.)

How to Study, Text: The Mind at Work, by Lyman, price \$1.60, 48 hours. Lesson helps, 4 examinations and theme, Enrollment, \$1.00

Public Speaking: Winans, price \$2.25, 48 hours. Lesson helps, 4 written assignments and theme. Enrollment \$1.00

Group II. Content Subjects:

These include the specific informations which are basic in presenting the gospel message and in carrying forward the program of the church.

The Bible:

Section III-a. The Old Testament, 48 hours

Outline Studies of the Old Testament, Hurlbut\$.85

The Worker and his Bible, Eiseln-Barclay \$.85

Lesson Outlines, 2 Examinations and Theme.

Enrollment, \$1.00

Section III-b. The New Testament, 48 hours

Outline Studies of the New Testament, Hurlbut,\$.85

The Worker and his Bible, Eiseln-Barclay \$.85

Lesson Outlines, 2 Examinations and Theme

Enrollment,	\$1.00
Quarterly, Jesus and His Message	96 hours.
Quarterly, Life and Teachings of Jesus	96 hours.
<i>The Book of Mormon:</i>	
Section IV, Book of Mormon Study	48 hours
Outline Studies of the Book of Mormon, Smith and Carpenter (supplied with enrollment)	
Book of Mormon Proven by Archaeology, Sheldon, \$.85	
3 Examinations and Theme, Enrollment	\$1.00
Quarterly, Message of the <i>Book of Mormon</i>	96 hours.
<i>The Doctrine and Covenants:</i>	
Quarterly, A Study of <i>Doctrine and Covenants</i>	96 hours.
Church History:	
A Students' History of the Restoration	96 hours.
Financial Law:	
Quarterly, A Study of the Financial Law	96 hours.
Church Government:	
Duties of District and Branch Officers	24 hours.

Group III. Method Subjects:

This group includes the means and methods used in priesthood work. There must be training in the knowledge and skills of the technic of our ministry.

How to Teach Religion:

Section II, Principles of Teaching	24 hours
How to Teach Religion, by Betts,	\$1.25
The Teaching of Religion, by Woodstock25
12 Lessons, 2 Examinations and Theme	

Enrollment

Visiting and How to Visit:

To be supplied in *Priesthood Journal* 24 hours.

The Church School:

Section IV. The Church School 24 hours

Religious Education in the Modern Church	
by W. C. Bower	\$1.35
Church School Hand Book	\$.35
Lesson Outlines, 2 Examinations and Theme,	
Enrollment	\$.50

Section V. Correspondence Courses 24 hours.

Missionary Methods:

Quarterly, Missionary Call of the Church
(7 quarters) 168 hours.

A Study of Priesthood: (*Priesthood Manual*)

With outline helps and examination (after October
1, 1934) 24 hours.

A Church Program for the Priesthood: (<i>Priesthood Journal</i> , July-September, 1934)	24 hours.
Pastoral Ministry: (<i>Priesthood Journal</i> , October-December, 1934)	24 hours.
Missionary Work in the Branch: (<i>Priesthood Journal</i> , January-March, 1935)	24 hours.
Preaching and Sermon Construction: (<i>Priesthood Journal</i> , April-June, 1935)	24 hours.

Any of the above quarterly or *Priesthood Journal* courses may be carried by correspondence with the departments of religious education. An examination and a theme or project is required each quarter. The correspondence fee is uniformly 25 cents per quarter at the time papers are sent in.

ADMINISTRATION OF THE TRAINING COURSES

Responsibility for the training of the priesthood rests with the administrative quorums of the church. The need for adequate training has long been recognized and this initial step has been taken by the First Presidency in harmony with recommendations which came to the General Conference of 1934 in the President's message.

In stakes or districts the conduct of all training classes and institutes for the priesthood are under the direction of the apostle in charge and the district presidency. Pastors will develop local training programs under the direction of the stake or district presidency.

As may be observed, much of the study material needed by the priesthood has already been provided in the *Priesthood Manual*, in the published Gospel Quarterly series and in correspondence courses carried with the department of religious education. To these there is now to be added specific priesthood material in the *Priesthood Journal*. This will be issued quarterly and each number will contain informational and discussion material organized as a study unit for class use. A number of other courses are suggested for local class or institute use. Best results will be had where a local instructor may be secured to conduct intensive class work.

Any of the courses advertised, however, may be carried by correspondence, if necessary, with the department of religious education.

A SUGGESTED BALANCE OF STUDY

It is obvious that there is value in each of the three groups of subjects listed above. Wisdom would direct that a student should seek a balance in his training work. Ordi-

narily as much emphasis should be put on content subjects as upon tool subjects and method subjects together. That is, one should distribute his training in about that proportion.

CREDIT FOR PRIESTHOOD COURSES

It has not been thought advisable to institute a system of credits and recognition for priesthood training courses until joint action may be had in the matter by all quorums who are responsible. For the present those who wish to complete these courses for credit in religious education may do so by fulfilling credit conditions.

A copy of the certification plan will be mailed upon request.

Later a plan of priesthood credits and achievement certificates may be developed as a means of stimulation and standardizing endeavor.

Discussion Suggestions

1. Analyze the statement of President Frederick M. Smith in his recent General Conference address. What is called for? What necessity is to be met? How is this training related to the inspiration to which a consistent ministry is entitled?

2. What has been the attitude of the leaders of the church toward educational preparation for ministerial service? How fully have we measured up to the standard?

3. Cite instances in our Scriptures which indicate the attitude of God and the voice of inspiration in the matter of a trained and efficient ministry.

4. Prepare a list of able men of the ministry of your personal acquaintance. What evidence is there that their personal effort in educational preparation has been a large factor in their success?

5. What other qualifications besides education are needed? Explain 2 Nephi 6: 61.

6. Discuss the relative values of tool, content and method subjects.

7. List the various ways in which training courses are available in your branch.

8. Check the subjects in which you feel that your training is adequate. Check again those subjects in which your greatest need exists. Check still further those subjects which you plan to cover in the next year.

9. Make out an ideal course of study for the priesthood of your branch covering the next four years.

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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

Pastoral Ministry

By President Frederick M. Smith



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

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Editorial

Our First Issue Meets a Hearty Response

Considering the fact that the first issue of the *Journal* appeared during the oppressive heat of mid-summer, and that with scarcely any preliminary publicity, the response received has been most encouraging. A subscription list of nearly eight hundred has already been secured with orders being received every day.

Our first year is assured, but we are far from satisfied. There are approximately seven thousand men in the various orders of priesthood in the entire church. It is imperative that these shall have available the various issues of the *Journal*. Every major problem, every forward movement of the church, waits the leadership of an alert, informed, and active local ministry. How this great need shall be met is being given a most careful and prayerful consideration by leading church officials. With the number of general church appointees at a minimum and with practically nothing in the budget for publicity and the printing of literature, the problem of contacting the ordained men of the church is most difficult. The *Saints' Herald* is of course indispensable to every man seriously concerned about his leadership. The *Priesthood Manual* is an ever-present handbook, but these are not sufficient. Successful leadership involves a forward movement and such requires a continuous supply of practical materials. It is the purpose of the *Journal* to meet this need.

Our subscription list should be doubled and then doubled again. In our attempt to reach this immediate objective for the *Journal* we feel certain of the support of every church official and ordained man. We are depending upon your immediate cooperation.

F. M. MCDOWELL.

A Practical Number for Practical Men

The *Journal* seeks to be practical. Most of its readers are practical men—men engrossed in every-day work and affairs—men who are sincere, consecrated, devoted, yet with little time for that special study and preparation so essen-

tial to an effectual priestly ministry. Personal contact with these men assures us that they are anxious for some practical helps which may bear immediate fruit in the quality of their ministry. We sincerely trust that this issue will in some measure meet this demand. Problems such as "How to Visit," "How to Teach a Class," "How to Get Along with People," "The Qualities of Pastoral Ministry," have been discussed in such a way as to make this number more than a mere periodical for occasional reading, but an indispensable handbook for the priesthood for months if not years to come. We commend these articles not only for intensive individual and group study, but urge their immediate and continued application in service.

F. M. MCDOWELL.

Pastoral Ministry

By President Frederick M. Smith

I have reflected not a little on what should be the qualifications of a pastor. Of course we have not always used the term, for the name generally used in former years was *presiding elder*. In either case the officer had in mind in using the appellation is the one selected, whether by appointment or formal election, to preside over, lead, or direct the activities of a branch (local church) or congregation. Perhaps because we have groups of Saints (missions or divisions of congregations) under the care of a leading officer, the term *pastor* may fit our need for a cognomen for that officer better than *presiding elder*.

A branch or congregation is or should be more than a mere aggregation of those who, by the process of proselytization, have been converted to the faith or belief of the church. With us it should be a group of Saints under priestly leadership who are strongly, and I may say faithfully, desirous of "going on to perfection"; and it is the duty or function of the priestly leader of such a group to endeavor to be "a guardian or keeper of souls," a "spiritual overseer." Such, a pastor is supposed to be. With this calling of a pastor in mind we may well discuss and meditate upon the qualities and characteristics a pastor should possess, or as nearly as possible approximate in his work.

THE QUALITIES OF A PASTOR

He should be diligent in work or activity, for if he would faithfully perform all his functions and discharge his responsibilities, he must everlastingly be about his tasks. He will have time for no form of idleness. His time must be well spent, and this will require selection in the tasks to be performed. Of course he must have proper recreation and rest to avoid over-drawing on strength and nerve energy. The results of fatigue must be eliminated; but a little observation and consultation with one's own experiences (not to say one's own physician) will indicate the limitations beyond which one cannot continuously go in physical activities. These limitations must be recognized. But too many waste time and some make recreation an excuse for dodging duties.

He should be diligent in religious expression; for the habit of giving outlet to religious thought and ideals both by word and action should be well set with a pastor. He can thus avoid giving offense to sensitive feelings among his flock, either by word or act, in nonobservance of the proprieties of ministerial conduct.

Besides this diligence in work and expression he must, if he would grow in Godliness and usefulness, be diligent in preparation. Where it is possible to do so, regular hours for study should be fixed and observed. Here again discretion must be manifest. The desire to study should not be made an excuse to neglect duties.

Prudence is a virtue in all lines of work or endeavor; but nowhere should it be more manifest than in the work and life of a pastor. To be prudent in speech, thought, and deed should be a constant watchcare. One's work can be lessened in its effectiveness, his influence as a spiritual adviser weakened, and his ministerial standing jeopardized by the display of imprudence. The pastor should be prudent.

To no one does Paul's admonition to be temperate in all things come with greater importance than to one who would qualify for the highest form of pastoral work. Circumspection of conduct in other ways may be marred or lost to sight by the display of intemperance, and there are so many ways in which the lack of temperance may be displayed that the pastor should keep constantly in mind this Pauline admonition to be temperate.

THE HABIT OF STUDY

I have mentioned the need for study. I want to emphasize it strongly. The pastor should be ever studious. Learn what are the qualities of a student. There are ways to study other than perusing a book. Observation, ability to see what is about one is as important a factor in a student's qualifications as is the ability to follow persistently the cogitations of an author. We must read books, for we have so been admonished by divinity. The pastor, especially, because of the great necessity of conserving his time, must be select in his choice of books to read. Good books, and only *good* ones should be selected, and these read intensively. Intensive reading is believed by some to be better in its effect in mental training than extensive reading. Certainly it is true for those who do not easily retain what they read. My advice would be, in brief, to read intensively in well selected books on the subject you have chosen, till you feel a sense of familiarity with the subject, and then permit yourself the pleasure of more rapid extensive reading.

But as before stated, reading and books do not comprise the total of a student's activities. Observation is of prime importance. To see and comprehend what one sees should ever be in a student's consciousness. Study nature, and study man. To do so means to watch both in operation. To attempt to correlate events, happenings, actions, is to study. The pastor should be alert in studying the signs of the times. Not alone and perhaps not chiefly the signs displayed in the heavens, or on the face of nature, or in the headlines of the news, but in the speech, appearance, and deportment of the Saints under his care. We are to guard against the approach of evil into our midst. Studying by close observation the signs of joy, pleasure, grief, nervous strain, poise, restlessness, patience, impatience, etc., displayed by the Saints in their daily walk, conversation, and social intercourse will reveal to the pastor the needs of his flock and he can the better minister to them. The pastor should study all these symptoms as earnestly and carefully as a physician would study the physical or physiological symptoms which indicate well-being or disease.

He should be studious in conversation, seeking those from whom he can learn by listening. One could become learned without ever reading a book if he could constantly associate with the learned. Ability to draw out a genius into in-

structive conversation is a fine trait in a leader of men, and this faculty is a valuable asset to a student.

EXEMPLARY LIVING

The pastor should always be exemplary. It is not enough to preach well, he must exemplify. Of course, so long as we are human, ideals there always will be which are unattained as yet, and towards these ideals the preacher must aim and to them draw the attention of the Saints; but in addition to his preaching the pastor must show by his conduct that he is reaching towards the ideal and making consistent endeavor to inculcate Christian ideals into his life and make them so far as possible a part of his spiritual fabric. The pastor must be exemplary.

That sentence suggests the next requirement of a pastor. He must be above reproach. Bad things may be said about public men; but in the case of the pastor, especially, they must not be said truthfully. To so conduct himself that his reputation shall be in consonance with his good character should be the constant concern of the pastor. He should not *worry* about it or be concerned to the point that his conduct is strained or prudish. He need not be that and will not be if by Godly walk and conversation he is keeping his thoughts, which guide his acts, on the higher plains of spirituality. To "hold his job," and function properly in it, the pastor must keep himself above reproach.

DISCRETE ACTION

It follows logically, that if reproach is to be avoided, discretion must be a part of the pastor's equipment. To be able to decide quickly and rightly on course of conduct is a fine trait. To be able to say the right thing at the right time, and, obviously, avoid saying the wrong thing, is an invaluable trait in one whose task is to minister. Frankness may unnecessarily wound and repel, when discretion would please and attract. Frank speaking, especially when error and sin are in evidence, is necessary at times; but to so wisely select the time that the maximum of good may be accomplished is the part of discretion. The pastor should be discrete.

I have said in the foregoing that the pastor should be above reproach; that is to say, he should so far as lies in his power avoid becoming the subject of unfavorable gossip. By discretion he must avoid giving "Dame Gossip" a

chance to wag her tongue about his personal conduct. This is not enough, however, for he must be most punctilious in avoiding the starting or passing on of any word of gossip which will reflect upon anyone. This statement is comprehensive, but I use it intentionally. More mischief is done in church circles by gossip than almost any other one thing.

THE HABIT OF STUDY

Hearts are wounded, friendships destroyed, fraternity damaged, reputations ruined, by the work of the gossiper. Well did James say that the tongue is set on fire of hell. Violation of the ninth commandment is a prolific source of evil everywhere; but nowhere should the fight against backbiting be more persistent and vigorous than in the congregations of the Saints. Like the idler the gossip must not find place in Zion. The pastor should ever be alert to stop the rumors of evil started by gossip; but in no way can he more effectively stop gossip than by freeing himself from every form of gossip. This does not mean that he should fail to take cognizance of the signs of sin being in the midst of his people. He must see it and correct it. He must even talk about it. But his talking about it must be to the right ones only. The pastor must be free from gossip, and set the standard, by example, that the faults and failings of Saints are matters of prayerful support and helpful admonition rather than indiscrete discussion among those not immediately concerned.

UNSWERVING RIGHTEOUSNESS

The pastor should be a man of peace yet an implacable enemy of evil. He must be a friend to the sinner though a relentless foe of sin. We stand for peace, and have proclaimed it to the world. But our words are empty if in our intercourse and social associations we are panoplied by the accoutrements of war. Our fight is against the forces of evil rather than against men. Our greatest denouncement of war will be the erection of the ensign of peace in our own conduct and interrelationships. In branch, district, stake, and general church the pursuits of peace should (must) predominate. Quarrelings, strifes, contentions must be eliminated. And the struggle to achieve the elimination of these unsocial forces must begin right in the branch or congregation. To live in peace here will be to demonstrate that the pursuits of happiness may be wholly peaceful. To promote such a standard of social progress

or attainment should be the constant concern of the pastor. In this he must be exemplary. With his face sternly against evil yet among the Saints he must promote peace, seeking always to show that our differences of opinion, our social frictions, our misunderstandings can be adjusted without the loss of fraternity or friendship that so frequently (and usually) follows the course of belligerency. Jesus was a messenger of peace, yet he brought the sword against evil. And to promote the Christian Cause the pastor must be a man of peace yet the implacable enemy of evil.

HIGH PERSONAL STANDARDS

A word or two should be said about cleanliness of person. One of the endeavors of a pastor should be to inculcate personal cleanliness, of body and raiment, among the Saints. To attempt to teach thus while setting a contrary example would be ineffective not to say useless. Slovenliness of person and appearance inexcusable generally is particularly so in men or officers whose work demands appearance in public. The pastor should be careful to avoid untidiness while engaged in any or all of his official duties, especially so when in the pulpit. If by nature he is indifferent to the matters of personal appearance, he should learn to be guided by those who can advise wisely—his wife preferably, a friend, or those who professionally are concerned about the punctilio of well-dressing.

In habit and mannerisms there should be the same avoidance of slovenliness and carelessness. At all times the pose or attitude of the pastor should be dignified. Slouching in one's chair, especially in the pulpit, should be avoided. Poise should be cultivated if not naturally had. To sit awkwardly, or slouchingly in the pulpit chairs, to cross the legs, nervously using the hands, or continuously moving the body or legs, puts one at a disadvantage before his audience. And when standing to address the people awkward use of hands should be avoided, or those nervous shrugging of shoulders, putting hands in pockets, or other manifestations of uneasiness. To avoid all these requires habitual watchcare. The movements so far as possible should be such as will augment the message rather than detract from it. Proper gestures are helpful. One should be especially careful to avoid handling the face or picking either nose or ears.

The pastor should be clean in person, neat in dress, easy in posture, dignified always, and composed in the pulpit.

It scarcely needs saying that the pastor should be in control of his passions and the expression of his emotions. Emotions are easily and quickly aroused and usually quite unexpectedly. To habitually have such control that expression of these emotions will be only when and to the extent desired or as may be best, places one in a position of advantage. This is particularly so in respect to anger. It is well to be slow to anger, it is better to have it under such control that its expression or vent finds channel through sublimation. The pastor of all others should be in control of his passions, and slow to anger.

It is impossible to avoid seeing the faults of others; it is easy, however, if the habit is well-formed, to avoid speaking of those faults. The pastor, especially, should set the example of speaking of the faults, failings, and errors of the Saints only to those displaying them. Into the ears of the erring one words of admonition and helpful suggestion should be whispered. The pastor of all others should be found thus whispering words of encouragement. Administer reproof he should do where needed; but the promotion of larger and finer fraternity demands that he set the example of not speaking of the individual failings of persons publicly or to others.

The pastor should ever be prayerful. To maintain this contact with Deity is highly essential. Formal prayer is good, especially when humility of attitude is assumed. But prayer, petition to God, should not be reserved for these occasions. To pray while we work, to seek light while we walk or run, to utter a word of thankfulness even as we feel the joy of experience should be the attitude of those who would keep contact with the source of Divine strength. To utter even a hasty, "God bless me in this," as we assume a task, or to say "I thank Thee!" when it is successfully finished, is to pray. As the song of the righteous may be a prayer unto God, so many even the tasks of the consecrated worker be either the expression of thanks or the petition for more power to accomplish good. The pastor should be a praying man, and thus in contact with God.

The gospel net gathers in all kinds. To raise the standard of the group by lifting up the lowly is the constant care and task of the priesthood. So the pastor must be a man of the people, who can helpfully mix with them, enthuse them with principles, exalt their outlook, and raise their

goals. But that is not to say he must either partake of their faults or appropriate their weaknesses. He must win the confidence of the masses, yet remain above the foibles of the hoipolloi. Thus he leads them onto higher ground.

The pastor must be appreciative of Godly favors which come to him by reason of his office in the priesthood and his efforts to maintain contact with the Deity through prayer and humility, yet he should neither be boastful of those favors nor content to remain below the standards of perfection. Spiritually there is no limit to our growth this side of perfection. Mentally we should never be content with attainments before we have reached our limitations and the very outmost boundaries thereof. Recognizing our dependence upon God for support and even physical powers we should ever struggle upward, not forgetting our weaknesses or losing sight of our possible goals, and even the unattainable ones. We should ever strive towards the highest and best.

The pastor should ever be careful in speech, not only to avoid offensive words, unclean phrases, and improper sentences, but to select and use the best phrases, and sentences at our command, so that habits of speech will be formed which will make proper utterance in the pulpit easy and natural. Above all he should display cleanness of thought by giving expression only to words and sentences which carry clean meaning and avoid the suggestion of evil. Smut should at no time be present in his language.

To guarantee this, he should cultivate purity of thought. "As a man thinketh, so is he," and so is he likely to act. Thoughts and ideas bob into consciousness, nobody knows why, and we may not be to blame if improper thoughts thus come to the fore. But we will have blame if we allow them to remain there, and much more to blame if we give them either bodily or lip utterance or expression.

The pastor must be considerate of others, in all ways and at all times. His task being to promote the welfare of the Kingdom, his task looms large in social significance. He must think of others, work for others. He must therefore be ideally unselfish, putting others' interests first, constant in promoting the interests of others. He must be ever ready to prefer others. "In honor prefer one another" is not an idle admonition. In this the pastor must again be exemplary. This will not permit him to shirk the responsibilities of his office in a false interpretation of the command; but there are many ways in which this prefer-

ment may be manifest, and to one who is striving to display this form of Godliness they will be plain.

To be desirous of position purely for the honors attached, to desire office solely to exercise the power accompanying it, to desire position beyond the limits of capability to fill, is to be inordinately ambitious. No person should be such, and particularly does this apply to the pastor. He should be desirous and even anxious to do the best he can to magnify his calling, to learn all he can, do all he can, and be all he can for the sake of the cause, the interests of which he is officially striving to promote; but he should be ever willing to step aside when one better qualified appears. He should be willing and anxious to work, but the opportunity for service should loom larger in his thought or vision than the office or position. Having assumed the responsibilities of the office he should be primarily concerned about discharging its functions and performing its duties with honor to himself and benefit to the church. The pastor should be free from inordinate ambition, yet ever desirous of being his best, doing his best according to his talents, time, and opportunity.

OBEDIENCE TO THE LAW

He should always be determined to observe the law faithfully. That goes without saying. But he should also be alert to free himself from the restraints of erroneous traditions which hinder. Customs, uses, practices, which tend to become in time common law, should be scrutinized to see whether departure has been had either from statutory law or the sanctions of proper procedure. Observant of law, exemplary in official conduct and behavior, he should still be free to challenge the continuance of traditions either with improper background or wrong tendencies.

The pastor should be alert to the program of the church and determined to do all in his power to carry it out. As a leader of the branch or congregation he becomes the representative of the church and thus subject to the direction of the general authorities. To function to the best interests of all concerned, therefore, he and his work must ever be properly subordinated to the constituted higher authorities—district or stake and general. Unless he gives this support of higher officers he can scarcely demand it of those under his direction. The branch is the church organized for and finding local expression. Hence to properly function must be wholly in consonance with general church

ideals and methods. He must therefore be familiar with such.

To function as he should, the pastor should be a steward in principle and fact. He should look upon his task as being a stewardship—a trust imposed upon him by the Master and the church. The functions of a representative of the priesthood can scarcely be performed unless this attitude is maintained. Every pastor, then, should be prepared to do all that is required to constitute him a steward according to the law of the church. He should be consecrated to his task, and be possessed of all the advantages and benefits which might be derived from being officially and divinely recognized as such. To lead his people towards Zion will require an appreciation of what Zion means and is.

SYMPATHY, FRATERNITY, FRIENDSHIP

The pastor should be free from the deleterious effects of envy. He should not be envious. There is a human tendency to envy when we see others possessed of what we desire or admire. To rise above this tendency is the task of every Saint. We should rejoice when we see others possessed of what we admire, even if we cannot attain it; and if the Saints are to free themselves from envy, we have a right to expect that the pastor will set us the example in this. Envy finds a handmaid in jealousy. We too often do not stop at being envious, but allow ourselves to become jealous, and thus display traits of ugliness and unsocial tendencies. To lead the Saints away from this is the task of the pastor. He therefore should be free from envy and never jealous of a brother's preferment. To overcome the tendency towards envy and jealousy one must needs form and cultivate the habit of speaking well of one and all. When honor comes to anyone of us it comes to us all; for just as one member cannot suffer without all suffering, just so all are honored by the preferment of anyone. If we cannot speak well of a brother or sister, then we should be silent. And so we say of the pastor, that he should not be envious of a brother or jealous of his preferment, and should speak well of the Saints individually or collectively, or maintain his silence.

The pastor should be sympathetic. Without sympathy the world would be dreary indeed. Charity, which has been characterized as the fruits of the pure love of God, is sympathetic understanding. It is an essential of the higher form of fraternity. Without understanding true charity

cannot exist. To display the proper form of sympathy, therefore, is a task of the pastor. This demands an understanding of those to whom he would express or show sympathy. To understand the Saints is to know them. The pastor must know his flock. Too often we hate or dislike because we do not know or understand.

Suspicion especially inordinate suspicion has always been a disrupter of fraternity. To have confidence is necessary for one who would escape misanthropy. The pastor must be free from suspicion, yet ever on the alert to discern the presence of evil. Sin and evil leave their tracks or "sign." So do good and righteousness. Without being wrongly suspicious the shepherd can still be always awake to signs of evil. And the time to kill the wolf or drive it away is before it has destroyed one of the flock.

He must be a hater of iniquity yet a lover of men. He must not make the too common error of despising the sinner merely because of his sin. To reform the sinner requires the exercise of love, either divine or human—or both.

The pastor should be constantly striving to put into words or messages for the benefit of the Saints the gems of thought secured in moments of meditation. The meditations of the pastor should be moments of communion with the Holy Spirit, and under its illumination there come thoughts uplifting, spiritually helpful, and entrancingly beautiful, which may prove to be fugacious if we do not form the habit of catching and holding them for helpful presentation later.

PREACHING AND TEACHING

This will help him in his preaching. To preach is the task of everyone of the priesthood members, and to preach successfully one must have been under the illuminating power of study, research, meditation, prayer, observation or experience, or better still retain the light of all these. The pastor is especially burdened with the task of preaching the things needed to help the Saints in their upward reach towards higher things, in feeling after God, and in their struggles against the adversities of spirit, body, and time. He must bring into play the fruits of his efforts to understand the people and their longings and needs and his efforts to comprehend God, his righteousness and commandments, and merge them into an appeal to the people which will lift them up towards the Deity. Such is the function of preaching, and the pastor must preach.

God has always stood ready to teach His people when ready to be taught. His methods of teaching are various and many. Through experience, through nature, through man, through the Holy Spirit, through observation, through the spoken word. And always upon the priesthood has fallen the task of teaching. The pastor should teach—must teach.

Then, too, has Deity always and ever pleaded with his erring people, and even those who do not wander, to come higher. Exhortation has ever been a task and duty of those who are striving for spiritual advancement. And so the pastor must exhort.

The pastor should expound. This is generally understood to mean to explain, dilate, enlarge, and attempt to properly comprehend and convey that meaning to the audience. To expound Scripture therefore requires first to know and study it, and in this, as in explorations, we pass from the known to the unknown. By applying the principles of logic and deduction we may pass from the realms of that which is known in our own comprehensions to an explanation of that which lies without our experiences.

THE MISSIONARY PASTOR

The pastor is to invite all to come to Christ, and to invite to come to Christ we must know or be where Christ is. The pastor therefore should have come to Christ first before he is prepared to invite all others to come. It would be quite impossible for a pastor to successfully invite all to come to Christ unless he were a firm believer in Christ without reservation. No half-way position should be taken by the pastor in presenting Christ, his birth, his life, his training, his mission, his philosophy, his death, and his resurrection, to the people. The pastor stands as the ambassador of Christ in administering to the people, and hence he should be Christian in all his attitudes and bearings, Christian in his thinking and Christian in his talking. To preach Christ and him crucified it is necessary to believe in him. The pastor must be Christian in every respect.

The pastor must be conscious of his limitations and if he does not have the natural qualifications for knowing or determining these limitations then he must learn them by education. In fact, one of the chief objectives of education is that man might know his limitations. It is necessary to know one's limitations to avoid falling into two great errors. It is wrong to undertake tasks which lie be-

yond our capacities or limits for when one attempts this he follows a course which piles up errors. It is equally erroneous to refuse to undertake definite tasks under a false sense of lack of capacity. One should be willing to function to the extent of his ability and therefore it is necessary for him to know his limitations both ways. The pastor must be conscious of his limitations.

Not only must the pastor be conscious of his limitations but he must ever be unwilling to function below the maximum of his powers. He must not be content to work short of his limitations.

The pastor must be conscious not only of his own failings but the failings of the Saints. It is well for him to think and even speak about his own failings that by exchange of opinion and comparison with others of his own choosing he may not only the more accurately measure those failings but determine upon courses or attitudes which will correct or modify them. But here again we must suggest that so far as the failings of the Saints of his own congregation are concerned it is best for him to meditate only upon them and that in a helpful way, confining the speaking thereof to the persons involved. His observations of the faults and failings of the Saints should be always with the purpose in view of determining how he might help those in error to overcome their weaknesses and faults.

The pastor must ever keep before him the goal of all members of the priesthood, "to show himself approved unto God, a workman that needeth not to be ashamed." With this ever in view he will have no reason to be puffed up in pride or haughty in demeanor, but will experience the helpful humility that comes from a consciousness of his own weaknesses and the limitations of his own powers. But even these will be a spur toward greater achievement. The pastor should be ever mild in speech, especially when addressing himself directly to individuals. The users of cutting remarks or biting sarcasm should be pitied or rebuked rather than emulated, for such have more power of making enemies than of winning friends, and the pastor should always be concerned in winning to himself those friends who cannot but be helpful in his own work.

The pastor should always be conscious of what priesthood means. It is the right to represent God. It is divine authority placed at the disposal of man. It is the permission granted man to represent God. The function of the

priest or members of the priesthood is to present the people to God, to lift them up towards him, and hence he must know the needs of the people and must, because of his conscious appreciation of what priesthood means, ever strive to keep the way open to divinity for the people. The pastor must be conscious of the difference between the prophetic office and that of priesthood. It is a matter of incidence and should be appreciated.

All of this is to say that it is the duty of the pastor to feel keenly his responsibility as a representative of God.

The pastor must be free and keep himself free from the habit of carping criticism and yet he must be ever ready to help, to properly criticize and to maintain a fraternal attitude in doing so is helpful in corrective measures.

The pastor must know how to work with others as well as for them and he must learn how to become a worker together with God for the benefit of the people. To do this he must know how to coordinate his efforts with those of others. He must know how to "play the game" according to the rules. He must know how to subordinate himself where subordination is necessary. He must know how to place himself in positions of key responsibility when such is demanded. He must know how to give and take with his fellow workers that the end results shall be the greatest and best possible.

To sum it up, the pastor must be a leader of men. He must stand in the vanguard of the people in their march of progress toward better things. He must exercise authority when the exercise of authority is necessary, but he must know how and when to exercise that authority wisely and for the benefit of the people. He must be rigid as a disciplinarian and yet gentle in administering the penalties of violation of discipline. He must encourage obedience to law by pleading for response to the higher motivations. He must be ever conscious, in other words, of his chief function as a minister to the spiritual needs of the people.

In presenting the characteristics, attitudes, functions, and duties of the pastor such as I have outlined in the foregoing, I am of course conscious of the fact that few, if any, can reach the ideal in all the lines suggested. Some there may be who will lack in many of these qualities; but the pastor, aye, in fact, every member of the priesthood, must be found continuously striving for the ideals herein presented.

FOR DISCUSSION:

1. Define the work of a pastor as set out in the opening paragraphs. What is the significance of "guardian of souls," a "spiritual adviser"?

2. List and discuss the qualities of a pastor. In each case specify how the desired quality may be attained. What limitations are to be observed?

3. The habit of study is emphasized. In what lines should a pastor be studious? Distinguish between intensive and extensive reading. What are the values of each?

4. Observation is stressed. In what lines should a pastor become expert? Explain the author's comparison of a pastor to a physician.

5. The art of skillful conversation is urged upon pastors. What is its basis? How may one learn? How may one minister?

6. Show how a pastor's conduct may wholly nullify the most ideal preaching.

7. In what particular lines should a pastor be discrete? How may he especially avoid reproach? How must a pastor deal with gossip?

8. The author says, "A pastor must be a man of peace yet an implacable enemy of evil." Show how this holds true.

9. Mention numerous items and habits of cleanliness and tidiness which should mark the standard of a pastor. List mannerisms to be avoided. How is a neat, composed, dignified attitude to be acquired?

10. Discuss the problem of emotional control. Illustrate how passion may be wisely sublimated.

11. What shall be a pastor's attitude toward faults within his flock? How and when reprove?

12. What is the secret of a pastor's contact with the divine source of strength? Give personal illustrations of successful prayer.

13. Explain how a pastor may raise the standard of personal and group life within a branch.

14. Illustrate the danger in boasting of God's favor, or easy contentment with low attainment. What principle must be observed?

15. How may a pastor cultivate cleanliness of thought

and speech for his pulpit service? How and where does he secure this training?

16. List various ways in which one may manifest consideration of others. Why is this so important in a pastor?

17. What are the dangers of "inordinate ambition" in a pastor? How are they to be guarded against? What is worthy ambition?

18. What should be the pastor's attitude toward the observance of the law? List some possible "restraints of erroneous traditions" which are to be closely scrutinized.

19. Define the pastor's responsibility toward the program of the church. To whom is he responsible? How does his attitude affect the branch?

20. Discuss the work of a pastor as a "stewardship." What are the advantages of such official and divine recognition?

21. Envy and jealousy are handmaids. Show how seriously they may involve a pastor who indulges them. What is his proper course?

22. Sympathy and charity are essential to a successful pastor. Show their value. How may a pastor cherish fraternity and yet discern and uproot evil?

23. Discuss the pastor's responsibility to minister to his flock from the product of his communion with the Holy Spirit. What blessing should such communion bring?

24. The pastor must preach, teach, exhort, expound. In the light of our call to the ministry justify and explain each of the above demands.

25. In what respects must a pastor be Christian? How much does this mean in faith, belief, knowledge, commitment?

26. In what ways may a pastor become conscious of his limitations? To what must this consciousness lead?

27. What are the responsibilities of priesthood of which a pastor must be ever conscious? How does he lift the people up to God? How does he bring God to the people?

28. Of what value is such an ideal as is here discussed? How only can it become effective in our lives? What personal or group plan can you devise to help make it effective in your branch?

How to Get Along With People

By F. M. McDowell

A pastor of one of our city churches relates that he was awakened one night by a commotion arising from the street below his window. Investigation revealed that two men, each giving very evident signs of intoxication, had in their attempt to negotiate the unusually narrow street collided. The first understandable words that greeted the ear of the pastor consisted of a somewhat lengthy explanation on the part of one of the men as to how the accident had happened. To his surprise the explanation ended with the following words, "I am a big enough man to apologize. I apologize." And surprise of surprises, the other man extended his hand saying, "Okey," and they shook hands vigorously. But this was not enough. The entire explanation was repeated and again the statement, "I am a big enough man to apologize. I apologize," and again the cordial "Okey" and the healthy handshake. We have it as the honest truth from the pastor that this process was repeated as many as a dozen times, and that finally the two men wobbled down the street with their arms about each other's shoulders.

Dr. Elwood speaks of the task of human living together as "the greatest of all unsolved problems." Perhaps this is why Doctor Wiggam lists the ability to get along with others as one of the marks of an educated man. In view of this and also in view of the abundant evidence of the lack of this simple yet fundamental art among our members and priesthood, it may not be amiss even in this very practical number of the *Priesthood Journal*, to pass on some suggestions on this rather important subject. Witness, for example, a Latter Day Saint business meeting ending at midnight in the heat of passion, or petty quarrels being perpetuated until they become veritable feuds of suspicion and hate, or, tragedy of tragedies, a priesthood meeting resulting in such a disturbance on the church lawn that the city police had to be called.

The following suggestions have been selected for the most part from "*Marks of an Educated Man*," by Doctor Albert E. Wiggam. The writer doubts that it would be possible to over-emphasize the improvement that would take place in church affairs if each of us should put into practice these simple suggestions.

HOW SHALL WE GET ALONG TOGETHER?

1. *We must learn first of all that "human conduct is predictable."* While man is not a machine, he acts like one. Getting along with persons, therefore, first of all requires an understanding of the motives and laws operating in what we speak of as human nature. We have made the forces of the physical world our servants only by first of all understanding and obeying the laws of physical nature. How slow we have been to learn that human nature likewise follows law. The problem of human living together will never be solved until man not only knows but is willing to be guided by these laws.

2. *We must study those with whom we work, noting carefully what they do in response to our behavior.* When one knows that the other fellow will respond in a certain way to his words or conduct, would it not be sensible to use the right words instead of the wrong, helpful rather than antagonistic conduct? This suggestion implies that we should "get onto the curbs" of the other fellow and improve our relations with him accordingly.

3. *We must over-estimate rather than under-estimate the value and importance of the other fellow's point of view.* How few of us are willing to admit that the other fellow may be right, even once in a great while. How few of us are willing to look at things from his point of view, to endeavor to see life through his eyes or think through various problems from his background of experience. Such a process need not necessarily bring agreement, but it will develop a sympathy and understanding without which it is impossible to get along peaceably with others.

4. *We must be genuinely ourselves.* Let each man ask himself, "Am I absolutely the goods I pretend to be?" Here is the suggestion that trying to play a dramatic part or put on airs or to be somebody else is a barrier to human understanding and friendly relationships. Here, too, is an even more valuable suggestion. It is to the effect that it is not sufficient for us to know the other fellow if we are to get along with him. We must just as surely know ourselves. Many there are who are not able to get along with others who should know that the first step for them is to make an honest analysis of themselves.

5. *We must learn that we cannot get along with other people if we carry old grudges.* Says Doctor Wiggam, "If there are half a dozen people against whom you have a grievance you may be sure that it is your own fault." As

the writer has often said, "If you have never been able to get along in any bunch, please get a mirror and discover the source of the trouble." One who carries a grudge has a nervous system all set and ready to explode on the slightest provocation. Such an individual is constantly educating himself for future trouble. It is not at all likely that such an individual will evidence the kindness, tact, and patience required in the delicate task of getting along with others.

6. *We must learn not to interfere, at least unnecessarily, with the habit responses of others.* Our psychology teaches us that any such interference results in irritation. If we would teach people, lead them, or in any way influence them to choose a new course of action, it would be well to study their habit systems and build upon such rather than arbitrarily to try to repress them. Doctor Wiggam notes the striking psychological difference between two mottos for a business concern: One, "The Public Be Damned," the other, "The Customer Is Always Right."

7. *"Bright people must learn to be tolerant and patient with slower people."* If we are as we so readily admit, above the average in intelligence, and if we are sure that our way is the right way, we can afford to be tolerant and patient. In fact, it would be difficult to find a better evidence of intelligence than the habitual practice of tolerance and patience in dealing with others. On those occasions when we are led to be otherwise we might remind ourselves of the prayer of the Master, "Father, forgive them, for they know not what they do."

8. *We must learn to compare ourselves frankly, fairly, and honestly with other men.* As has been already suggested, getting along with the other fellow involves equation of at least two factors. If either factor remains unknown or is disregarded there can be no solution to the problem. Splendid tests are available which would help an individual to make this sort of comparative study. The *Priesthood Manual* presents a self-measuring scale for the priesthood which might be used in this connection.

9. *We must form an adequate judgment of our own capacities and a just appreciation of our own limitations.* The man who overestimates himself is bound to have a stormy time in his relations with his fellow men. On the other hand the man who under-estimates himself will find himself to be "the timid soul," of little or no value in the social equation. One should make a list of his assets and his per-

sonal liabilities, being just as fair in one case as in the other. It is just as sinful to under-estimate one's self as to over-estimate one's self.

10. *We must get ourselves genuinely interested in other people.* Again quoting Doctor Wiggam, "You will make more friends in a week by getting yourself genuinely interested in other people than in a year by trying to get other people interested in you—watch your blindness to the things which other people believe in and cherish." Undoubtedly here is one of the most helpful of all the suggestions on the art of getting along with others. I wonder if many of us appreciate how wholly selfish we tend to become. On the other hand, I wonder how many of us have observed what a splendid response we get from others when we do manifest a "genuine interest" in the things in which they are interested.

I cannot resist the temptation to pass along to our readers an illustration of tact which Doctor Wiggam furnishes. Defining tact as "Getting along with other people with grace, gentility, and charm, without loss of power and dignity" he tells the story of a little girl of eight who despised being kissed, especially by an old aunty. Immediately after such an experience the following conversation took place:

The Aunt: "You were trying to rub it off."

The girl (though angry): "I was just trying to rub it in for fear the wind would blow it away."

FOR DISCUSSION:

1. How do you justify Doctor Ellwood's opinion that the problem of human living together is the greatest of unsolved problems? How is this problem related to the church? to the priesthood? Give illustrations.

2. Under what conditions is conduct predictable? How may we discover the laws of behavior?

3. How may we learn to "understand" another? Show how such understanding would affect priesthood labor.

4. Discuss the problem of correctly estimating the point of view of another. Why is it necessary? Why valuable?

5. Why is it difficult to know one's self? How may we proceed to a correct evaluation? Illustrate the value.

6. What is the source of a grudge? How does nursing a grudge affect one's attitudes? What is to be done about it?

7. Why may we not compel others in their habits and attitudes? How may we influence them? What, then, is the principle to observe?

8. Illustrate occasions for tolerance with regard to slower people. Justify this demand on the part of people who respond quickly. What significance has this in the work of the priesthood?

9. Discuss the self-measuring scale given in the *Priesthood Manual*. How does such a self-analysis help qualify one for priesthood responsibility? Rate yourself by this scale.

10. Illustrate the sin of overestimating self; underestimating self.

11. Contrast self-centered interest with a genuine interest in others. Show how the former is likely to be sinful and a handicap to priesthood effort.

How to Preside

By Earl T. Higdon

THE IMPORTANCE:

The function of presiding, probably because it is composed of a large amount of routine procedure in its execution, has in too many instances caused those holding presiding offices to minimize its importance. The importance of the function of presiding is quite evident when it is carefully analyzed and its nature defined.

We cannot very well think of the function of presiding: occupying the place of authority, to direct or regulate proceedings as the chief officer, without visualizing the individual occupying this place of authority, the president. Presiding then, is a function of presidency.

Presiding, by its very nature is so important that it should be performed by the moral president of any group. Divine expression has recognized this principle, clearly implied in the following quotations:

"The office of an elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency."—*Doctrine and Covenants* 104: 3.

"The high priest and elder are to administer in spiritual things, . . . and they have a right to officiate in all these offices of the church when there are no higher authorities present."—*Doctrine and Covenants* 104: 7.

"An apostle is an elder, and it is his calling . . . to take the lead of all meetings."—*Doctrine and Covenants* 17: 8.

"The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."—*Doctrine and Covenants* 17: 9.

Now, note carefully the clear implication of the importance of presiding as indicated in the two following quotations:

"The priests' duty is to preach (etc.), . . . and he is to take the lead of meetings when there is no elder present."—*Doctrine and Covenants* 17: 10.

"The teacher's duty is to watch over the church always, . . . and he is to take the lead of meetings in the absence of the elder or priest."—*Doctrine and Covenants* 17: 11.

Because of the importance of presiding as indicated in the above quotations it is apparent that God expects this function to be executed by those having the moral authority to make the best possible performance. This also implies that there is required a certain type of personality and character, supported by qualities which have taken much time and study to develop.

THE QUALITIES:

The presiding officer is the leader by virtue of qualities of love expressed in efficient administration of the work of his group. His efficiency as a presiding officer is largely affected by qualities of personality and character developed during the years of life's experience. He must be prayerful and spiritually sensitive, being able to discern and interpret the promptings as received through the various channels of nature and to "conduct the meetings as led by the Holy Ghost." If he is blessed with the gentle art of diplomacy he will find it the lubricant for a smoothly working organization. He must be stamped with dependability, using the gift of wisdom and tact. He should carry the reputation of being punctual. It creates confidence in his leadership when his reputation bears evidence that he is so concerned "about His Father's business" that he is careful to see that it is run on time.

The prophetic ministry of his office should be developed and used intelligently. He must be farsighted; he must have a vision of the road ahead. The presiding officer must be constantly alert to the current situation, and be ready to bolster any weakening part of the program or handle smoothly any unforeseen irregularities.

THE BRANCH PRESIDENT:

The branch president is the presiding officer of the branch. It is his duty to preside and take the lead in the affairs of the branch. It is to him that the other officers and priesthood members of the branch look for the coordination of their efforts, that lost motion may be eliminated, that the purpose of their ministry may be achieved within the branch activities with maximum efficiency. It is the branch president, the pastor, to whom the members of the congregation look as the one they expect to see at the helm of their ship and to whom they respond most freely.

THE PREACHING SERVICE:

The function of the presiding officer of the preaching service is to prepare the congregation for the message of the hour. Some presiding officers try to do this by making a presentation sermonet or talk. This is not good practice. It is better that the entire program, approaching the theme to be presented, be carefully planned, so the congregation can easily participate in the development of the thought trend to the sermon. This is a task that demands skill. This task makes it necessary that the presiding officer know the available material constantly. His assurance of success in any meeting depends largely upon the various elements of the introductory program lead the minds and feelings of the people to a receptive condition for the message. This requires thought and time for preparation. Two or three weeks should be allowed in the preparation of any meeting, so that all participants in the program shall have ample time for preparation. We list here-with a few questions to be given consideration in planning the program:

1. What are the current thoughts and feelings of the congregation?
2. What are their needs now? What is the trend of their needs?
3. Who will be the speaker? What will be his subject? What is his pulpit personality? What type of preparatory program will help him in his task?
4. What program material is available? What material will be appropriate? Congregational songs? Choir? Orchestra? Quartets? Solos? Readings? Etc.
5. Who will be the active participants? Will their per-

sonality and contribution fit into the type of meeting to be developed? Who should offer prayer?

6. What decoration would be appropriate and yet practical? People like to be in the very atmosphere that harmonizes with their thoughts and feelings.

We have outlined the above questions as thought guides in the preparation of programs for preaching services in general, rather than give an illustrative program which would only fit a particular preaching service with a certain combination of personnel. We must bear in mind that there is more than merely making a program on paper. There must be an assurance that the contribution of all participants shall blend harmoniously in accomplishing the purpose of their service. It is not necessary that the program be elaborate. The more simple the program, in achieving its purpose, the more effective.

THE PRAYER SERVICE:

There is an art in presiding over a prayer service. This is developed by definite preparation and study. One must constantly study prayer meeting situations. The success of the prayer service is more dependent on the presiding officer than any other meeting. It is his definite task to lead his group to the altar of God and there to imbibe deeply of the soul-strengthening spirit of communion. At no time should the presiding officer take the attitude of allowing his group to grope their own way to God with the responsibility in their hands. He should never say, "The meeting is now in your hands." He should carry the attitude and display such love that he is willing to say in his action, "Come! I will accept the responsibility conferred upon me by ordination, I will show you the way."

The greatness of the task of piloting his little group to the altar of God is a responsibility that will humble the soul of any elder. What will be his method, and how shall he prepare?

The prophetic ministry of his office will bring to him immediately a sense of the needs of his people. He will make an earnest preparation for this task, because he will not be willing to take a "gift of slothfulness" and lay it on the altar of God, and say, "This is the measure of my love for thee and thy people." With his spiritual sensitiveness he will reach out and lay hold upon the theme or idea that can be the united expression of his group, such as,

"My Conviction," "My Devotion to the Kingdom," "My Opportunity in the Restoration Movement," etc. He should also know with familiarity the hymns and their context, and how they may be used best with the theme for the guidance of his people to their objective. Song is a means of uniting the thought and expression of the souls of his group.

Knowing fairly well who will be present and what problems their presence will bring to the meeting, he should plan his meeting carefully, seeking the assurance of a continuity of thought and feeling in his group that will be conducive to spiritual communion.

In brief there are two main points to remember:

1. The responsibility of leadership throughout the meeting.
2. The necessity of preparation for that leadership.

THE SACRAMENT SERVICE:

It is the purpose of the sacrament service to cause those partaking to re-experience spiritually the covenant made by them in baptism. They are to partake feeling the urge of Jesus, "Do this in remembrance of me." It is the function of the presiding officer to see that this meeting is conducted in fulfillment of that purpose.

On account of ceremonial details in connection with this service, it is of great importance that the details be minutely planned and understood by those responsible for their performance, in order that the presiding officer may give his thought and attention to the spiritual direction of the service. The performance of the mechanics of the service should not detract the attention of the congregation from the spirit of the sacrament. All must be done in order and with dignity. More than in any other meeting, the congregation partakes of the attitude of the presiding officer.

With the table all ready, set with spotless white linen, the presiding officer and his assistants should take their seats at the table with clean hearts and bodies, neatly attired. The presiding officer should lead the meeting, displaying humility, serious reverence, and confidence, sensing his representation of Jesus and inviting the disciples, "Take, eat; this is my body," and "Drink, this is my blood, which is shed for you." Yes, even when the disciples par-

take of the emblems, they should in some measure be partaking of the pastor's life, his service, because he also should be symbolic of Christ.

In summary, remember:

1. Have all physical details planned minutely and understood.
2. Be spiritually prepared to stand in the stead of Christ.

THE BUSINESS MEETING:

This is a very important service. It gives opportunity to the body to express their group desires with respect to matters that require group decisions. The presiding officer in this case coordinates the procedure whereby the decisions of the group are registered. In order to do this efficiently he must be familiar with the rules of order in parliamentary law. He must be alert and display confidence and good judgment, being absolutely impartial and serve as the balance wheel for the various elements of the meeting.

Before the meeting he should see that all reports scheduled to be made are prepared. He should have well in mind the procedure of the routine business to be brought before the group, and the docket fully prepared.

In brief, the success of his presiding over a business meeting will depend upon:

1. Familiarity with the rules of order.
2. His attitude of confidence and fair play.

FOR DISCUSSION:

1. Justify the author's statement that "presiding is a function of presidency." What is meant by "the moral president of a group"? What are the requirements of one who presides?

2. List the personal qualities desirable in a presiding officer. In each case justify the demand, that is, tell why the quality is so needed.

3. Discuss the "prophetic ministry" of a presiding officer. Give specific instances.

4. How fully should a branch president "preside" over the affairs of the branch? Show how this may bring the greatest efficiency in all branch activities.

5. What are the elements to be considered in preparing for a preaching service? List these in the order in which

they will probably be considered. Assume a local situation and a speaker and prepare a complete program for the service. Keep clearly in mind the principles discussed. Explain and justify your service program.

6. Discuss the task of successful leadership of a prayer service. Upon what elements does success depend?

7. How does one prepare to lead a prayer service? What is meant by "spiritual sensitiveness"? Illustrate. Show the necessity here of a prophetic ministry.

8. What is the purpose of the sacrament service? What special considerations must be had if this purpose is attained?

9. List in their order the details which should have careful attention in preparing for a sacramental service. How is the presiding officer freed to give his attention in the service to its *spiritual* leadership? In what sense may he personally represent Christ in the sacramental offering?

10. Discuss the importance of a branch business meeting. What are the responsibilities of a presiding officer? List the items to be in hand before the meeting.

How to Evaluate One's Own Work

By C. D. Jellings

The primary requisite for a worth-while introspection is a determination to be strictly honest with yourself.

Because generally our individual vision is limited, we should always listen to the criticism, and even faultfinding expressed by other persons. Obviously such comments may not be entirely accurate, so we need not believe all of them, but if we are strictly honest with ourselves we can readily discern the basis and extent of fault. We are apt to hear at least an honest opinion in criticism.

Below are several suggested questions that each member of the priesthood might well ask himself.

Do you have a definite and specific goal in your ministerial job?

Limited time may not permit your goal to be high. If you are an ordained teacher, it might be to select only two or three persons in your local group with whom you are going to be extra friendly, and encourage in their efforts to become better—perhaps you may choose a young man who is inclined to be careless with the truth, and exert

every influence to show him the value of a truthful, honest life. If you are an elder, with only about enough leisure time to respond to calls for administration, you might make your goal for one year, the teaching of those you come in contact with, a correct understanding and true appreciation of what this divine ordinance really means—a correction of its abuses would certainly be an accomplishment. These suggestions are merely by way of illustration, but every man should be able to instantly answer this question in the affirmative.

Are you so interested in wondrous air castles of the future that you cannot see the immediate practical needs?

This prevalent fault is probably one reason our zionic program remains in the “conversational” stage of its development.

Have you ever said, “I gave up many pleasures to join the church”?

If “yes,” you need to enlarge your understanding and change your attitude, for true religious experience will provide more pleasure than is possible to obtain otherwise.

Is your relationship with God a reality?

Or do you feel he is somehow at a distance—a mystic uncertainty? Perhaps you need to live more nearly as Jesus patterned, to know him as a brother, and to realize God as your Father.

Can you give a clear and concise statement of Christ's Mission to the World?

If that statement is merely a recitation of the six principles, i. e., faith, repentance, baptism, etc., you yet need to be converted. The real principles of life he came to teach and demonstrate are love, charity, kindness, etc., whereas the usually thought-of “six principles” are the expression of, or consequence of, the application of the Christian principles, or attributes, in our lives. Our worded answers to this question may differ somewhat. One high priest says something like this: “Christ's mission was to show us by actual human demonstration, the kind of living that would make the happiest, healthiest, and most intelligent people in the world, and that such are permitted to return to the presence of God.” Each of us should try to see a clear “picture,” and formulate a definition for ourselves.

Are you thoroughly imbued with the idea that priesthood is “responsibility to God,” and not simply an “honorary recognition”?

If you "chafe" when you receive menial tasks to perform, instead of the limelight posts, your answer should be "no."

Do you really trust God?

Or is yours merely a mental laziness that results in your waiting for "the Spirit to move you" before doing anything? Real confidence or trust in God is a fine, necessary thing, but if God has to do all the work anyway, why have any priesthood? He wants us to exert our best effort and initiation, and in our extremity expects to help us. To the extent our lives conform to his, we will be motivated by the same Spirit as he, and will accomplish proper results, without waiting for a "thus sayeth," for every move.

Do you believe in a personal devil?

Do you blame him for every little misstep you take? Our free agency not only gives us the privilege and responsibility of choosing our path of conduct, but also holds us responsible for our sins. Don't try to side-step your own failures.

Do the people have confidence in you?

When perplexities and sorrows arise, do the members seek your comfort and counsel? Do they ask your advice? If not, you probably have not proved your counsel to be good.

Are the people under your care, appreciative?

A true spirit of humility will express itself in appreciation. Its absence may suggest some teaching is needed.

Are your people improving spiritually?

Do they continue to quarrel, dispute, gossip, lie, and slander, whenever opportunity seems favorable? If so, perhaps you may need to change your own attitude and understanding of what real spirituality is, and adjust your teaching accordingly.

Do the people respect you as representing the office of your ordination?

We cannot demand respect. We must deserve it, and one way is to properly respect the office ourselves and make a definite effort to discharge its obligations honorably and well.

Do your members introduce you proudly to their friends as a minister?

Or do they accept you by sufferance?

Do you succeed in appealing to, and interesting the better educated and cultured people of your community?

A divine message represented with humility, dignity, and courtesy should appeal to the very highest type person.

Can you, and do you meet ministers of other denominations on an equal and friendly basis?

The very purpose of Christ would urge us to be helpful to all, and certainly we have everything to gain by a cooperative spirit in community-betterment projects.

Are you responsible for the prejudice against your group?

Perhaps you have been crude, boastful, or unwise in representing God and his message.

Are you afraid to carry out your convictions?

Do you find yourself constantly trying to find ways to hedge, or dodge, or an easy way, or a plausible reason for failing to do what your heart tells you ought to be done? If your answer is "yes" you are probably hindering instead of helping progress.

To what extent are you responsible for the failure of men working under your direction, or jurisdiction?

Commercial institutions give new employees definite instructions about their duties and then constantly guide, direct, suggest, and criticize. Too frequently we seem to assume our "employees" (members of the priesthood), receive with ordination a full complement of ideas and wisdom for their use, and therefore very little, if any, guidance is given. Perhaps we are afraid of the possibility of offense, but the man who takes offense at direction or criticism from his superiors should be "fired" any way. Careful direction would obviate many of our difficulties. Members of the First Presidency, Quorum of Twelve, Presiding Bishopric, stake officials, and other executives or administrative groups or persons, have frequent occasion to ask themselves this question.

Are you able to accept and adopt suggestions?

Or are you so self-centered that no method or plan seems workable unless it originates in your own mind. Do you refrain from seeking advice for fear it will not harmonize with your ideas?

Are you preaching the same sermons you did a year ago?

We believe God is unchangeable, but that is not true of man, and we should be constantly changing and enlarging our vision of God and his work.

Are you accused of being "academic" in your teaching and preaching?

Are all of your ideas and thoughts born in the minds of others and obtained second hand from books, or do you

meditate and think for yourself, and speak out of your own experience with God. A combination of the two is probably most desirable.

Have you recently made an analysis of your sermon content?

Imagine yourself listening to one of your sermons. What do you hear "between the lines"? Can you see braggadocio, or self-exaltation in the continuous use of "I, we, and us"? Does pettiness appear in the crude detail, vulgarity in the type of illustrations, or carelessness in dress and manner? Do you so emphasize the "mechanics" of the church that listeners grow traditioned to believe the only requirement for salvation is a mechanical or wordy membership—or do you hear yourself teaching the value of the principles Christ said would assure a "more abundant life," i. e., love, peace, patience, charity, kindness, etc.?

Are you leading or following the members under your care?

A real leader must be far out ahead, in ideas, activities, and spirituality, and only then can he hope to keep his people going in the right direction. If you are always tardy, procrastinating, letting unpleasant tasks go undone, or doing necessary things only at the last minute when you are forced to it, you are probably also trailing in spiritual power.

There naturally should be a distinction between the members of the priesthood who are self-supporting, and those whose full time is employed by the church, for pay. The latter particularly might wish to consider the following, in addition to all the above.

What would be your attitude toward the church if your remuneration ceased?

Are you primarily interested in the "income," or in "God?"

Do you put in as much energy and effort on your job as would be required in a mercantile institution, and then on top of that spend as much effort as the average self-supporting worker?

If not, then you can hardly urge more effort by local men, until you lead the way by answering "yes" to this question. It is far from encouraging to local men to have a missionary or other appointee come into their midst and tell them what ought to be done, while he contents himself

with the "tremendous" effort of preaching a sermon six or seven times a week. When the sermons bear evidence of deep thought, or more than casual preparation, allowances are made, but too frequently that is not true.

Is your intensity in preaching loyalty and support of the church in any measure prompted by trying to maintain your means of livelihood?

A thoroughly genuine love for Christ and people will probably be required before we can really approach Christ's likeness and accomplish the tasks intended.

Are you ever influenced in your teaching or preaching by the presence of a substantial contributor or influential member?

It is probably easy enough to find "reasons" for "coloring" one's sermon, or position, but it is always dangerous to tamper with truth.

As a bishop or his agent, are you superlatively careful to do everything "above board"?

There is probably nothing that will more quickly destroy membership confidence and retard contributions than to find statements have been "colored," or perhaps certain parts of the story have been told, so that the picture is somewhat misleading.

Have you anything really helpful to offer the local priesthood?

The nature of a full-time paid minister's work is such that a conscientious man will work, study, and think, and actually be able to help the local men with suggestions about methods, plans, and ideas, as well as uplifting them with new and better interpretations of, and guidance in acquiring, spiritual power.

Perhaps these will be sufficient to suggest the type of candid and even sharp questions that we must present and answer for ourselves, frankly and honestly, if we would meet God's favor and accomplish the work to be done.

Most of us realize a big change is needed in our ministerial "conception." Possibly a severe self-examination may help us to see where we are and give us a start in the right direction.

It would be simply another mistake, however, to make a splendid and honest study of yourself, and then do nothing about it. Too often a "survey" acts merely as a sedative. Because it requires a little work we treat it as an accom-

plishment when in reality it only points out the activity needed.

May we come to know God and ourselves better.

FOR DISCUSSION:

1. After a careful reading of the above material make a list of the "outcomes" which should follow its study by an individual or a group. In your own case how may these be attained? What steps are necessary?

2. What should be our attitude toward personal criticism? How may criticism be most helpful to us? Suggest a plan of mutual criticism which might be carried on within the priesthood of a branch.

3. The author suggests a series of twenty-two very pertinent tests to apply in a searching self analysis of men of the local priesthood. Go over these carefully in an effort to see yourself in the light of these tests. In each case, if your answer is to your credit give the questions a plus mark. If your answer is to your discredit mark the question minus. Multiply the number of your plus marks by five. This will give a fair percentage mark of your self-evaluation. Thus 10 plus marks would give you a grade of fifty per cent of what you would like to be.

4. Give careful thought to the tests on which you fail. What is the cause How can you improve? Keep a list of these for daily reminding and effort. Test yourself again in six months or a year to check up on your improvement.

5. The final six tests are applicable only to men under employment by the church, for pay. Such men may add these to the former twenty-two and multiply their plus marks by four to determine their approximate rating by this scale.

6. For class discussion each test may be taken up separately, its meaning analyzed and illustrated. What further similar tests would you add?

Themes of Worship

By R. A. Cheville

Recent interest in the field of public worship provides the purpose for writing this article. Institute and convention workers ask for classes and reading material for the construction of services of worship. A few years ago much of it seemed like a fad. Now the building of a meeting around some theme, whether it be ten minutes or an hour in length, has come to be the common procedure. In spite of misunderstandings and occasional tendencies toward mere routine programs, one cannot but say that as a people we have made steps forward in this area of endeavor.

THE PRIMARY PURPOSE

Worship services are not something new. They are simply planned meetings that seek a common experience of the divine presence and compulsion. This spiritual fellowship is primary; the means of realizing it must always be secondary. It is highly essential, however, that we give attention to all these secondary matters of hymns, Scripture, prayers, etc., as forms through which the Holy Spirit may find entrance and expression. The more we learn of the principles of group gatherings, materials of common participation and the like, the more qualified we shall be to assist men and women to experience this oneness with God. We shall come to know that even the temperature of the room, the orderliness of the congregation, the relaxation of the people, etc., are important matters. Such matters should build up the setting for the service, never grasp the first place in the picture. Even the best prepared service may turn out empty and disappointing.

AN UNUSUAL SERVICE

In recent months I have given some attention to the service of dedication at Kirtland Temple. Looking to the results obtained, we should say readily that this was a successful service of worship—it attained its purpose. It was a preaching service, business session, dedicating program, and more, but it was also a service of worship throughout. In this case a rich background of ministerial experience set in an unusual occasion and quickened by present inspiration combined to develop an admirably planned service—a fit medium for the Pentecostal outpouring that has become classic in church traditions. Its influence was far-

flung, reaching out into the frontiers of missionary endeavor, even to the British Isles. Desirable worship experiences should put a challenge, a conviction, an insight into its devotees that will carry over into daily living.

Look at this Kirtland service as to details. Remember that it fitted into the cultural background of the people and the special purpose of the day. First came the reading of a Psalm—we should call it a “call to worship.” Look up this psalm and see how it fits into the spirit of the day. One would have to glimpse the personality and reading ability of Sidney Rigdon to get the full picture of such an opening of the service. Another item that catches the eye of the observer was the alternation of different types of materials, thus affording relaxation for so long a service. Apparently the length had been worked out with careful deliberation. We see the day’s services leading to and from definite climatic experiences—the sermon, the dedicatory prayer, the testimonies, and the benediction. We could hardly expect to see much greater variety of materials in a single order of service, yet all were blended into one purpose and plan—a *theme*. It is good schooling for those who would plan and lead such meetings to observe the work of others of experience and vision.

WHERE THE THEMES

Probably the question most asked in forums of workers in worship services concerns themes. “Where shall we get them?” inquire the leaders. This matter is primary. If it is settled unsoundly, no amount of planning can make up for the weakness or mistake. There is no book of themes that one can consult. Whatever helps leaders may offer, and books may present are to be taken as suggestive. The theme must arise out of the needs and interests of the congregation involved. If the pastor or church school leader is to have services of worship that touch the lives of the members, these directors must read the common needs of their congregation. A branch that is doing nothing constructive and moving in no direction in particular can hardly be expected to have stimulating services of worship. One leader of young people in a city church tells how the devotional attitude had quite left their meetings and a general slump had ensued. Then a social service project in the slum areas was adopted. The undertaking was so big and so worth while that these young people soon found something upon which they could invoke God’s help—a new

tone of worship resulted. If the branch needs neighborliness, then build a service about this theme and approach God as the Great and Good Neighbor. If a missionary campaign is needed and planned then come together as a company of evangelists.

Four sources of themes are here suggested. If one surveys and comes to know these fields, themes will come begging to be used. The trouble will be in the abundance, not in the paucity.

1. The local congregational needs and interests.
2. The program of the general church.
3. Special days and periods.
4. Community projects.

The first of these has been discussed. The second may include such things as general conference, sacrifice periods, filing of financial statements, college day and the like. The third gathers up the generally accepted festivals and holidays, such as Thanksgiving, Lent, Easter, New Year, etc. The last, although often disregarded by us, offers much of educational and inspirational value. Certainly a local crusade for temperance ought to call the Saints to seek God for help and guidance.

PROGRAMS OR WORSHIP

Let it be clear that mere agreement to observe a given day is not preparing a service of worship. Under certain conditions such a procedure may even block the possibilities of attaining worship. A supposed worship service on Armistice Day may be nothing more than a patriotic program or a glorification of war. On this day a congregation may be brought to their knees and challenged to go out and live today for the Prince of Peace. A collection of poems and songs about gratitude does not necessarily produce an experience of gratitude. The primary purpose of a worship service is not to get people to appear in public, desirable as this may be. The worship service leads toward the realization of some spiritual objective and weaves its materials into this spirit and purpose.

THE COMING QUARTER

Let us look at the coming three months. Draw up a calendar of events—probably this is well outlined already. The preaching and educational appointments are visioned in a general way. Some special days may be included, such as Rally Day, Decision Day, College Day, Armistice Day, Harvest Home, Thanksgiving, Good Literature Week,

Christmas and New Year's Eve. Besides these, come the monthly observance of the Lord's Supper, emphasis upon tithing and offerings, etc. A word of caution will be in place. It is easy to flood a church program with special days and disrupt any attempt at consistent development. Such days should be worked into the regular program, not plastered on top. When the church calendar and branch objectives are outlined, the choice of themes will be comparatively easy.

General statements like "Faith" or "Love" will not provide adequate foundation for worship services. The list of themes must be more specific. They must touch the lives of Saints in some particular way. Look at a special day that is not included in this fall quarter—Mother's Day. An effective service cannot be built about Mother's Day in general terms. One must inquire further and ascertain what is the objective sought to be achieved. Might it be something like this?—to sense the beauty and responsibility in the *stewardship* of motherhood. In such a service a congregation may combine Scripture, music, meditation, story, prayer, to achieve this purpose. The same examination ought to be made of any other proposed observance. Especially is this true of days like Christmas and New Year's whose services may be programmed to become formal, entertaining, or gaudy.

THE CLIMAX OF THE SERVICE

There is a direct relationship between the objective and the organization of a service for its climax. If we are trying to build toward some certain aim, the point of realization would be the climax of the service. Ordinarily the service should build up to this climax and then point to and lead into the world in which the spirit of worship will find its expression. A public speaker does not hit his climax in the first three minutes and then wander around for a half hour, merely filling time. He builds his address step by step to a forceful point. There may be anecdotes and periods of relaxation, but these fit into the general plan. The climax of a service may be planned as a prayer and repentance or forgiveness, a pledge of dedication, a quiet moment for inward analysis, an offering, the confirmation of a new member, an ordination, or several other things. The elements of the service will build toward this climax and be governed by the objective to be realized.

In getting a true glimpse of the purpose sought will come the key to the foundation work. If we can see this, argu-

ments against dissenting factions will not be included in an ordination service, or Scripture about apostasy will not be read at a meeting for baptism. The leader, moved by spiritual goals, clearly seen, will look to desirable worship conditions, will master the elements of the service thoroughly, program toward a climax, and, most of all, preface the service with his own personal worship.

FOR DISCUSSION:

1. What makes a service worshipful? What elements enter into a service to bring the desired result? What part do hymns, prayers, Scripture, etc., play? the personal attitude of the leader, or the congregation?

2. As the author has discussed the Kirtland Temple dedication service, what elements contributed to its success? What was the *theme* of that service? How was it developed?

3. Observe critically in the light of this discussion, a current worship service. Discuss it kindly in class. Where were its successful features? its weak points? How could it have been improved?

4. Show how worship themes must touch the lives of those who worship. Why are those most valuable which arise out of immediate local needs? How only may published lists or outlines be helpful? How shall we use those provided in the *Herald*?

5. The author lists four sources of themes? Make a list of possible topics under each of the four, suited to your branch.

6. What is the secret of a really successful service of worship? How may we build toward such an experience?

7. Prepare a program of events for your branch for the coming quarter. List now the occasions for special worship experiences. Prepare a series of appropriate themes.

8. Why is such a general theme as "faith" inadequate for a worship service? Suggest some experiment or occasion for worship in which faith is a necessary feature and prepare a statement of a specific theme around which may be grouped the elements of the service.

9. Decide upon a theme for a local worship service. In the light of this discussion, discover the aim or purpose of the service, select the items of the service, keeping in mind the objective and plan the movement to lead to a climax. If there are several in the class let each take a different occasion, such as a service for blessing of babies, baptism, ordination, dedication, launching a membership campaign, etc.

How to Teach a Class

By C. B. Woodstock

The last commission recorded in Jesus' earth ministry was "Go ye, therefore, and teach . . ." He was concerned with the building of the Kingdom through the making of human personality in the likeness of God. As a prerequisite to baptism and the building experiences, Jesus conceived the teaching and learning processes. Himself the greatest teacher of all time, he urged upon his ministry, "Go teach."

In the early revelations to the church the priesthood are commanded, among other things, "that ye shall *teach one another* the doctrine of the kingdom; teach ye diligently and my grace shall attend you . . ." In the list of duties of various orders of the priesthood is the specific direction to "teach, expound, exhort," etc.

While the general teaching function is in no way limited to the members of the priesthood, their personal qualifications and the spiritual endowment of their office, when merited, should make their teaching work most valuable to the church. The ministry are especially called to teach.

WHY SHOULD WE TEACH?

We should teach because *human nature is teachable*. God has made us that way. Each individual has marvelous capacity for learning, for changes, adjustments, heightened appreciations, deepened loyalties, and trained faculties. We grow through helpful experiences under leadership. Especially children and youth are plastic, responsive, and may be molded through guidance. We all respond, more or less, to teach new experiences and these responses very largely make us what we are.

Lives are builded, good or bad, out of the experiences of life. When we teach we share the best of our experiences, our resources, our convictions, our ideals, with the members of the class. They gain only as their thinking and feeling and willing are stimulated in helpful ways by sharing our experience. Indeed one's own better nature grows also through the sharing.

"This class needs a message, information, an urge which I possess. I should be selfish to withhold my effort. For this service am I called.

"I have a surplus of energy, spiritual initiative, time and talent which should be consecrated to teaching. My na-

ture, my training, and my calling to the ministry have helped to qualify me for service I must teach; this is a logical part of my stewardship."

WHAT IS THE AIM OF THE LESSON?

A class period provides a teaching situation with the stage all set for worthwhile experience. A lesson is a bit of experience, or information, a new meaning, a new relation, something to be discovered, a new skill to be acquired—something which affects our thinking or feeling or purposing and willing, or some combination of these.

Before we can start to teach we must see pretty clearly what it is we are going to try to do. When we have the aim or purpose in mind we may organize the material and direct the thinking of the class in the direction we wish to go. Otherwise we shall wander or flounder around, lose all our opportunity, waste a lot of time and accomplish nothing.

If we are using as the subject matter of the hour a lesson from a quarterly or other prepared material, we have the advantage of the author's research and experience in getting it ready for use. It is then our task to inquire:

Why was this lesson written?

What is the central idea? What are its logical divisions?

For what ages was it written? How does it fit into their need?

How may I further illustrate and strengthen its points?

How may I make the truth more clear and interesting, so it will live in the lives of each member of the class?

How may I use the lesson to make its maximum contribution to the total good of the class, to the work of the church and to the building of the kingdom of God?

SOMETHING MUST HAPPEN IN LIVES

Teaching is primarily a *moving process*.

There is no learning on the part of a pupil unless something happens within the individual to move him up and out in his processes of living. This may be the appeal of the lesson, the personality of the teacher, the trend of the discussion, or the searching question which quicken his thinking, stirs his feeling, helps him make up his mind. Thus may we strengthen old loyalties and lead to ever new and higher ones. One goes out from such a class with clearer vision, new plans of life and stronger determination and ability to carry the high ideals into actual practice.

Teaching is changing growing lives. And something must happen to make the change. It is our work as teachers to sense the need and capacity for growth and to supply the incentive to effort that will not only point the way but will summon the forces of the individual and make achievement possible.

Teaching is not merely exposing pupils to a good suggestion. It is a purposeful effort to stimulate and clarify thought, to awaken desire for truth, and right, and to so challenge in lines of service that all the active and latent forces of the individual may be summoned to the task conceived in the lesson and projects which grow out of it. Teaching must open the way, build desire, release energies, and direct the course of desirable achievement.

Teaching must move growing individuals in the direction of further growth, development, and service.

CLASS PROCEDURE

Now you are ready for the work of your class. You have the nature and need of the members fairly clearly in mind. The subject matter is probably pretty well determined by the lesson assignment. Some members of the class, perhaps all, you know personally. How shall you proceed to secure their attention and hold their interest, that your teaching shall be a mutually pleasant and effective sharing of experience? Much depends upon your use of the first few minutes of the class hour. In this time you either challenge them or they test you out. A pleasant greeting, a timely story, an apt illustration, or any masterful opening of the lesson itself will give you command of the situation.

From the viewpoint of the instructor there are usually five important steps in class work:

1. The introduction as discussed above.
2. The presentation or discovery of fact, the subject matter of class discussion. This may be (1) told by the teacher, and discussed by questions and answers, (2) told in parts by members of the class and then discussed, or (3) developed inductively by the teacher's skillful questions so that the facts are "discovered" by the class in the process of class discussion.
3. Discussion by the class in which the facts of the lesson are illustrated, compared, weighed, made personal, and given a place in one's future thinking, feeling, and acting.

Good discussion uses such questions as, What does the

author mean? What similar experience have you had? What would you have done under the circumstances? What principle is involved? What has the Lord said in the matter? What shall be our course of action?

4. The project or resulting activity. How may we now plan in practical ways to carry out the new-found principle or truth in daily life? Who will be responsible? What must be done? etc., etc.

5. Reevaluation and reconstruction. This is a most vital part of any teaching experience. Not only should the work of the class move interestingly through the above steps, and then plans and projects launched which will carry out the ideas in a practical way, but the activity itself should be subject to more careful observation and criticism. This becomes a splendid laboratory experiment in which our own plans, activities, feelings, efforts, and results are evaluated, judged, and made over. Such reevaluation and reconstruction provide subject matter and occasion for further most valuable lessons.

OUTCOMES

The outcomes of any teaching experience should be anticipated from the beginning of that effort. The more clearly they are seen and striven for, the more likely are we to accomplish desired results. It is not enough that in a general way we plan to give new vision, ideals, and loyalties. We must set out clearly in our plan *this idea* which we wish to make clear, *that ideal* which we wish to become a motive in the pupil's life, a *certain loyalty* which we wish to establish as a permanent urge in life. And then we must see these taking shape in the individual lives before us.

So only may individual and group thinking be made clear with purposes strengthened and made dynamic. Our ultimate aim is personal and group achievement on ever-higher levels. Our effort in teaching is to help growing lives to build efficient Christian character; individuals well-informed, capable, trained and willing to give of their best in Christian service. Thus may we make progress toward Zion.

SOME PERTINENT DON'TS

It may be worth while, for sake of contrast, to make some negative observations:

Don't try to do all the thinking and talking. Your job is to stimulate pupil thought, feeling, and expression. Plan the class hour to secure the maximum response from the members of the class.

Don't spend the time reading to the class. Make such consistent preparation as you can and then lend the spontaneity of your own expression to the lesson. Expect preparation on the part of the class. Home study will vastly increase the pleasure and profit of class work.

Don't leave your preparation for a few hasty minutes' scanning of the lesson. Begin your study days or weeks before the class is to meet. Broaden and deepen your resources. Refresh your memory. No matter how many times you have gone over the material, reorganize it from a fresh viewpoint.

Don't limit your questions to those which may be answered by "yes" or "no." These require almost no effort or close analysis, and the form of your question probably indicates the answer. Question of "How," "Why," "When," "Where," etc., require thought and organization.

Don't confine your questions to a few bright, responsive members of the class. Skillfully reach the inattentive ones and engage them in the class discussion. Frame questions suited to the capacity of the less responsive.

Don't permit one or two loquacious ones to monopolize the class hour. Kindly but firmly shut them off and provide for individual participation from all present.

Don't allow the discussion to get switched off onto somebody's hobby, or into profitless channels. Mere bantering of words of expression of opinion in argument is worse than useless. A class is no place for a debate. If authority cannot be quoted, leave the question for further research and report. You have a definite aim and purpose for the lesson. See that you make progress in that direction.

Don't spend three fourths of your time on one fourth of the lesson. You have selected important points of emphasis. Unless most unusual conditions arise, do not permit your well-balanced plan to be upset.

Don't try to run over time. Plan to close your work with a forceful summary. Anticipate the next lesson. Leave at a high point of interest.

FOR DISCUSSION:

1. Discuss four or five specific reasons why men of the priesthood should *teach*. In what sense is teaching a *sharing of experience*? What does this imply on the part of the teacher? on the part of the student? in the nature of the teaching process?

2. Explain giving one's "surplus" in terms of teaching effort. How is teaching a part of one's stewardship responsibility?

3. Discuss the need of an *aim* as one approaches a class. Choose a quarterly lesson and show how the aim and lesson plan are to be determined.

4. Discuss teaching as a *moving* process. What moves and what provides the motive force? How are life changes wrought? Show how good teaching "releases energy" and directs it in desirable achievement.

5. The author lists five important steps in teaching a lesson. Which of these are usually done well? Which are often omitted? Which are most valuable?

6. With the lesson used in 3, above, demonstrate each of the five steps. Let the class point out the strength or weakness in the demonstration.

7. What is meant by an "Outcome" of a lesson? Using this lesson from the *Priesthood Journal*, what actual outcomes are to be expected? How have they been planned for? How fully are they being realized?

8. From the many "Don'ts" listed select those most applicable to your observation and experience. Convert these don'ts into positive "do's."

How to Make a Visit

INTRODUCTION

Visiting:

One of the most significant of the divinely imposed duties of priesthood.

The ever recurring topic for discussion at priesthood meetings.

The most prolific source of worry on the part of the pastor.

The field in which failure is most frequently reported.

An obligation which is one of the most difficult for the average man to fulfill.

A task for which assistance is most frequently requested.

The material given below is intended to supplement the discussion of "*Visiting Technique*" as found in the *Priesthood Manual*. (First edition, page 72. Latest edition, page 100.) Judging from reports this discussion has been found to be very helpful as a basis for study and class work. We recommend it for the careful consideration of each ordained man.

Since, as suggested above, the task of visiting is at once one of the most difficult and most important of the duties of priesthood, and since we are desirous of making this issue of the *Journal* as practicable and helpful as we can possibly make it, we are passing on the suggestions of a number of brethren which come as a result of our request that they furnish some suggestions for the improvement and enrichment of the material as contained in the *Priesthood Manual*.—The Editors

HOW TO MAKE A PRIESTLY VISIT

By M. A. McConley

FIRST—WE MUST START

The way to make a visit, is *to visit*. *We visit by visiting*, not by eternally talking and theorizing about it. Often we have talked and in theory evolved the perfect technique—but just now what we need to remember is that visiting is a normal, regular function of priesthood which every normal man may fulfill successfully; a function commanded of God, needed by the priesthood, and by the people, but in the average branch very much neglected.

To make that first visit, we need to break loose from our regular routine and sacrifice the time necessary, *and do it today, this week*—not next week or next month. Procrastination is the thief that prevents a large share of the visiting which should be done from week to week.

You have doubtless read the splendid advice on visiting technique in the new *Priesthood Manual*, beginning on page 100. Read it again and digest it. We apostles have discussed the subject and encouraged the men in our conferences, our reunions, and our branch priesthood meetings. So now the best and only way I know to make a priestly visit is *to go and do it*.

PURPOSE OF VISITATION

A criticism which is quite general and certainly in many cases justified, is that we only visit the members when we want money. In very many instances, to my actual knowledge, this last ten years this has been true. This should not be. Let us so organize our visitation that in future this criticism cannot be truthfully made.

BRANCHES, PLAN YOUR WORK

Occasional spasmodic visiting does not meet the needs of the hour. Visiting should be a regular part of branch activity, and all qualified members of the priesthood should engage therein. See that you avoid overlapping and that no member or family is overlooked.

BY APPOINTMENT WHEN PRACTICABLE

To visit by previous appointment saves much time and disappointment at not finding people home, and the family is thus better prepared for the visit—providing they are a normal family and willing to be visited. Sometimes, however, because the visiting officer is not sure of his spare time in advance, it may not be possible to make such appointments.

Members should be glad to receive the ministry in their homes and should be taught their duties in that regard. But when in transgression or out of line of duty, they are often ashamed and seek to avoid visitation. It thus happens that families who need visitation most would not be home if previously notified of your coming. Such visits must be made as need requires or opportunity permits.

BEST TIME TO VISIT

If visiting by appointment, a time mutually agreeable will have been decided upon. If not visiting by appointment, consider the time carefully and try to select the time which would be most likely to afford a wholesome and undisturbed visit.

When a sister is trying to get the meal ready for a hungry family, is a poor time to try and make her a priestly visit. When it is time to do the chores, it is hard to get a family to concentrate on spiritual things, rather than on those chickens that need feeding, those cows to be milked, etc., etc. Wash day finds many homes upset and may be a good time to be absent as a visiting minister.

But secular things must be laid aside somewhere, and time taken to attempt to be holy and draw near to God. Know your people and seek to select the best time to visit them accordingly.

VISITING TEAMS RECOMMENDED

To visit in pairs is safer, less free from criticism, especially where visiting women when their husbands may not be home, and makes for spiritual strength thus overcoming

unfavorable conditions so often encountered in the homes.

If visiting in pairs, organize. Let it be understood who is to lead out and the part in a general way, which each is to take in the visit. A good rule is to alternate, one taking charge in one home and the other in the next.

TYPE OF VISIT

Visits differ according to the officers making the visit and the circumstances surrounding. You will of course have the type of visit you wish to make clearly in mind and act accordingly.

Pastoral visits by the eldership, or priests, should be to make and maintain contact with the individual and the family, to stimulate spiritual activity and participation in the work of the church, and make the members feel the genuine interest which the church has in their welfare.

The visit of the Aaronic priest should primarily emphasize the value of religion in the home—individual prayers, the family altar, the value of church literature, the necessity of studying the Word of God, and how and what to study to grow and develop into real Saints.

The visits of the teacher should nip trouble in the bud, "pour oil on troubled waters," prevent rather than cure misunderstandings and their attendant difficulties, bring the sinner to a spirit of humility and contrition and a spirit of full repentance.

The visits of the deacon should emphasize and encourage obedience to the temporal law, and give the visiting officers such definite information as would enable them to intelligently recommend temporal assistance when and if required. Where so provided, collection of tithes and offerings should thus be effected.

When you learn of someone who is sick, whether they have requested administration or not, they should be visited. They need you.

Welcome the newcomer by a friendly visit, cheer the elderly and shut-ins with a priestly call. Strengthen the careless and indifferent by your friendly interest, your sympathy and your prayers.

Be with your people in their hour of triumph, that they be not overly exalted and stand by them in their hour of adversity that they be not overcome.

CONTROL THE VISIT

By wise forethought and preparation seek to lead the

conversation into helpful channels. But do not monopolize the conversation. People often need to "blow off" to relieve the pressure. Give them an opportunity to do so with a sympathetic and intelligent hearing. Learn to be a good listener, and if necessary a trustworthy confident and "father-confessor."

SOWING AND REAPING

We reap what we sow, and so does the church. In our priestly visitation, there is an abundant opportunity for "sowing." See that the seed is of the right kind.

Breathe out faith in God and his promises, hope in the ultimate triumph of truth and justice, in the realization of Zion. Warn, yet at the same time strengthen and edify. Be kind, charitable, tolerant, and yet firm for the right.

If trouble exists, or complaints are to be registered, cite the people to the proper officers. If people wish to file a complaint, let them put it in writing and sign it. Do not let these conditions prevent a profitable visit.

LENGTH OF VISIT

Visits, even as sermons, should have both a beginning and an end. Some seem to have neither.

The length of a visit should be determined by circumstances, but wisdom would usually direct that it be rather brief and to the point. The situation can thus be controlled during the visit, and several families can be visited while in the same neighborhood. Twenty to thirty minutes is quite ample if the time is properly used.

PRAY WITH YOUR PEOPLE

A priestly visit is incomplete without prayer. Seek to develop an atmosphere where prayer is fitting and proper. If not possible on the first visit, study the situation and work to that end. Prayer is a very fitting and timely conclusion to a visit.

And in conclusion, let me again state that *the way to make a visit is to visit.*

Elder A. K. Dillee, a member of the Standing High Council and a pastor of years of experience, has found the discussion on visiting technique in the *Priesthood Manual* "very satisfactory and effective." He is convinced, however, that the outline as there provided requires much amplification. In this direction he suggests the following:

1. Under the topic, "*Pointers on the Interview*" (page 101, last edition), he would stress the importance of the following instruction: "Let there be no doubt about the things you wish to present. Name them clearly and frequently." In this connection, said Brother Dillee, the visiting officer would do well to refer to the major teaching objectives of the church as outlined on pages six and seven of the *Priesthood Manual*. Here are some items to be ever kept in mind. Here are some definite goals of instruction which will serve to make the visit count in the form of actual changes in the lives of the Saints and actual progress towards the objectives of the church.

2. "Avoid undue formality—make the visit as spontaneous and friendly as you possibly can." Here Brother Dillee feels is pointed out one of the most common faults in priestly visiting. With this suggestion we feel certain many will agree. The trouble is, we think of visiting in the abstract. We visit for the sake of visiting, or is it because we desire to make a report of another visit? Our purpose should rather be the saving of souls, moral and spiritual uplift, the bringing of hope, cheer and courage, kindly admonition. When once the "passion for the souls of men" takes control of the priestly visit, it is no longer a cold formal abstract affair. Under the influence of the Divine Spirit motivated by a divine love the visit becomes a spontaneous, friendly, natural, soul-stirring experience which lifts its participants toward God.

3. "Appeal directly and urgently to the best motives in the lives of the people you are visiting." Brother Dillee raises the question as to what are these motives. Are they not, he asks, the love of God, the love of man, the love of family, home, country, devotion to the church, desire to achieve? Someone has suggested that we should place ourselves in the midst of "temptations that lead upward." It is Brother Dillee's suggestion that the visiting priests should stir into action the hidden main springs of human conduct. That he should whisper to the Saints that which they in their best moments whisper to themselves. We still hunger for the good news of the gospel, for that good news is so true to that which is best in us.

Henry L. Livingston, a pastor and district president of experience and the present bishop of Far West Stake, suggests the following supplementary material to the discussions of visiting technique contained in the *Priesthood Manual*:

In paragraph 126, on page 100, of the *Priesthood Manual*, it "might be well to include some suggestions of personal preparations, in form of self-examination. These may help us to test the motives of our visit and if asked honestly will reveal our needs as visiting officers. We may well ask ourselves these questions: Do I really believe in the church and in the success of its mission? Am I loyal in my own life to its teachings that I may consistently ask and urge others to yield their lives to them? Have I prepared myself for this visit by prayer and study? Am I studying the standard books of the church enough to be familiar with their contents? Can I refrain from talking about my hobbies and theories and really teach the law of God which is so much needed in the lives of this family? Am I qualified to teach the financial law by my own observance of it? Is my tithing report filed this year, and have my tithes been paid? What is my attitude toward surplus and offerings? Have I ever broken confidence with Saints who have trusted me with personal problems, by divulging information to those not interested in them? Can I now be intrusted with such confidences? In this connection, will I indulge in gossip while visiting, or will I divert the conversation into holy and profitable channels?"

Paragraph 127, on page 101, "should be changed in my opinion for we are not strangers to our people. They know us and our weaknesses, and to attempt to impress them would arouse suspicion rather than confidence. May I offer the following suggestion: Remember that what your life is day by day will count as much as what you say. Therefore avoid trying to make a good impression by unnatural mannerisms. The constant companionship of the Spirit of the Master will make your life dignified, so pray earnestly for that Spirit to accompany your visit. Be cheerful and enthusiastic and let these arise out of a genuine appreciation of the glorious hope and promises of the gospel."

In regard to paragraph 129, on page 102, Brother Livingston makes the following suggestion:

"It is a good thing to emphasize bringing folks to a decision, but I think it is also tremendously important to emphasize the need of care so one will not be so unwisely persistent that his ministry becomes a bore to those whom he is attempting to bring to a decision. There is also the danger of bringing folks to a premature decision which has proved so disastrous in our past church experience."

FOR DISCUSSION :

1. Justify the six terse statements in the opening paragraph. Which are most applicable in your branch?

2. Since "visiting" is such an unquestioned privilege and duty of the priesthood, list the excuses and alibis we often present for our failure. How valid are these?

3. Discover a number of purposes to be served by priesthood visiting (a) to the member, (b) to the home, (c) to the branch, (d) to the priesthood.

4. Discuss visiting under these heads:

(a) A plan to use all the priesthood.

(b) Advantages and disadvantages of an appointment.

(c) The best time to make a visit.

(d) Why visit in pairs?

5. What should characterize the following types of visit?

(a) Pastoral visit.

(b) Visit by the Aaronic priest.

(c) Visit by the teacher.

(d) Visit by the deacon.

6. What other occasions call for visiting? What precautions should be observed? What spirit should be maintained? What controls exercised?

7. From the above study, and your own experience, list for yourself characteristics which you cherish in your own work of visiting.

8. What is meant by "a passion for the souls of men?" Illustrate. How will you provide "temptations upward"? Give example.

9. Bishop Livingston offers some searching questions of self analysis. In how many can you qualify creditably?

HOW TO MAKE A VISIT

By C. A. Skinner

That there should be visiting done by the priesthood cannot be questioned when we consider the instruction of God as found in the late revelations as recorded in the *Doctrine and Covenants*. The purpose of priesthood visiting is plainly stated. The manner of visiting, however, seems to be left to the individual. However, there are certain principles that may be employed that may make more successful our efforts as ministers for Christ.

More and more we see the need of skillful adaptation of knowledge if we are to attain the desired results. Technique is necessary in the study of music, expression and art, and it is necessary in dealing with human nature.

FACTORS TO BE CONSIDERED

In order to reach the highest degree of efficiency in our work as visiting officers, we must know the factors that enter in—study them that we may make the proper application. In our opinion there are five chief factors.

1. The purpose.
2. The visiting officer.
3. The member.
4. The message.
5. The mental process.

YOUR PURPOSE

God has called and set apart the priesthood as ministers to his people. Your purpose in visiting the families of the church in your priesthood capacity is therefore to stimulate the spiritual life of these families and to bring them into closer relationship to each other and to God. You want to impress them with their utter dependence on God—their need of him. You want to help them to vision how much the church needs their help, and guide them in giving their help where it is most needed.

YOU YOURSELF

You are a very important factor in this work as upon you rests the burden and responsibility of delivering the message, and leading the member along the mental process to the point of action. Therefore you should possess the qualities that will make you a leader of men. You should

feel and know that you are a man of God, honest, honorable, upright, showing by your everyday walk and conversation that you are worthy of the priesthood you hold. You should have a deep conviction of the spiritual importance of your visit before you make it. You cannot take the spirit of God into the homes of the Saints unless you have the spirit with you and consider your work important.

PERSONALITY

In all your life's work you will need personality. This magnetic something that attracts people to you can be developed the same as any skill or art; and nowhere will you find a better place to develop it than in the business of being a minister for Christ. Personality is that which distinguishes us from other men. It is a wonderful force in business or in religion. It is an outward expression of the inner life which should radiate courtesy, kindness, and the true Christian spirit.

PERSONAL APPEARANCE

There may have been times when personal appearance was not so important in our ministry but that day has passed. Your appearance is sure to have some bearing on the impression you make as a minister. Your clothing should be selected with good taste as to color and fit. It should become you. It should be kept clean and in press. Your linen should be clean, your shoes clean and shined. Your teeth should be in good condition and brushed. Your hair should be combed or brushed. Attention to these things will add to your dignity, and give you more confidence in yourself and the work you are to perform.

BEFORE YOU CALL

Before you call, bring yourself into an attitude that will invite the spirit of God. Try to think and feel that by the grace of God you can bring the families you visit in the right spirit, that you can help them develop a constructive and helpful attitude toward the church and her program. Learn something of the family before you call, such as the occupation of the members, their circumstances, their interests, their hobbies, their friends, their previous location, etc. Your knowledge of such things as these will suggest to the members that you are interested in their welfare. Determine what service you can render each family. Spend some time in thinking how you can help them physically,

mentally, and spiritually. Pray for each family and think of their particular need.

THE MEMBER

Always bear in mind that the member you are visiting is an important factor. He it is you are trying to help. Your attitude should not be as though you were preaching to him, but rather visiting *with* him. His rights and feelings should be respected. Give him an opportunity to do part of the talking if he so chooses. Be courteous. This is a necessary characteristic of the visiting officer. Courtesy cannot hinder your work in any respect, but is sure to facilitate in many instances. Courtesy does not imply that you must agree with every statement a member may make, but it does mean respect for him. Courtesy is an evidence of good breeding.

THE MESSAGE

You are representing the greatest business in the world—God's church. It has the greatest thing in the world to offer—the Gospel. Not only will it bring joy and satisfaction in this life, but obedience to the plan will bring eternal life in the world to come. You may be justly proud that you have an opportunity to represent this wonderful organization. Let your message be one that will do credit to the church you represent.

THE MENTAL PROCESS

The art of leadership is purely a mental process. You will not meet with success in trying to force your proposition. You will not have much luck in coaxing a member to do his duty. There are certain steps in the mental process which you must take, and take them in their order if you succeed in reaching the goal. In their order these steps are: Approach, Attention, Interest, Desire, and Decision.

APPROACH

Having made the personal preparation necessary, and gathered all information possible with reference to the member, you are now ready to make the approach. The manner of approach is very important as the first impression governs largely your progress. An approach does not necessarily mean a personal contact—it may be made by letter, by telephone, or otherwise.

ATTENTION

ATTENTION IS THE MOTHER OF INTEREST

The right kind of approach will naturally command attention. Your mannerism will have much to do with getting the attention of your members, and much to do with the progress you make in your visiting. If the manner is pleasing there will be fewer opposing considerations as the visit progresses. Therefore, the visiting officer should make a favorable impression at the outset. In case you fail to get attention at the time of approach, try to find a point of contact. In other words, talk in the member's language. Speak of the things that interest him most. When you have fully gained the attention of the member, then in a diplomatic way present your proposition in an interesting and convincing manner.

MANAGING THE INTERVIEW

INTEREST IS THE MOTHER OF DESIRE

As the interview progresses the attitude of the visiting officer should be such as not to antagonize the mind of the member, but that will lead his mind up the steps of the mental process. This involves a number of points which must be borne in mind. You must interest an individual by what you say or the way you say it. What you say should be important yet it might not be as important as the way you say it. Be courteous. Be kind. In some way draw the member into the picture. Usually this will hold his interest. Do not speak disparagingly of the church or the church officers. There are always plenty of good things to talk about.

Knowledge is an important factor in managing the interview, as knowing your business will create a quality which cannot be bought, a quality which is worth more to you than most any other—the quality of confidence. Knowing the thing that you are talking about will enable you to answer intelligently any question that may arise. Being able to do this will establish confidence, and without confidence you cannot lead an individual.

MOTIVES

In making a visit, our aim is to create a desire for the church on the part of the member, and what the gospel will do for him. Bear in mind that desire comes after the motives of men have been stirred. There are comparatively few motives, such as ambition, fear, love, pride,

profit, pleasure, happiness, utility, and duty. During your interview determine which of these motives you will have to arouse and use them as a leverage.

A visiting officer may have a fair knowledge of the church and the blessings that will come to a member as a result of obedience to the gospel plan, yet fail in his visit to move the member to action because he fails to analyze the member's mind and to appeal to the proper motive. When you create a desire it is because of what an individual thinks and feels. We fail to create a desire only when our appeal has not touched the self-interest chord of the member's heart. A decision will usually be made when an individual feels that he will derive a benefit or satisfaction as a result of that decision.

DECISION

DESIRE IS THE MOTHER OF DECISION

The decision is often regarded as the most difficult part of the mental process to negotiate. But the visiting officer who studies the art of getting the decision as he studies every other phase of the mental process should experience little difficulty in bringing the decision to its logical conclusion.

Much has been said about the "psychological moment." A particular time is supposed to arrive somewhere near the end of the discussion when the mind of the member will be convinced that he will be benefited by following the advice and suggestions of the visiting officer. However, he may belong to the type who procrastinates and finds it difficult to make a decision. In such cases he may need reassurance on many or all points before he will act on your suggestion or advice. You may not be able to obtain his decision during your first visit, but may find it necessary to call again and again.

POWER OF SUGGESTION

The power of suggestion is tremendous when exercised by one who is an adept at it. One can greatly increase his power and ability as a leader of men if he understands thoroughly the law of suggestion in relation to its power to influence men. Be sure that your suggestions are positive, not negative. One is as powerful as the other. Many a visit has succeeded or failed as the result of a single suggestion.

Herein lies a latent force which can be used to great advantage. Study the principles of suggestion and learn

to apply them. The natural laws of suggestion are operating all the time in your mind. A suggestion in your member's mind always works. It may work for you or against you, but it usually works.

GOD—OUR PARTNER

The above principles are fundamental and are in reality a part of the visiting technique, and if properly applied will help in leading the individual's mind along the line of the "Mental Process." However, we should not depend on our skill alone. God is our partner and should be considered and consulted. Before each visit it will be well to have a season of prayer, asking God to direct in all your work.

FOR DISCUSSION:

1. This paper concerns the method or technique of priesthood visiting. Compare the necessity for skill here with skill in any other social enterprise.

2. List the purposes you have in mind as you go to make a visit. Let this list be the product of intensive study of your task. Keep the list clearly in mind. Use it.

3. What qualities should you possess for this task? Make a complete list and check them off as you pass your own self analysis.

4. Check up on your personality. What are your assets? Your disabilities? List traits in which you are trying desperately to improve.

5. What of your personal appearance? In how many of the author's points do you qualify?

6. Prepare to make a priesthood visit at a certain home. Follow the author's directions, "Before the call." After the visit check back on the preparation. How sound was the advice? What preparation was most helpful?

7. What rights of the visited member must be observed? Why the emphasis upon "courtesy"?

8. Characterize the message of your visit. Why important?

9. Select a family in your branch and plan your visit. For the sake of self analysis, write out a feasible plan of your approach, gaining attention and interest, motives for decision, choices to be urged, and some suggestions which should be helpful in turning desire into decision and impelling action in desired ways. Let this be a practical test of your plan. Actually make the visit.

Statement of Joseph Smith

"While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdrey, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger. Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father."—*Church History*, volume 1, pages 35, 36.

"Let every man stand in his own office and labor in his own calling."—*Doctrine and Covenants* 83: 21.

"Let every man learn his duty, and to act in the office in which he is appointed, in all diligence."—*Doctrine and Covenants* 104: 44.

Statement of Oliver Cowdery

“The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance; What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the ‘blaze of day’; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, ‘I am thy fellow servant,’ dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of the angel from glory— ’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever! But dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, ‘Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!’—*Church History*, volume 1, pages 37, 38.

According to Jesus “The kingdom of God was something which needed to be prepared for, yet could not be accomplished by any preparation; something present now, yet in the end a regeneration wholly by the hand of God. *It rests on the conviction that the true divine order is ever ready to break into the world if men will only suffer it to break into their hearts.* (Quoted by Grubb in “*The Religion of Experience*,” from John Oman in an article on “*The Church*,” in the *Encyclopædia of Religion and Ethics*, volume 3, page 619.)

Your Calling

II.—WHY DID YOU ACCEPT IT?

By ELBERT A. SMITH

Some years ago a young man entered suit in a civil court against the local pastor and the First Presidency for \$8,600 damages because the church refused to ordain him after he had received what he considered to be a call to the priesthood. He computed the damages at \$200 per month from the time of the "call" to the entering of the suit. That is the only attempt that I have known anyone to make toward appraising the monetary value of an ordination to the local priesthood. When I questioned him as to the manner in which he had suffered such loss he replied that he estimated that the "prerequisites of office" would have amounted to that much each month. The suit was withdrawn.

The average man in the local ministry knows that the "prerequisites" of his office entitle him to full authority, right, and privilege to pay for his own gasoline or other traveling expenses when he goes to administer to the sick, fill preaching appointments, attend district conferences, or perform other duties involving personal expense. So it is not probable that anyone has accepted a call because of mercenary motives. A few may have given first thought to the honor or distinction in a local way attached to holding some ministerial office. The number of such is negligible—and they are negligible in almost every other way.

No doubt there was one dominant reason why you accepted ordination. You believed that God had called you. You had an evidence for yourself, or someone in whom you had a great deal of confidence vouched for the call as representing the will of God. Most of us when we stop to think feel that we are willing to do anything that the great God of heaven should ask—if we only knew that it really is his will. That was one time when you felt that you knew his will.

Moreover it was at a time when you did much serious thinking and a great deal of praying. You were in a condition to reach a decision consistent with God's will. You were at your best in that regard. In subsequent moments when you may fall into some degree of confusion and darkness and doubt you are less likely to be right than you

were then. It is a great thing to feel that one is in line of duty and doing the thing that the Lord wants him to do. To feel set apart for a sacred task puts meaning into life. No wonder that those who lightly relinquish their conviction and give up their calling afterward feel lost and unhappy. The meaning has gone out of their life.

A further and allied reason why you accepted the call was because you desired to help the Lord in a good cause. The Lord makes that an evidence to you of your call: "If ye have *desires* to serve God, ye are called to the work." (*Doctrine and Covenants* 4: 1.) The desire does not constitute a call to preach or to a specific office in the ministry (there are many ways to serve); it is the Spirit of God reaching your spirit, and it is the response of your spirit to his call. Later through other channels may come a call to a specific ministry.

Without doubt you felt that desire to serve God. You were called. You felt the call. When the church chose you for a certain office to be had by ordination you responded. Has that desire to serve been in any way diminished? When felt, it is yet the continual or recurrent evidence of your call. When you receive and enjoy that desire during a sacramental service, or when in prayer, or in meditation, it is a renewal of your call voiced in the privacy and deep seclusion of your own inner soul.

For these reasons you accepted your call to the ministry and were ordained and made covenant to serve God in the ministry.

(The next number in this series will consider the question: "What are you doing about your calling?")

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give: but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen."—*Doctrine and Covenants* 39: 9.

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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

The Aaronic Priesthood

By Bishop Henry L. Livingston
(and others)



THE PRIESTHOOD JOURNAL

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



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Editorial

The Aaronic Priesthood

Editor's Note: In presenting this limited but we hope helpful Journal on the work of the Aaronic ministry, we realize that it does not cover as completely as we would like the distinctive functions of the various grades of priesthood. We recommend it for the study of not only the Aaronic priesthood but the Melchisedec as well, for we have come to sense that the eternal nature of the Aaronic ministry is indispenably tied up with the work of the Melchisedec order and we hope that this will promote a more sympathetic understanding between these grades of priesthood. Joseph Smith in summing up the work has said that the work of both orders may be truly "dominating as one priesthood."

Priesthood Surveys

Under the personal direction of President F. M. McDowell, priesthood surveys are being conducted in Independence and in each of the stakes. In addition to inspirational addresses and class work these surveys include the securing of a special ministerial efficiency report as to the quantity and quality of ministry of each man of the priesthood. This is followed by a personal interview in which President McDowell and the stake officers make an earnest effort to become personally acquainted with the interests, needs, and problems of each man and to bring to each a kindly yet most urgent invitation to give to the church and its members such a quality of ministerial leadership as is implied in his profession to stand in the stead in God and Christ as their authoritative representative among men. It is to the credit of these men that with few exceptions they do evidence an appreciation of the importance of the problem and the need which the church has of their ministry. A majority express a determination to better qualify and more efficiently serve. It is made clear that in this effort the church expects to follow through and that a neutral, indifferent, and careless ministry is nothing less than a ministry opposed to rather than allied with the task of building the Kingdom of

God. On its part the church pledges itself to provide a more definitely purposeful and sustained supervision of our priesthood activities. Altogether too many men have been allowed to drift without instruction, guidance, or definite assignment of responsibility until they have been largely lost to the church. This must no longer be. Saving men from such spiritual disintegration is a task central to the purpose of the church. We must help our men save themselves by saving them to the service of the church.

Through these surveys and personal contacts much interesting data is being collected. For example, a five-year record of each man of the priesthood in regard to his compliance with the financial law is being compiled. We are convinced that the time has come for the priesthood to "keep the law," not merely talk about it. Our church today waits the leadership of its ordained men. But this will not come in sufficient measure without the divine endowment. One of the conditions of this divine inspiration is obedience to the law of God. We shall soon be in possession of the facts with regard to the extent to which the priesthood of the church actually accept God's law.

Some interesting tables are being made of the age distribution of the men of the various quorums of priesthood in the various stakes and districts. Interesting items regarding the individual qualifications and interests of each man as well as potential qualifications and training for leadership. As a result of this information classes can be arranged and assignments of work made in line with not only personal likes but individual qualifications as well. Comparative tables will be made which will enable us to measure the results of different policies and administrative procedures which will aid also in our being able to point definitely to the needs of any branch, district or stake as far as priesthood work is concerned.

The priesthood surveys are practically complete in Kansas City Stake and Far West Stake. The work is being brought to completion in Lamoni Stake and Holden Stake and at present is in process in Independence.

It is the object of the survey to obtain a personal efficiency report on each member of the priesthood and to classify the information according to district and stake offices. Wherever possible groups are gathered together for inspirational addresses and for the purpose of outlining the church program for the priesthood.

The survey is carried on by obtaining a personal inter-

view with each man. As a result of the information that is gathered the men are classified and a summary is made of each group to indicate what work would serve to strengthen the church in that district. Both group study and individual work is mapped out. One of the objects of the survey is to ascertain how far the priesthood are complying with the financial law.

Good results are already beginning to appear. Men are being stimulated to greater service in their offices, feeling that the church is actively interested in their welfare and in their contribution, they give renewed energy to the performance of their tasks and the fulfillment of their responsibilities.

The Aaronic Priesthood

By Henry L. Livingston

“And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God.” (*Doctrine and Covenants* 83: 3.)

“The function of the priest or members of the priesthood is to bring the church to God, to lift them up toward him.” (F. M. Smith.)

THE CHURCH makes a very bold claim when it represents its priesthood as being authoritative in its functions for God. The time is here when the quality of our priestly work must speak for itself in the characters of the men who hold the ministry, for after all priesthood does not exist independent of men but it is the power of godliness in them finding expression in the things they do. The real proof and validity of our priesthood then, is not in the unique analysis of our doctrines, or in our ability to best the other fellow in an argument, but in the quality of our lives. “By this shall all men know ye are my disciples indeed, if ye have love one for another.”

The success of the church itself is dependent upon a spiritually effective ministry and to some extent languishes today as it waits for us to see our task and become qualified to perform it. Furthermore, the church cannot arise in the full measure of its effectiveness until the power of this

priesthood is made manifest in the lives of our people, and the effectiveness of the priesthood will depend upon the growth and development of the men holding it. Therefore, in interest of the church as well as the men of the Aaronic order we are anxious to see attention given to this important ministry.

Unfortunately it seems that this order of the priesthood in our church has, for one reason or another, been pushed out of the picture and its works rendered more or less ineffective. This ought not to be for the Lord has said that its power was to continue "forever" functioning with the greater priesthood. Briefly its work is to incorporate the ideals and vision of the greater priesthood, respecting the work of the kingdom of God, in forms by which our religion expresses itself in the lives of our people. In other words the duty of the Aaronic Priesthood is primarily one of preparing the people for the ministry of greater spiritual life, teaching them to deal with everyday things in a way that will promote the work of the Kingdom.

The ministry of John the Baptist was this preparatory kind. His teaching was made to meet the needs of the people and there was no attempt to win them to himself but to point out the path of duty that would lead them and qualify them for the ministry of Jesus Christ. It has been said of him, "Instead of abating the strenuousness of obligation and letting down to the lower level of the life they were leading, he aimed only to elevate them to the higher level of life they were not leading." The distinctive work of the priesthood of Aaron is not bringing Christ down to the level of men but rather bringing men up to the level of Christ and make them appreciate the ministry of the Son of God. The church needs this ministry.

MEN OF FAITH

"He trusted on God." (Matthew 27:43.) This was the testimony an enemy of Jesus threw at him in his darkest hour. It was intended as a slur but was really complimentary. Faith in God was the heart of Jesus' ministry and it must likewise be ours. Without it we cannot act for God. It is a principle to be incorporated in our living and is something more than an oral expression. Paul says, "We walk by faith and not by sight," which is to say that faith is a way of walking and not merely a way of talking. As men of God we must daily live our religion and not just talk about it.

Jesus' life demonstrates the fact that God is worthy of

our confidence. The power, majesty, intelligence and love of the Father defies verbal limitation. Even when we are at our best we can only think and speak of Him in superlative terms. "He is not only wise, but the wisest. He is not only good, or better but the best." This kind of faith in God can be made effective in our ministry as it becomes incarnate in us. Nothing presents a more incongruous spectacle than to see a man of the priesthood claiming to have faith in God who at the same time tries to destroy the faith of others in the church. Hence, as men of God we must give our lives to promote the cause of the church, stimulating confidence wherever we may labor. It is a good thing to check our lives to see if faith has been the guiding principle of our ministry.

MEN OF PRAYER

One of the distinctive duties of the Aaronic Order is to teach men to pray, vocally and in secret. It should be obvious without saying that we must be praying men, understanding the value and significance of a rich prayer life. What need today can be greater than that of the priesthood entering the homes of the Saints, helping them to reconstruct the broken altars of prayer. Who should be better qualified to do this than Aaronic men whose duty it is to teach men to pray?

The purpose and power of prayer should be studied and understood. It is conversing with God which means that our hearts must listen as well as speak to Him. Meditation is a good way to open up the avenue for our Father to speak to us by that still small voice which warms the heart, stimulates the intellect and frequently pricks the conscience.

When our people lack wisdom we should teach them, by example as well as by precept, to ask God "in faith, nothing wavering." Wisdom received of God is of no value unless put to proper use and praying therefore, is a commitment of our lives unreservedly to the will of God. If we are afraid he will show us something to do that we are not willing to do then our "wavering" will cause us to receive nothing. Check to see how often your prayers have been ineffectual because you have prayed with mental and spiritual reservations.

Think of the further suggestion of James, "the double minded man is unstable in all his ways." Trying to carry out one's own purposes and sandwiching in some of God's if it is convenient, renders our petitions ineffectual. Some

one has correctly said, "Single mindedness to righteousness and successful praying are not accidental." Finding out the will of God and doing it whatever the cost may be is the secret of a successful prayer life. Who other than the priesthood should lead in the matter of enriching the prayer life of the church?

VISITING A RESPONSIBILITY

The priesthood have the particular responsibility of visiting the homes of each member teaching them to attend to all family duties. Visiting is perhaps the most frequently discussed subject and the one least put into practice. We can readily sense the reason for this, for in spite of our discussions, visiting requires of us a great deal and we are not prepared to handle either problems or opportunities to teach. It is very helpful to make a study of Jesus' methods of visiting. Note carefully the place, circumstances and accomplishments or lessons taught in his visits.

(a) Home of Mary and Martha. (Luke 10: 38-42.) Jesus took advantage of a difficulty arising in the home and taught the need of looking for higher spiritual values.

(b) Home of Zaccheus. (Luke 19: 1-9.) He taught the great lesson of repentance. With what results?

(c) Home of Simon the Pharisee. (Luke 7: 36-50.) Here Jesus taught the great lesson of humility and forgiveness.

The qualifications of a successful visit are a good mind and a good heart. A good mind will enable one to observe the needs of people and sense situations which may be turned to profitable teaching points. For instance, Jesus took advantage of the situation rising out of his meeting the woman at the well and used it to promote the work. A good mind implies intelligence or being well informed on things of God and of man. It further implies a disciplined mind, one which can tackle skillfully the problems of others and render sound judgment.

Jesus said, "how can ye being evil, speak good things." A good heart implies many virtues which must characterize the successful visitor. Among these we may mention briefly the following and suggest that this list be enlarged:

(a) Good Humor—not ridiculous prattle.

(b) Charity—Love for men, kindly disposed, quick to forgive.

(c) Candor—openness—frankness—fair in judgment.

(d) Sympathy—Heartfelt regard for another's woes or problems. A warm understanding of their needs.

(e) Earnestness—God is tremendously earnest about our salvation, therefore, we cannot afford to be any less in earnest about the welfare of others.

(f) Sincerity—Free from shams or deceits, an absolute requisite for effective visiting.

(g) Modesty—Proper estimate of our own powers and reticence in pushing self unnecessarily forward.

"PRIESTS, AND TEACHERS SHALL TEACH"

The task of teaching has been divinely imposed upon the priesthood (*Doctrine and Covenants* 42:5) because of the need of humanity to be instructed in the way of life. Emphasis has been placed upon the teacher's need of spiritual guidance and this is to be had through the prayer of faith, carrying with it the implication that the dedication of one's life to the building of the kingdom of God is imperative. A man who is low and mean in disposition or conduct cannot expect to lift others to great spiritual heights or lead them into great experiences. The progress of the church has been unquestionably retarded by our lack of a competent teaching priesthood, therefore in light of the revelation from God stressing the need of teaching the gospel, we should seek to early eliminate this handicap. The function of the Aaronic priesthood involves not only the witnessing of the sonship of Jesus and interpreting the gospel in terms of our present need, "but it also involves the need of actually building Zion, by inspiring and stimulating growth in righteousness."

We do not lack for objectives for the church has reaffirmed the four major teaching objectives to be:

(a) Continued Revelation

(b) Divinely Authorized Priesthood

(c) The *Book of Mormon*

(d) The Divine Mission of the Church

these incorporate the distinctive features of the restoration movement, and furnish a basis for teaching the gospel of Jesus. Having these in mind may we quote the essential qualifications of a teacher of the gospel.

(a) Vision that encompasses the world

(b) Adequate knowledge of the heart and need of man and also of the essential saving truths of the gospel.

(c) Mastery of the subjects taught and the instruction

from the Lord indicates that we must be students of the standard books of the church. Also a mastery of other good works, measured by the standard in the revelations of God. "Seek learning by study and also by faith."

(d) Unfaltering faith in God and in His way of life as revealed by Jesus in his teachings, living and unlimited love for man.

(e) Aptness in teaching and a life that embodies the things taught.

The Aaronic ministry should check its efficiency on this question of teaching and this can be done by a casual observation of our own work. As in other responsibilities we shall find that teaching is no easy task. Eternal vigilance in study and preparation is the price of success.

PREACH THE WORD

Preaching is a tremendously important task of the priesthood and yet we wonder if we really expect enough of our local men. Have we learned to think of their work as amateurish and accept it on that basis? This should not be so for the Lord has said that "the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is a messenger of the Lord of Hosts." Should we not set our standards high and demand more of ourselves in the preparation and delivery of the sermon? To do this should not deter us in any way from relying upon God for direction and help in the pulpit, but constant study of the word of God will prove of great help to our ministry. Preaching involves two major things, the truth and personality for the preacher becomes a witness to the truth of God and a messenger carrying the glad news to others. The preacher's life must be an epistle seen and read of all men so that the truth he would preach becomes embodied in his life. Nicodemus came to Jesus with the testimony that they knew he was a teacher from God, but Jesus promptly responded, "ye must be born again." This is the acid test of our preaching, whether our testimony of Jesus is supported by a reborn life. In Jesus was life, "and the life was the light of men." So also will the life in us become the light of men. The real problem of preaching is one of "being" rather than "speaking." Someone has said, "The preacher's life is the life of his preaching."

What shall I preach? is the question that faces the most of us when we are assigned the task of preaching. The

answer to this question becomes greatly simplified as we develop a rich background of study, and hence the following suggestions may prove helpful:

(a) Study the word of God constantly for this is the basis of preaching.

(b) Read all good books for this will stimulate one's mental faculties and furnish rich illustrations.

(c) Be an observer. Watch periodicals for illustrations from life. Note outstanding statements of men and keep them in a notebook.

(d) Develop a widespread interest to avoid becoming a hobby rider. Be immensely interested in humanity, mingle with them, converse with them. These contacts will enrich one's experience and develop the human interest.

Presenting the material is also important. One should get at the task before him without too much irrelevant introduction. For instance, it is not necessary to spend ten minutes telling the folk you can preach six hours on the subject nor is it necessary to tell them you are not prepared for that fact will soon be in evidence. Preach affirmatively using the best English and good grammar you can. Be natural in the pulpit for it is not necessary to assume unnatural mannerisms and certainly we should not be crude. In earnestness, meekness, confidence tell the congregation the things that lie nearest your heart for the best type of sermon will arise out of a heart that has been deeply touched by the Spirit of Jesus and its profound convictions of righteousness. Our sermons should carry an increased conviction of God's truth which has come to us in our experience and study.

It should be remembered that the purpose of preaching is not to display rhetorical perfection or impress people with one's cleverness but to display the Living Christ. We should not be so much concerned about what will be thought of our sermon as we are of how the people will react to the call of Christ. Preaching should do more than merely play upon the emotions of the people, it should produce the healthy emotion that is accompanied by intelligent living and adjustment with God.

We discover as we contemplate the work of the Aaronic Ministry that it is a most important work set in the church by God and men who are called into its covenant should give their best to magnify their priesthood and glorify God.

The Priest

A SYMPOSIUM

(Note: In the following articles, which are reprinted from the *Saints' Herald* because they are probably not available to most of our present day priesthood and further because it is advantageous to bring them together in this manner, we wish to make the following acknowledgments to the authors, and add the references: George Wixom, volume 60, page 408, 1913; Allen C. Pohly, volume 73, page 649, 1926; Lyman W. Fike, volume 61, page 1002, 1914; E. D. Moore, volume 67, page 1017, 1920; R. T. Cooper, volume 60, page 412, 1913.)

"I am among you as he that *serveth*."—Luke 22: 27.

"Whosoever will be chief among you, let him be your *servant*; even as the Son of man came not to be *ministered unto*, but to *minister*, and to give his life a ransom for many."—Matthew 20: 27, 28.

With these expressions of our great Teacher before us, we can clearly see that when the Master came on earth, he came to serve, to help, to encourage, to build up. We find from a careful study of his life, that all that he taught, all that he did, all that he stood for, was practical, and he was always consistent. He gave no command that he did not himself obey; he was a living example of the grand message he came to teach.

As ministers and representatives of this same Jesus, what is the lesson to us? How did Jesus regard it? What is expected or demanded of those upon whom the holy priesthood has been conferred? Listen while the Master speaks. He is addressing his Father:

"As thou hast sent me into the world, even so have I also sent them (his servants) into the world."—John 17: 18.

Now, let us look at the work that a priest is called upon to do, and try if possible to learn his real mission in the church. Right here let me say: Before a priest can be a success in his particular line of work, he must be inspired by the same Spirit that inspired Ezra the priest, who led a colony of Israelites out of Babylon into Jerusalem, as recorded in Ezra 7: 10. Here we are informed that his chief desire was to know the law of God thoroughly, and then to teach it to the people. The Spirit that inspired the latter day prophet was in harmony with this thought, as expressed in *Doctrine and Covenants*, 104: 44:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

If a priest enters into the spirit of his work with all diligence and fully prepares himself, by careful study of the law of God, and fervent and earnest prayer, he is then in a position to serve whenever and wherever the opportunity may present . . .

THE PRIEST'S QUALIFICATIONS—A. STUDENT AND TEACHER

The priest should be, above everything else, a social being. He should love everybody and everything that is good. He should be a close student of human nature, and particularize in studying the individual rather than the collectivity. His work lies largely with the individual, and he should specialize in this respect. He should be a psychologist, understanding the power a good man can have over other men, and use this God-given faculty to direct the energy of the membership. He should be a lover of children, and should give special attention to the home conditions and family life.

"The priest's lips should keep knowledge, and they (the people) should seek the law at his mouth, for he is the messenger of the Lord of hosts." Whenever a priest stands before a group of individuals to teach, he should have a definite end in view, because the aim of religious teaching is to so present the truth that it will become embodied in the lives of the people; and to stand before a group without a clear conception of the desired end is an injustice both to the speaker and the group. The priest must, therefore, be a student conversant with the law of the gospel and human need.

Before a priest can be a real factor for good in building up the church of Christ, he himself must be practical. As I view it, the priests would be a greater power for good if they would not try to carry the air of official dignity into their work; or in other words, if the priests would throw false dignity and self-consciousness of authority to the winds, and make it a point to get in touch with the people, enter into their lives, share their pleasures, and assist them to bear their pain, the church would be far ahead of what it is today. There is nothing whatever in authority better than the privilege to do good and to help men and women to a better life.

THE PRIEST AND THE HOME

The next duty of the priest, and the most important of his duties, is the work in the home. The family is the *most*

important social institution; in fact, the family might better be called a unit of society than the individual. It consists of both sexes and different ages and, therefore, contains all of the various social relationships of a unit of society. When we consider that religious life in the past has centered around the family, and that religious life of the present and future *must* have its center in the same place, we may well regard any disintegration of the family with the deepest concern. Do you know the conditions of the homes of the American people today? Do you know the conditions of the homes of the people of our church today? Upon the conditions in the homes of the American people rests the security of American democracy; and upon the conditions in the homes of the people of our church rests the security of our church.

Here, then, is the vital responsibility of the priest as a religious leader: *To study home and family conditions, and to cement the families together with the gospel message.* If the family fails as the foundation of the church, the priest fails as a religious leader.

VISITING THE HOME

When a priest enters the home by appointment he must rely upon the Spirit for direction. I am of the opinion that the best results will be had when all the members of the household have been called to their place by the head of the house. Then, with permission, have an earnest prayer, kneeling with the family, and invite them to follow. This will place all in a receptive and prayerful mood, and if the Spirit directs, and it should be present as it has been promised on such occasions, good will be the results to all. This will serve a double purpose: First, it will teach the families their religious duties; second, unite them more closely with the officers of the church who are set in place to serve them and do them good.

The priest is to teach the members to pray, to make clear the importance and necessity of prayer, and to call attention to the example set before us, in the life of our Savior, who not only instructed his disciples how to pray, but was ready to kneel before his Father in heaven before undertaking any important work, and offer up a prayer for instruction, wisdom, and aid, that he might do his Father's will.

The Saints should be instructed to live pure, humble,

prayerful lives in their homes, to deal justly and honestly with their neighbors, to be faithful in small things. I have known honest, noble Saints who were not helping in the work as much as they were able, because they thought that their humble efforts would not be of any value, forgetting that Jesus commended the poor widow who gave her mite, while others gave of their abundance. They do not fully sense the full meaning of the statement of Jesus where he said:

“He that is faithful over a few things, I will make him ruler over many things.”—Matthew 25: 21.

The Saints should be taught to be frugal, not wasteful; to be industrious, not idle. Their attention should be called to the law of God in regard to tithing, consecration, and free-will offering, that through a united effort on the part of the Saints, the different institutions of the church may advance and succeed; that Zion may be established, and a people prepared to meet their Savior. . . .

The Saints should be encouraged to love one another, taught to appreciate the power of love as a factor in our development. Selfishness and hate bring untold misery and destruction, while love brings happiness and joy unspeakable. If it were not for the love of the parent or someone for the little helpless babe, how long would the child live? How long would anyone want to live without the love and interest of friends?

THE WRONG KIND OF VISIT

(A conversation of a member with a pastor.)

“Why, is it that so many times the priesthood come into our homes and chatter about everything under the sun but the vital issues of our soul’s welfare—often leaving us untouched and unmoved by divine impulses and incentives?”

What could we say? What would you have said? It is all too sadly and commonly true that such results are apparent.

Then she continued: “I remember once when two of the brethren called at our home. One was an old man and the other a young man. They ‘visited’ a while, but it was really only a social call, devoid of what one might well expect of men of God. At the time I was in deep trouble and needed just the sort of consolation they could have given, but when I tried to introduce the subject so vital to me the young man pulled out his watch and said they must hurry on, while the older brother continued on with his commonplaces,

while his young companion impatiently examined that miserable watch and kept saying they must go.

"That visit was a failure, and I find myself holding it against that young man to this day. I was in trouble and needed spiritual sympathy. I had a right to it, but I didn't get it."

Can you blame her? We could not.

It is true, as we explained to her, that there are people and occasions when it seems humanly impossible tactfully to break over the barrier and broach the intimately personal phases of religious discussion that every pastor has a right to discuss with his members. Sometimes it seems best to adjourn the visit "sine die" and return at a more opportune time. Yet to our way of thinking, a pastoral visit has as a basic objective such opportunities as she afforded.

There are always possible extenuating circumstances that may alter such cases. These brethren (whoever they were, and names do not matter) may have made previous engagements that should not have been broken but granting that, the most important engagement for a succeeding visit would have been to return to the home of this sister in order to discuss with her the biggest thing in her life at that time.

Personal evangelization is one of the most satisfactory branches of service to God. The preacher who goes into the pulpit saturated with the human interest experiences that come to him only by intimate contact with the members of his flock has a message that will unlock the hearts of his hearers, for he has found the key.

Yet those experiences do not come to the man who is afraid to converse with the members of his branch concerning their personal habits and ideals. A friendly call has a definite value, it is true, if it is not allowed to stand in the way of a genuine pastoral visit at which minister and member exchange frank views as to what it means to follow Christ.

CASES OF DIFFICULTY

As the priest goes forth among the Saints to talk with the members in their private homes, he has opportunity to teach and instruct as at no other time, for here he is away from the gaze and ears of the world. He will often hear statements that should never be repeated, but he should at all times seek to protect, encourage, and build up. If he

should hear an adverse criticism of one of his brethren, he should not repeat it. He should refuse if possible to hear the criticism and complaints of aggrieved members, and should teach them their duty along this line.

In case of hardness, bitterness toward another member, or grievance toward the church, which the law assigns to the work of the teacher, the priest should not allow himself to become embroiled. He should kindly, gently, but firmly instruct such parties that they are not allowed to entertain such matters; but if they persist in talking, have it reduced to writing and signed and refer to the branch president. The priest should not, however, retreat altogether behind the teacher, but remember one of the priest's God-given duties is to "teach," and then is the golden opportunity to teach, "If thy brother offend thee, take him or her between him or her and thee alone."

WHEN VISITORS ARE FOUND IN THE HOME

Don't be abashed altogether and beat a retreat of your own accord. It would be better to state the object of the call. Frequently the visitors are willing to take part in a little visit and listen to a frank outline of the work and system that brings you there according to God's law and have an object lesson in our church work. If it should be inopportune, or the member called upon not be willing, withdraw and call again, but let the decision on such grounds be theirs and not the priest's.

THE PRIEST A SHEPHERD

From experience and study, we find that the work of a priest is to be a real shepherd, a true, loving friend, and a broad-minded, well-informed teacher of the law of Christ; not to drive or compel, but in a kind, humble, loving spirit, call the attention of the Saints to their duty, show them that it is to their advantage and best good to acquaint themselves with the beautiful law of Christ, and practice the same in detail in everyday life. Impress upon their minds that you have come to them as one of their truest friends to help them avoid those things which bring shame, sorrow, and defeat. When the Saints are made to realize fully their duty, as a rule they will esteem it a pleasure to obey. They will be made to realize that true happiness and success come as a result of service and obedience.

SUGGESTIONS FOR STUDY ON THE PRIEST'S WORK

1. What value do you think there is for the priest to really know and feel that he shares the redemptive work of Jesus?
2. Discuss reasons why the priest must be a student of the law of God, of good books, of human nature?
3. Name some of the qualifications needed in the work of this important office.
4. What would you consider false dignity to be?
5. Why is the home one of the most important centers of the priest's activities?
6. Discuss ways of approach in making a visit to the home. Should all visits be made in the same way? What value to the work comes when the priest is an exemplar of his teachings?
7. Why should the priest teach the financial law in the home?
8. Distinguish between the social call and the priest's visit.
9. Do you think that the "member" was justified in feeling badly because the visiting officers ignored her need?
10. In spite of her reaction, should a visit continue indefinitely?
11. Should the priest listen to complaints? How should he handle such complaints?

"The Missionary Priest"

By J. L. Verhei

Too often the priest has made the burden of his efforts entirely home visiting and in that effort has expended very little time on the missionary program, trying during the visit with the family to answer their family problems and settle some of the disputes common to most homes, when he has at almost every visit had opportunity to advance the missionary cause of the church.

John the Baptist, who preceeded Christ, was to my mind the outstanding example of a "missionary priest" and during the years of his ministry, bent his energy toward preparing the way for the entrance into the Kingdom of all with whom he came in contact. In his day he had no assistance from the Melchisedec order and when he came bringing his message of repentance a spirit and power accompanied it that could and should be had today, and I may say an even greater power could be had, because the higher order of the priesthood is here to lend assistance and strength to the Aaronic order. Many homes have remained half starved for the missionary spirit that should be in every one, because the priest has felt that his duty ceased when he visited them and entered into their personal problems, leaving the missionary task for the Melchisedec order.

The priest when visiting the home should remember that the primary object of his work is to encourage every family in the spreading of the gospel and because he is the visiting officer of the church, he should endeavor to use that home as the point from which he can gain an opening in that section of the community. He must ever recognize that he can call upon God for such power as he needs to promote a program of worship there to which that family can invite their neighbors and friends that they might have opportunity to hear the Gospel and so become acquainted with the plan of redemption that we have. He can with confidence encourage that family to enlarge their personal acquaintance with the other neighbors and thereby enlarge the cottage meeting so that with the proper direction it might well be expected to develop into a mission and soon grow into a permanent organization in that section of the city.

To illustrate—we recently assigned three young priests to visit a family and when they called, expecting to take up the

family problems, have prayer with them and visit for awhile, then leave, they found to their surprise that this family had gathered in their neighbors and friends to hear something of our work. Immediately they were asked a number of questions and realizing their need of assistance, they called upon God and received abundantly. This not only served to satisfy the needs of that family, but gave them great confidence in the priesthood and likewise encouraged the priesthood themselves. It also caused them to realize their need of preparation and how much more real lasting good they could accomplish when they were called upon to really teach the Gospel instead of just visiting a home. They themselves were happy in the experience and since they found that the Lord would come to their aid when they called are anxious to continue the opening they have effected. The priest is the contact man in every home and through him the major missionary efforts are to be carried on. He should at all times be alert to such openings and make arrangements wherever he finds them to follow up the contact he has made.

For a priest to develop he must have the missionary spirit to urge him to study and preparation so that he will be able to properly teach and instruct not only the saints but their friends and relatives. He needs to be developed sufficiently in the work so that he will at all times be able to call upon God for such assistance as he needs and claim those promises that he knows have been made. He needs this development so that those before whom he occupies will know that he has the power of his office and in him they will place their trust and confidence. He needs great humility which can only come when he faces the Missionary problems and knows that upon his answers the salvation of the souls to whom he ministers depends. He must know that God will hold him accountable for his failure to minister to all whom he touches and if he fails as a missionary so far as his office and calling goes, he fails entirely, because we have been commanded to "Evangelize the World."

The Teacher and Church Attendance

By F. Henry Edwards

THROUGHOUT our history the church has insisted that the ministry of the early church were "set in their places" in order to discharge necessary and divinely imposed duties. We believe that basic necessity for these offices in the church still exist, and one of the lessons impressed on us as we "look backward into the future" is that the success of the church as a whole depends directly upon the effective contribution of the men called to the standing ministry.

THE TEACHER AND THE DEACON

During recent years the deacon has come to be recognized as a man of considerable importance in the local priesthood. This was not always true, but as we have sensed the close relationship between temporalities and the physical aids to worship, on the one hand, and spiritual well-being on the other hand, our appreciation of the importance of the work of the deacon has steadily advanced. Such men as Charles Church, of Lamoni, Iowa; Enoch Cox, of Independence, Missouri, and Tom Hicklin, of Bevier, Missouri, and a host of similarly effective deacons have played an important part in thus elevating and enriching our understanding of this phase of our priesthood work. Now, at last, we are beginning to recognize the deacon as the business man and financial executive of our local congregations.

Our understanding of the importance of the work of the teacher, however, does not seem to have kept pace with our advancing appreciation of the work of the deacon. In many places the teacher is still regarded as the branch detective, and the better the branch functions the less work he has to do. This is more fortunate, for as a result many good and able teachers, called of God by the spirit of wisdom and revelation, have become discouraged and lost so far as constructive activity in the church is concerned. Nothing will so challenge the teachers of the church to excellence in the discharge of their duties as a widespread appreciation of the dignity and importance of their work in the local congregations will do.

THE DUTIES OF THE TEACHER

Enhanced appreciation of the place of the teacher in our priesthood organization can perhaps be best achieved through a careful study of the statements of the law and added em-

phasis on the distinctive aspects of the teacher's duty. The more important of these statements of the law will be found in the *Doctrine and Covenants* (17: 8, 11, 12, 25, 26; 42: 5, 19; 83: 5, 22, and 104: 3). I am here quoting that which seems most pertinent to our present purpose:

"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; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

"Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."—*Doctrine and Covenants* 17: 11, 12.

It will be readily seen that many of the responsibilities of the teacher are held in common with the other members of the priesthood. These are important, but they are not his distinctive work. In the citation from the law already quoted the teacher is instructed in regard to the following matters:

"Watching over the church always.

"Being with and strengthening the church.

"Seeing that there is no iniquity in the church (hardness, lying, backbiting, or evil speaking particularly).

"Seeing that the church meet together often.

"Seeing that all the members of the church do their duty.

"Taking the lead of meetings in the absence of elders and priests.

"Warning, expounding, exhorting, teaching, and inviting all to come to Christ."

Watching over the church is a joint function of all the priesthood in accordance with their several callings. Being with the members of the church and strengthening them and eliminating iniquity of every kind are also functions common to all the priesthood. These, together with seeing "that all the members do their duty," are responsibilities of the pastor, for example, even more than of the teacher. Then, too, taking the lead of meetings, warning, expounding, ex-

horting, teaching, and inviting all to come to Christ, are responsibilities and opportunities definitely assigned to other members of the priesthood as well as to the teachers. In none of these duties is the distinctive work of the teacher named. His responsibility in all of them he shares in some measure with other members of the priesthood. In none of them is he primarily responsible.

A DISTINCTIVE DUTY

From a careful reading of *Doctrine and Covenants* 17:11 in connection with the law having to do with the duty of the other officers (and particularly with section 17:25), it seems that the outstanding function of the teacher, which has a definite bearing on all his other duties, is the task of seeing that the members of the church meet together often. If the teacher does this work effectively, and the other members of the priesthood each work in accordance with their several callings, the church will be strengthened, iniquity will be eliminated, and the Saints will be inspired to diligence in all spiritual things. Without attempting to detract from the importance of the other duties of the teacher, then, I would say that all these can be much more effectively discharged if he makes it his primary concern to see that the Saints attend the services of the church continuously and expectantly.

Even this task of seeing that the Saints come to church is shared by the other members of the priesthood, in just the same way as the teacher shares in a minor way in their distinctive tasks. But in the final analysis, seeing that the Saints meet together often is primarily the task of the teacher.

This central function of the teacher demands expansive interpretation. It is obviously important that the right kind of personal relationships and presiding and singing and ushering shall characterize the services of the church if the Saints are to continue to come to the meetings as the teacher will want them to do. The alert teacher will therefore be interested in these things and in all other things which affect attendance—and everything does affect attendance. But the teacher cannot control all the factors in successful local administration of church affairs. This is the work of the pastor. The tactful teacher will therefore work with the pastor by suggesting to him quietly and constructively any of the many ways in which the services can be made more attractive. If the pastor does not at first agree with him, it will be a good thing for the teacher to reexamine his

own ideas. But if after intelligent and prayerful examination of his own recommendations the teacher is still convinced that they should be put into operation, his next task is one of education, for he must convince the pastor, and then the other officers, of the importance and necessity of the improvements which he advocates.

AN ATTENDANCE EXECUTIVE

In this way the teacher will become an important executive, having to do with an extremely important aspect of branch activity. In some ways his task will parallel that of the subscription manager of the newspaper, who must see that the messages of the editors reach as many homes as possible and that those who are once induced to listen to these messages are kept on the list of readers. The teacher has the task of seeing that the Saints who have covenanted to attend the services shall keep that covenant, and shall be constructive hearers of the word which is ministered in the various services.

In thus stimulating and maintaining attendance, the teacher will learn many things of value to the pastor and other officers of the branch. He will observe, for instance, who was absent on account of sickness and what new people were present and where they came from. He will find that before he can get some people to attend church the work of the pastor or the priest or the deacon is needed in their homes. In each of these cases, and in many others, the alert teacher will be able to pass along constructive suggestions to his fellow officers.

THE DEACON MAY ASSIST

One of the recurrent questions asked in priesthood meetings throughout the church is, "Just what is meant by the statement of the law (*Doctrine and Covenants* 17:11) that the teacher is to be assisted always, in all his duties in the church, by the deacons, if occasion requires?" If the function of the teacher which I am advocating is recognized, the deacon can cooperate with him in this work with very great effect. It is difficult to realize how much the cleanliness and cheerfulness and orderliness of the church building during services adds to the spiritual quality of these services. We realize this most fully, perhaps, when the deacon does not function as he should. Deacons who are alive to the importance of their office will be of most constructive help to the teacher by making the church so attractive that people will

want to return, and so will assist the teacher in a way which is always timely.

So much for the philosophy of the teacher's task. Every teacher will need to interpret this in terms of his own opportunity and responsibility, but several general suggestions of practical value immediately suggest themselves.

SPECIFIC SUGGESTIONS

An adequate and carefully kept record of attendance can be made so valuable that it is truly remarkable that so many of our pastors have failed to see the need for keeping such a record. The wide-awake teacher will either keep or cause to be kept a record of the attendance at meeting held in the church. Such a record can be presented to the pastor at periodical intervals and will provide a silent commentary on the effectiveness of the branch ministry. In keeping such a record, the teacher will naturally notice which of the usual attendants are absent, and he will bring this to the attention of the pastor. He may then arrange to make a visit himself, particularly when attendance falls off suddenly and the absences become prolonged. He will also note any newcomers and will either make advances to them personally or by arrangement with the deacons, or possibly with some of the sisters, and will see that they are welcomed and the details regarding the cause for their attendance, their address, etc., are secured. At the end of the year he might even send a letter of thanks and commendation to those who have made a perfect record of attendance.

Then, too, the teacher will work in close accord with the branch recorder, and will be eager to welcome Saints who have moved to his city from some other branch of the church. Nothing is more heartening to strangers than to find themselves welcomed and made part of the church family, even before they have had a chance to pay their first visit to the local church building. In some of our larger cities the list of those who have been lost because no one has welcomed them to church must total scores.

Many of the other churches invite local, social, and business organizations to attend church in a body and thus form contacts which they follow up and make productive. An alert teacher will be eager to invite both individuals and groups to attend our local churches, and will then cooperate with the pastor so as to be sure that the services are such as will interest those who are expected to attend. If properly approached, some of these groups will feel flattered at the attention paid them and will respond quite readily.

In many of the cities the attendance at church slumps heavily in the summer, and even when the cooler fall weather returns attendance mounts only gradually. People have fallen out of the good habit of going to church, and they are slow to take it up again. Being an observant man, constantly on the alert to keep the attendance at the highest point possible, the teacher will cooperate with the pastor to see that homecoming services are held in September or October each year, and that Saints and friends who have not been attending regularly during the warm weather are urged to be present for the services of this day and to resume their habit of constant attendance.

One of the many constructive ways of building up interest will be to secure from the pastor a list of the services, for, say, a month in advance. In some places it will be possible to make this period three months rather than a month, but even a month's prior notice will be helpful. With this advance information, and in cooperation with the publicity agent, announcements of the program and attractions of each month can be made available by the teacher to all who are likely to be interested. In a large sectarian church which uses this method, a local bank has been persuaded to provide desk blotters, which carry on one side the announcements of the speakers at the local church for the coming month, together with an expression of welcome.

All these and many more "wholesale methods" of keeping up attendance can be used and continually improved. Basic to continuous success, however, will be the personal invitation of the teacher who visits assiduously every week.

The members of the Twelve have been asked many times whether the teacher is a "visiting officer." In reply, we generally say that if he is alive to his job the teacher finds that he cannot be successful unless he visits all the time; primarily, among the members of the church who need to be kept alert to the responsibilities and opportunities of attendance at church services; secondarily, among others who have at some time attended the church but who are attending no longer; and finally, among those to whom members and friends of the church might refer him and who can be persuaded to participate in the good things of the gospel which are ministered to men by the local congregation.

If the teachers of the church will concern themselves with the attendance at the various services of the church, the effectiveness of the other ministry can soon be increased a hundredfold.

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QUESTIONS

1. What fact has helped the Saints to understand the importance of the office of deacon?
2. What are the general duties of the teacher? What aspects of these duties are shared with other officers of the priesthood?
3. What is the distinctive duty of the teacher? Under whose direction will this work be carried forward?
4. Outline some of the values of assigning this definite task to the teachers of the church.
5. What qualities will this task call for in the effective teacher?
6. How will emphasis on church attendance assist the teacher in his other duties?
7. What is the duty of the teacher in charge of church attendance toward those who already attend regularly? Toward indifferent members? Toward interested nonmembers? Toward people of the community who are not yet interested?
8. Suggest some specific ways in which attendance at church may be built up? How far are we justified in using the spirit of competition in building church attendance?
9. How may the deacon assist the teacher in increasing church attendance?
10. What will be the influence of increased attendance on local finances? On the quality of preaching?

The Teacher a Peacemaker

By Albert Livingston

“Dear Lord and Father of mankind,
 Forgive our feverish ways;
Restore to us our rightful mind;
In purer lives thy ways to find,
 In deeper reverence, praise.

“Drop thy still dews of quietness,
 Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
 The beauty of thy peace.”

—John G. Whittier.

THE NEED

WE NEED to have our minds restored to pure ways of thinking so that we may be free to reflect the beauty of the peace of Jesus in our lives, for Jesus has promised that in Him we will find peace, and in the world we shall have tribulations. He adds: “But be of good cheer . . . I have overcome the world.”

The Apostle James has given us some very fine instruction and advice: “Let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.” (James 1: 19, 20.)

The key to our success is spirituality. The function of the teacher is witnessing the saving power of Jesus Christ in terms of meeting our present needs. This demands a constant fellowship with God, clear vision, sympathetic intelligence, and spiritual leadership. Therefore, the need in the church is a spiritual priesthood to direct and encourage the gaining and evaluating of rich experiences, so that these experiences may be used for power in building Zion.

Some people have looked upon the teacher as a police officer, and in some instances the teacher himself has taken this attitude. Remember, a police officer is one who attempts to enforce the law, regardless of what the outcome may be, but the teacher is a peace officer, and, as peace is constructive, this officer must be building and leading and guiding persons into fellowship with God and each other.

THE PLAN

There need be no groping about to find the way. Jesus has given the perfect plan—that of reconciliation.

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift.” (Matthew 5: 23, 24.) Today, we only want to go so far. We say, “I have made the approach,” and we are unwilling to go further—that is, if it hurts. We excuse ourselves that we must uphold our pride, that it is the principle of the thing we cannot overlook. But Jesus adopted the plan of going the second mile—of going farther than is demanded of us.

The plan of love which Christ demonstrated in his life, and which the teacher must demonstrate and teach, was not on the surface but reached deep down into the lives of humanity, and when he said to love God and our neighbor, that on these hang all the law and the prophets, he left no doubt that there was any greater love than these two. His plan of arbitration where men can get together, will not fail to work in the lives of men and women if we have this love of God and neighbor. If we go the second mile we will judge only with a righteous judgment. “Therefore, whatsoever ye would others would do unto you do ye also unto them.” . . . “Judge not, that ye be not judged.” . . . “Why behold the mote that is in thy brother’s eye?”

MAKING THE APPROACH

The thing that causes the most trouble is misunderstanding, and when fanned and refanned by wagging tongues, it sometimes breaks up homes, splits branches wide open, and often causes war. The world says it is easier to try to get even than to forgive. We must teach the forgiving spirit as a permanent ideal of Jesus. A good test is our ability to realize this and be willing to forgive others.

Jesus gave each person asking forgiveness a great responsibility—to forgive others as we ask to be forgiven. Making an attempt to settle a misunderstanding is usually the hardest part of forgiving. It means we must lay down our pride and in humility and love, take the first step.

Humility paves the way for love. It breaks down hatred, anger and selfishness which grows out of misunderstandings. This is illustrated by a case of which I knew, where the offended refused to accept the public apology of the offender because, he said, the offender was not sincere in his apology.

When things seemed at a standstill, one of the elders arose and humbly remarked that he felt we must leave with God the sincerity with which a confession is made, that only He can judge the heart that makes it. When he had finished, the offender spoke again, and if his apology had lacked in sincerity the first time, humility had certainly touched his heart the second time.

In humility must we travel the second mile. Christ emphasized humility in his teachings and by his life. "Take heed that ye do not your alms to be seen of men." Sometimes we are inclined to desire that our works be seen of men, as the hypocrites standing on the corners making their prayers. In other words, we desire to be in the limelight. If this ministry could lay aside all petty desire to boast, and emulate the humility exemplified by Christ, the art of living together righteously would have been far advanced to what it now is.

The teacher's work is not always seen, but he must be the embodiment of the thing he tries to teach. On all occasions must humility be woven into the very fabric of the life of this ministry.

THE TEACHER EXPRESSES PEACE

And above all, the teacher needs the calmness, the assurance and the strength that comes only from the kind of peace that Jesus left with his disciples. "My peace I give unto you . . ." Unless the teacher has this peace of which Christ spoke, it is impossible for him to instill it into the lives of those who are disturbed or distressed. Peace is definitely constructive. The message of Christ, which is the message of peace, heals and binds up the broken-hearted and comforts those who mourn. Peace brings that more abundant life which Christ came to give.

TEACHER'S RESPONSIBILITY

The Apostle Paul exhorted the Ephesian Saints as follows: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

The late President Joseph Smith gave similar advice to the teacher: "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."

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Fine testimonies and beautiful prayers and eloquent sermons have no bearing on the Saints if the characteristics of the Master are not found reflected in our lives. I once knew a teacher who made long and beautiful prayers and eloquent testimonies, but they were as sounding brass and tinkling cymbals on those who knew him in his daily life, for he was continually finding fault with some member of the priesthood, the presidency, government, or someone or something. In other words, he was practicing the opposite to that for which his office and calling stood.

It is well to remember that ministers of Christ are to be the light of the world: "Ye are the light of the world—ye are the salt of the earth." These things are the transforming power in our lives. It is for this reason, I am sure, that Christ said in his Sermon on the Mount: "Blessed are the peacemakers, for they shall be called the children of God." Not those who wait for peace and do nothing about it, but those who give a whole-hearted service in pursuit of the best are the ones who will be blessed. Jesus did not wait until the evil forces were in full power, but he attacked them in the beginning. He did not say, "We'll wait a week and see how this thing turns out," he "nipped it in the bud."

THE TEACHER'S OPPORTUNITY

President Joseph Smith III gave the following instruction to the teacher: "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."

If the teacher is to teach members their duty in the family, in the social circle and in the assembly of the Saints, he must necessarily be a visiting officer. This may not always be an official visit. I have found that a drop-in call or a friendly chat, using wisdom in every respect, always bearing in mind that we are ambassadors for God, brings very good results. In too many instances the Aaronic priesthood have neglected their calling—that of exhorting, teaching, strengthening, encouraging and being with the membership in their homes—for that of giving public instruction from the pulpit. It should be remembered that the Aaronic priesthood holds the keys to the ministering of angels, and it is through their work in the homes that individual lives are

opened spiritually, so that they may be prepared to receive the greater gifts and blessings of the gospel that comes through the ministry of the Melchisedec priesthood.

I have found that visiting brings one in personal contact with the family and reveals most readily the condition and needs of its individuals. Since a good teacher seeks to know and understand his pupils individually, he therefore is able to lead, guide and help them into high and worth-while endeavor. Someone has said that the teaching of any truth is always colored by the teacher's interpretation and made vital by his personality. Since this is true, the teacher, from this survey, is able to guide more sympathetically and effectually, the family as individuals, and help them help themselves to find God.

Some of the characteristics of Jesus were gentleness, love, and disregard of self. To minister, we too, must disregard self. No matter how tired, hungry, weary, or "in the dumps" we may be, we must be alert to meet every emergency. Regardless of our physical or material condition, our spiritual condition must always be such that we can reach out and kindle the light which is in the soul of each life, just as Jesus did in his conversation with the woman of Samaria.

THE TEACHER'S QUALIFICATIONS

The teacher must possess a knowledge of the church, its doctrine and its program. He must have an affirmative conviction of the fundamental truths of the gospel and be loyal to the ideals of the church. Too many of the priesthood, as well as the members, have their own ideas regarding the working program of the church, and these ideas do not always coincide with the interpretation of the church program as given by the general officials. These erroneous ideas are too often given expression, causing doubt, gossip, and finally back-biting among the membership. It must be understood, of course, that the teacher should always hear just and constructive criticism concerning matters which trouble or upset members.

Gossip and backbiting usually are "hashed over" in the homes. Therefore, the teacher must acquire a special knowledge of the program of the church, must know and be interested in the religious nature and needs of both young and old. Many of the problems arising between the church and the family could be solved if we could get a better understanding of the fundamental relationship of the church and home. The teacher must be capable of offering a construc-

tive program of study, recreation and worship in the home. This not only will unify the home but the unity which this type of teaching will produce will flow over into the church, coloring every activity in the social life. Religion must be realized in terms of acts and we have found that family worship will accomplish this purpose. Therefore, if, instead of looking for and finding trouble, the teacher present the family with a constructive program as mentioned above, many of the sore ills with which the homes are confronted will be eliminated.

SUMMARY

I can think of no better way to sum up the duties of the teacher than has been given us by the late President Joseph Smith:

“The fact that the teacher has been given authority to take the lead of meetings, the fact that paragraph 22, Section 83, *Doctrine and Covenants*, provides that teachers should be appointed to watch over the church, to be standing ministers to the church; the fact that King Mosiah granted Alma authority to establish churches, and to ordain teachers over them; the fact that Nephi did consecrate teachers over the land of the people; the fact that God gave teachers the church, the fact that God hath ‘set’ teachers in the church, and the fact that there were teachers in the church as before cited, are all evidences that teachers may preside over churches, watch over, and care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . .”

QUESTIONS

1. Define peace. Can we hope to find peace in this life?
2. What is the key to our success?
3. What is the spiritual foundation of peace? (Quality of men’s lives.)
4. Define the function of the teacher. What are the characteristics of the teacher who would teach?
5. What is the need of the church today?
6. Do you think the plan of reconciliation as offered by Jesus works? Why? Have you seen it work?
7. How does the plan of going the second mile eliminate selfishness?
8. Discuss the relationship of humility and love. Do you think it possible for love to grow out of humility?

9. Do you think the statement is true that the cause of most trouble is misunderstanding?

10. What assurance have you of the triumph of peace? Wherein does that assurance find its guarantee?

11. Is it necessary for the teacher to know and understand the members of his branch? Why?

12. Can you see any necessity for the teacher to be an authority on problems of the home?

13. Should he know anything about worship? How does family worship make religion real?

14. What should be the family's ideal of the church? How can the teacher unify the church and family?

The Teacher

DUTIES OF THE OFFICE OF TEACHER

By G. E. Harrington

(*Saints' Herald*, Volume 60 page 523; 1913.)

If there is any office in the church that requires a profound study of human nature, and the law of God, it is the office of teacher; for it has to deal with the subtle workings of the minds of the people, in false reasonings, stubbornness, insults, pride, rebellion, apostasy, indifference, and iniquity of all kinds; calling for the highest form of courage, wisdom, tact, patience, together with a thorough acquaintance with the law of God, General Conference resolutions, Rules of Order, and court procedure; also, a penetration into the mysteries of sophistry, both as an analytical and synthetical reasoner, always holding a proper mental poise.

The teacher is a custodian of information that is sacred, pursuing his course with diligence, with true and fixed purposes, an assistant to all, to enable all to understand how to remove the interferences preventing the members from the attainment of the spiritual eminence made possible through the gospel law, to furnish them with a knowledge of constructive Christianity.

It is a beautiful, saving service; dealing with souls under the most trying as well as the most delicate conditions; but unswerving in integrity to God, man, and the church:

To God, recognizing his love, his wisdom, and his law as superior to all.

To man, for his present and eternal welfare.

To the church, to aid in keeping it free from evils that would render it useless as a saving factor in the redemption of mankind. See *Doctrine and Covenants* 120: 7, latter part of paragraph, which reads:

“Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.”

What greater service could man be called to perform? What greater intelligence is necessary to qualify for such service? What greater compensation might be expected than that which comes through a service of this kind?

The nature of God needs to be understood, and his relations to men, and their relations to him, and to each other; also an effort is necessary to get a clear conception of the conditions and environments in which men dwell, so as to be able to place before them, when needful, their positions, their attitudes, the safety and correctness of each, leading them to the understanding of how the true relations to all may be secured; teaching them fearlessly, courageously, as well as kindly, carefully, and intelligently, the way of God regardless of whether it be painful or pleasant.

The performances of one engaged in this office, and required of him; places upon him the responsibility of an effort to embrace a comprehensive view of the ideal life: for he is “to warn, exhort, expound, and teach, and invite all to come unto Christ” (*Doctrine and Covenants* 17: 11). Besides this he is to “watch over the church always, and be with, and strengthen them.” Further, he is to “see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking”; also “see that the church meet together often,” and to “see that all the members do their duty,” and “in the absence of the elder or priest” “is to take the lead of meetings.” Taking up these duties separately, we discover the magnitude and importance of the work to be done. . . .

TREATING WITH TRANSGRESSORS

He is to “see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking.”

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Here is where intelligent, painstaking work is needed. Passion, self-will, pride, bitterness, deception, have to be treated; here is where the trained and consecrated mind is in demand. The teacher feels under such conditions the great need of a power and a wisdom not his own, to enable him to properly discriminate between right and wrong, to say the needed word, to so far as possible retain the respect of the principals—to save all, to lose none; never losing sight of the fact that he is not alone dealing with flesh and blood, but with spiritual powers; the cunning, the shrewd, selfish, as well as the ignorant and the innocent.

Complex issues have to be studied; the seeing of the right in all questionable propositions; to be able to approach the fiercely antagonistic forces with such grace as will leave the most favorable impression of his fairness, honesty, integrity, and intelligence, upon those with whom he is laboring.

To dare to do right, to speak words of truth under some circumstance, demands the highest form of courage—it may be a friend who has aided you in time of need with whom you have to deal, a relative for whom you have love; it may be some high church official; or some exceptionally well cultured person; making it all the more difficult as you appreciate friendship, and the good-will of all; but a true teacher appreciates the friendship and love of God more than that of men, and moves forward with his work unflinchingly, knowing that his Master's eye is upon him, and that is sufficient. . . .

COURT PROCEDURE

The teacher should have some training in court procedure; he should know how to carry out every detail in the necessary procedure leading up to a court action, and when the case is to be heard should be capable of presenting it in an intelligent manner, clear in marking the distinctions necessary, possessing a knowledge of the evidence needful to present to establish his case, capable of making the valuable points prominent, so as to be clearly seen by the court; first having the assurance that he has done all he could to spare the offending member the humiliation of an exposure of his wrong, then standing firm, courageously proceeding in line of his duty.

SUGGESTIONS TO TEACHERS

By Charles Fry

(*Saints' Herald*, Volume 60, page 549; 1913.)

It has seemed to the writer that the importance of the office of teacher, the honor attaching thereto, and the extent of the responsibilities of one occupying it, have been considerably underestimated, so that the teachers as a class have not met the demands of the work to the extent that they might have been met and should have been met. Nor are the teachers alone responsible for this condition, but the body as a whole. The underestimation is common to the whole membership, and until the place of the teacher, and the comparative importance of his duties, are properly recognized by the membership, his work will be beneath the standard set forth in the law. So our first suggestion is that teachers seek to recognize the dignity and sacredness of their office, and the importance of the work for which that office provides.

IN THEIR WORK

If the question should be asked, "Of what part of the official work provided for in the law is the church most in need?" I would unhesitatingly answer, "The work of the teacher." The evident lack of spiritual life in many of the members, and in many instances in whole branches, indicates the need of the teacher's work of teaching, warning, expounding, and exhorting, that they might be led to repentance and a revival of spiritual life. The fact, too, of many transgressors who live in total disregard of the law, remaining unmolested in the church, is a further evidence of the need of the teacher's work in watching over the church and seeing that there is no iniquity in the church.

It may well be observed that the first duty named for the teacher is to *watch over the church*, not to watch the members to see if he can find some fault in them, but to guard the interests of all. While the welfare of a single member is very important, the welfare of the whole body is more so. The principle laid down in the *Book of Mormon* that it is better that one man should die than that a whole nation should perish in unbelief, may also be adapted to the church; and that a member who persists in living in transgression had better be cut off from the church than that the whole branch should be brought under condemnation.

The welfare of the body should be carefully guarded by the teacher, to the extent that members who maintain a reproach against the church should be dealt with, and if unrepentant be brought before the proper tribunal to answer for their conduct. Only in this way can the integrity of the church be preserved. In cases where branches decline, by careful research the cause may in many instances be traceable to the sinful acts or sinful lives of one or more members. Sometimes it may be the subtle influences of pride, or covetousness, or other forms of worldliness, which are destroying the spiritual life of the members, and against which they need to be warned, and from which the body needs to be safeguarded.

There are many acts which Saints may do, and many conditions into which they may fall which are dangerous to the spiritual life of the individual and of the church, but which are not of a character to bring serious reproach upon the church, and cannot be considered as transgressions of the law such as would render the members doing them liable to labor and trial before the courts—such, for instance, as pride, extravagance, slovenliness, unkindness, etc.; but what would be the lawful duty of the teacher in such cases? Must he wait until the member's pride has led him away from the church; or his extravagance has led him to forgery; or his unkindness to do some inhuman act, before looking after that member? Or does not his duty to "watch over the church" require him to visit such members when he sees those sins beginning to creep into their lives, and put forth every effort to save them therefrom, and thereby save the church?

The idea seems to be prevalent that the teacher is under no necessity or obligation to visit members unless they have committed some serious offense, but the teacher who follows such a rule will certainly fulfill only a small part of his duties. How can he "be with, and strengthen them," when many members do not attend the church services, unless he goes to their homes? How can he "see that the church meet together often," unless he "goes after" the neglectful ones? How can he "see that all the members do their duty" when he goes to church and sees that one half are not doing their duty because they do not come, unless he visits them personally? His duty of seeing "that there is no iniquity in the church" can hardly be fulfilled by coming in contact with the members only at the house of prayer, for it is not usual that the iniquities are directly manifested there. . . .

THE RIGHTS OF HOME

The home is the primary organization of human beings. It is the first institution into which the child enters by birth, and in it he gets his first knowledge of government. It was ordained of God and perpetuated by his authority, and its rights are protected and maintained by the civil law. Without homes there could be no church, no nation, no government. The injunction to "be subject to the powers that be" must apply to the teacher in this connection. He must recognize the sacred rights of the home which he would enter, and must be subject to the authority of that home while there. His authority in the church does not give him authority in the home, hence his work must all be done in the Spirit of Christ, "*Inviting* all to come unto Christ," exercising the power of gentle persuasion by the invitation or consent of the head of the house, rather than that he should either by word or manner manifest any tendency toward dictation or coercion.

Many difficult situations are likely to arise under various circumstances, but the teacher will be safe if he takes the safe side. Should a teacher desire to visit one or more members of a family, and the head of the family, whether member of the church or not, refuses to receive him, he should retire without lowering his self-respect, or forgetting the dignity of his calling as a servant of Jesus Christ. Perhaps the refusal was due to some misunderstanding, and a quiet explanation at some other opportune time upon the street or farm, may remove the barrier. A member of the church persistently refusing to receive an accredited teacher while in the performance of his duties, is certainly exhibiting conduct that is unbecoming a Saint, and if patient and honorable effort by the teacher does not overcome the difficulty, he may be under the necessity of taking other action.

The teacher's visits may be formal or informal, that is, he may request the head of the family to call his family together in order, or by consent may do it himself, and begin with prayer or with singing and prayer, and proceed to teach, exhort, expound, or do any other work properly in line with his duties; or, if thought best, he may proceed as a friendly visitor and lead gradually to the matter which he desires to bring up. In this latter way the demand for official work can at times be fully met and the work satisfactorily accomplished, and the family scarcely realize that they have been "officially" visited. A study of the conditions in each case, with tact in meeting them, will enable the teacher to be successful in his work.

One part of the teacher's work which is perhaps the most difficult of all to perform is to deal with some member who has fallen into grievous sin, and yet maintains his innocence by falsehood and brazen effrontery. He will seek to baffle the teachers in their work at every step, and it will be essential for them to determine what the law is as applying to the case, and to carry it out in mildness and meekness, without fear or favor. In many such cases it is but a trick of the Adversary to discourage the teachers in their work, or to arouse their personal passions until they do some act of impropriety in dealing with the case, or so confuse them that they will blunder in their work so that it will become of no effect. Special care is necessary in such cases to determine definitely the law, and the method of procedure, and it may be of considerable advantage for them to counsel with the branch president on those things. But the law should be carried out with firmness, though with mildness, without bitterness or vindictiveness.

The Deacon

By P. L. Weegar

THE DEACON AS AN USHER

The most valuable aid to a pastor in a large branch is a well-organized group of deacons. This is equally true in a small branch, with but one deacon, the difference being effective in mental organization and not in numbers. I shall discuss the work of the deacon as an usher.

The usher makes or breaks the pastor, and as such the usher, to become competent, must study carefully the art of meeting people. This is a responsibility which must be assumed by the deacon if he wishes to be a success. If we undervalue the usher we fail, and it is extremely sad to note the deacons who fail in placing the proper evaluation on their services.

The competent usher is one of the best "ads" for the church; besides, he is the "buffer" for criticism. He knows his people and supplies the pastor with new prospects. His thoughtfulness is carried home, and consequently the pastor's visits are made much easier; likewise, the finances are more readily forthcoming.

The usher's work begins a half hour before the appointed time of service. Saints should plan to be early, to allow the mind to adjust itself to the environment—for prayer and meditation. The usher should see that this environment is provided. His approach adds much to the dignity and appreciation of the service to follow. The church is not the place for excessive noise and laughter, and the usher is the director. Many people of good taste are offended by familiarity overdone. The usher must remember to be a gentleman at all times and to be accommodating. At no time should he appear indifferent or lose his head.

It may be wise in our church, where pews are free, to ask if one has a choice of seats. A person displeased with his seat will hardly enjoy the service. Stout people like to be seated near the open window, usually, while anæmics and "bald heads" do not. Older persons like the front seats, while the youth chooses the rear. Strangers get their first impressions from the deacon; hence he should provide for their comfort. Hymn books should be provided in the pews.

Let us stress a point: No one should be seated during prayer, special music, or Scripture reading.

The usher's work is only begun when the people are seated. It should not be necessary to open or close windows after the sermon has begun. The usher should anticipate the conditions and see that proper ventilation exists, without draughts. Heavy eyes and restlessness should be foreseen. The usher should be so situated as to see every distress signal, so he can meet the needs of late comers. Incidentally, he should be able to interpret signals from the pulpit, indicating needs of the congregation.

The service over, the usher's work is not completed. He should be done. One or more ushers should be at the exit. The stranger should be given special attention, not forgetting to introduce him to the pastor. In this way get names and addresses and introduce them to others. Invite them, again, and when they come recognize them. This can and should be done. One or more ushers should be at the exit door. People like attention, *if not overdone*. Young folk like to meet young folk and will come to the Friday night service if invited.

These are pointers to make your church known and attended. People do notice the usher, hence the necessity of presenting himself well groomed and punctual.

QUESTIONS

1. Discuss reasons why the deacons should know how to meet people.
2. Name the ways in which the usher's work is related to the pastor's work.
3. In what ways can the usher assist in the missionary work of the branch?
4. How do you think the usher can control the decorum of the congregation?
5. Why should he give persons their choice of seats?
6. Why should no one be seated during the special services of the worship?
7. What advantages does the deacon have who knows how and when to ventilate the building?
8. Why is proper ventilation important?
9. What are the advantages of prearranged signals between the pulpit and the usher?
10. Discuss helpful ways in which the deacons can maintain proper decorum after the service is closed.

Outline of Study—Work of the Deacon

By P. L. Weegar

1. He should know, by definite experience, the meaning and nature of his membership covenant. He must be a good member *first*.
2. He should recognize his call, as God-given. This involves a knowledge of church law and ethics.
3. His ordination must culminate a well worked out agreement with God, wherein he takes upon himself a solemn obligation to conform to God's way.
4. Any deacon, especially a president of a quorum of deacons, should be prepared to present this instruction to a prospective candidate. Now ordained, nothing short of compliance with, by action, will do. His virtues must be as pronounced as that of any other officer holding priesthood.
5. A developed Christ-like outlook, through spiritual and human insight brought about by study, meditation, and observation. Prepared to correctly diagnose *Needs* and differentiate *Wants*. This comes with growth. Magnify his calling.

His Relationship to

(a) *The World.* Clean and unafraid. Above suspicion.

(b) *The General Church.* Obey the financial law. Acquaint himself with General Church activities through printed channels.

(c) *The District.* Willing to teach or act under direction of Bishop, District President or Conference.

(d) *Local.*

1. Prepared to define and carry out his duties.
2. Assist the teacher.
3. Preside over Quorum of Deacons.
4. Report to local or branch president.
5. Recognize the meaning of holding the keys of the ministering of angels and of the gospel of repentance.
6. Warn, expound, exhort, teach and invite all to come to Christ and at all times edify.
7. Care of meeting place (clean, arrangements in detail, etc.)
8. Usher.
9. Health and sanitation.
10. Preserve order (reprove and rebuke).
11. Charge of the treasury (receive, disburse and account.)
12. Account for all effects of the local.
13. Carefully administer the outward ordinances.
14. Prompt response in report and testimony.
15. Visit, and teach the financial law.
16. Seek, discern, and supply the needs of the poor, widow and fatherless.
17. Acquaint folks with the need of subscribing to church periodicals.

(c) *Home.* Husband of one wife and a demonstrator of righteousness.

Planning a Yearly Program

A growing number of our pastors are planning their work on the basis of a long-time program. This method has obvious advantages when not followed too slavishly. Such a program acts as a reminder of coming events and so leads to adequate preparation, and in addition it helps the pastor to maintain balanced emphases throughout the year.

In Independence the pastors have noted the following special days for emphasis in 1935. It is not expected that every pastor in Independence will have special services for each of these occasions, but that he will include or omit such services on the basis of a definite plan, carefully thought out.

January

6—First Sunday in the new year.

February

14—Centennial of organization of the Quorum of Twelve.

28—Centennial of organization of the Seventies.

April

6—Organization of the church.

14—Palm Sunday.

19—Good Friday.

21—Easter Sunday.

May

12—Mother's Day.

26—Memorial Day.

June

9—Children's Day.

16—Pentecost or Whitsunday.

30—Sunday before July Fourth.

August

17—Doctrine and Covenants centennial.

September

1—Labor Day.

October

6—Promotion Day.

20—College Day.

November

3—Rally Day.

11—Armistice Day.

28—Thanksgiving Day.

December

25—Christmas Day.

Elder A. E. Stoff approaches the church year with the following prospective emphases:

January: The Month of Beginnings

Annual Statement

Local Budget

February: The Home Month

Emphasize the sacredness of the Home

Establish family altars

Marriage and its sacredness and vows

March: The Youth of the Church

The church's program for youth

The place of youth in the church and world

Help youth to decide for Christ

April: Pre-Easter Services

Complete the family circle

Special missionary effort, locally

Classes for nonmembers who are investigating

May: Beautifying Church and Surroundings

House cleaning

Beautifying lawns, etc.

Cleansing lives in harmony with the lives of our good mothers

Mother's Day, May 12

June: "And a Little Child Shall Lead Them."

Emphasize the importance of proper teaching.

Have a class of children instructing them about their duty of joining the church.

Children's Day Program

Decision Day and Baptism

July and August: Reading Months

"A little learning is a dangerous thing."

Reading contests

Increase Herald subscriptions.

Circulate good church books among the congregation and encourage them to read.

Increase the number of church books in the home.

September and October: Church Attendance Months

Set goals of attendance for all services

Prayer service goal especially

Improvement of services

Visiting campaigns among priesthood and membership

Rally Day

November and December: Spiritual Law Pertaining to Temporalities

Teaching the law of Tithe

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Special effort on the part of priesthood to teach the
law in the homes
Filing of annual statements
Payment of tithes
Thank offering, Christmas offering
Invoicing our spiritual and material selves

A less detailed list of monthly emphases is revealed in the following outline:

January: Inventory Month
February: Better Homes Month
March: Studies of Old Testament Prophets
April: Easter Evangelism
May: Winning the Children
(Preparation for Children's Day)
June: Half-year Check-up
(Teachings, Finances, Attendance)
July: Studies of New Testament Prophets
August: The Fellowship of Zion. Reunions
September: Rallying forces for the church year.
October: Fall decision campaign
November: Studies in modern prophecy
December: Good-will Month
(Preparation for Christmas)

This list needs to be revised locally so as to give proper recognition to such special days as occur in the first list, but it has value in that it gives balanced emphasis to missionary work, finances, religious education, etc., and in addition provides for the study of a year's theme—revelation and prophecy.

The idea of a year of special pulpit emphasis on the same basic topic should not be overworked, but it can well be given more attention than is now customary. Years ago our ministry did much more expository preaching than they do now. As a result churchgoers were more familiar with the major teachings of the Scriptures. In harmony with this idea here are some studies which might well be substituted for the studies of the prophets mentioned above. Each of them might be covered in the pastoral preaching services for a month, but not more than two or three months should be so used in any one year:

The Jesus of the Gospels: Matthew, Mark, Luke, John.

Outstanding Messages of the Book of Acts: Power, Fellowship, Devotion, Missionary Passion.

The Message of the Apostles: Peter, James, John, Paul.

Cardinal Ideas of Alma II: Repentance, Rebirth, Resurrection, Restoration.

Spiritual Principles of Joseph Smith III: Humility, Courage, Mercy, Justice.

Another approach for months not designated for any special emphasis is to arrange pastoral sermons in monthly series with some simple central theme. The following are suggestive:

Better Homes Series: Better Fathers, Better Mothers, Better Sons, Better Daughters.

What Is Your Life? Your head, Your heart, Your hand, Your tongue.

The Church: In your life, In the community, In the nation, In the tomorrow.

Great Hymns of the Church: Hymns of Prayer, Hymns of Praise, Hymns of Trust, Carols.

Parables of the Kingdom: The Sower, The Tares, Mustard Seed, Leaven.

Decisions for Christ: Paul, Timothy, Alma, Joseph Smith.

A large number of branches are finding the Sunday evening missionary service adapted to their needs for two basic reasons: First, the Saints need reinvigoration and their friends need conversion, and, second, the evening service tends to be small and ineffective without some such enthusiastic drive behind it. Where the evening service is devoted to definitely missionary purposes, good congregational music, and a brief and simple but forceful and enthusiastic sermon, etc., will do much to make it effective. It is perhaps not advisable to schedule missionary topics too definitely. There are good reasons for leaving the minister to his own devices as far as possible. But a balanced spiritual diet is needed, and some pastors find it helpful to check off the sermons preached against a list of doctrinal themes which they believe ought to be presented in the course of the year. Here is such a list. It is not final and may be expanded. The idea is what is important, but be careful not to overdo it and feel free to take advantage of special circumstances or of specific guidance.

The Mission of Jesus

The Atonement of Christ

Faith in God

Gifts of the Gospel

Antiquity of the Gospel

The Doctrine of Repentance

The Glories

The Mode of Baptism
Zion
Stewardship
Tithing
Angelic Ministry
Eternal Judgment
L. D. S. Marriage
The Restoration of the Priesthood
The Organization of the Church
Divine Revelation
Immortality of the Soul
Purpose of the *Book of Mormon*
Ideals of the Restoration
The Work of the Holy Spirit
The Nature of Sin
Dispensations of the Gospel
Divine Healing
The Sacrament of the Lord's Supper
The Apostasy
Meaning of Baptism
The Laying on of Hands
Resurrection of the Dead
The Second Coming of Christ
Angelic Ministry
The Purpose of Priesthood
Prayer
Restoration of Israel
The Prophetic Office
The Sabbath
The *Book of Mormon*
Book of Mormon Evidences

—F. H. E.

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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

Church Court Procedure

With suggested forms to be used when
preparing and hearing cases

By President Elbert A. Smith
and Bishop A. B. Phillips

Also materials from General Conference Resolutions.



THE PRIESTHOOD JOURNAL

Volume I

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Church Court Procedure

Introduction

By Elbert A. Smith of the First Presidency

No small evidence of the divinity of this work is found in the organic structure of the church. Joseph Smith was commonly supposed to have been ignorant, or at least unlettered, especially so in the early years of his ministry. Yet in a very few years, under his leadership, and while he was yet a very young man, a church organization was developed fully equipped with legislative, executive, judicial, and financial departments to help it function in its missionary, pastoral, and zionic program. The judiciary of the church is a very admirable part of its organization.

SOME COMPARISONS

Other churches have muddled along for many years with an inadequate court system. Some of them have persisted in trying cases in open mass meetings of the local congregation or before the assembly of their general conference. Such a course throws cases to the public to be judged by men and women untrained to weigh evidence, not organized to hear it, unprepared to judge carefully, perhaps bitterly prejudiced at the beginning. All the sometimes sordid details of the case are spread out to furnish material for gossip and contention in the community.

On a few occasions we have fallen into a similar error, quite without excuse. A noted case that had run its course through elders' and bishops' courts to the High Council was taken by some of the litigants to be heard by certain quorums of the priesthood and later was brought before the General Conference. The conference wisely referred it back to the High Council where it was settled amicably; but great expense and inconvenience had been caused the church by this disregard or contempt of the regular church courts.

In 1912 Judge Thomas Anderson of the District of Columbia Supreme Court, U. S. A., appeared before the Gen-

eral Conference of the Methodist Church to urge the church to organize a court of final appeal. He pointed out the absurdity of the church trying cases in open conference, thus assuming judicial as well as legislative functions, especially so as the conference met but once in four years, causing vexatious delays. The judge was discussing the report of a judicial committee containing certain recommendations, as follows:

“There shall be a final court of appeals. This court shall have power to hear and determine all appeals coming to it in due course in the administration of the church, as hereinafter provided, and any other question of law which may be referred to it by the General Conference.

“This court shall consist of fifteen members, namely: Three bishops, six ministers, and six laymen, who shall be chosen by the General Conference as hereinafter provided.—*Western Christian Daily Advocate*, May 8, 1912.”

It is worthy of note that the proposed court was to follow somewhat the lines of our own supreme court (The Standing High Council of the Church) which consists of twelve high priests presided over by the three members of the First Presidency. The wisdom of the church builders lagged behind the inspiration of the Seer of Palmyra.

DEVELOPMENT OF OUR COURT SYSTEM

As early as February, 1831, (*Doctrine and Covenants* 42: 22) while the church was not yet one year old, provision was made, through revelation, for the organization of courts of elders to hear witnesses in certain kinds of cases and report their decision to the church. The same revelation provided also for a bishop's court where a bishop might be available. Bishops' courts were more specifically provided for later. (*Doctrine and Covenants* 104: 32, 33.)

A court of last resort, a supreme court of the church, known as the High Council of the church, was organized February 17, 1834. Section 99 of the *Book of Doctrine and Covenants* authorizes the organization of this court and prescribes its procedure in considerable detail. Stake High Councils are also provided for. (*Doctrine and Covenants* 104: 14.)

PURPOSES OF CHURCH COURTS

The church courts exist to serve the church in matters of difficulty that require hearing and judgment. They are to hear, and if possible adjust, difficulties between members of the church; when necessary recommending penalties or set-

ting forth the things that must be done to bring about a final settlement that shall be approved by the church.

They are to serve the church in trying members who are in transgression or are accused of transgression, to determine their innocence or guilt; if found guilty they may prescribe penalties or outline steps required by way of restitution. They cannot inflict punishment, but their recommendations and findings guide the church in the final disposition of such cases.

Their purpose, however, first of all, is to save members of the church, to promote peace and, if possible, an amicable settlement. Some very difficult cases have been adjusted and settled even after they have reached the High Council. Discipline and punishment come as a last resort.

VALUE OF A KNOWLEDGE OF COURT PROCEDURE

The judicial machinery of the church is admirable. It may be made to function smoothly and with justice, and in so doing it promotes the spirituality and peace of the church and the interests of individual church members.

Too often, however, when cases are prepared by men who are not familiar with the judicial procedure of the church so many errors are made that justice is defeated; delay and confusion are caused; appeal and rehearing become necessary, causing financial loss as well as vexation and embarrassment. The church has lost much in numerous instances for the reasons just named.

The purpose of this number of the *Priesthood Journal* is to put into the hands of ordained men the rulings of the church in such matters, together with suggested forms that may be used by them in writing out and expanding such papers as they may need to prepare in filing charges or conducting any of the steps incident to bringing a case to trial or appealing it to a higher court. Administrative officers in particular should carefully study the matters set forth, as should all ordained men who in any way have to do with the handling of cases of difficulty or offense.

After all is said, the ministry should at all times seek to forestall court action and make it entirely unnecessary, among the members, and especially so among the ordained men themselves. The following is from an editorial by the late President Joseph Smith:

To Avoid Bad Results From Trials in the Church Courts

1. By upright conversation and correct personal conduct, make accusation and trial entirely unnecessary. This is the safest and best rule.

2. If at any time one is led into speech or action that is objected to and is so far obnoxious, as to be the subject of labor by any one offended, it is a safe rule to admit at once what one has said or done, and if the person aggrieved insists that he is hurt or injured, ask pardon and let the matter drop. If reconciliation is not practicable in this way and a charge is filed with the proper officer and a court of elders is appointed, honestly state to this court what was said or done, just as it occurred, without any attempt at palliation or justification, and let the elders decide as to the extent of the wrongdoing; then accept the verdict of the court in good faith and do what is enjoined by it.

A Chinese proverb has it that "he that goes to law sells a cow to win a cat." This is often exemplified in every-day life among so-called Christians.

If anyone is accused wrongfully it is often better to let the accusation fall than to give it continuous life by an incautious and fruitless defense against it.

A lie may "travel from Maine to Georgia before truth can pull on her boots," but when truth pulls in at the end of the route she will usually find the lie to be in a sadly shrunken and disreputable condition and unworthy of any notice.

3. While no man can be infallible, it is hardly safe for one to be too sure of his own wisdom and accuracy in all that he may say or do. So when one has done or said anything of which complaint is made, it is well that the one accused shall keep good natured and let an examination be made as to the facts and the wrongdoing said to be involved, before denying too vehemently what is alleged.

4. No one should proceed against another by private information to other than the one alleged to be an offender. Accusations of wrongdoing should be made to proper officers to secure attention and action. No officer can feel justified in proceeding against any one charged with wrongdoing unless the evidence relied on to establish the charge is made known to him, and is available to his demand if he proceeds upon the information given him. So, every man should feel safe if he knows himself to be innocent, though rumor may have ugly things afloat concerning him, but of which proper officers have no knowledge.

5. A good way also to avoid the bad results of elders' courts is to deal honestly and frankly with every other body, and in case of misunderstanding between brethren, or even outside persons, seek an opportunity to secure a proper understanding of any difference that may have occurred between the persons interested. In almost every instance an understanding may be reached, if both keep their tempers under control. By all means if one becomes excited and angry the other should be steady and calm in speech and conduct.

6. A final safe rule is for one never to say or do anything against another's interest and good will that will justly subject one's self to reproach, complaint, accusation, or trial.

Church Court Procedure

As approved by the General Conference of 1932. (General Conference Daily, April 9 and April 13, 1932.)

I. COURT ACTIONS.

1. In this church there shall be but one form of court action between members, which shall be called a "Member Action." The member complaining thereto shall be called the plaintiff, and the adverse member the accused or defendant.

2. Between the church and a member there shall be two forms of action. One shall be known as a "Church Action," in which the church shall be the plaintiff, and the adverse party the defendant. The other shall be called a "Withdrawal" or a "Dismissal" action, in which a member by act or request indicates desire to sever fellowship with the church.

3. Church actions shall be in the name of the Reorganized Church of Jesus Christ of Latter Day Saints, plaintiff, versus the member complained of, defendant, and shall state the branch or jurisdiction where the defendant holds membership.

II. LIMITATIONS OF ACTIONS.

4. Member action shall be denied against a member who was not duly notified thereof, or whose whereabouts is unknown, unless he waives notice or willfully avoids service thereof; but evidence of such waiver or avoidance the court shall accept as sufficient notice to the accused.

5. Member action shall be unlawful unless filed within one year from the time of alleged acts complained of, except that action may be filed at any time within sixty days after such acts became known, and provided further that if the whereabouts of the accused is unknown the action may be filed within sixty days after the accused shall be found.

6. In cases of crime member action may be filed at any time within the statute of limitations where the alleged act was committed.

7. Church action shall not be barred by lapse of time, but the failure of officers to act for an undue period of time after being notified of wrongful conduct of the accused, may be urged as grounds for dismissal of the action, and shall be within the discretion of the court, subject to the right of appeal.

III. PARTIES TO ACTIONS.

8. Members may prosecute or defend their own suits in person, or by counsel selected from the membership of the church. Such counsel should be authorized in writing filed with the court having jurisdiction of the case.

9. Every member action shall be prosecuted in the name of the member alleged to be wronged or injured by the accused.

10. Members having an interest in the cause of an action may be joined as plaintiffs, or as defendants, when justice or equity is thus served, on which the court may rule subject to appeal.

11. Any member regardless of age may be a party to any action in which an interest is claimed. Children under fourteen years of age may appear by next friend or guardian, subject to the ruling of the court and appeal therefrom.

12. Insane persons cannot be sued in any church court, and cannot sue except by lawful guardians.

IV. JURISDICTION OF PARTIES.

13. Actions between members of the same branch shall be by complaint filed with the branch president. If such president does not hold the Melchisedec priesthood he shall at once transmit the complaint to the next higher officer having jurisdiction over him. Members of different branches of the same district or stake shall file complaints with the president of the district or stake. Members of different districts or stakes in the same mission shall file complaints with the minister in charge of said mission. Members of different missions shall file complaints with the First Presidency.

14. If a vacancy exists in the specified office, or if the officer refuses or neglects to act, complaint may be made to the next higher officer having jurisdiction. No complaint shall be dismissed because of failure to file with the proper officer, but shall be transmitted to the officer having jurisdiction of the parties.

15. Complaints against a general officer of the church shall be heard by the standing high council of the church, and shall be filed with the first presidency, except that action against one of the first presidency shall be filed with the Presiding Bishopric; but this rule shall not apply to any officer who had ceased to act as such prior to the time of alleged conduct complained of or who in writing waives his right of original jurisdiction of said council.

V. PRIOR LABOR REQUIRED.

16. Prior to any court action full and consistent labor must be performed according to the laws and rules of the church. The offended party shall seek the offender and opportunity to state the offense between themselves alone and to effect a reconciliation in the spirit of fairness and brotherhood. If such effort shall fail the complainant shall take with him an officer of the church or a member, as may be practicable, but in no case shall it be a party in interest, and shall again seek an adjustment of the matter, stating it before the witness only in the presence of said offender.

17. After the full performance of labor as hereinbefore provided, if such labor or effort be without avail, the proper officer, if a church action, or the one offended, if a member action, may file complaint with the administrative officer having jurisdiction of both parties.

18. Members inaccessible to labor in person may be labored with by registered mail with return receipt. In such cases the request of the accused for postponement of action, if for good reasons, may be granted. If a member shall persistently refuse to receive or hear or shall evade those who attempt proper labor, such attempt shall be accepted by the court as sufficient labor performed.

19. No member shall be expelled or dismissed from the church except by court action. A member who requests orally or in writing to withdraw from the church or who unites with one of another faith, and who so persists after due labor has been performed, shall on advice of the court be dismissed and his name removed from the church records; except that if unchristian conduct is charged in the action, the court may render judgment accordingly.

VI. THE COMPLAINT AND SERVICE.

20. The complaint is the first pleading of the plaintiff, and it shall contain, first, the names and jurisdiction of the parties to the action, specified as plaintiffs and defendants; second, a plain and concise statement without unnecessary repetition of facts which, if true, would constitute unchristian conduct of the accused (and member actions must show that such conduct wronged or injured the plaintiff); third, the time and place of each offense stated so far as justice requires; fourth, the time and place that required labor was performed, and that the accused failed to make restitution or reconciliation.

21. Each cause of action shall be set out separately and numbered consecutively in the complaint, but shall contain no threat, insinuation, or evidence, and no accusation except a brief and direct statement of the offense complained of.

22. The complaint shall include all grievances of the plaintiff against the defendant which require adjustment, and shall unite in one complaint all grievances which the plaintiff has in common against all defendants named. Any grievance against less than all defendants must be stated in a separate action.

23. Service shall be made upon the accused by handing him or her a copy of the complaint if practicable, or by leaving it at his last known address with a member of the family over eight years of age, or it may be sent by registered mail with return receipt.

VII. COMMITMENT TO COURT.

24. Upon the filing of a lawful complaint with the proper officer he shall without delay transmit it to the presiding officer of the court having original jurisdiction of the parties, or if there be no such court he shall appoint an elders' court and transmit the complaint to the first named member thereof and shall include therewith the names and addresses of all parties to the action.

25. Elders' courts may be appointed by administrative officers holding the Melchisedec priesthood who are presidents of missions, stakes, districts, or branches; or they may be appointed by the direction of conferences thereof having the jurisdiction of the parties.

26. The officer who appoints the court shall serve written notice thereof upon all members of the court and upon all parties to the action. The case is thereafter entirely within the control of the court until its final judgment has been

rendered and lodged with the officer who appointed the court.

27. No officer who appoints a court and no member of any court may be a party in interest or may act as counsel or witness in the action before said court or any court of appeal therefrom.

VIII. OBJECTIONS TO HEARING.

28. By agreement of both parties and the consent of the court an action may be dismissed either before or during the hearing at any time.

29. Either party to an action may file with the officer who appointed the court an objection to any member of the court, stating the reasons therefor, and if his objection is denied he should proceed to trial and file his objection with the court, which may be made the basis of an appeal therefrom. Such objections may be made on grounds of prejudice, personal interest in the action, or previously expressed opinion in the matter concerned, and the evidence thereof should be submitted to the administrative officer without delay. These objections may be made against members of any church court, and if sustained another shall be substituted for one so released. The stake presidency shall rule on objections to any stake high councilman, and the first presidency shall rule on objections to any standing high councilman, which rulings shall be conclusive upon all parties.

30. The defendant may file written objections to the complaint on any of the following grounds: 1. That the required labor has not been performed; 2. That the court has no jurisdiction of the defendant; 3. That the action is barred by limitations of law; 4. That the alleged facts even if true do not constitute unchristian conduct; 5. That a like action for the same cause is pending, or that it has been adjudged, or that it has been dismissed, or that it has been finally adjusted between the parties; 6. That parties are made plaintiff or defendant who are unnecessary.

31. Objections must be filed promptly so that if sustained by the court an amended complaint may be filed prior to the trial of the cause. All rulings of any court on objections, except a court of last resort, may be appealed by the adverse party.

IX. PLEADINGS OF PARTIES.

32. If the defendant appears at the set time and place without filing any pleading and proceeds to trial he will be deemed to have waived objections to the members of the

court and the complaint, except that objections as to jurisdictions may be made in writing or orally at any time before final judgment is rendered by the court.

33. The defendant at any time before or at the time of trial may make confession, or may present a demurrer, plea, or answer to the complaint prior to the hearing; but if no written answer is filed it will be assumed that the defendant denies all material allegations of the complaint.

34. The defendant may answer by a cross-complaint against the plaintiff if the cross-complaint grows out of the same transactions set forth in the complaint. Or he may answer by a cross-complaint that does not grow out of the said transactions, if in the discretion of the court it will not cause undue delay or prejudice the issues of the original complaint, provided all church rules of action have been observed.

35. If the defendant file an answer it shall, in ordinary and concise language and without repetition, deny the allegations by general or special denial, or allege new matter constituting a defense or counterclaim.

36. If the plaintiff file no objection or reply to the defendant's answer he will be presumed to have denied any new matter set up therein. If the plaintiff file a second pleading he shall object or deny the new matter in the defendant's answer or allege any additional facts constituting a defense thereto, and shall be deemed to admit any new matter in the answer which his second pleading does not deny.

37. The court shall allow additional pleadings to be filed until the issues shall have been determined, whereupon the parties shall be notified in writing of the time and place of the hearing.

38. Either party may file a motion to make more definite and certain pleadings of the adverse party, and the court shall allow such amendments thereof as clarify without changing the scope or purport of the case or defense, until the issues become certain; but merely formal defects may be corrected at any time during the hearing of the case or prior thereto.

39. Pleadings shall be signed by the parties or by their counsel, and the allegations thereof shall be conclusive upon the parties making them, though pleadings shall be liberally construed.

X. APPEARANCE AT HEARING.

40. Parties shall appear and prosecute or defend at the time and place stated in the notice by the court; but the

court in council or its chairman may, for good cause shown, grant continuances or delays.

41. Either party to a complaint may appear in person, or by counsel properly certified to the court; but a member and his counsel shall not both plead before the court in the same cause, and it shall be optional with the party in interest which shall address the court.

42. If after due notice of the hearing the defendant should fail to appear, the court shall proceed to hear the cause of the plaintiff, and shall render judgment as the evidence may be; but it is within the power of the court to appoint counsel for the defendant if occasion and justice demand.

43. If after due notice of the hearing the plaintiff should fail to appear, the court may dismiss the action, or it may hear the evidence of the defendant and render judgment thereon, and if the defendant has filed a cross-complaint the court shall render judgment thereon according to his testimony; but the court may appoint counsel for the plaintiff when circumstances require.

44. If after due notice of the hearing both parties fail to appear, the cause shall be dismissed as to both parties.

XI. JURISDICTION OF COURTS.

45. The courts of the church before which causes are first heard are known as courts of original jurisdiction. Courts to which appeals may be taken are known as appellate courts or courts of appeal. A court which is appointed and formed for hearing one or more particular causes and which is dissolved when final judgment has been rendered thereon, is known as a special or temporary court; but a court which after being established continues to maintain jurisdiction over the church, a stake, or a district, is known as a standing court.

46. An elders' court is a temporary court, and consists of two or more, usually three, elders of the Melchisedec priesthood appointed by an administrative officer within and for his own jurisdiction to hear and determine one or more causes which have been filed with him therefor. Such courts are not courts of appeal. Appeal therefrom is to a bishop's court.

47. A bishop's court is a standing court, and consists of a bishop and one or two bishops or elders as counselors. Such courts hold standing and original jurisdiction over the stake, district, or other jurisdiction where they are established, and from their decisions appeal may be made to the stake high council, if in its jurisdiction, but otherwise to the

standing high council of the church. The bishop's court is also a court of appeal from the decision of an elder's court in the same jurisdiction.

48. A stake high council consists of twelve high priests under the presidency of the stake, and from its decision appeal may be made to the standing high council of the church. It constitutes a standing court of appeal from a bishop's court in the same jurisdiction, and is also a council of original jurisdiction in certain general or official matters within the stake.

49. The standing high council of the church is the highest appellate council in the church, and it also has original jurisdiction when complaint is made against a general church officer in accordance with the provisions hereinbefore stated, and may exercise original jurisdiction in any case when no other competent court of jurisdiction exists and justice so requires, being presided over by the first presidency of the church.

50. When no competent court exists having jurisdiction of both parties to an action and no local administrative officer for such jurisdiction can consistently appoint such court, the first presidency may, in its discretion, appoint a bishop's special court or an elders' court to hear the cause.

XII. INCIDENTAL DUTIES OF COURT.

51. The first named member of an elders' court appointed to hear a cause shall preside at its meetings until a permanent chairman has been chosen. A bishop's court shall be presided over by the bishop thereof. All church courts shall be conducted in a solemn and orderly manner and all sessions thereof be opened duly with prayer.

52. Before appointing the time and place of hearing, the court shall see that the complaint is properly drawn, including statement of required labor and the addresses of parties.

53. The chairman of the court shall open all sessions at the time and place appointed, preside over and direct the proceedings, decide on the admissibility of evidence, and maintain order and decorum.

54. The court shall choose a clerk, either a member of the court or any suitable person not a party in interest. The clerk shall record all proceedings of the court, including its rulings and final judgment and names and testimony of the witnesses, and shall mark for identification all documents submitted to the court.

XIII. COURT NOTICE OF HEARING.

55. The court shall serve on all parties to the action written notice of the time and place of hearing, allowing sufficient time for them to receive said notice and present themselves at the time and place stated.

56. All notices of hearings shall be signed by the court or its presiding officer, and may be delivered by a proper church officer to the person or at his usual place of address to a member of the family more than eight years of age or may be sent thereto by registered mail with return receipt.

XIV. REQUIREMENTS OF WITNESSES.

57. Church courts have the right to require the attendance of any church member at its hearings, either as a party to the cause or as a witness, and any member who after due notice refuses or fails to appear may be dealt with for unchristian conduct, unless excused by the court.

58. Persons not members of the church may not attend court hearings except as witnesses in cases where proof can not be secured from church members, and only when no enmity is known to exist on their part toward the adverse party or the church, and only when admitted by ruling of the court.

59. A disorderly witness who persistently refuses to heed the admonitions of the court may be excluded therefrom until he or she offers redress or apology and promises to observe the required decorum. The court should, if practicable, exclude all witnesses from the hearing except when testifying.

60. A witness is required to answer truthfully all questions of the court or of counsel, except questions excluded by ruling of the court; but a wife or husband not legally separated is not compelled to testify against the other.

XV. RULES OF EVIDENCE.

61. The court shall attentively and impartially hear both parties, their counsel, and the testimony of all witnesses who appear; but no testimony of a witness shall be heard without the adverse party having the right to be present and cross examine such witness if he so desires.

62. Affidavits or ex parte statements in writing cannot be introduced as proper testimony in any case before a court. A witness may to a limited extent refresh his memory by a writing known to be correct, if necessary, but cannot make a written statement in lieu of his testimony in court.

63. Irrelevant, immaterial, misleading, or other matter of too conjectural and remote connection, should be excluded by the court. Hearsay testimony shall not be received as evidence, but direct testimony of voluntary admissions of guilt by the accused may be submitted. Private opinions of a witness shall be excluded, but the opinion of a recognized expert on a matter in dispute may be admitted by the court.

64. That of which the court may take judicial notice or is admitted by the parties or which is presumed and not denied by testimony shall not require supporting evidence.

65. Public and authenticated records, various public and quasi public documents, certified copies the originals of which are not procurable, necessary physical representations, and all original papers involved in a case, may be admitted in evidence.

XVI. DEPOSITIONS.

66. Depositions may be taken by the court or by a duly appointed commissioner for the jurisdiction where the required witnesses are. The procedure is similar to that for witnesses in court, and may be either by oral or written interrogatories as shall be specified in the notice to the adverse party.

67. Sufficient notice must be given of the taking of a deposition to permit the adverse party to be present and cross-examine the witness if he so desires, unless it is to be taken upon written interrogatories, a copy of which must be placed in the hands of the adverse party in sufficient time for him to file cross-interrogatories before the time of taking the deposition.

68. When taking oral interrogatories the rulings of the officer appointed therefor shall be duly recorded as a part of the record of the deposition, subject to appeal by the adverse party for review of the court which shall hear the cause. The record of the proceedings and of the testimony in full shall be signed by the lawful parties thereto.

XVII. FINAL JUDGMENT OF COURT.

69. All courts of the church have full power to hear and decide the issues involved in the cases submitted to them according to the provisions heretofore enjoined, and their final decisions shall have all the authority, power, and effect of a branch, district, stake, or mission conference action of the jurisdiction of the parties concerned, except that in cases of expulsion from the church the court findings and recommendations shall be presented to the church having

jurisdiction, in conformity with the law which commands: "And the elders shall lay the case before the church, and the church shall lift up their hands against him or her."—*Doctrine and Covenants* 42: 22.

70. The findings or judgment of the court shall state whether or not the complaint is sustained, and shall so declare of each separate count or specification thereof, as for instance: "Counts 1 and 3 are sustained, but count 2 is not sustained." The court may also add such requirements or recommendations as justice and the law of the church require, and may affix such penalties for noncompliance therewith as may rightly and lawfully be enforced by church authority.

71. The decision of a majority of the members comprising the court shall be the judgment of the court and shall be so rendered. But a minority may offer a separate statement of views if convinced that injustice would otherwise result.

72. The church law prescribes that one who commits murder or who commits adultery the second time "shall not be forgiven," but shall be cast out. It also commands expulsion of one who is guilty of stealing, lying, or sexual lust, and "will not repent" (*Doctrine and Covenants* 42: 6, 7). Where expulsion is not compulsory the wayward member should be given ample time and Christlike encouragement for repentance, and the court should consider whether or not suspension of the wrongdoer until repentance be shown would be likely to yield better results than expulsion and fulfill the law of the church.

73. When the court has rendered final judgment it should without delay transmit a complete record of the proceedings and a copy of the judgment to the officer who committed the case to such court. A copy of the judgment rendered shall also be transmitted to the defendant and to the plaintiff in the case. The said judgment shall remain in force and effect until it be reversed or overruled by another court of competent jurisdiction.

XVIII. NEW TRIAL OR HEARING.

74. If without proper excuse the plaintiff neglected to appear at the hearing of his complaint, he shall be denied a new trial of the cause or an appeal from a decision of the court thereon. Likewise, if without good excuse the defendant permitted judgment against him by default, a new trial or an appeal shall not be granted to him.

75. If any party who has been diligent in his cause is dissatisfied with the decision of the court, he may move for

a new trial or rehearing of the case at the time, and if the motion is denied by the court, he may give notice of appeal at the time, if he so desires. Such notice of appeal given at the time should appear as a part of the record in the case.

76. Reasons for a new trial or rehearing must be clearly stated, and except in cases of fraud or new evidence such reasons usually exist and should be stated before the hearing has adjourned. New trial may be moved if error of law is in the record of the court; if court had been petitioned to compel attendance of a witness who refused to appear; if mover's counsel had withdrawn from the case at or near time of trial and other counsel was not available; if the judgment ignores the weight of vital evidence; if new vital evidence is found which mover could not have obtained before; or if fraud is discovered.

XIX. PROCEDURE IN APPEALS.

77. Subject to the rules and exceptions hereinbefore stated, any party to a cause may appeal from the judgment rendered by a court thereon. Notice of appeal may be filed with said court when judgment is rendered, or it may be filed at any time within thirty days thereafter with the officer who appointed the court, copy of such notice being also served on the court, if a standing court.

78. Appeals may be made and perfected at the time of filing notice thereof, but otherwise they shall be perfected within thirty days thereafter, unless extension of time be granted by the court of appeal. Reasons for appeal shall be clearly stated in writing and signed by the appellant.

79. Appeal from an elders' court shall be made to a bishop's court in the same jurisdiction, if such there be; but otherwise appeal shall be made to the first presidency to appoint such court.

80. Appeal from a bishop's court shall be made to the stake high council of the same jurisdiction, if in a stake; but otherwise appeal shall be to the standing high council of the church. Such appeals shall be filed with the presidency of the council to which the appeal is made.

81. Appeal from a stake high council shall be made to the standing high council of the church, and shall be filed with the First Presidency.

XX. APPELLATE COURT PROCEDURE.

82. On notice of an appeal, the court which heard the cause shall transmit all records and documents in the case

to the court of appeal, if not previously lodged with the administrative officer to which report had been made.

83. Upon receiving an appeal, the appellate court shall determine the procedure which it merits and shall grant or deny the petition or order a rehearing before the former court, as the case may require. If required by lawful procedure, the court of appeal may annul the proceedings or judgment of the former court and grant a new trial before another court.

84. The court to which appeal is taken shall fix the time and place of the appellate hearing, if granted, and shall notify all parties in interest in ample time for them to appear.

XXI. DUTIES OF ADMINISTRATIVE OFFICERS.

85. Upon receiving the records and an authorized copy of the final judgment of the court, the administrative officer who committed the case thereto shall report the judgment of the court to the branch, district, stake, or mission having jurisdiction; but he shall hold such court records until he receives notice of an appeal or until the time allowed for an appeal shall have elapsed.

86. Upon receiving notice of an appeal lawfully made, the administrative officer having jurisdiction shall promptly transmit all records of the case appealed to the proper officer of the appellate court of jurisdiction.

87. In case the administrative officer holding the records of a court shall not receive notice of an appeal from its final judgment within the time allowed for such appeal, he shall transmit such records to the office of the First Presidency to be permanently filed therein.

XXII. ENACTING CLAUSE.

88. All rules, enactments, and customs of the church not in harmony with the provisions and requirements set forth in the foregoing sections and paragraphs are hereby declared inoperative and void.—*Saints' Herald* (Conference Daily), April 9, 1932, pages 84-87.

EXPULSION AND EXCOMMUNICATION:

"The penalty of expulsion from the church, which is the most severe that can be applied by the church, should only be inflicted in cases of the most flagrant violation of church law and standards.

"The penalty for lesser offenses should be excommunication, by which we do not mean expulsion but suspension from the rights of fellowship.

MEMBERS AND MINISTERS EXPELLED:

"Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism.

"Ministers expelled from the church should only be re-ordained after again being called to the priesthood.

MEMBERS AND MINISTERS EXCOMMUNICATED OR WITHDRAWING

"Courts which recommend excommunication should state the conditions upon fulfillment of which the person excommunicated can resume the privileges of fellowship.

"Persons who persistently desire to withdraw from the church and who are removed by action of a branch based on recommendations of a court should only be allowed to return to full church membership when their application to administrative officers for such return has been approved by a court.

"Ministers excommunicated or withdrawing from the church should not be permitted to resume their ministry upon being restored to fellowship unless and until they are reinstated by proper administrative action. The status of such persons until reinstatement should be that of ministers under silence."—The *Saints' Herald* (Conference Daily), April 12, 1932, p. 111.

Analysis of Forms to Be Used in Court Procedure

By Bishop A. B. Phillips

The church code of Court Procedure, in 22 sections and 88 paragraphs, is so arranged that each required step may easily be ascertained. The printed forms are designed to facilitate these steps, but you should consult the code in each instance and be sure that you comply with every requirement.

Forms of Court Action. The Code I:1-3 explains the three forms of action which may be taken. Form No. 1 is used only for action taken by one or more members against one or more other members. Form No. 2 is for action taken by the church through its proper officers against a member or an officer. Form No. 3 is called a "Withdrawal Action,"

being the action taken by the church when a member desires to sever his fellowship with it or has so indicated by uniting with another faith.

Rules Precedent to Action. The right to bring action depends upon certain conditions as to the nature and time of the offense (see Code II: 4-7), the age, legal status, and agency of parties (see Code III: 8-12), place of residence or church jurisdiction of the parties and of church officers (see Code IV: 13-15), and efforts to adjust the matters involved, including nature and methods of labor required (see Code V: 16-19).

Making and Filing Complaint. Forms numbered 1, 2, and 3, whichever may be required, constitute formal complaints when so drawn that they conform to the rules of the church. The complainant, called the plaintiff, should see that the names and jurisdiction of both parties are stated in the complaint, and that each distinct count (accusation) is stated clearly and numbered consecutively. He should also state approximate time and place of offense and time and place of attempted reconciliation, and that said attempt was without avail (see Code VI: 20, 21). All grievances to be adjusted with accused must be included if complainant desires action on them (see Code VI: 22). When properly drawn, complaint should be filed with administrative officer having jurisdiction (see Code IV: 13-15).

Notice to Defendant. On receiving a complaint properly drawn, the administrative officer should use Form No. 4 to notify the defendant, inclosing with the notice a copy of the complaint. This should be served on defendant as required by Code VI: 23. Copy of Form No. 4 should be made, on which should be stated the time and manner of service and the name of the Server, and should be filed with the court when appointed.

Commitment to Court. The administrative officer with whom is filed a proper complaint should transmit it (also Form No. 4 with notice of service) to the required court "without delay," which means as soon as the "ten days" notice to the Defendant, or any extension of time thereof, is expired (see Code VII: 24 and Form No. 4).

Commitment of the complaint to a Bishop's Court should be made on Form No. 5a. But if no standing court exists for the jurisdiction, the administrative officer (of Melchisedec Order) should appoint two or more Elders of judicial temperament and experience to hear the case, notifying them on Form No. 5, and committing to the first named of the court all papers in the case (see Code VII: 24-27).

Copies of his commitment notice to the court (Form No. 5 or 5a) should also be served on all parties to the action.

Objection to the Court. Either party to a complaint may file with the officer who appointed the court, for his decision thereon, an objection to any member of the court, for reasons stated in Code VIII: 29, filing his objection promptly on Form No. 6.

Objections to Hearing of Complaint. On receiving notice and copy of the complaint, the Defendant may file with the administration officer objections to a hearing of the complaint, as specified in Code VIII: 30. On appointment of a court such objections should at once be filed with said court by the administrative officer. The Defendant may also object to the jurisdiction of the court on proper grounds. Any objection that cannot be made prior to the appointment of the court should be submitted to the court as soon as possible. All objections specified in Code VIII: 30 should be made on Form No. 7.

Answer of Defendant. If the Defendant prefers, he may make answer to the complaint at once, instead of waiting for time of trial. He may answer by a general denial of every allegation made in the complaint, or with exceptions stated, for which Form No. 8 should be used. Or he may answer by stating facts which he believes exonerate him, which is termed Avoidance, and should be made on Form No. 9. (See Code IX: 32-39.)

Answer and Cross Petition. When the facts justify, the Defendant may answer to the complaint by a denial and may at the same time file therein a Cross Petition in which charges against the Plaintiff are specified (see Code IX: 34), using Form No. 10. In this case labor must have been performed according to church rules, and the complaint be within the rules of limitation (see Code II: 4-7).

Pleadings Before Trial. Copy of all Objections, Answers, or other pleadings filed with the Court prior to the trial should be furnished the Plaintiff at once by the Defendant, that the Plaintiff may promptly make written objection or reply thereto, if he so desires. The Plaintiff also should furnish the Defendant with copy of all pleadings filed by him with the Court prior to the trial. For procedure in pleading see Code IX: 32-39.

Court Notice of Hearing. The Court will notify both parties on Form No. 11 of the time and place of hearing, giving time for parties to furnish names and addresses of witnesses they desire summoned by the Court (see Code XIII: 55, 56). A court summons is not required if the wit-

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ness will appear on request of the party desiring it. A court summons is issued on Form No. 12 (Subpoena), and return of service is made on Form No. 13. Rules governing the appearance of parties at court are found in Code X: 40-44.

Taking of Depositions. Either party may request the Court to take depositions of witnesses in other jurisdictions. (Those outside the jurisdiction of the court or unable to attend.) This is done by either oral or written interrogatories (see Code XVI: 66-68), for which purpose the Court appoints a Commissioner to act for the Court in the jurisdiction of the witness, or it may appoint two or more Elders to act for the Court as a subordinate court of inquiry.

Notice of oral depositions should be issued to both parties by the Court, using Form No. 14. Request for written depositions should be accompanied by the written interrogatories to be answered by the witness, for which Form No. 15a is used, the answers to be written thereon, and signed by the witness and the Commissioner.

On Form No. 15, the Court should serve notice of the written interrogatories (with copy of same attached) to the adverse party, that he may submit cross-interrogatories to be answered by the same witness, if he so desires. Notice of service should be signed on Forms No. 14 and 15. Minutes of depositions are to be made and signed by the clerk on Form No. 14a, and a certificate of depositions should be signed by the Commissioner on Form 14b.

Minutes of Courts. The Court should see that the minutes of its proceedings are recorded accurately and in all essential details, for which a clerk of experience should be chosen, if possible. Code XII: 51-54 states incidental duties of the Court. Rules of evidence are outlined in Code XV: 61-65, and all rulings thereon should be carefully written down by the clerk. Form No. 16 contains a sample of the minutes of an Elders' court, but this can not be rigidly adhered to in all cases. This form may be varied as circumstances require, and so far as applicable it may also be followed by a Bishop's court.

Decision of the Court. Form No. 17 should be used by the court for reporting its final judgment, including any recommendations that the case may require. Code XVII: 69-73 states the general rules and principles which should govern in making the decision of the court. It should be remembered that the decision becomes of force as soon as filed with the officer appointing the court, notice of which must also be served on the Defendant and the Plaintiff.

Papers in the Case. All records and papers belonging to

any case should be forwarded by the court to the administrative officer who committed the case. This should be done as soon as the final judgment is rendered, accompanied by the certificate of the court (Form No. 18).

Rehearing or New Trial. Either party to a case may ask for a rehearing (new trial) before the final adjournment of the court in certain cases (see Code XVIII: 74-76). Or if fraud or new vital evidence is subsequently discovered, request for a new trial may be made without unreasonable delay thereafter, the reasons and facts being clearly stated in the appeal therefor on Form No. 19 and filed with the presiding officer who appointed the court. Thirty days is allowed in which to make an appeal, but in cases of fraud or new vital evidence the merits of the petition should be given due consideration after a longer period has elapsed, unless the petitioner failed to use proper diligence in his cause. Circumstances might make it necessary to commit the case for rehearing to another court of the same jurisdiction.

Appeals to Higher Court. When proper reasons exist, either party may appeal from the decision of the court to the next higher court of jurisdiction (see Code XI: 45-50 and XIX: 77-81). Notice of appeal may be filed with the court at the time, or it may be filed thereafter with the proper administrative officer on Form No. 20, copy being served on the court, if a standing court. Appeal should be drawn on Form No. 21 and filed with the court appealed to. The duties of the administrative officer in the case are stated in Code XXI: 85-87.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

MEMBER ACTION

Name of Plaintiff:

Member of Stake or Branch

Versus

Name of Defendant:

Member of Stake or Branch

Address:

To Elder

President of

(Officer in charge of jurisdiction)

With sincere regret I hereby file complaint of unchristian conduct against the defendant named herein, and specify the following counts:

.....
.....
.....
.....
.....

I have made sincere efforts to adjust the matter and effect reconciliation with the Defendant (but without avail) at

..... on

(State where)

(Date)

and again in company with

(Witness of labor)

on, as required by church rules.

(Date)

All acts on which this complaint is based occurred within the time required by the church rules of limitation. I now respectfully request that the matter be submitted to the proper court for its decision thereon.

Signed:

Plaintiff.

Address:

Dated:, 19.....

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

CHURCH ACTION

To be used in conformity with specifications of the Church Court Procedure.

Place

Date

REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS Plaintiff

Versus

..... Defendant

Member of Stake or Branch

To Elder

(Administrative officer having jurisdiction)

President of

With sincere regret I hereby file complaint of unchristian conduct against the defendant herein named, based upon the following facts:

.....
.....
.....

Sincere efforts have been made to adjust the matter and effect reconciliation as required by church rules, (but without avail) at the places and times stated, by the following church officers:

.....
.....

I, therefore, respectfully request that this matter be submitted to the proper tribunal for a hearing and judgment thereon.

Signed:

Title:

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

WITHDRAWAL ACTION

Reorganized Church of Jesus Christ of

Latter Day Saints, Plaintiff

Versus

....., Defendant

Address:
.....

To
(Stake, District, or Branch officer having jurisdiction)

Address:
.....

With sincere regret this withdrawal action is hereby filed in the case of the Defendant herein named, who is a member of Branch.

This action is based upon the following facts:

.....
.....
.....

The church has made sincere efforts to adjust the matter and effect reconciliation, but without success.

Official visits were made by

and on

19..... at and by

..... and on

..... 19..... at, but the defendant persists in the course on which this action is based. I therefore request that this matter be submitted to the proper court for its decision thereon.

Signed:

Official title:

Address:

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

NOTICE TO DEFENDANT

Date: _____, 19.....

To _____

Address: _____

Dear Member:

The inclosed is copy of complaint filed with me. I trust you may be able to adjust this matter satisfactorily to all concerned without the need of a church court. If I do not hear from you within ten days, the matter will be referred to the proper court for a hearing.

If you cannot adjust this matter within the time stated, a reasonable extension of time will be granted on receiving your timely request with proper reasons therefor.

Your brother: _____

President of: _____

Address: _____

(Attach copy of Complaint)

Notice of Service:

Copy of the above paper was served by me on _____

_____ by _____
(State whom) (Mail, or personal service)

on _____, 19.....
(Month) (Day)

Signed: _____
(Name of server)

Title, if any: _____

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

APPOINTMENT OF
ELDER'S COURT

.....

Versus

.....

To Elders:
.....
.....

Dear Brethren:

You are hereby appointed to sit as a court of Elders in a case in which is complainant, and is defendant.

Please meet and organize as soon as practicable, and determine time and place of hearing by the Court, of which you will give due notice to all parties and witnesses.

Signed:

Administrative office:

Dated:

Copy to be sent each member of Court and to plaintiff and defendant.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

COMMITMENT TO
BISHOP'S COURT

.....
Plaintiff.

Versus

.....
Defendant.

To Bishop

For

(Name jurisdiction)

Dear Brother:

The aforesaid case is hereby committed to your Court to be held for the jurisdiction named, the original complaint of which is submitted herewith, also names and addresses of parties thereto.

As administrative officer I have served written notice of this commitment upon the said parties.

Please determine time and place of hearing and serve due notice thereof on all parties as soon as practicable.

Signed:

Administrative office:

Dated:

Copies of this to be sent also to parties as notice by administrative officer.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

OBJECTION TO COURT

Date:

.....
Versus
.....

Elder

Dear Brother:

I object to the Court appointed to sit in the above case
for the following reasons:

.....
.....
.....

Respectfully submitted,
.....

REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

OBJECTION TO HEARING
OF COMPLAINT

(See Code Procedure VIII: 30)

.....
(Name)

....., Plaintiff

.....
Versus

....., Defendant

Comes now defendant
and represents to the court that the plaintiff's petition
should not be heard, for the following reasons:

.....
.....

Signed:

Date:

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

ANSWER OF DEFENDENT
GENERAL DENIAL

.....
Versus
.....

Elder

.....
Chairman.

Dear Brother:

In answer to complaint filed against me I deny each and every allegation therein contained, except as hereinafter stated.

.....
Trusting that right and truth may prevail,
Respectfully yours,
.....

Date:

REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

ANSWER OF DEFENDANT
(Avoidance)

.....
Versus
.....

Elder

.....
Chairman.

Dear Brother:

In answer to the above charge I desire to state the following facts, which I believe exonerate me.

.....
Desiring that right and truth may prevail, I am
Your brother,
.....

Date:

1976

REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

ANSWER AND CROSS
PETITION

Date:

....., Plaintiff

Versus

....., Defendant

To

Chairman of Court.

In the above case I not only deny the charges made against me, but I also submit the following facts, which I believe not only exonerate or excuse me but form just cause of complaint against the said, plaintiff herein.

I therefore hereby charge the said with unchristian conduct, specified as follows:

1.
.....
.....
.....
.....

I have made sincere efforts to adjust the matter and effect reconciliation with the said

(Full name of accused)

at on

(State where)

(Date)

and again in company with

(Witness of labor)

on, as required by church

(Date)

rules, but without avail.

The acts herein complained of occurred within the time required by the church rules of limitation. I respectfully request the decision of the Court thereon.

Respectfully submitted,

.....

REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

NOTICE OF COURT HEARING

.....
(Name of Court)

.....
Versus

.....

Please take notice that the hearing in the above case is set for the hour of, M., on the day of, A. D., 19....., at, (Place) where we shall expect you to attend promptly.

Please furnish at once names and addresses of witnesses you desire summoned by the court.

Very respectfully,

.....
Chairman of the Court.

Dated at,

....., 19.....

1907

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

(Church Name)

(Name of Court)

SUBPOENA

, Plaintiff

Versus

, Defendant

Please take notice that the above cause is set for hearing at ... on the ... day of ..., 19..., at the hour of ..., M., at which time and place we shall expect you to attend and testify to the truth in said cause.

A failure to appear will render you liable for unchristian conduct, unless excused by the court.

(Chairman of Court)

Dated at ..., 19....

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

RETURN OF SERVICE

Versus

(Place and date)

I do hereby certify that a copy of the attached paper, consisting of ... pages, was by me served on ... by ... on this

(State manner of service)

day of ..., A. D. 19....

(State office, if any)

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

NOTICE OF DEPOSITIONS

Date of Notice: _____, 19.....

_____, Plaintiff

Versus

_____, Defendant

To _____

(Adverse party)

Address: _____

Please take notice that depositions in the above case will
be taken before Elder _____ and

_____ at _____
(State associate, if any) (Street number)

_____, in _____ on
(City or town)

_____, 19....., at the hour of _____,
(Date)

at which time you may be present to cross-examine. Said
depositions to be used on the part of the _____

(State which party)

Respectfully yours,

Chairman of Court.

Notice of Service:

Copy of the above paper was served by me on _____
(State whom)

_____ by _____ on
(By mail, or in person?)

(Date of service)

Signed: _____

(Name of server)

Official title: _____

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

MINUTES OF DEPOSITIONS

Before.....
(Court or Commissioner)

....., Plaintiff

Versus

....., Defendant

Pursuant to the attached notice of Depositions in the above case, witnesses were produced and examined on the day of, 19... A. D.

between the hours of and before Elder and
(Name associate, if any)

acting as a to take
(State whether Court or Commissioner)

depositions in the above case to be used on the part of the before the court having
(State which party)

jurisdiction thereof.

There were present of the Elder
(Court or Commission)

For the Plaintiff:

For the Defendant:

The session opened with prayer by

The selection of to act as clerk was then made. Thereupon the following witnesses were examined:

Signed:

Clerk.

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

CERTIFICATE TO DEPOSITONS

.....
Versus
.....

We do hereby certify that in accordance with the at-
tached notice depositions were taken in the above case at
..... between the hours of and
..... at at which time and
place the following named witnesses were produced and ex-
amined:
.....
.....
.....

The examination of witnesses not being completed at that
time the Court adjourned to between
the hours of and, at
the same place, whereupon the following named witnesses
were produced and examined:
.....
.....

The depositions of each of the above witnesses was re-
duced to writing, read over to him and signed by said wit-
ness. All of said original signed depositions, with record of
minutes and all exhibits and documents produced in taking
said depositions are returned herewith. And we do hereby
certify that the inclosed papers are a correct and true rec-
ord of all our proceedings.
.....
.....
.....

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

NOTICE OF WRITTEN
INTERROGATORIES

Date of Notice: _____, 19.....

_____, Plaintiff

Versus

_____, Defendant

To _____

(Name of adverse party)

Address: _____

You are hereby notified that written interrogatories of the _____, copies of which are hereto attached, (State which party)

will be presented before Elder _____

and _____ at _____

(Name associate, if any)

(Street number)

in _____ on _____, 19.....

(City or town)

(Date)

at the hour of _____, at which time cross-interrogatories for the witnesses named in the interrogatories will be presented if prepared and filed by you with this court on or before _____

(See Church Court Procedure XVI: 67)

Respectfully yours,

Chairman of Court.

Notice of Service:

Copy of the above paper was served by me on _____

(State whom)

_____ by _____ on

(Mail, or personal service)

(Date of service)

Signed: _____

(Name of Server)

Official title: _____

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

WRITTEN INTERROGATORIES

For.....
(Name of witness)

Propounded by
(Name of party)

In the case of

....., Plaintiff
Versus

....., Defendant

The following interrogatories are hereby filed with the court of jurisdiction to be presented for answer by the above named witness, each interrogatory to be followed by the answer in consecutive order, numbered.

Interrogatories:

No. 1:
.....
.....
.....
.....
.....

I hereby certify that the foregoing interrogatories were presented to me and were answered by me as herein stated.

Signed:
Witness.

Certified by:
For the Court.

Dated:, 19.....

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

MINUTES OF ELDERS'
COURT

.....
Versus
.....

Elders, and
having been appointed by Branch or
District (see letter attached—Exhibit A)
a Court of Elders in the above named case, met on the
..... day of A. D., 19....., at
....., beginning at the hour of a. m.
(or p. m.). Meeting was called to order and opened with
prayer by Elder The Court then
proceeded to organize by choosing Elder as
Chairman and as Clerk.

After consultation it was determined that the Court should
sit at on the day of
..... A. D., 19....., beginning at
a. m. (p. m.).

The Clerk was directed to send notice of time and place
of trial to the following named persons:

.....
.....
on the part of the plaintiff, and
.....
.....

.....
.....
on the part of the defendant.

Meeting dismissed with prayer by

201

Second Meeting

Court met at _____, at the hour of _____; prayer offered by _____

(a) There were present Elders _____, _____ of the Court, and plaintiff _____ with _____ his counsel; defendant _____ with _____, his counsel.

It appearing that the plaintiff and defendant had been duly notified and the witnesses been duly summoned by the court.

Petition and answer were _____ read—

(b) Court suggested the parties confer with view to settlement before trial, and additional time being requested for the purpose—the court adjourned until _____

(If settlement effected, only necessary to enter: "settlement having been effected by the parties, the case was dismissed on motion of plaintiff" or "by mutual agreement of parties"; or continued.)

_____ **Meeting**

Court met pursuant to adjournment at _____, (Place)

_____ Court called to order by _____ (Date)

There were present of the Court Elders _____, _____, and plaintiff _____, and _____, his counsel, defendant _____ and _____, his counsel.

The parties announcing ready for trial, the following wit-

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nesses were introduced on behalf of the plaintiff:

.....
.....

Exhibits,,,,,, and, were introduced.
(Depositions of were also presented by Plaintiff.)

On the part of the Defendant the following witnesses were heard and Exhibits,,,, and, introduced, also deposition of

(See stenographer's notes or minutes of evidence.)

It was decided to allow each side to speak minutes; the Complainant to open and close, but to use no new argument in conclusion.

..... opened for Plaintiff.

..... followed for Defendant, and

..... closed for Plaintiff.

After careful consideration of all the issues, documents and testimony, and arguments of counsel, the court made the following decision:

.....
.....
.....

a copy of which was sent to each of the parties.

Dismissed with prayer by

.....
Clerk.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

DECISION OF.....COURT

....., Plaintiff

Versus

....., Defendant

After careful consideration of all the Pleadings, Documents, Testimony and hearing the arguments of the Counsel; The Court Finds:

Count 1 of Petition,

Count 2 of Petition,

Count 3 of Petition,

CROSS PETITION,

Count 1 of Cross Petition,

Count 2 of Cross Petition,

The Judgment of the Court is,

.....
.....
.....
.....

The Court.

Dated:, 19.....

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

COURT CERTIFICATE OF DECISION
AND RECORD

....., Plaintiff

Versus

....., Defendant

To

.....

(Title of officer)

Dear Brother:

This is to certify that the attached are all the papers in the above case, that we have examined the same, that it is a full and complete record, that all originals are so marked, and those marked "copy" are true copies.

.....
.....
.....

The Court.

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

MOTION FOR NEW TRIAL

....., Plaintiff

Versus

....., Defendant

To

.....
(Title of officer)

Dear Brother:

In the above entitled case, I respectfully ask that a re-hearing by a proper Court be granted, for the following reasons:

.....
.....
.....
.....
.....
.....

And because of said facts above set forth, justice was not done. For which reasons I most respectfully request a new trial or rehearing.

.....
Appellant.

Dated at

this day of, 19.....

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

NOTICE OF APPEAL

TO COURT

....., Plaintiff

Versus

....., Defendant

To

(Officers addressed)

Please take notice that I appeal from the Findings and Judgment of the Court in the above case to the Court.

I therefore respectfully request that all papers, pleadings, depositions, exhibits, and documents in said case be forwarded to at the earliest (Chairman of Court appealed to) time practicable.

.....
Appellant.

Dated at

this day of, 19.....

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REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS

APPEAL FROM.....COURT

....., Plaintiff

Versus

....., Defendant

To

.....
(Title of officer)

Dear Brother:

In the above entitled case in which I was the
of record I have appealed from the findings and judgment of
the Court, for the following reasons:

.....
.....
.....
.....
.....

I therefore respectfully ask that this appeal from the
judgment of the Court be heard, and a
new judgment be entered in accordance with the facts and
law.

.....
Appellant.

Dated at

this day of, 19.....

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