

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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

Quotations

From the writings, sermons, and speeches
of **President Joseph Smith**
President of the Church 1860-1914

A collection of important statements by President Joseph Smith on doctrine, policy, methods of work of the ministry, and a wide variety of other subjects. Gathered and arranged for the benefit of the priesthood in their church work.

"Remember, he is strongest and wisest who is actuated by the kindest spirit."—President Joseph Smith, before the first General Conference of the Reorganization to meet in Kirtland Temple, April 6, 1883.



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Introduction

During the many years of his experience in church administration, the late President Joseph Smith proved himself to be an inspired leader, a wise counselor, and a shrewd observer of men. Many problems came to his attention that recur again and again in our own experience today, and will continue to recur in the future. Such problems are simply an outgrowth of human nature making an attempt to adjust itself to church relationships and government.

As these problems came up, President Smith shared his counsel with the people of the church in his writings. Very fortunately for the people of our day, many of them have been preserved in our publications.

But there are not many copies of what he wrote left. Not everybody can purchase old volumes of the *Herald*. Besides, there was much that was of immediate and temporary interest, and old publications are too bulky, even if available.

For this reason it has been thought well to select significant passages that would be of value to the priesthood in explaining the work of the church and administering its affairs. It is our hope that this issue will be studied diligently and preserved carefully for future reference. In reading it, those who never met him can share in the wisdom and spirituality of a great and good man.

L. L.

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Concerning His Calling

It was during this summer [1853] and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to go by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them. . . .

I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, courthouses, courts, and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion. In the subtle transition of a dream I was gazing over wide expanses of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be a country of

happy people." To this he replied, "Which would you prefer, life, success, and renown among the busy things that you first saw, or a place among these people, without honor or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright upon the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.—*Church History*, volume 3, pages 254, 255.

Blessed by His Father

In Liberty Jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, sometime prior to the murder in Carthage.—*Journal of History*, volume 12, pages 135, 136.

His Speech of Acceptance

Before the General Conference, Amboy, Illinois,

April 6, 1860

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do. . . .

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me to wrongdoing. It is my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man. . . .

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the properties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have

always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation;

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.—*Church History*, volume 3, pages 247-250.

His First General Epistle to the Church

A Prophetic Document Worthy to Be Classed As a Revelation

I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. "Cursed is he that putteth his trust in man, and maketh flesh his arm." I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all

the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them, when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH,

President of the Church of Jesus Christ
of Latter Day Saints.

Nauvoo, Illinois, July 19, 1861.

Church History, volume 3, pages 294, 295.

Ways of Receiving Revelation

It is evident from a consideration of the history of the past with regard to the conduct of the human race toward the Creator, recognized as God, that the means by which such revelation is given to man may be said to be infinite

When it pleased God in his Divine providence to revive by restoration the Gospel economy, He first prepared the mind of the human instrument He chose to use, by giving that individual much instruction through the several different means of communication and ministration known and recognized in Old and New Testament times. When at length this messenger came and stood before the world, his testimony was similar to and in harmony with those which had been borne by witnesses prior to and closely following the coming of the Son of Man, and the church was organized in accordance with the revelations so received—that is to say, in obedience to the command accompanying the revelations known as the *Book of Mormon* and those given afterward to Joseph Smith, the chosen instrument or Prophet. As in the days of old, these Divine messages were given through different ministrations, such as by sending a Messenger direct who conversed with the Prophet as man to man, or by sending a ministering spirit which in dream or vision conveyed unto him the Will of God and authorized him to say, "This saith the Lord," or "Thus saith the Holy Spirit," according to the character of the revelation and direction to be delivered to the church.

Among these manifestations were some similar to those evidently given in the New Testament times which are described by the term, "the spirit of wisdom and revelation," in which, when there was necessity for study or information, the Prophet and his associates were commanded to put themselves into receptive condition and to give the matter their entire spiritual attention, assuring them that when they had done so and had reached a conclusion in their minds that produced a certain sensation of body significantly termed a "burning within your bosom," it should be taken as the Voice of the Spirit, and the instruction or direction thus conveyed should be as absolute as if the words were audibly spoken by a Messenger.

The outward manifestations which have occurred in the church from its institution to the present time—such as speaking in tongues, prophesying, interpretation of tongues,

and other "gifts" mentioned in the New Testament—have at times been supplemented by the reception of the Spirit indwelling, under the influence of which the speaker was able to emphasize the message conveyed by the added testimony, "This saith the Spirit."

While study and experience have shown me that under differing conditions God has used various ways of communicating his Will to his people, I am convinced that one of the highest and best of these methods is that which, through the ministration of an unseen Spirit or unseen power, results in creating in the individual a complete obedience to the Divine Will, in which condition he becomes conscious of what that Will is and is moved to speak or write accordingly,—*Memoirs of President Joseph Smith, Saints' Herald*, July 17, 1937.

I never was taken in a trance: but the influence of revelation upon me has always been to quicken, to make vivid and clear. And my understanding of revelation as we have it, is that every man stands before God upon his individual responsibility, and his individuality never will be taken from him unless he himself consents to it. And if he does, he opens the avenues of his soul for the incoming of a spirit that will ruin him.—*General Conference Minutes*, 1906, page 919.

CONCERNING THE GIFT OF PROPHECY

Among other things that are safely within the province of the Spirit, by whom the gifts are bestowed upon mankind, is the giving of prophecy.

Moses was of the opinion, and ardently desired that "all the Lord's people should be prophets" and that the Lord "would put his Spirit upon them."

Aside from the consideration that by the visitation of the Spirit the fact that Jesus is testified of as "The Christ," there remains the supposed office work attaching to the calling of a prophet, that is, the foretelling of the future.

It appears that some have held the idea that to the office of a prophet attached an immediate and perpetual knowledge of whatever was transpiring; in heaven, of the counsels and designs of God touching the earth, and man as an inhabiter of it; of the things of the earth concerning men and things by whom the prophet might be surrounded, and with whom the scenes of his life and his labor should be.

Where this idea originated, is not known, for there is no warrant for it in the history of God's dealings with man, nor in the word of God.

The office work of the Holy Ghost, the Spirit of truth, as stated by the Savior, in the language quoted above, is of itself a refutation of the idea of all prescience being an attribute of the prophet, for the Spirit of truth "shall not speak of himself; but what he shall hear, that shall he speak." The prophet can do no more. . . .

If, however, a prophet is but to declare what he may be advised of by messenger direct from God, or through the Spirit of truth; it follows that until he is "moved upon by the Holy Ghost," or is commanded to declare, of the things of God, or what is to take place, he is justified in holding his peace and refraining from prophesying. Whatever may be revealed unto a prophet, that he is justified in declaring as revelation, or the will of God; in other regards he is left to the exercise of the wisdom that may be given to him, and by that teach what is written and has become the accepted word of God unto himself and fellow believers. And objection has been urged against the faith of the church, to the effect that the church is under obligation to accept the words of the Palmyra Seer, or any other occupying that prophet's place, the same as and to be the same as if they were spoken by the Lord.

This objection is based upon a misconception of what was stated in a revelation given April 6, 1830.

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith."—*Doctrine and Covenants* 19: 2.

No objection to the latter-day work, ever rested upon a greater misconception, or misconstruction of language than the one referred to. The principle involved in the passage quoted from the revelation is identical with the one stated in John 16: 13,

"Whatsoever he shall hear, that shall he speak."

That no false expectation was intended to be raised is seen by what is given in the fourteenth verse,

"For he shall receive of mine, and shall shew it unto you."

There is nothing on record to show that Joseph Smith himself was impressed with the idea that his word was

to be considered as the word of God, unless that word was given him of God to declare unto the church. Nor do we believe that any such notion prevailed to any marked extent among the Saints of the prophet's day; certainly not among those whose speeches and writing we have access to. The idea that the words of the prophet were as the words of God, grew into being after the death of the prophet; and, it is likely that the objection referred to was based upon such afterthought, mischievous as it was. However, no matter whence the idea, it was a mistake and was not, could not have been a proper deduction from the revelation of April 6, 1830, any more than from the words of the Savior seen in John 16: 13, 14.—*Saints' Herald*, volume 42, page 374.

Waiting for God to Speak

I do not know that any of you may realize the condition that the position I have occupied has put me into; I do not know whether you may realize the peculiar temptation that would beset a man of whom so much was expected and from whom so much was anticipated in relation to the voice of revelation. The peculiar temptation that must necessarily beset a man who has strong opinions of his own as to church work, as to doctrine, as to theory and practice, to formulate his opinions and add a "Thus saith the Lord" to them. Knowing that under ordinary circumstance a great many would receive those views with a "Thus saith the Lord" attached to them *without serious question; realizing also that there was an element in the church—must necessarily be there properly—that would scan anything that bears the impress of revelation closely, especially anything affecting the word as it is written to us and the ideas that have obtained among us upon that word.*

Whether the fault is mine that we have not had such recognition at the hands of God, [at that conference], I do not know. If I had known that I was in fault and in what it consisted, and that the amending of that fault would have brought the desired result, I would gladly have made the amendment. I do not know that it is the fault of anybody else. I cannot say. What my impressions are it is not necessary to present. But we have come through the conference. I received no response to my prayers, I have re-

ceived none to yours. I realize how many have agonized over this topic. I know, I believe, how earnestly many have sought for light; I believe I realize to a very great extent how continuously the Saints have been praying for this approaching conference during the last year, and knowing all this, brethren and delegates, I hope that when you go hence you will go with a kind of an understanding of the position that I was placed in, and if in your opinions I have been in fault, I hope you will be lenient in your judgment; and if you believe that the fault lies anywhere else also be lenient in your judgment. If satisfied that the conditions we are in as a people have shut up the approaches to us and that we are not heard because we have asked amiss, then let us be patient until we can get into better condition.

Let us not be careless; let us not grow indifferent; let us not forget that God has beforetime watched over the interests of his work and has finally brought it to completion; he has determined that no weapon formed against his work shall flourish, shall be allowed to be successful, and if our faith is not of sufficient character strong and steady in its nature to abide under the cloud, pray, what profit is it and what honor is it to abide in the sunshine? If we cannot be good Saints in adversity, how can we be and be approved of God in his smile, always?

If, in the administration of the office to which I have been called, I have injured anyone and they will kindly make it manifest to me, I will do what I can to repair it. I could do no more than that. And if any of you have just cause to complain of my service as your co-laborer while you have been in the field and I at the center, I trust that you will, in your kindness, make it known to me and I will repair that wrong. I believe that I have conscientiously tried to answer every man his inquiry according to the time and opportunity that I had, on any and all important topics touching his mission. I may have done this in some instances where local injury may have arisen or occurred, where my words have been quoted, my letters have been used in local controversies, and I prejudged, perhaps, in the controversy, if it should arise or continue.

I hope that none of the brethren will go hence with the thought in their minds that I have not tried and placed myself in a receptive position before God. I am in no sense what is called a spiritist. I believe that if a man opens the avenues of his soul to the incomings of the evil spirits, he

does it to his hurt, and hence I have been careful to avoid the *approaches of the spirit of self-exaltation*, and also of those spirits that seek to take captive the servants of God and lead them into disorder; willing only to receive ministration from the Spirit of Christ, who is the *Master, the only infallible source to which we can look*, from which we can expect anything to substantially help us in this conflict.

I have known for years that the church was approaching a crisis in this respect, that there must be a broader charity, there must be a more extended influence of the ministerial force, there must be a more complete welding together of the tenets, if we may use that expression, to signify the principles that we were to teach and to enforce among men. There are many things I do not understand touching the work in its future, but this I feel I can comprehend, that God has intended through Christ to make our ministry effective unto the salvation of men; and while there are a great many things that we do not understand, and which if known would add to our knowledge and in that sense increase our usefulness, if we are but bent on accomplishing the sending of the mission of Jesus Christ abroad, as the angel brought it, the man that does it, the men who do it, will find ample opportunity and may be blessed continually in their so doing.

And I hope that you, who, like myself, may not understand all that there is in store for us, nor comprehend all that may have been written, I hope that you with me shall avoid the stumbling and the falling from a failure to comprehend those things we do not understand. Let us wait until such time as God in his infinite mercy will relieve the pressure and give us light; and if I should undertake to answer the voice of inspiration at the present moment, *I should predict this for the men who listen to me, that those who keep their vessels clean and who minister in humility of heart in the field where they are called to labor in the office to which they have been ordained, they shall find those places pleasant to them, and there shall open to them light and instruction when it shall be needed by them, when they are called upon to stand in the difficult places and minister for God.*—*Conference Minutes, 1900, pages 295, 296.*

Priesthood

Authority is always essential to the successful carrying out of every scheme devised among men, either for their good or evil, to benefit or to injure.

Priesthood is but another name for authority, and should mean an intervening power. The priesthood rightly considered signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conferring of spiritual blessings upon men; . . .

The day was, we trust it will never be again, when it was thought by many that the priesthood could do no wrong; when the authority with which they were clothed was an unchallenged guarantee that all acts done by them were but the reflected light of wisdom divine.

Whatever other mischief this thought did not work, this much we have grave reasons to believe that it did: it engendered haughtiness and pride in the men who made up some considerable body of the priesthood; and made suspicious and selfish the men who were administered to by them. The loss of confidence followed as a matter of fact. . . .

If the army of elders composing the priesthood have ever forgotten that they are men chosen for the accomplishment of a specific design had in view by him who called them, and that this calling gave no authority, and conferred no dignity *not found in direct accord with the design*, then has that army become deficient in the principal aid to their success; and every portion of it that persists in thus forgetting what they should certainly remember, disgraces this calling, and should be discharged from service.

The powers of the priesthood, of which we have in times past heard so much, are conferred for *no other purpose than the salvation of man*, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the powers of heaven. . . .

—*Saints' Herald*, volume 24, page 168.

What Is the Policy of the Reorganization

The course pursued by the elders of the church in the Reorganization has been the subject of many a stormy debate, in the states and territories of the United States, and in Europe; and it has been usual for their opposers to ignore, firstly, the foundation upon which the elders built; and secondly, the arguments advanced by them. This was done upon the assumed grounds that the Reorganization had no policy; that it was but an inchoate gathering together of odds and ends of doctrine, and of men who had been cast off from the true church, and who were so contentious, dissatisfied, and rebellious, that they could not stay in other organizations, and hence would soon fall by the ears and destroy their organization and themselves.

The lapse of time, and the persistency with which the elders of the Reorganization have presented its claims upon the consideration of the Saints of every name, have demonstrated that there was a policy; and that however mad the adherents of that policy were, "there was method in their madness."

That policy, as it has so far been developed, may be stated in a very few propositions, viz.:

To insist that the laws to govern the church are found in the Bible, the *Book of Mormon*, and the *Book of Doctrine and Covenants*; that whatever is contained in those books as doctrine for the salvation of man, is the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with, or denies, contradicts, is in opposition to or contravenes the teaching found in those books is not the doctrine of the church; that all men, Latter Day Saints included are amenable to God for their acts here, and always; that the Scriptures are to *all* men for guidance, and that Latter Day Saints are not privileged to disregard that guidance, and that the Book of Mormon and Doctrine and Covenants are Scriptures to Latter Day Saints. —*Church History*, volume 3, pages 683, 684.

Do Not Seek to Develop a Creed

We Want No "Iron Bedstead."

The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of someone else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office work of the Spirit in leading unto truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed. —*Journal of History*, volume 12, page 418.

Are We of Diverse Opinions?

We publish an article by Elder A. Haws, concerning the conflict of opinion and theory presented by the various writers in the *Herald* and in the papers of the day. Brother Haws undoubtedly sees this matter as many others do; but, is it not a fact that light, moral and spiritual, flows from an enlightened interchange of thought?

If nothing were said or written until all the brethren and all men were of one opinion on a given topic, where and how would there ever be an interchange? If all differences of opinion are to be construed into contention, how shall unity be reached. Brother Haws agrees that on the main topics, the potent factors of the gospel economy, there is a quite good degree of unity among these contending writers; but upon some of those topics on which there seems to have been less written, or what is written of a looser and more ambiguous sort, there has been a sharp interchange of forensic

disputings. What of it? The elders have long been fighting the "One man idea," and contending for the sacredness of the personal right to think and act, and why should we now object to what must always be the result of individual thinking, diversity of idea and conclusion? What possible harm can accrue to the true saint, or the honorable man, who may become conscious that upon certain things other men think differently from him and from each other? Brother Haws and the writer have known each other from boyhood, and have been associated in a sense for years, but is it anything startling that these two should not see alike on all the topics covered by the work in the field? It would be astonishing under the circumstances if they saw comparatively few things exactly alike. If they saw all things exactly alike, the argument would be almost irresistible that the field of vision was very limited, or the range restricted by personal inability to see much or see far. . . .—*Saints' Herald*, volume 37, page 97.

When Differences Arise

Another thing in connection with this, the grand characteristic of a great man is not to allow himself to be moved by the speech or even debate of one who is an associate worker with him in a great cause. And he will forgive before ever it is suggested to those who may have assaulted him or injured him (as he feels) or are conscious of the wrong they have done him. And I have found by experience that the sweetest enjoyment that has come to me has been when I have passed over and forgiven in my heart those things which may have been said or done and that might have affected me for ill.

I am old-fashioned—almost seventy-eight years ought to make anybody old-fashioned, but I have found that the feelings of honorable conduct toward my fellowman, formed when I was a young man, have served me well, but I regard my associates in a common cause on an equal footing. We do not all see alike. I have been opposed sharply, but I have never yet—and I appeal to you men on the floor everywhere in this building if I have ever treated one of you, an associate in the work, with a spirit of resentment, or ever withheld from you the confidence and trust which one associated should entertain for another. If there is

such a man here I would like to have him say when and where this may have occurred. I have always understood them to be just as honest, just as true to their convictions as I was to mine, and if there were differences between us it largely resulted from standing on opposite sides of the shield. You may remember that legend, when two knights of the olden time approached each other before a house to which a sign was swinging, one of them made a remark about the beauty of the silver finish and the other one denied its being a silver finish—it was a gold finish, and so they drew their spears and ran a tilt at each other, and as they turned to come back, each discovered that there had been two sides to that shield, and they were friends thereafter. Their quarrel was ended.

There is no absolute tribunal this side of the great judgment day that is authorized to determine exactly who is right and who is wrong in a dispute or controversy, such as arises frequently in our midst. Hence it devolves upon us to carry our differences without animosity, without fault-finding, without charging evil intent or purpose upon those who may differ from us. I have tried to impress this thought upon you and upon others, and I want now to have you think upon it. I would to God that all the defenders of Israel were great men. Paul was anxious that all might be saved. I would to God that all Israel should be saved, as did the apostle. I would like to feel now and for future time, so long as I may be permitted to live, that when I shall finally depart hence, I shall leave a band of men and women associated together in a cause that we have held so sacred and for which so many have sacrificed so much, who will not allow internal dissensions to spoil the wonderful work that has been done since the angel brought the gospel message to earth. . . .

The terms of the revelation under which we have been moving during my association with you, tell us that we are not to talk judgment nor boast of mighty faith, but we are carefully to gather together in the regions round about, as many in one place as may be consistent with the feelings of the people while we are appealing to the different organizations of departmental service in *the state, to the nation, and asking them to redress us of our wrongs.* . . .

Another thought and that is this; there is a prophecy on record, not delivered by modern prophets but by one of old, of good authority, that the Gentile shall assist in the rebuilding of the waste places of Zion. That prophecy may be

rendered as having application to any place where a people who might have been the pure in heart, may have been assembled from the time that the prophecy was uttered until now, and it holds good until the Savior comes whose right it is to reign; hence it is not wise for us to put any barriers between the kindly offices of them that are without who are willing to recognize us as having won a standing place in the arena of conflict and are willing to extend unto us the right hand of help, whether they accept our faith and our philosophy, or not.

There is no tribunal—I want you to remember this affirmation and I hope these representatives of the press will quote me as I state it now—there is no tribunal, this side of the great judgment bar, that has the authorized right to sit in judgment upon the faith of men and say whether or not they are heterodox or orthodox. The right is reserved for that great Judge and that tribunal which shall try all mankind and adjudge unto them that which belongs unto them of reward for merit or punishment if it be deserved.

Men may assume to say that they will not court opposition with them in any association that they may choose to organize and to maintain. They have the right to do so. We have no right to complain especially of it, but the final arbitrament rests over yonder where we shall all give an account for our individual belief and our associated acts. One of the grand underlying principles upon which the whole structure of Christianity must rest, is that which is found in the 20th of Revelation where the judgment was to sit, a judge upon the throne, and every man was judged out of the things which were written in the books, according to the deeds which were done in the flesh.

This makes every man responsible to God. He has a secondary responsibility to those with whom he is associated and to those around him with whom he may now be associated in labor or work, to observe their rights, while assuming those which he deemed to belong to himself. Hence it follows that the final arbitrament must be there; hence we are almost sure of our footing over yonder if we behave ourselves properly and maintain the faith of Jesus Christ, according to the manner in which he gave it and in which it has been restored, as we understand it, without reference to those men who may not feel or see as we do, believing that when the time shall come, the award will be just, that they receive what is theirs or we receive what is ours. . . .

—*Conference Minutes*, 1910, pages 1937, 1938.

Let the Majority Decide

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

. . . —*Journal of History*, volume 13, page 233.

Better to Draw Men Than to Drive Them

The personal conduct in dress and in speech and pulpit, the actions of the representatives of our faith, are taken cognizance of by those to whom we preach; and carelessness of statement, carelessness of speech, uncleanness of person, carelessness of conversation, all go to make up the minister and the effect that he has upon the people to whom he addresses himself; and it behooves every man that represents the church to strive to make his representation the fairest, the most honorable, and the cleanest that he possibly can under any and all circumstances.

Another important factor is that the elder and minister ought not to be a talebearer; he ought not to listen to nor retell what may be said in regard to a fellow-minister, either in the same field or in another field, whether a near or a remote field; and I trust that we shall take it into consideration, that we are considerate of each other's feelings, and

observe the proper courtesies as between brethren in the field. . . .

And it behooves us not to be afraid that our position may be overturned. I know something about the character of you men as a rule in this regard. The same spirit that makes you maintain your position here among your brethren, when you go out into the field makes you specially antagonistic to what you do not approve of there. But there is a way of meeting these exigencies that frequently turns inquiry from us. There is a method of inviting men to come to Christ that wins their confidence and their esteem; it is far better for us to adopt this under the philosophy that the Savior instituted or gave voice to when he said, "And I, if I be lifted up, will draw all men unto me." It is far better to draw men than to drive them.

We have been for some little time, and are still being recognized as strongly antagonistic to doctrines that have grown up under the appellation of Mormonism, with which the world especially has confounded us in the days that are past; and now in almost every place the difference is being strongly emphasized. While we are thus showing this attitude, we ought to be careful to remember that up to a certain distance we believe alike. Now, it is not right for us to say that we have nothing in common with them, for that is not true. We have a great deal in common with them, as we have with the religious world. We have something in common with the Methodists; we have something in common with the Baptists; we have something in common with the Christian, and something in common with the Catholics, for we believe in authority as they do. We believe that there should be a place where men may be able to say authoritatively in these days, as servants of Christ, thus it is and thus it shall be, and we as a people having accepted obey that. While we do not believe in infallibility, we concede the fact that Christ has commanded and does command his church and his people, and that his command when received by us is our rule of conduct. . . .

Another thing: A great many of us are intensely anxious to have realized while we are connected with the work and living, that incoming of such a spirit of unification as will unite all classes of believers in the angelic message and what is known as the Book of Mormon. A great many of us can echo the statement made by Elder Hill the other night, "How long, how long shall be this continued division and separation?" Now I can predict without any appeal to

what may be said to be divine, that there will never come a unification unless there is a mutual willingness to concede something. If either or all parties insist upon the rigidness to concede something. If either or all parties insist upon the rigid application of their own rules and their own declarations or professions of faith, you can calculate that we will always be far apart—always.

I understand that the revelation that was given in Kirtland, Ohio, some years ago, indicated that we were not to be overcareful about receiving those of other factions, evidently foreshadowing the thought that there might come a time when some portion of these would desire to unite. Now I do not want anybody to suppose that I anticipate or expect to compromise a vital principle for the sake of numbers. I admit just as frankly as Elder Hill stated it, that righteousness does not go by numbers, and we cannot always tell and count on those that are accepted of God because they are more numerous than any other party may be, but the recognition that we receive from the Spirit, whether we be few or many, indicates whom He will receive sooner or later, and our labor should be to so continue to serve Christ that when the time of our probation shall have ended, when we lay down our ministry, we shall do so, confident that when the time shall come that we shall stand in the presence of the Judge, that he whom we recognize now as our Prince—the Captain of our salvation, will simply say to him that sits upon the throne, “These are mine,” and will claim that we will be exempt from punishment.—*Conference Minutes*, 1901, pages 417, 418.

A Plea For Unity

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the cornerstone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab, is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed, the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members

of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down, by those having the privilege [of] abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a band mighty and strong. So shall we be spiritually one as we are now legally one.—*The Saints' Herald*, volume 20, pages 144, 146; *Church History*, volume 3, pages 716, 717.

Free Speech in the Church

We have ever held that there was freedom in the church for the expansion of the intellect and the affections, for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which men may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

“Neither be ye called master,” is in the same strong spirit as, “But he that is greatest among you shall be your servant;” “for one is your master, even he whom your Heavenly Father sent, which is Christ.”

We cannot rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sus-

tain, and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.—*Church History*, volume 3, page 554.

Respecting Church Courts

Now, Brother Kelley, in his statement the other day, touching the rights of courts, is correct; and the longer we defect our effort from maintaining these offices for these courts and using them, the more are we crippling our spiritual resources, and our efforts must necessarily fail to considerable extent. Now, if every man in the church had formed a resolution at the early start of his effort that I did, touching the question of offenses, there would be a great deal less of difficulty, and men would have avoided and would now avoid being hurt very seriously by what might be done. The story of Mordecai at the king's gate and the effect that it had upon envious minds, took a strong hold upon me even when I was a boy, and it grew up with me into my manhood, and I formed a resolution that no man should ever prove to be a Mordecai at the gate so far as I was concerned. I have kept that resolution. I made the further resolution that if I offended, I would do the best I could personally to make it right, but if I could not, and the brother whom I offended should have me before the court, I would make an effort to get justice, and to get what was done and what I said and did fairly and squarely before the court, and I would bow to the determination of the court, no matter what it was, and make my peace according to their decision. I have maintained that proposition to the last.—*Conference Minutes*, 1911, page 1500.

The Gathering

Our hope in the gospel is then easily summed up. It is found in two sentences, and what is contained in them as contingent results. They are, firstly, THE SPREAD OF THE GOSPEL; and, secondly, THE GATHERING.

The gospel dispensation is a gathering dispensation. The direct and the remote effect of the preaching of the offer of "life and salvation" is to invite men to come out of spiritual darkness into spiritual light; from the darkness incident to the natural man, into the bright effulgence of the light of the spiritual man; to gather out from the degradation of a servitude to sin, unto the exaltation of the service of righteousness. The cry is, "Come out of her, O my people;" "Flee out of Babylon, the city of confusion." To do this, gathering is involved as a consequence; for as men shall congregate together that safety may accrue from invasion in secular government, so may the legions of a peaceful and spiritual kingdom be strengthened by assimilation within the pales of that cementing bond of unity that accompanies the gospel.—*Church History*, volume 3, pages 653, 654.

On the Sanctity of Marriage

A Prophetic Warning

We have reason to believe that there are many hasty marriages; and that these hasty marriages lead to evil results. The Saints should teach and enforce every remedy preventive of crime; and a more considerate, deliberate contracting between men and women, by which they assume so grave relations as those of husband and wife are, would prevent a multitude of evils.

The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and in practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teaching of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious

and immoral will be teaching and custom have become the rule.

The church should be the lever of reform in this matter; and while we preach a purer faith, we should also preach a purer practice; while we teach freedom from spiritual bondage to the world, we must insist upon the sanctity and holiness of the marriage bond; for unless holiness shall begin in the domestic relations, it will never be found in the church nor in the state.—*Church History*, volume 3, page 706.

Concerning the United States

They were born citizens of a great republic, the creation of which among men they believed to have been by direct design of God, and that the laws under which the church was to develop were the result, to a greater or lesser extent, of inspiration from the righteous Lawgiver, and were to continue operative in their force and unspent in their power until the rule of God should prevail universally by the establishment of the reign of righteousness of him whose right it is to reign. And that not until that time would the people of God be exempt from an adherence to and an observance of the laws under which the nation was to grow into prominence. . . .

I believe that God inspired wise men to write the Constitution of the United States; that in his purpose in working out the destinies of the world, he directed the making of the laws under which this nation is administered. We can have no king here; but republican institutions must prevail until the coming of Christ.—*Saints' Herald*, volume 52, pages 949, 950.

Regarding Military Duty

In view of these considerations, it will be understood that it was with unusual interest, not to say anxiety, my brothers that I watched the movement of events in the opening days of the Civil War. The time was ripe with intense political and military excitement, which, though we came into contact with little of the real machinery of the preparations for war, we shared to considerable degree.

As far as we were concerned, the question of becoming soldiers, either as volunteers or as under the draft, had involved, from the very beginning, many phases. There were moral issues interwoven, to which we felt it our duty to give careful consideration. We had already engaged in a religious work and pledged ourselves to its accomplishment. As ordained ministers in a church whose rules of government and doctrine did not warrant the shedding of human blood except it became necessary in defense of our families or ourselves, we felt it should be contemplated only as a last resort. In spite of this firm conviction, our spirits stirred deeply to the call of patriotic duty.

We laid the matter before our fellow church members, and the question was discussed in council meetings and in the general assemblies with much the same solemnity that doubtless characterized the Puritans, Quakers, Shakers, or other denominations whose tenants forbade the shedding of blood. Prayers for guidance were fervently offered unto the Lord, and we resolved to abide the issue as it might be determined by the direction received from that Source.

When the answer came, it was clear, definite, and unmistakable, and was borne in upon our souls with great distinctness. In substance it was as follows:

Do not enlist. Enlisting makes your military service an individual and voluntary action, whereby you will be responsible for the blood you might shed while in the service. Wait; if drafted, the responsibility is lifted. In such case do not hesitate to take your places in the ranks and to do your full duty as good soldiers and citizens, supporting the Government to the best of your powers. In such an event do not shirk any duty the service requires, even should it mean the shedding of human blood, for through the conscription the deed becomes a national sin instead of a personal one. The Nation as a whole will have to suffer for its sins, but you will not be held personally under moral obligations in the matter if you do not voluntarily enlist.—*From the Memoirs of President Joseph Smith, Saints' Herald*. May 7, 1935, page 589.

Higher Education

Address at Graceland College Dedication January 1, 1897

The worst, most vigorous, and dangerous enemies that civilization, political and Christian, have had to contend against have been ignorance and superstition. There has been no nation of people, and no period of time, since man began the change from the ways of barbarism to the ways of civilization, when it has not been necessary to urge the contest against these untiring, mischievous, and dangerous elements.

One of the most effective measures employed by man in the civilized condition to secure the permanency of the compact and to insure the greatest benefits to be derived from it, has been the education of the people. It was early found that as ignorance and superstition were the handmaidens of tyranny and oppression to escape the misery and ruin these were sure to inflict upon the race, the best and surest means was to educate men, creating in them by an increase of knowledge, love for what is good for all, and a consequent hatred of what was injurious to any.

The danger to society now is the same that it has always been, attack and disruption of its safeguards from ignorant and vicious elements found in it. And, while it may be conceded that the educated man, if vicious and wicked, is capable of doing more injury to his fellows and to society than the ignorant man of equal powers aside from education, it is true that the direct tendency of education is to eliminate the evil and vicious qualities from the human, and furnish him with a power to control the elements of mischief to society in himself, and enable him to restrain others, thus giving guarantee to society for good behavior.

The safety of the state rests on the better elements in it, rather than on the numbers of its population, upon those who are capable of understanding and appreciating the nature of the reasons for the state and the benefits accruing from it. Take these out of society and the state is not possible; relapse into the misrule of the ignorant and the vicious, tyranny and oppression, anarchy and ruin must inevitably ensue. The safety and perpetuity of the state lies in educating its human constituents.

In all that makes for true manhood the educated man is the peer of the uneducated. For all the purposes of the state the educated man is the safer and better man for

society to trust, compared with the uneducated. From this consideration has sprung the public school system, through which the state makes it possible for the children of the poor man to take up the burdens of life with equal chances with the children of the rich man. And as education does not so much mean the accumulation of knowledge as it does the training and perfecting in the man the faculty, power, or ability for the acquirement of knowledge, the increasing and polishing of the quality of wisdom, the right use of knowledge, so the object and purpose of all institutions of learning from the common school authorized and supported by the state in which all are made to bear an equal portion of the lawful burden, to the high school and the university founded and maintained by private endowment and enterprise in which the coming man or woman may find opportunity and place for the development and cultivation of any special faculty inherent, or acquired, which may fit and qualify them for their chosen, or imposed part in the great drama of human life in the world of busy men. It is the province of the teacher, the school, the college to take these several integral portions of the state, and by careful training and culture, restore them finally to the service of the state, able and ready for the duties and labors of society for which they are fitted and that society and the state may demand.

There has been from time immemorial, at least from the time the social compact began the education of the people as a measure of prudence for its own safety, in some portions of the social fabric strong prejudice against learning, and as a consequence against educational processes and institutions of learning. Whence this prejudice it is hard to say, unless it can be traced to the suspicion to which the ignorant man is always susceptible, that the learned man feels himself to be a superior being to his unlearned neighbor. This suspicion is not founded in fact as it is easily demonstrated that the educated are far more tolerant and complacent to their fellows than the ignorant. The educated man having in his researches after knowledge become conscious how small he is as compared with the universe, is humbled, and can find nothing within himself to boast over his fellows; the fact that knowing so much he knows so little makes him tolerant.

One of the fundamental principles upon which the faith of the people whom I represent here, today, and with whom Graceland as an institution of learning originated, is that

every man, of every name, nation, or race must answer to God in the final day of accounting, for what he is on that day when the judgment sits; not for what others his predecessors have been, nor yet for what himself may have been at some time prior to that day. As a consequence, they believe that whatever may tend to a development of the highest and noblest in man, inherent, or to be acquired is legitimate. That the sphere in which this development must take place is here among men of the earth. That having been endowed with faculties for useful and beneficent lives, it is a duty owed to God by reason of creation to learn how best to serve his fellow men, and answer to God for his endowments; holding it to be true that he loves God best who best exhibits his love to his fellow man. . . .

What the community, town, and state, need is that the boys and girls fast coming upon the stage of action to take the places of men who like myself have grown gray and old in the warfare, shall be man and woman in the largest sense, filled with a proper sense of what manhood and womanhood mean to men and to God, and fitted to fill the places to which inclination, duty, or the force of circumstances may assign them.

Our boys and girls, our young men and maidens should be taught, and be willing to learn that their first duty is to be men, manly, noble men; and women, well poised, womanly, noble women, beautiful in all those qualities which make womankind lovely, and worthy the high regard in which men may properly hold woman. To do this an education is necessary. . . .

Early in the rise and progress of the people so largely represented here today, the need for educational institutions was seen and acknowledged. Efforts were made to supply the need, and within four years from the day when a little handful of men were organized into a band of believers called the church, a school was established. Men recognized that they were unlearned; but they were not proud of their ignorance, neither were they ashamed to use an opportunity to remedy their deficiency. They believed God had called them, and would hold them accountable for the use they made of both time and talent, so men long past school age set about their studies, and soon placed themselves alongside of the scholar of their time.

The desire and effort to secure learning were continued with them in their settlement in Missouri, and after the expulsion from that state and the settlement in Illinois, one

of their first measures was to secure by public effort a charter from the legislature for a university, at Nauvoo, for which a faculty excellently qualified to advance the interests of the cause of education of the people was chosen, and the school was at once established and well patronized.

It may be news to some if not to all present to be told that among ourselves when the project of establishing a college to be conducted under the auspices and direction of the church was broached, the objection was urged that it was for the purpose of educating men for the ministry, and as we taught that to God himself belonged the prerogative to qualify and call men by whom he proposes to declare repentance and redemption to man; hence, any attempt to forestall the divine action by educating men to be called is to assume indirectly to counsel the Lord. This objection exists with some still; but I hope, if there is anyone here who may believe that the founding of Graceland College was for the purpose of educating men for the ministerial field, with intent to instruct or dictate to God in any sense, as to whom he should call and send into the harvest field, I would advise him to go into his closet and there seek for a broader comprehension of what the conception of the work may have been. We concede that God alone can call and qualify the ministers by whom he will essay to save the world, for one God-called, God-sent laborer is more efficient in publishing salvation than any number fitted, qualified, and chosen by men alone can ever be. And while we concede this and are waiting for the Master to carry on his work in his own way, it is our duty and should be our pleasure to do all we can to fit and qualify our children to fill their appointed places in life's contest; then if God pleases to choose a polished shaft from those who may have been educated in Graceland, we shall feel thankful; and if not, and he sends by the hands of others, we shall give him praise for his wisdom and his mercy unto the world.—*Saints' Herald*, volume 44, pages 20, 21.

On the Church and Politics in Nauvoo Also Comments on Nauvoo Legion

That political influence was fostered by municipal charter, the history of the procuring of the charter of the city of Nauvoo, and its extraordinary provisions, no legal mind can doubt. Where the idea of incorporation first originated, we are not prepared to say; but one of the prime movers in it, and the delegate to Springfield to urge the passage of the incorporating bill appointed by the conference, was John C. Bennett. We believe that the incorporation of the city of Nauvoo as a municipal city, with its extraordinary privileges, including its municipal court, was an error fraught with dangerous consequences, one of which we believe to have been the passage of a resolution declaring the *Expositor* office a "nuisance," and ordering it "abated." That the municipal court of the city may have done a good deed when it took cognizance of the arrest of Joseph Smith by H. T. Wilson, and insured him a trial, we admit; but the possession of the power by which such a thing could be done was a dangerous possession; and though right uses of such a power might always be made, it was possible, as we have seen, for one branch of that municipal government to err.

We implicate no one else in this statement of our belief respecting these measures being errors. We write only our own sentiments, and we have a purpose in so doing.

As a natural result of the adoption of the city charter, a mayor of the city was elected. This was a necessary feature of a city government; but it was not essential that high spiritual authorities should be made chief municipal officers, to the loss of spiritual prestige and power. We have been told, and we believe it to be partly true, that after a certain time, political partisanship ran to so sad an extreme, that one of the chief officers of the city was hemmed in by a cordon of office-seekers, and political spoilation appropriators, to the exclusion of good and true men who loved the cause of Zion, and were alarmed at the drifting tide of events. So officious and so zealous were these political hucksters, that it soon became a matter of difficulty for an honest, outspoken man to get the ear of the highest spiritual authority in the church, so closely were such men watched and their efforts forestalled. Such is the legitimate result in every society of modern times, when politics became a trade, and when political wire-

workers obtain preferment in the church in the place of honest, religious-minded men; and we may well be pardoned if we see some traces of such state of affairs in the later years of Joseph and Hyrum Smith.

It would have been difficult, when once the restraining influence of a spiritual life had relaxed, to take up the broken threads and knit them into so perfect and so strong a cord as it should have been originally; and for this reason, if for no other, the men upon whom the burden of the great spiritual work of the last days rested, should have held themselves aloof from active participation in political strife. It was not a crime to aspire to high political station in itself; but the influences by which preferment is obtained, and which too frequently accompany it, give rise to undue ambition, and are too easily prostituted from right uses to base and ignoble ends. We believe that when men lost sight of the dignity of the title of "elder in the Church of Christ," it was an error, and when this was followed by a love for political power to the lessening of the love for spiritual advancement, it was a graver error still.

We class the cultivation of the spirit of war with the error spoken of above, but do not regard it as one of such dangerous character, from the fact that a real necessity for bloodshed might never have arisen after the year 1840, if right counsel had prevailed. We do not say that there was any real necessity for the shedding of blood prior to the year 1840; but from the tenor of commandments given during and subsequently to the exodus from Missouri, we are persuaded that none would have arisen after that year.

The raising of a standard of peace was one of the duties devolving upon the Saints. Military organizations among them should have been the result of state law direct, not the result of domestic primary action. The military organizations of the state were sufficient for the practical purposes of defense against invasion from without; but would have been powerless against dissension from within.

There were three evils connected with the existence of military organizations among the Saints. One of these evils was the appearance of hostility which it gave to the Saints, as a religious body, crying peace unto all people. Another was, that there was an unnecessary expenditure of time and money in keeping up drill, parade, dress, equipage, and arms. But the worst evil of the three, as it appears to us, looking at it from our chosen standpoint, was the dependence upon the arm of flesh in warlike demonstration, rather

than in God and the practice of holiness; and we may add another, closely connected with the last, military titles and appellations usurped the place of the plainer callings, and the higher dignities of "elders in Israel," "ministers of the gospel." Some of the publications of the church show an unmistakable tendency to foster the love of distinctive titles, and "Captain," Colonel," and "General," are prefixes; where to our democratic taste, "Mr." and "Elder," would have looked far better, and would have served more palpably to enhance the value of church distinctive titles.—*Church History*, volume 3, pages 674-676.

To the Ministry and Membership

To the elders chosen to preside in any church among you, give due honor, and let him be assisted in the care of his flock by those called to be priests, teachers, and deacons.

The council of elders should advise with and counsel by wisdom all those having charge of churches; not to the subverting of their order of government, but to the enlightenment and encouragement of both shepherd and flock.

Esteem every man in his own office, according to his diligence, virtue, and faithfulness; observing to love each other with the love which is in Christ.

Leave off contentions about unprofitable points of doctrine and church government, and rather observe to do the things by which you shall be made personally pure, than to contend about the rendition of obscure passages of law and Scripture.

Teachers, observe to teach the members to do their duty in the family, in the social circle, and the assembly of the Saints, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom, and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear, until required to tell it to the council.

Deacons, be sober and faithful. Take honest charge of those things intrusted to your keeping, being ever ready to render an account to the church of your stewardship. Keep the tabernacles of your spirits clean, and counsel others to do likewise. Be ready to assist the elder of the church to fulfill the counsel of the elders. Keep the tabernacles where

the Saints meet to worship clean, and with persevering care attend to all the duties required at your hands. Be not busybodies, nor backbiters, nor fault-finders, nor cavilers, nor schismatics, obey the counsel of the Lord, being fervent in the spirit to oppose the wrong, and teaching and exhorting others to come to the light wherein ye walk.

Priests, observe to minister faithfully, lay aside all perversity of spirit; visit the houses of the Saints, exhorting them to be faithful, and to attend every duty, to observe the rules of government of the Lord and of the church. Assist the elder in the performance of his duties; attend the sittings of the council of elders, if permitted so to do, and learning by constant attention and care what are the duties whereunto you are called, discharge them in the fear of the Lord, that you may be blessed of all.

Elders, cease charging evil upon each other and contending with each other about prerogative, or right or priority to teach, or preach, or lead the meetings. Lay aside all superfluity of naughtiness, provoke not one another by vain questions nor disputings about preferment. Let your aspirations be for holiness, feeling assured that to be good is to be wise.

Assemble yourselves to counsel together, spreading the truth by precept and example. Let your teaching be in humility and in confidence; be not haughty in mind nor proud in demeanor; clothe yourselves in simplicity and cleanliness; let the mission of Christ be your theme; your constant meditation to do good to man.

Finally brethren, come out of the wickedness of Babylon, take earnest heed to the word of the Lord, study to be approved of God that the fellowship of Christ may be yours.

This I write by permission, in exhortation, that we may be established in faith, in strength, and in hope.

Let the Saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ.

The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good, accept the offer which he makes, and becomes heirs with Christ.

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So then, let the profession of faith be the practice of the gospel teachings.—*Journal of History*, volume 12, pages 138, 139.

Confirmation and Baptism

[Subheads added by the editors.]

THE LAYING ON OF HANDS

There is a difference among the elders in the language used in administering in the rite of confirmation by the laying on of hands. While we would like to have a unity of thought and understanding regarding this rite brought about, I do not wish you to take what I shall say as a criticism upon any of you; as I have only the good of all at heart.

The church which our ministry represents is the Reorganized Church of Jesus Christ of Latter Day Saints; hence those confirmed by them are confirmed into that church. Some use the term "Church of Christ"; some, "Church of Jesus Christ of Latter Day Saints"; others say, "I confirm you into the Reorganized Church"; varying in terms in confirmation as in their prayers; though Jesus said, "After this manner pray ye," etc.

I suggest that in the administration of laying on of hands for confirmation those who administer in the rite confirm those being administered to "into the Church of Jesus Christ of Latter Day Saints, as the same has been reorganized in these last days by the command of God."

Again, some elders say, "We lay our hands upon you to confirm you." It is understood that that is what is intended to be done by such administration; hence, in the language of another's criticism made elsewhere, and of which I heard an elder speak at this conference, I suggest that the elders avoid the terms, "We lay on hands to confirm," and adopt the terms, "We lay hands upon you *and* confirm you," etc.

Again: I have noticed, and doubtless so have you, that some elders while administering in this rite, from the lack of thought, or because of embarrassment will address the candidate and the Lord alternately, and sometimes so often and so markedly as to provoke confusion in the minds of those present and listening; sometimes causing unfortunate comment. I suggest that anything to be said to the candidate be finished before using the name of or addressing the Lord in the necessary prayer of confirmation.

There is no act that we perform as ministers of Christ that is so solemn as the laying on of hands for the conferment of the rights of membership in the Lord, and the

bestowment of the gift of the Holy Ghost; no act in which we should be so careful in word and conduct as in this administration.

The Apostle John in one of his epistles shows that the Father and the Son and the Holy Ghost, are one, and bear record in heaven, of that which is done on earth by those authorized to represent the Lord and administer in the rites of the gospel in accordance with the royal call and commission; and that the Spirit, and the water, and the blood bear witness in earth; and that these three agree on; that is, that whatsoever is done on earth in accordance with the command and will of God under the administration and direction of the Master is borne witness to on earth and recorded in heaven: the Spirit bearing witness below and record above; the work being one in earth and in heaven.

When brethren find themselves embarrassed when administering in laying on of hands, or even preaching, the best method of procedure is to go slow, pausing in speech, so far as can be without attracting undue attention, until the embarrassment passes, and then proceed with the work in hand. This is much better than to blunder along in an embarrassed condition, in which one is liable to make a great mistake.

THE ORDINANCES OF BAPTISMS; PRACTICAL SUGGESTIONS

The ordinance of baptism is one in the administration of which the greatest of care should be observed; every detail of the performance of the rite being carried out with a view to the utmost demands of propriety and the sense of solemnity that should always attend so sacred an ordinance.

The greatest care should be taken that nothing should occur calculated in any sense to mar the beauty and grandeur of the ceremony. Especially should this be the case in the baptism of those who are by nature timid, nervous, or afraid at the sight, or by the contact with water.

A few general rules, if remembered and observed, will greatly aid the elders in administering this rite. One is, that every part of the person being baptized should be fully immersed. If one is too hastily immersed, it is possible that the water may not come in contact with the whole body. The immersion should be carefully and deliberately performed; the administrator holding himself in control, as well as the candidate. A too hasty putting the person being baptized into and raising him out of the water, though it may splash the water over the head, face, and arms, may

not be such a covering in the water as the nature of the rite demands.

Another rule is, that the administrator should enter the water with the candidate. The church has provided by conference action that baptisms performed where the candidate only is in the water, are not valid baptisms. The Scriptures say that John and Jesus both went down into the water. One brother was made to say, in the reporter's notes of yesterday, that it did not make any difference when one was baptized whether it was in water, beer, or wine, in which the person was baptized, the virtue being in the obedience to the command, and the immersion of the body in the element used. I do not know whether our brother was correctly reported or not, but this is sure: Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To us it is water, and not wine nor beer. The Book of Mormon and Doctrine and Covenants both teach this; and I fully believe in it, as it seems essential to the beauty and efficacy of the design of the rite.

When I get so old that I am afraid to get wet in attending to the ordinance of baptism with the one I baptize, I will yield that work to a younger and more capable man.

In regard to the manner of baptism. When I was a boy, I witnessed many baptisms. I saw the elder have a handkerchief tied around the waist of the candidate, or a belt was used. The elder took hold of this handkerchief or belt as a help to raise the candidate from the water. The candidate would clasp the arm of the administrator. I have seen some of those thus baptized lose their hold, and struggle in an unseemly way; the hold on handkerchief or belt fairly balancing the person being raised from the water, and a difficulty be experienced in raising them to an erect posture.

Unless the hands of the one being baptized are kept closed, and held by the administrator, they are apt to struggle and break away from the hold. The natural tendency of one strangling or gasping for breath, after immersion is to turn to the baptizer, to grasp him. If the administrator has a firm and steady grasp upon the hands of the candidate, he can prevent much or all of that struggling, and will thus avoid any disturbing accident, or display of the person.

Before going into the water to baptize, ascertain for yourself how deep and where the best spot for the purpose is. Then taking the candidate into the water to a suffi-

cient depth, have the candidate clasp his own hands with fingers interlaced, then clasp the closed hands from the under side with one hand, which will enable you to hold the hands securely. After saying the formula, raise the hands to under the chin of the candidate, placing your free hand at the back of the neck; then place the head, hands, and person of the candidate wholly under the water. In raising the candidate up, all that is needful is for you to tip the head forward and raise both yourself and candidate to an erect position. The very natural tendency of the candidate is to rise, and it is a very easy matter to raise even a heavy or partly helpless person in the manner here stated.

It is well to learn to baptize right or left handed, as it is better in baptizing to always have the candidate between the administrator and the audience, the administrator thus facing the audience. In baptizing in running water be sure and immerse the candidate with the head up the stream. The current will thus help to keep the clothing from becoming disarranged, and also aid the baptizer to raise the baptized to an erect position. . . .—*Conference Minutes*, 1896, pages 49-51.

Duties of District Presidents

The presiding officer of a district should seek to obtain the good will of the congregations, and the individuals of which his district is composed. In securing this good will, he should be humble, faithful, and diligent. His first duty toward those under his charge is to seek unto the Lord for wisdom, that he may be aided and instructed to direct the affairs intrusted to him successfully. He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others, and reprove the disregard and the want of it in others. He must be gentle. In this light he must not be heady, high-minded, or obstinate, neither in his preaching to the world nor in his demeanor to the Saints. He must be an open, avowed, and honest enemy to wrong, oppression, false doctrines, and false practices. Under this rule of conduct he is authorized to silence elders preaching in his district, transient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church and by which the members should be governed. He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor, filling stated appointments, and securing, by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word. He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the Saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must therefore be clean. If he be rough in language, profane, light, using foul and indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of Saints composed. He must therefore be chaste and clean in his conversation.

He must be impartial as a judge. Under this rule he must be closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when re-

quested by him to call meetings to do so at once, without delay. He has a right to inquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches. He should give official notice of all specific changes in the business of the district conferences and other matters of general importance. He should see that all branches under his charge are properly instructed as to time and place of holding conferences, and should himself attend the sessions of conference. It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent. It is his duty to hear every official and proper complaint. It is his duty to discourage and refuse to hear every unofficial and fault-finding complaint, more especially should he do this in the priesthood, more especially still in the elders. It is his duty to keep his opinion of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion. He should be a thorough Christian. Under this rule we embrace the following list of duties: It is his duty to be a good son, if he have parents; a good husband, if married; if not married he should be a gallant, but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially "to the household of faith." Remark: No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unflinching; true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for this position, and should neither be chosen nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarter; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander; nor should he circulate evil tales though they be true.—*Church History*, volume 3, pages 561-564.

Advice to the Elders

[Subheads inserted by editors Priesthood Journal.]

ON BEING PUNCTUAL

I would like to enforce, also, that promptitude is one of the chief virtues in a minister. Lax habits of keeping an appointment by him soon reflect upon his congregation; it will be but a little while until it will be a sliding scale. I do not know how it affects the rest of you, but it affects me disastrously to know that I am not present on time, and this promptitude in commencing service should also hold in closing service, especially on public functions like the conference, where there is a room to empty and to fill again, and when every moment occupied by an individual unnecessarily causes the time to lapse over; and just as sure as the services are late upon one occasion of a day they are sure to be late all day long, and worrying.

Now to illustrate this: I was appointed to preside over the Plano branch, and at the time I was appointed succeeding the brother who had been acting there had been a habit of waiting, waiting, waiting, sometimes for half an hour, or thirty-five minutes after the time, once or twice three-quarters of an hour; and when they chose me to preside I notified them that fifteen minutes to eleven meant just what it said; that 10:30 meant thirty minutes after ten o'clock; that we should begin our exercise on time. The first Sunday after that a brother and his family reached the building in time to hear the benediction without sitting down. He had tried to conform himself to the custom that had been, forgetting the new regime.

LEARN TO TIME YOUR SPEECH

I would suggest to these elders, these ministers—this suggestion will be a practical one—that the number of words a man uses in ordinary preaching or speaking is about one hundred and fifty per minute. Some may speak more rapidly; I have heard it said that Brother Mark Forscutt would put two hundred and twenty-five in a minute, but I cannot do that and speak intelligibly. And if you will but write out one hundred and fifty words, or half a hundred words, and then ascertain how long it takes you to tell them, you will soon learn the habit of being able to speak all you want to say in five minutes, ten or fifteen minutes, *making your speech conform to the time you have at your disposal.*

AVOID "PET PHRASES"

Let me suggest also that you *avoid all pet phrases*. Some of you know that means language that does not add to the solidity or symmetry of the speech you are making. To illustrate; I once heard a brother in a prayer use the terms, "God," "Our Father," and "Father God," one hundred and fifteen times in a short prayer, and even divide a word of two or three syllables to use the expression between them. All such speeches, all such terms, fill up the time, it is true; but they do not add to the efficiency of the speech, and sometimes tire the ear of sensitive persons. They say that open confession is good for the soul, and I have sat and listened to a man preach when a repetition of a favorite expression would strike my ear and it would seem to me that he could not say anything else while he was preaching but that.

SAY WHAT YOU HAVE TO SAY—AND QUIT

I give this instruction, not because I have any fault to find, but because I would like to see my brethren when they present themselves in the stand, efficient; and when they speak to the people, *say what they have to say—say it clearly, distinctly*, and when they get through, quit; especially did I want to call your attention to these formulas as they have them.

EXERCISE TRUE COURAGE

I hope the coming year will be a successful one. We have some things to face that may not be pleasant, but *true courage recognizes the danger and then dares the consequences; that is true courage*. There is a *boldness that simply amounts to hardihood; that is not true courage*. I remember seeing this illustrated during the war. A young man was criticising an officer when they went into action, and asked him if he was not afraid. He said, "Yes, I am afraid, and if you were half as much afraid as I am you would run away." The officer said he was afraid, and yet his moral courage made him stand to his post. His face, his cheek, might blanch with physical cowardice; but his fortitude of determination, his pressure of heart, would make him stand to the battle.

DO NOT HURT AND ANTAGONIZE PEOPLE

I hope we will be able in the year that is to come in our ministry to use *the word of God as a bright instrument for good, and not have the instrument merely to wound and*

hurt and antagonize and drive away. Let us use it as a means to attract, and realizing the importance of that statement made by the Savior, "And I, if I be lifted up from the earth, will draw all men unto me," and not force them away. . . .

Joseph Smith was an individual, he has gone to answer for his account individually; *I must answer for myself.* I do not expect to get into heaven under the cloak of my father's goodness, and I am not going to hell under the cloak of his evil, if he was evil. I simply use this expression to show you the position I occupy in this regard.

Now I hope that we shall be, during the year that is coming, hopeful, and push our lines of advance forward in the fields where we are, and allow no enemies to get behind us and force us to retreat because they have surrounded us.

THE DANGER OF INTERNAL DISSENTION

I warn the brethren, as I have in the past, against the machinations of the adversary sowing dissension between brethren. The adversary has tried, in the past, to lead us astray by a popular sin. I do not believe he will be able to do that again; our faces are set like flints in that direction. *But he can and he will endeavor to sow dissension between the brethren;* and those who are sufficiently sensitive to his attacks, his approaches, will be moved upon by him, and there will be trouble between them. We should be careful in this regard. And I warn the brethren, too, against what we may call *official jealousy.* Do not give that place at all; do not give any room for *official jealousy.* Welcome the man that the people can hear, and aid and *help and strengthen those who are ministering acceptably;* never mind whether it may call you to sit by and hear him or not. I praise God that so far as I am concerned I love to hear my brethren and know that they are acceptable and blessed ministers for Christ among the people. No matter what may be their names or where their stations, I am pleased when I hear the people say, "I love to hear that man preach." It does me good for this reason, that I have accepted, I believe in its proper intent and purpose, the declaration that every man must answer to God for himself. I wish to honor my brethren in their places. I have tried to do so; I shall continue to try to do that. I do not want to get into conflict with anybody. The misfortune with me is that when I have to fight I fight hard and am apt to leave wounds and scars when the fighting is over;

there is no need of it.—*Conference Minutes*, 1900, page 297-299.

DO NOT MIX TOO MUCH IN POLITICS

There are a good many of the Saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the Saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but, to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

DO NOT TEAR DOWN OTHER CHURCHES

Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale-bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly.—*Church History*, volume 3, pages 325, 326.

OUR RELATION TO THE FACTIONS

We are striving to secure a unity of belief among the one-time Latter Day Saints, our only intention towards them being for their good. To make this intention apparent to them is our duty; and to present the good in such form that they are attracted to it rather than repulsed from it,

is also our duty. Our relation to them then is one of friendship to the men composing them; though there may and ought to be no compromise upon our part with those measures of either or all of them that we believe to be erroneous or wicked.

OTHER CHURCHES

Our relation to the different churches throughout the land is of a somewhat similar character, with the exception that they have not, as we understand it, received the gospel. They do, however, exercise a faith in God and in Christ, and are honest in their convictions; that is to say we believe the great mass of them to be. If the spirit of love to those who have known the truth binds us to a forbearance and kindness towards them, does not the same spirit of love bind us to a more comprehensive forbearance and kindness towards those whom we think have not so known the truth? We think so; and therefore we feel assured that harshness and severity exercised towards them will inevitably return upon the head of him exhibiting them.—*Journal of History*, volume 12, pages 328, 329.

CONDUCTING THE PRAYER MEETING: DEPARTMENT IN PULPIT

Now there is another thing; in prayer service, and in leading a prayer meeting it is not uncommon to hear an elder say, "Now friends, do your duty, don't go away until you have borne your testimony. Be brief, don't occupy too much time." I remember once hearing an elder who took twenty-five minutes out of the possible hour and a half allotted to the prayer service, in telling the audience to do their duty and exhorting them to be brief. It is certainly want of thought that will cause an elder to so occupy the time of the many assembled on such an occasion. If a man has anything to say let him say it at once, and be done with it. Don't say, "I want to say," so and so; but say the thing wanting to be said. There are two hundred people here, now suppose it was a prayer and testimony service. If each were to speak one minute it would take two hundred minutes, or three hours and twenty minutes; if two minutes each it would be six hours and forty minutes; if one occupied five or more minutes, it must cut off a great many from speaking at all. It makes me nervous for a presiding officer to say to a congregation like that, "Let every one speak, or pray; you will be under condemnation if you go away without bearing your testimony," when he knows that

it is impossible, if he will only think what he says. Elders will say, "Now, do your duty; all of you speak. If you do your duty all will be blessed." If under such injunction each of two hundred people should take five minutes how many hours would it take when such two hundred people were present? If you stop to think you will not tell two hundred people to get their testimonies into an hour and a half of time.

There is another thing that is worth speaking of, though I sometimes am guilty of it myself, and that is the using of slang phrases in the stand in preaching, and among the Saints. Anything that will reflect on your standing as ministers of the gospel and detract from your usefulness, should be avoided. To illustrate this: I once used in the stand before an intelligent audience the expression, "I can't see it." It was at one time a very common slang phrase. It caused me great mortification at the time, and I was severely rebuked by my feelings for my carelessness in using it as I did.

I think we should cultivate the faculty of expressing our thoughts as directly and as neatly as possible.

While I do not want to be over nice or hypercritical, I do think that we should not drive people from us by our ill manners and uncouth speech, but draw them to us by the exhibition of kindness of manner and attractiveness of speech. I believe in making one's self understood by the use of proper emphasis and gesture; but if a speaker drives his hand down on the stand so hard as to make the church ring, and in such way that those listening cannot hear the closing words or sentence of what he has said, I think it is a very unwise thing to do. To illustrate: A good old Scotch lady was asked how she liked the new minister. To this she replied that she did not like him as well as she did the old one; for the old one "had not been there three months until he had banged the insides out of three Bibles," referring to his habit of pounding on the Bible lying on the stand, with his fist. Any such emphasizing sounds are liable to cause the hearer to lose the force of the passage intended to be emphasized by confusing the hearing, thus losing the sense of what is said.

In all services, of whatever kind, always take thought and cognizance of the conditions, and strive to see to it that all the preliminaries have been arranged in such a way that nothing shall be likely to occur to disturb the solemnity of the occasion, or mar the beautiful effect of any ordinance

that may be engaged in.—*Conference Minutes*, 1896, pages 49, 52.

DO NOT BE RESENTFUL

One of the peculiar frailties of the Latter Day Saint elders is the disposition to resent. We have not yet learned one of the principal foundation principles upon which the Savior acted, and that is, "Resist not evil." But if a man strikes at me by word or by hand I immediately not only defend myself but I resent it. I think for the peace of the conference and for the reaching of proper conclusions, we must forego that disposition in ourselves to resent or retort, and not get so excited in our zeal in the discussion of any question that we give voice to anything that may be counted an indignity or covert fling. We too frequently do it. I confess my own failure in this respect, and I am trying to mend; but I began kind of late in life, but I hope to live to my second childhood and maybe I shall learn something then. I want you to bear this in mind, that in the discussion of things that are vexing we may grow vehement and say things that in our cooler moments we would not do. I do not know how it is with you, but I know I have been kept awake half the night over a speech in which I have said things that I should not have said, especially that part which might possibly refer to a reflection.—*Conference Minutes*, 1902, pages 494.

BE CAREFUL IN YOUR WORK

I used to preach a sermon from the statement, "I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." And hence I have always felt willing to do anything that lay in my power, from the work of the deacon clear up, or from the work of the presiding officer clear down, if it were necessary, never thinking that the work that was being done was that which would honor or dishonor the man; but that it was the effect he put into the work, the heart which he put into the work, that made the work honorable. The man that sings and is joyous over his work is the man that gets through without unnecessarily being tired. But the man who drags himself into his work and continually pushes himself that way, he is always tired. That will not do for us. We are to be cheerful. And when I am not cheerful I will try to keep out of the way of those who are likely to get cloudy because I am.—*Conference Minutes*, 1905, page 813.

USE THE PRESIDING MATERIAL THAT WE HAVE

Now, our brethren of the High Priests' Quorum, exercising in their right, preside wherever they are; but when they are sent upon missions and become missionaries, they are subject to the missionary rule as a consequence. We have not yet reached the period when we can carry into its fullest execution the requirement of ordaining high priests over districts and setting them there. And one of the reasons for that seems to be that our brethren fail to find the requisite material, as they speak of it—they cannot find presiding material. I want to tell you something here that it seems to me we ought not to lose sight of, and that is this: We pray for God to send men into the ministry. We pray for him to send the spirit of inquiry abroad, and we baptize people, get them into the church. Now why not use the element that God puts with us in the offices in the church, and take the consequences if they do not happen to preside just up to the notch? Why not do it? It seems to me that would be right.—*Conference Minutes*, 1906, page 920.

A BIT OF HOMELY PHILOSOPHY

A philosopher said, once, that we could not prevent the crows flying over our heads, but we could prevent them from building nests in our hair. We may not always be able to force or keep our thoughts altogether in subjection; but we can prevent them from making us do or say what is reprehensible. He that overcometh himself, you know, is greater than he that taketh a city. Do not let those evil or pernicious thoughts find lodgment, any of them, brethren, in your hearts, to continue there.—*Conference Minutes*, 1907, page 1024.

AN APPRECIATION OF FELLOW WORKERS

I told you the other day that I had lived as long as I expected to live at one period of my life. I have. I have lived to see accomplished what I desired when I set out in the work. I have had noble help. I have not done it alone. I have been thankful to God for it. I have had men that were not afraid to stand by me when I was right, and to reprove me when I was wrong. Sometimes I thought they reproved me a little unnecessarily, but then that is all right. It goes in for experience as well.—*Saints' Herald*, volume 53, page 394.

DO NOT FEAR CRITICISM

No one, then, should fear to have his principles made the subject of the most searching criticism, for all the combined evil powers of earth and hell cannot shake one particle of light from its orbit. But if we hold incorrect principles though they may be very dear to us, it should be our desire to have them exposed, and exposed *now*.—*Saints' Herald*, volume 42, page 583.

On Church Organizations of Women

Our opinion is that Dorcas Societies, Mite Associations and Prayer Unions are laudible and permissible associations; and stand to the sisters of the church in the relation that business-meetings, quorum associations, and priesthood councils do to the brothers. If the latter are warped from their legitimate purpose to cabals, storytelling bouts, or schools for wrangling and back-biting, they become useless and bad; and the same is true, if the sisters' associations are permitted to interfere with other legitimate duties of the wives and mothers, or if in them the sisters attempt to interfere with branch or church work that belong to the elders; in such cases wrong and bad work are sure to follow. Conducted for the purpose of its institution the Prayer Union, or Prayer League of the sisters is productive of good, and fathers, husbands and brothers should not only be willing that their women folks should attend these stated meetings, but should help to so arrange home affairs that such attendance would not do harm or make neglect.—*The Saints' Herald*, volume 36, page 209.

"Pure in Heart, Clean in Appearance, Robed With the Garments of Peace"

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified. . . .

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his saints.

Be watchful, be prayerful, be sober.—*Journal of History*, volume 12, page 140.

His Loss of Physical Sight

I may never see the face of one of you again in the flesh. Not that I may pass away immediately, but simply that the ability to see physically has been taken from me. I am not complaining of that. But I want those men with whom I have so long been associated and whom I know, and whose faces I can see in memory—I want them to remember whether or not I have at any time in the past refused to give them the proper and just support which their efforts in the field made necessary! If I have ever withdrawn myself from their association or have at any time in any sense attempted to interfere with their just prerogatives and their personal privileges as defenders of the faith? And what has been my course in the past, will be under God, unless I lose my faculties, what it will be in the future.—*Conference Minutes*, 1911, page 1504.

His Last Address to a General Conference

Before the Conference of 1914

STATEMENT BY PRESIDENT JOSEPH SMITH

I am but an humble instrument in the hands of God, as are all of you; I claim no higher tribute, no higher characteristic or qualifications of honesty, of intent or purpose, than each one of you may claim. I am not to be considered as within the counsel of the Almighty, only so far as that counsel is transmitted by the voice of inspiration to me, when action on my part is required. I dare not listen to the cries of disaster, of loss or damage. I dare not lift up my heart in triumph at apparent conquest over enemies that oppose the church. I can only, as the rest of you, do that duty that lies nearest to me. . . .

It seems to me that we ought not to faint, that we ought not to fail, that we ought not to quail; and when I learn that our elders have sat in discussion before those who have attacked the faith, I have lifted my heart and hands in prayer to God, asking that they might be sustained . . . Shall we fail now? In the name of God, No! In the name of Christ, Nay! In the name of the Holy Spirit, which has stood by us from the first to the last, I say, Nay! And I hope brethren, here assembled, I hope I say *Nay* with you, and you say *Nay* with me to this question!

I thank you, my brothers; I thank you as men, I thank you as officers, and I thank you delegates sent here by the voice of your conferences, your districts and your branches, for the faith you have still reposed in me; and if I have failed by reason of advancing years in taking cognizance, proper cognizance of what my duty was unto the people, I pray you, if it would be feared that disaster should result from my being continued in the trust and put in this care, that you will relieve me and put a younger and stronger man or men in the position that I have held so long before you. And I shall feel no regret; I shall feel no sense of injury, or personal difficulty or want of confidence in anyone who may believe that such should occur. I am ready to lay down the weapons of my warfare, either to be taken to my final rest or to continue in sessions with you unshorn of any of this responsibility, but trusting for you to choose whom you may call on or may be pointed out by divine wisdom.

Again I thank you, one and all, for the confidence you have expressed in the vote which you have taken this day.—*Conference Minutes, 1914, pages 1919, 1920.*

President Joseph Smith's Last Message to the Church

Note.—During his last illness President Joseph Smith left a brief last message to the church. This message was taken down by stenographers in the presence of numerous witnesses. To it we append his testimony regarding the life and character of his father. The message here reproduced was dictated during the night of November 27.

In the presence of these witnesses, as the last word to the church: You of the priesthood all know how hard I have tried to give the church to understand that its life and work did not depend upon only one man; and I bequeath the church the mass of the eldership beginning with those associated with me, the Twelve and the Seventy, the responsible quorums of the church, together with all others. I counsel the church to choose wisely, according to the instructions given, the one who will succeed me as presiding elder of the priesthood.

I have not consciously wronged any man or woman. I have no fear to go beyond the vale. I know not what awaits me, but I have faith in Him who fashioned the world and who gave the laws to organize the church and permit the Spirit of truth to rest upon the entire body, not confined to one alone, but to all who have had the ability to become conscious of knowledge.

My peace I leave with those I have labored with. My blessings I leave with those I leave behind me.

I counsel my boys to be honest in word and in deed. Honor is that which men do by virtue of their integrity. My boys I cannot leave wealth, but I can leave them an honorable name. This I do.

I ask the church to give consideration to my family in the time they shall need it, and leave my blessing with my companion who has so faithfully cared for me, and on my boys who have stood by me, and my girls who have shown

such love and regard for me; and the friends that I have I leave with regret, but they will remember me.

The Spirit and the Bride say Come, Lord Jesus, come quickly. Have faith in God and worship him forever and ever. Amen.

(Immediately following the word to the church.)

What is this that steals upon my breath? Is it death? Is it death?

(When asked if he had word for Fred:)

I leave the work with him and Elbert and whom the church may appoint through revelation.

.

You men who hear me now must remember what I say: My father was not a bad man as the Brighamites have charged him, to my knowledge. I knew him to be an upright, virtuous, pure man with his family; and I have maintained the uprightness and integrity of his character in good faith. I know of no reason that has been presented that I should change my belief and now admit that he was a bad man. That was my living testimony; that is my dying declaration.

I have no fear. If a man can be happy in dying and leaving a home like mine and friends like mine, such a host of them for the Master's cause, I can die happy. O blessed rest! Blessed rest!—From the pamphlet, *His Last Message*, published by the Ensign Publishing House.

President Joseph Smith's Last Public Utterance

Given at the Communion Service at Independence,
Missouri, November 1, 1914.

Beloved Brethren:

It is now fifty-four years and seven months from next Friday since I took upon myself the responsibility of answering unto God and unto the people of this generation the responsibility that was placed upon me by Divine call, and this morning, reflecting that next Friday I will round out my eighty-second year, if permitted to live, that this was the last Sunday in that eighty-second year and the first day, the first Sunday of the month, the day of our sacramental service, I remembered the obligations that I took upon myself. I remembered the first time that I made public acknowledgment before the church of the Spirit of life and salvation that had been born within me in the baptism of water by my father, and I deemed it but right and just and that it would be a pleasure for me to meet you this day and partake of the sacrament once more with the people of God's choice.

I am thankful to Him this day that during the service of the fifty-four years that I have been permitted to give it and to give to you, He has not forsaken me nor left me without sufficient strength to name His name among the people of God. Hence, my testimony today is that which it has been during all the years that are past in which I have been engaged in this labor, and this testimony has been sanctified in the different missions which I have taken, in the performance of the different duties which I have been called upon to perform, in the performance of the duties of my office. I feel grateful today that he has ever thus granted unto me a seal of my mission in the blessings that have followed my ministration in the name of the Lord, Jesus Christ, and today if there is one thing I should more delight to say than any other, it is to repeat the words of the Savior, "My peace I give unto you—not as the world giveth, but My peace I give unto you."—From the pamphlet, *His Last Message*.

Editorial Tribute to President Joseph Smith

Note.—The secular press paid a high tribute to President Smith at the time of his death. A higher tribute could hardly be paid to mortal than is given in the following editorial from the Kansas City Journal of December 12, 1914.

In the ecclesiastical dogmas which made up the denominational belief of the late Joseph Smith the general public has no particular interest. But in the death of the late venerable head of the Reorganized Church of Jesus Christ of Latter Day Saints the country loses an interesting and useful citizen. Joseph Smith was considerably more than a powerful church-man into whose keeping had been committed the destinies of one of the great denominations of the world. Those who ignorantly confounded the Reorganized Church with Mormonism, in the objectionable acceptance of that term, will not appreciate the theological distinctions between the two nor understand that nothing was more hateful to Joseph Smith than the doctrines of Brigham Young, with their polygamous teachings and all the other features which make Utah Mormonism obnoxious in the eyes of the average American.

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him. He was the prophet, but first of all he was the Christian gentleman and the good citizen.

As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.—*Kansas City Journal*, December 12, 1914.

NOTES AND REFERENCES

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Contents

Introduction	2
Concerning His Calling.....	3
Blessed By His Father.....	4
His Speech of Acceptance.....	5
His First General Epistle to the Church.....	6
Ways of Receiving Revelation.....	8
Waiting for God to Speak.....	11
Priesthood	14
What Is the Policy of the Reorganization.....	15
Do Not Seek to Develop a Creed.....	16
Are We of Diverse Opinions.....	16
When Differences Arise.....	17
Let the Majority Decide.....	20
Better to Draw Men Than to Drive Them.....	20
A Plea For Unity.....	22
Free Speech in the Church.....	23
Respecting Church Courts.....	24
The Gathering	25
On the Sanctity of Marriage.....	25
Concerning the United States.....	26
Regarding Military Duty.....	26
Higher Education	28
On the Church and Politics in Nauvoo, Also Comments on Nauvoo Legion	32
To the Ministry and Membership.....	34
Confirmation and Baptism.....	37
Duties of District Presidents.....	41
Advice to the Elders.....	43
On Church Organizations of Women.....	51
“Pure in Heart, Clean in Appearance, Robed With the Garments of Peace”.....	52
His Loss of Physical Sight.....	52
His Last Address to a General Conference.....	53
President Joseph Smith’s Last Message to the Church.....	54
President Joseph Smith’s Last Public Utterance.....	56
Editorial Tribute to President Joseph Smith.....	57

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



A Guide to

Conference Enactments

General Conference Resolutions and Enactments are brought down to date in this booklet; items that have been superseded are eliminated and various actions on similar subjects have been brought together, so that we have the latest and most complete statement of Conference rulings on all subjects represented here.



THE PRIESTHOOD JOURNAL

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A Guide to Conference Enactments

This Guide to Conference Enactments has been prepared for the use of presiding officers and other members of the priesthood and represents an attempt to eliminate the duplication and contradictions found in a chronological arrangement of conference resolutions. Wherever the subject matter of a resolution was quite clear and its interpretation subject to no controversy, we have taken the liberty of eliminating superfluous words for the sake of brevity. In cases where the interpretation of the resolution was subject to possible question, the resolution has been included without change. The date of each resolution is attached so that the original can be checked wherever necessary. A limited cross reference has also been provided in the table of contents.

It will be seen that the resolutions whose omission was authorized by action of the conferences of 1934 and 1936 have been left out of this Guide.

THE FIRST PRESIDENCY.

Printed in the U. S. A.

1. Adultery:

A. Any members of this church having been lawfully married, and having put away their companions for any other cause than for the cause of fornication, are unworthy of the fellowship of the Saints of God; and the church should be careful, with all inquiry, that they receive none into the church who have put away their companions for adultery, they themselves being the offenders (1866).

B. When a husband and wife are separated, one of them being guilty of adultery, the other may obtain a divorce and marry again (1884).

C. The law in Doctrine and Covenants 42:22 requires witnesses regarding facts having a bearing on adultery charges, but these persons are not required to be eye-witnesses (1891).

D. In cases of adultery where the guilty member has repented, and the matter is not publicly known, a written confession duly signed and witnessed by one or two officers of the church is sufficient to establish the fact of the first offense. Such confession should be filed with the First Presidency, and should not be made a matter of record in the home branch or district, nor made public by the officers receiving the confession (1913).

E. Forgiveness may be extended for the first offense of adultery and the offender permitted to retain membership and standing in the church. There is no alternative to excommunication for the second offense. (Doctrine and Covenants 42:7) (1913).

F. Those thus excommunicated may apply for rebaptism, but this should only be permitted after the case has been scrutinized by the High Council and approved by them (1926).

2. Advertising:

Church papers cannot accept advertising concerning speculative enterprises (1914).

3. Allowances and Inheritances for Conference Appointees, Rules Governing:

A. Allowances are made on the basis of needs and just wants; church, government, and other statistics, the financial condition of the family and budget request being determining factors.

B. Budget Requests for each year are to be made in connection with the Annual Financial Statement of each

appointee and family on a form provided for the purpose. Living expenses, such as food, clothing, rent, etc., and operating needs such as taxes, insurance, etc., are to be separated from inheritance needs.

C. The earnings of an appointee's wife are not deducted from his allowance, but the savings of the appointee, his wife, and family are to be considered as part of their inheritance until the maximum inheritance has been provided.

D. Each superannuated minister is requested to submit an annual financial statement and budget showing the allowance needed to supply both himself and family.

E. Contributions to superannuated appointees are to come under the same rule as those of active appointees and are to be reported monthly.

F. Payments on inheritances shall not be in excess of the following amounts:

1 to 5 years	no payments	
5 to 10 years	\$150 per year	\$ 750
10 to 20 years	200 per year	2,000
20 to 30 years	225 per year	2,250
		<hr/>
		\$5,000

G. The inheritance of an appointee is to consist of a home adequate to the needs of his family, neither stingily nor extravagantly, but comfortably equipped. Church support, aside from family allowances, is given only to appointees without such inheritance.

H. All payments on inheritances are to be made from the general office, the times of the payments to be governed by the terms of the purchase subject to the approval of the Presiding Bishopric. Amounts paid as premiums on life insurance, and payments made on purchase price of home, are considered as part of inheritance.

I. Inheritances may be given to appointees who have been continuously under church appointment on a family allowance basis. The giving of such inheritances is subject to the approval of the Presidency and the Bishop of the church as shown in Doctrine and Covenants 48:2. Applications should be accompanied by certificates of worthiness submitted to the Bishop as stated in Doctrine and Covenants 72:4, the details being according to the provisions made by the Bishop as stated in Doctrine and Covenants 57:3; and in accordance with the law and revelations that have been and may be, given to the church (Doctrine and Covenants 48:2; 91:4; 129:8) (1928).

4. Appointees, Finances of:

Each general officer and conference appointee is required to keep an itemized account of all receipts and expenditures for personal and traveling expenses and to make a report thereof monthly to the Presiding Bishopric on blanks furnished for that purpose (1919).

Excepting emergency expenditures, which may be approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, in no case shall the amount allowed to any general church officer's or conference appointee's family exceed \$1,800, and the amount for personal and traveling expenses \$1,800 (1922).

5. Appointees, Transfer of:

The minister in charge of any field is authorized to transfer a minister working under his direction from one part of his field to another, subject to consultation with other general officers involved (1892).

6. Appointments:

Appointments of general representatives of the church are submitted to General Conference for ratification, but the appointing authorities may make changes or other appointments between conferences (1923).

7. Appropriations Committee:

The preliminary work pertaining to appropriations is vested in a committee consisting of one member of the First Presidency, one member of the Presiding Bishopric, and one member of the Quorum of Twelve. This committee makes its report and recommendations to the Board of Appropriations which consists of the First Presidency, the Quorum of Twelve and the Order of Bishops (1928).

8. Baptism:

Those administering the ordinance of baptism must use the precise words given in the law, preferably those in the Doctrine and Covenants (1862). Both the administrator and the candidate must go down into the water (1878). It is necessary for a candidate for baptism to satisfy the church authorities that he is worthy, but it is not necessary to make a public request (1913).

9. Baptism of children:

Children under eight years of age are not eligible for baptism (1904).

10. Bishopric, The Presiding:

Have full responsibility to see that the finances of the church are used strictly in accordance with the laws and enactments of the church, and for the faithful performance of such responsibility are held answerable to the church in General Conference (1932).

11. Bishops, Resigning or Released:

Bishops who resign from the Order of Bishops or who are released therefrom remain members of the Quorum of High Priests (1932).

12. Blessing of Children:

The ordinance of blessing should not be administered to children who are old enough to be baptized.

13. Board of Publication:

Trustees are selected by the Presiding Bishopric with the consent of the General Conference, vacancies being filled between conferences by the remaining trustees by and with the consent of the Presiding Bishopric (1932).

14. Boy Scouts:

The church favors affiliation with the Boy Scouts of America, until our own boy's organization is developed (1920).

15. Branches:

Business Meetings: are held for the purpose of transacting church business for the local branch only. It is not proper for these meetings to pass on questions of law or church government, other than those especially defining what shall be branch action in given cases. The branch president or some other administrative officer having jurisdiction may preside. Unless otherwise provided for, six or more members constitute a quorum at a business meeting, provided that one of them has authority to preside. The order of business should be as follows:

Reading of the minutes of former meeting.

Reports, communications and suggestions from the presiding officer.

Communications or reports from general authorities.

Reports of the officers of the branch other than the presiding officer.

Reports of standing committees.

Reports of special committees.

Other reports.

Business made the special order of the meeting.

Unfinished business.

New business.

Deferred business, subject to call. (B. of R., 1904.)

It is preferable that members of the priesthood shall report to the branch president since they labor under his direction and that his report shall cover the total priesthood activities within the branch.

Complete Organization: A branch is said to be fully organized when it has a presiding elder, a priest, a teacher and a deacon. If necessity requires, two or more priests or teachers or deacons may be chosen. A secretary or secretaries may also be chosen, who may or may not be ordained ministers of any grade. (B. of R., 1904.)

Jurisdiction of: Members of the church are under the jurisdiction of, and amenable for their conduct to, the branches and districts where they reside, temporarily or permanently, and must answer to complaints filed with the officers of the branches or districts where they are residing at the time when the acts complained of are committed.

All church members are amenable to the branch most convenient to the place where they may be residing or sojourning, and if there is no organized branch, then to the district, or general church authorities (1907).

Officers: Should be chosen by vote at a regular meeting of the branch, or at a meeting especially called for that purpose and of which due notice shall have been given. (B. of R., 1904.)

Organization: The law covering the organization of branches is found in Doctrine and Covenants 120:1. The minimum requirements are "six or more members in good standing and resident in one neighborhood, one of whom must be an elder, priest, teacher or deacon." (B. of R., 1904.)

Reports: Reports of branches are church property after being accepted by the conferences, and no private individual has a right to them (1868).

16. Budgets, Departmental:

All departments and church associations making business or financial statements to the church are required to file

their annual reports with the Presiding Bishopric at such times as may be designated by the Bishopric (1930).

17. Card Playing:

We consider card playing as unbecoming true Christians. It should be avoided by all Saints (1893).

18. Choristers:

The general church chorister is authorized to appoint district choristers (1913).

19. Christmas Offering:

Until further action is taken the Christmas offering becomes a part of the general funds of the church and is applied to missionary purposes (1923).

20. Church Buildings:

The building of houses of worship, places of reunion grounds, etc., is of general church significance and should receive the approval of the general officers involved (1930). No church site should be chosen or edifice erected without first conferring with the Presiding Bishopric and the church architect (1918).

The tithe is for the support of the priesthood and, therefore, should not be used for the building of houses of worship.

The church favors establishment of a fund from the surplus in the hands of members of the church for the purpose of assisting local congregations in the acquiring of suitable church buildings, subject to the approval of the councils provided for in Doctrine and Covenants 122: 6 (1926).

21. Church Government:

This consists:

First: Of a First Presidency, consisting of a president and two counselors.

Second: A Quorum of Twelve, (a traveling high council).

Third: A "Standing High Council" of the church; and at each stake a similar subordinate standing high council, consisting of twelve chosen for that purpose.

Fourth: A High Priests' Quorum.

Fifth: One or more Quorums of Seventy, not exceeding seven.

Sixth: Quorums of Elders.

Seventh: Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.

Eighth: Quorums of Priests.

Ninth: Quorums of Teachers.

Tenth: Quorums of Deacons. (B. of R., 1904.)

The 1925 Action on Church Government:

“This church as defined by the late Joseph Smith, is a theocratic-democracy—not man-made, but of divine appointment and origin. (Matthew 16: 18; Doctrine and Covenants 1: 5; 17: 7; 1 Nephi 3: 221; 3 Nephi 10: 1.)

“The government of the church is by divine authority through priesthood. (Doctrine and Covenants 68: 4; 104; Acts 20: 28.) The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed—the common consent indicated in the law (Doctrine and Covenants 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes towards ideal conditions.

“God directs the church through clearly indicated channels (Doctrine and Covenants 43: 1, 2; 27: 2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

“In organic expression and function there must be recognized grades of official prerogative and responsibility (Doctrine and Covenants 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (Doctrine and Covenants 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against prostitution of this power is amply provided in the law.

“To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

“This view of the organization of the church affirms the interdependence of departments and coordination of action and holds General Conference as the instrument of the expression of the will of the people.”

The 1926 Amendment:

"Whereas, distress and sorrow have troubled some minds and hearts, due to a misunderstanding and misinterpretations of the Document on Church Government adopted by the General Conference of 1925, and

"Whereas, particularly that portion of the document referring to 'supreme directional control' as resting with the First Presidency has by some been represented as implying autocracy, papacy, infallibility, monarchy, an invasion of the legislative rights of the people, etc., and

"Whereas, we desire so far as possible to promote a clearer and more unified understanding, that wounds may be healed, and all be assisted to find true fellowship and final salvation in the church,

"Therefore, be it resolved, That we approve the interpretation set forth by President Frederick M. Smith and his associates, which interpretation recognizes:

"Firstly, the supremacy of God, who so loved the world that he gave his only begotten Son, and the divine right of that Son as builder of the church militant and the church triumphant to overrule and guide all the affairs of his church through the ministration of his Holy Spirit in testimony to all faithful Saints and through revelation to the one called and ordained to receive revelation for the church;

"And which recognizes secondly, the undisputed right of General Conference as the chief legislative body of the church in the legislative arm of the church through which the people may speak and either approve or disapprove or initiate legislation;

"And which thirdly sets forth, in the administrative work of the church only, the right of the Presidency as the chief or first executive body of the church to administer the laws and policies of the church as approved by General Conference;

"And which fourthly disclaims any and all offensive application of the words supreme directional control as hereinbefore mentioned, and claims for the Presidency only the authority and the rights set forth under the law of the church as contained in the three standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants;

"And be it further resolved, that we reaffirm our unshaken belief in the doctrines, the organization, the authority, and the divine mission of the Reorganized Church of Jesus Christ of Latter Day Saints as the church in suc-

cession to that body organized by divine commandment April 6, 1830;

“And be it further resolved, that we invite all the honest in heart should before time have made covenant with us in the waters of baptism to cherish the ardor of their first love, to remain true and loyal to the church and her Lord, to have their part in her devotional services in the congregations of the Saints, and to gladly continue or renew their portion of service whether spiritual or temporal, under the admonition that all are called according to the gifts and callings of God unto them, and that minister and laborer and man of business shall all work together for the accomplishment of the work intrusted to all;

“And be it further resolved that we reaffirm our belief in the gathering of God’s people to Zion and the second personal coming of our Lord and Master, and hold ourselves ready with all diligence to build up his kingdom and establish his righteousness, that Zion may be redeemed and a pure people be made ready for his coming.”

22. Church, Legal Status:

“The Reorganized Church of Jesus Christ of Latter Day Saints is and of necessity must be an unincorporated association generally throughout the world; and where the church has been or is incorporated under local laws, such corporations have been and are maintained for the purpose of exercising corporate rights and functions within such jurisdictions, and only such powers as may be exercised under the comity of States in other jurisdictions, and they do not and can not have extra territorial powers in the matter of taking title to real estate or other property by conveyance or otherwise except so far as such powers may be lawfully and regularly exercised by such corporations under the comity of the States.

“The general practice and procedure of the church is found in its organic law, and the corporation of the church in the States of Illinois and Iowa is patterned and copied after such church law. The rights, duties, and prerogatives of the various church officers, quorums, and trustees are identical in both forms of organization.

“The Presiding Bishop and/or his counselors, or either of them, as trustee or trustees, have the authority and right to accept, take, hold, mortgage, and convey title to property, either real or personal or mixed, and wheresoever situated, which the church as an unincorporated association may lawfully take and hold, and to which it may assert title and

ownership, and from any source whatsoever, either by deed of conveyance or by last will and testament.

“Where property is conveyed to the Presiding Bishop or his counselors as trustees for the Reorganized Church of Jesus Christ of Latter Day Saints, it shall be presumed that they take title as trustees of the unincorporated association, the general church, and not a corporation; and even in those jurisdictions where the church has been and is now incorporated, any transfer by deed or will of any real estate or other property to the church shall be presumed to inure to any such corporation only when it is specifically set forth to ‘The Reorganized Church of Jesus Christ of Latter Day Saints, a corporation.’

“In mortgaging and conveying church property the signature of the Presiding Bishop or his counselors will pass the entire title and interest of the church therein. Any purchaser of property from the Presiding Bishop and his counselors as trustees shall never have any liability to see to the application of the proceeds of the sale” (1926).

2. Civic Responsibilities:

Each Latter Day Saint should exert his mind and strength to the end that good and wise men be selected for office in local, state and national capacities. Each must therefore seek to exercise the franchise extended to him, permitting no trivial or ordinarily difficult circumstance to keep him from the polls (1927).

24. College Day:

Was instituted in 1905. Is the first Sunday in October each year.

25. Conference Dates and Locations:

Stake and district executives are requested to consult the First Presidency and members of the Twelve concerned before the dates and locations of district conferences and conventions are finally determined; and district conferences are requested to provide for such consultation when these matters come before them for action (1926).

26. Court Procedure:

See special Priesthood Journal—April, 1935.

27. Dancing:

The practice of dancing should be discouraged, and mem-

bers of the church are urged to avoid it as being likely to lead them away from Christ and his gospel (1886, 1893).

28. Deacons, Duties of:

Every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house, or church, must be in the actual possession of the association of church members worshiping there, at least during its occupancy while worshiping; and if the property is owned by the church, someone must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering and laughing, repressing the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts,—these unwritten but essential things of the law—devolve upon the office of deacon (1900). Deacons may preach in their own branches when they are the presidents of the branch or with the advice and consent of the branch president (1898).

29. Districts:

Boundaries are determined by administrative action subject to the approval of the Joint Council of Presidency, Quorum of Twelve and Presiding Bishopric (1930).

Conference Presidency: The primary right to preside at a district conference belongs to the district president. The courtesy due the general officers of the church indicates that these may be chosen to preside either on request of the district president or by action of the body. This is our usage, but it does not warrant the arbitrary setting aside of a chosen president by a visiting officer or missionary. This should be considered in connection with the action of 1884 (1906). (See 86.)

Organization: The law covering the organization of districts is to be found in Doctrine and Covenants 120: 1.

30. Divorce:

The causes justifying separation between married persons are: (a) adultery; (b) abandonment without cause, constituting presumption of crime (Matthew 5: 32; 19: 9; Luke 16: 18). The married man or woman that puts away a companion, being innocent of wrongdoing, is in transgression, and the person so put away is sinned against.

No one should be expelled from the church, even though separated from a companion, if such separation does not involve transgression worthy of condemnation (Doctrine and Covenants 42: 20).

The church should recognize the acts of the courts of the land under the existing law governing divorcement, when the acts of the offending party have been such that the putting away is a presumptive act of guilt.

When divorced persons who have remarried present themselves for baptism, it is to be presumed that the separation sanctioned by the courts was for cause "provided that nothing in this article shall be so construed as to prevent the inquiry provided for in Doctrine and Covenants 42: 20."

Persons who at the time of being received into the church are married should be required to keep the contract of marriage then existing sacred, and fulfill it to the end (1896).

31. Editors:

The First Presidency are in general editorial charge of the various publications of the church (1932).

32. Entertainments:

That which is immoral in its tendency, or which will in any way interfere with the performance of duty as presented to us in the sacred word, or which tends to prevent us from rising to that high standard of thought and action to which all the Saints of God should aspire, should be excluded from the entertainments held in different branches of the church.

That which is harmless and pure in its character and tendency may safely be admitted. Entertainments held for laudible purposes, when of a proper kind, are not only permissible, but commendable; but all should so live as to enjoy that measure of the Spirit of truth which will prevent them from indulging in that which would lead them away from God (1892).

33. Equality:

The gospel is to be offered to all mankind, irrespective of color, nationality, sex, or condition in life; and elders in Christ are not justified in making, or insisting on being made, any separation in church privileges, worship or sacrament, other than is made in the church articles and revelations in regard to ministerial ordinations and labor (1875).

34. Evangelists Resigning or Released:

Evangelists who resign from that order or who are released no longer function as members of the order, but continue to labor as high priests (1932).

35. Expulsion, Excommunication, etc.:

No person's name may be stricken from the church record until specific charges have been preferred and legal action had (1884).

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 (1932).

The penalty for lesser crimes and misdemeanors should be excommunication, by which we do not mean expulsion but suspension from the rights of fellowship (1932).

When a church court recommends the expulsion of an erring member, both affirmative and negative votes should be taken (1888).

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 readmission to the church, and should be permitted to reenter the church without rebaptism (1932).

Members and Minister Excommunicated or Withdrawing:

Courts which recommend excommunication should state the conditions upon fulfillment of which the person excommunicated can resume the privileges of fellowship (1932).

Persons who persistently desire to withdraw from the church and who are removed by action of a branch based on recommendation 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 (1932).

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 (1932).

36. Financial Policy (1932):

1. **Arrest Expansion:** Build only when our present obligations have been met and necessary means are in hand to cover cost and maintenance of further work.

2. **Liquidate Assets:** Turn into cash as rapidly as possible all assets not needed for the major work of the church, and apply the proceeds against our debts.

3. **A Balanced Budget:** Expenditures must be less than income, permitting a margin of safety in our regular operations.

4. **Operate Economically:** By stopping the leaks arising from expensive operations, or from activities having a cumulatively increasing cost, our major work may more certainly be done.

5. **Pay Indebtedness:** By adhering to the above it is possible to pay our obligations. A substantial amount should be set aside each year for this purpose, until the entire debt is paid.

6. **Create Reserves:** That we may assure ourselves of economic security in the future (1932).

Financial policy (1936):

1. The payment of this debt by the church should be made over a period of five years, or less time if possible.

2. Because of the adversities still felt by some, it is essential that each person, throughout the church, do his or her utmost to contribute as fully as is possible, and that the spirit of sacrifice be everywhere exercised.

3. The keeping of the law, as a paramount theme, should be made possible in this debt payment program by contributions being credited as tithing, where such are due, or as offering otherwise. Furthermore, each person who has not previously done so should be encouraged to comply with the law directing an accounting to facilitate proper credit being readily made.

4. During this debt payment period, and even beyond, the annual operating budget should be kept to a minimum. This not only that the greatest possible progress shall be made in the liquidation of the debt, but that difficulties will not be encountered in the possible let-down which for a time may follow this strenuous effort.

5. The General Conference, as a measure of assurance to the church at large should reaffirm the Financial Policy adopted April, 1932, the principal objects of which were:

- a. To maintain a balanced budget.
- b. To operate economically.
- c. To "pay as we go," avoiding the creation of new debt as the present debt is paid.

6. Since stressing the financial aspects of the law alone has a tendency to lower morale, unless accompanied by spiritual activities making obedience to the financial law significant, it is our hope that in addition to a regular pastoral activities of the church, there shall be a general co-operation with the missionary quorums in the administration of their program of evangelization, which under present conditions is beset by many difficulties. In this way, as debt is reduced, the church shall also be forging ahead in the great task of warning the world (1936).

37. Financial Responsibility:

The Presiding Bishopric have full responsibility to see that the finances of the church are used strictly in accordance with the laws and enactments of the church, and for the faithful performance of this responsibility they are held answerable to the General Conference.

38. Fiscal Year:

The church fiscal year is January 1—December 31.

39. Gathering, Procedure and Objectives in:

The law governing the gathering and organization of Zion has two aspects, first, the inflexible provisions which are fixed, and, second, the flexible provisions, interpretation and administration of which are in the hands of those designated by the revelations.

A. The inflexible provisions cover the following:

1. The commandment to gather. The Lord has stipulated this as an essential phase of the restoration movement, and has repeatedly emphasized the need thereof.

2. The place of gathering in its general aspects. This has been designated as Independence and the regions round-about. This contemplates a center place and "curtains" or supports in those territories adjoining, such as our stakes.

3. The law pertaining to temporalities, including the principles of tithing and stewardship. Herein is covered the holding and administration of temporal and spiritual concerns as stewards, and the accounting for and distribution of the proceeds of temporalities.

4. The principles of the law governing our spiritual concerns and relationships under which temporal concerns are interpreted and administered are also an integral part of the provisions here set forth.

B. The flexible provisions of the law include:

1. The choice of agricultural, industrial or home sites within the regions designated as the place of gathering.

2. The methods by which the gathering will be accomplished. "All things are to be done in order," and we are required to "have all things prepared" before entering Zion.

3. The designation of those who should be gathered. The economic necessity for the undertaking, and the cost of establishment and continuance are vital factors in determination of acceptance of the candidate. Those with special training, fitting them for some service urgently required in zionic development are also possibilities for consideration.

Objectives in Gathering:

A. Ultimate objectives:

1. The building of a society of people inspired with a like faith, hope and spiritual type of life, having the materials

for the daily needs of a people, from the physical and temporal aspects is the ultimate objective placed before the church by the law. The physical and temporal aspects are but the supports for and background of a Christian life of the highest order possible.

2. This society must be provided with means of daily existence, and all steps taken must be for the purpose of providing these fundamentals in the form of food, clothing, shelter, as well as the tools and equipment of work and production, transportation and communication. Hereunder will be included the continuance of agricultural stewardships, establishment of canneries, creameries, cheese factories, service institutions of various kinds, textile and clothing factories, among others.

40. General Assembly:

A General Assembly of the authorities of the church is a convocation of the officers in the church, met as quorums, for the deliberative purposes. This is the highest and only authoritative body known to the church as an Assembly (B. of R., 1904).

41. General Conference:

Is always held in Independence, Missouri, at a date fixed by the Conference (1920).

42. Graceland Scholarships:

Are provided out of College Day collections. They are for the purpose of assisting worthy young men and young women desiring the advantages which Graceland offers, and are made available through the Presiding Bishopric and the President of the college (1917).

43. Herald Articles:

There is a just and proper line to be drawn between the position which permits a fair hearing of the views of any and all through the church paper, and that which permits excessive use of the columns of the church paper, in making attacks upon the life of the body, or in undue efforts to enforce personal views upon the people, when they are clearly in part antagonistic to the accepted faith of the body. The editor and Board of Publication are responsible for seeing that this line is truly made.

Where radical differences of opinion occur between leading representatives of the body, the discussion of them

should take place in quorum capacity, and not through the columns of the *Herald*.

Articles which impugn the motives and integrity of the living or the dead have no place in church publication (1885).

44. High Priests:

High Priests are ordained by direction of the High Council or the General Conference.

Nominations for the ordination of High Priests may be made by the First Presidency, the Twelve, or the Quorum of High Priests.

Recommendations for persons to be chosen as High Priests may be made by branches, districts, or stakes, but all nominations for ordination must be submitted to the First Presidency before they are presented to the General Conference or the High Council (1910).

45. Historian, District:

District Historians are appointed by the General Church Historian (1901).

46. Historian, Reporting to:

Each of the several quorums and all other departments should prepare a record of their work for the church historian each year (1900).

47. Indebtedness:

Members of the church are not counted in good standing who contract debts without a fair prospect of being able to pay them (1871).

48. Intoxicants:

Anyone persisting in the habit of visiting saloons and drinking establishments may be excommunicated (1885). The church recommends total abstinence from intoxicating drinks (1868) and will not appoint anyone addicted to their use (1898).

49. Leisure Time Activities:

The wise use of leisure time concerns human life and conduct, ranging from questionable commercialized amusement to creative church service, and it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church. It is therefore futile

to attempt to secure righteousness merely by legislative enactment.

The First Presidency, through the proper channels of administrative and priestly authority, are under obligation to direct and nurture, in home and church, a more creative educational and spiritual use of leisure time; and

Pastors, members of the Priesthood, and all others (especially parents), having direction of the activities of the Saints, are reminded of the wisdom of restraining and excluding all forms of amusement and uses of leisure time which in any way tend to break down moral standards or hinder spiritual development, and are urged to give special attention and secure training in order to develop creative interests and abilities which will lead to the realization of the ideals of the church in daily life (1934).

50. Location of the Saints:

Wherever possible members of the church should locate in the vicinity of regularly organized branches, and should avoid making their residence where it will be difficult for them to attend services regularly; but when seeking a new location they are strongly urged to consult with the properly constituted state, district and branch authorities (1930).

51. Marriage:

Marriage should not be entered into hastily, nor without due consideration upon the part of the parties thereto; and in all cases it should be understood that the covenant of marriage is to bind those entering into it for life (1896).

52. Ministerial Standards and Procedure:

PROCEDURE IN ORDINATION

Men are called to the priesthood by God through his Son Jesus Christ by the power of his Spirit: Matthew 9: 38; Hebrews 3: 1; Romans 10: 15; 1 Corinthians 7: 17; Hebrews 5: 4; Book of Mormon 456: 115; 768: 1, 2; Doctrine and Covenants 17: 12; 102: 10; 124: 7.

Calls to the priesthood must come through those holding priesthood and in administrative authority: Doctrine and Covenants 43: 1, 2; 99: 5; 125: 4; Book of Mormon 274: 17, 18.

Calls in unorganized territory must be endorsed by the minister in charge.

Calls in 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.

In both organized and unorganized territory men of the priesthood are ordained according to the gifts and callings of God unto them, and by the power of the Holy Ghost in those ordaining them (Doctrine and Covenants 17: 12).

MINISTERIAL STANDARDS

The standard for men called to the priesthood and occupying therein should include the following:

Spirituality: Philippians 2: 5; Doctrine and Covenants 105: 4; 128: 3; 2 Corinthians 8: 12.

Willingness to cooperate: 2 Colossians 8: 11; Doctrine and Covenants 63: 15; 11: 4; 10: 8.

Intelligence: Doctrine and Covenants 85: 36.

Good character and good reputation: 1 Timothy 4: 12.

Industry: Doctrine and Covenants 104: 44.

Cleanliness: Doctrine and Covenants 119: 9.

PROCEDURE IN SILENCING

Ministerial or official influence involves such factors as reputation, ability, etc., as well as moral conduct. Upon the authority of the priesthood and church officers rests the duty of protecting the interests of the church when necessary by withdrawing representatives rights, the rights or interests of the individual concerned being safeguarded by appeal through the administrative line (1917). All administrative officers having occasion to place ministers under silence should immediately file a statement of the grounds upon which silence was imposed with the person silenced and the next higher administrative officer and with the First Presidency. While a high ministerial standard should be required, great care should be observed in placing ministers under silence.

It is the right of any officer placed under silence to bring complaint before the judicial arm of the church if satisfaction cannot be secured from the administrative officer or officers involved.

All ministers should continually be urged to magnify their calling, and those persistently inactive should receive due consideration with renewed activity in view. Such inactivity may and in some cases should result in surrender of representative rights (1932).

53. Missionary Policy:

A. Every member of the church commits himself by the fact of his baptism and confirmation to the responsibility of spreading the gospel among his friends and neighbors in all the world by his personal life and testimony and by the payment of tithing; and every member of the church should therefore be encouraged to share in the total missionary task of the church to the full extent of his opportunity and ability.

B. Missionary work should not be regarded as a separate department of church enterprise, but as one of the essential functions of every department; and every officer and member of the church should seek to impregnate his work with proper missionary significance.

C. While it is both necessary and desirable that the emphasis in the work of some General Conference appointees shall be pastoral while that of others shall be evangelistic, it is nevertheless expected that all appointees will endeavor to create and take advantage of opportunities for direct missionary service as one of the fundamental requirements of their appointment.

D. Young men and women of promise should be appointed to the course in Religious Education provided at Graceland College, and the College Board of Trustees are requested to arrange for the extension of this course so as to include specific instruction in the history, methods, and objectives of missionary and other departments of church activity.

E. Members of the Quorum of Twelve are authorized to give temporary appointments within the areas over which they have missionary jurisdiction to young unmarried ministers of ability and consecration who are willing to accept such appointment without financial support from the general church, it being understood that those who are thus appointed will be sustained in their fields by the people to whom they minister, and that they will report their receipts

and expenditures to the members of the Twelve having jurisdiction for transmission to the Presiding Bishopric (1930).

54. Mission Conferences:

May be either mass or delegate assemblies as they may determine (1891). They have no jurisdiction over matters of general church importance, policy, doctrine or interpretation; their legislation being confined to matters pertaining to the mission and being in harmony with and subject to General Conference action.

Annual reports should be forwarded to such conferences by mission officers, districts, and branches not in districts; the ministry, including general appointees, and the local ministry not laboring under district or branch supervision, and the quorums organized in the mission.

All districts and branches not in districts are considered integral parts of the mission conferences.

The minister in charge of the mission for the time being should be elected president of the conference in the absence of good reasons to the contrary. In his absence, the one highest in authority and holding priority of ordination should be chosen, other things being equal. The secretary should be appointed from among the elders and should take charge of all books and documents of the mission conferences and hold them for the mission, and also attend to the necessary clerical work. He should report proceedings to the General Conference through the First Presidency (1912).

55. Nominations to Office:

In harmony with the principle of common consent the membership have full right to nominate in filling all elective offices in the church, stake, district and branch organizations in the various conferences and business meetings, general and local; presiding officers, however, have the right to present to the appropriate conferences or business meetings, concurrent nominations for the filling of such elective offices (1923).

56. Oblations:

The oblation offering should be taken at every sacrament service, and the amount so received should be placed with the Bishopric (1917).

57. Offerings, Credit for:

Due credit may be given by the Presiding Bishopric to each individual for all offerings made in the interest and support of local church work (1930).

58. Ordination of Women:

This was referred to the Presidency and Twelve and specifically disapproved following their report (1905).

59. Plenary Inspiration:

This has never been affirmed by the church, but we believe in the "authorized" books of the church as true and proper standards of evidence in the determination of all controverted doctrines of theology (1886).

60. Preaching:

The ministry should confine themselves to preaching the gospel, and should desist from preaching that which cannot be fully sustained by the standard books of the church (1894).

It is destructive of the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in the book of Doctrine and Covenants.

The elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching.

The advancing of speculative theories upon abstruse questions, a belief or disbelief of which cannot affect the salvation of the hearer, is a reprehensible practice; and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonism must inevitably arise; to the hindering of the work of grace; such questions being reserved for the schools of inquiry among the elders themselves (1879).

61. Preside, Who Shall:

In all assemblies of the church where there is no prior branch or district organization the highest in authority should preside, and where there are several present who hold the same authority preference should be given pri-

marily, to the eldest in rank, and secondarily, to the eldest in years (B. of R., 1904).

62. Presidents of Seventy:

The method of selecting presidents of seventy is indicated in Doctrine and Covenants 124:5, and the presidents of seventy are to be free from restrictions in making such selections, subject to the approval of the church (1919).

63. Priesthood:

Office in the church of Christ is not conferred to distinguish or increase the importance of the person on whom it is conferred, but for the purpose of accomplishing certain results designed in the institution and establishment of the church.

All offices in the church come properly under the head of the priesthood. Under this general head all the officers are arranged, there being two orders of priesthood: the Melchisedec and the Aaronic.

The president of the church is primarily appointed by revelation. This appointment is confirmed by the vote of the church properly taken. It is the prerogative of the President to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

The Presidency is the leading quorum in the church. The duty of presiding over the church devolves on that quorum. It is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

The members of the Presidency are leading interpreters and teachers of the laws and revelations of God, and are of right presidents of the General Assemblies of the church. The members of the Presidency are to preside over the High Council, and in the exercise of this duty to render decisions on important causes submitted to that council.

The Presidency are the counselors of the Twelve and exercise the right of presidency by direction and council to that quorum.

"The Twelve" are the second quorum in authority and importance in the general work of the church; and the leading missionary body of laborers, under the direction and counsel of the Presidency. It is their duty to preach the

gospel, win souls to Christ, administer in the rights of the gospel, carry the gospel to this and every other nation, take charge of and direct other missionaries; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.

The calling and duties of the High Priests are those of standing or local presidency of branches, districts, conferences, or stakes, to the presidency of which they may be called, or appointed by the constituted authorities of the church, in accordance to the law (1894).

64. Prophecies, Collections of:

The church looks with disfavor upon the publication of collections of prophecies and statements said to be of spiritual origin but not accepted and approved by the general church, together with the story of miracles unapproved by competent authority (1913).

65. Quorum Presidents:

All presidents of quorums, and their counselors, should be set apart to their offices by laying on of hands (1870).

66. Quorum Reports:

These should be filed regularly with the First Presidency, and may be taken to the local conferences or otherwise at their discretion (1911).

67. Recreation:

While we appreciate the seriousness of the problems of commercialized recreation, dancing, speculation and exhibitions of greed, Sunday observance, etc., we respectfully suggest that the statements of the Doctrine and Covenants and General Conference resolutions touching these matters be left without specific reaffirmation or repudiation at this time, but that we urge the spiritual and educational authorities of the church to present articles, outlines, etc., through the church press which will assist the ministry and parents of the church in a patient explanation of the law and in kindly counsel and Godly example through which the members of the church, both young and old, shall be inspired to reach forward to the objectives of the church and to earnestly endeavor a life such as becomes the Saints (1932).

68. Religious Education:

The General Conference of 1930 approved the following organization of Religious Education in the church, but this has necessarily been modified because of financial and other circumstances as explained in the footnotes appended hereto.

The Department of Religious Education includes the former Department of the Sunday School, of Recreation and Expression, and of the Women, and is closely integrated with the total program of the church. The administrative staff of the Department consists of a director of Religious Education, and associate director, and supervisors of the adult division, the young people's division and the children's division. Each of these is ratified by the General Conference and all work under the supervision of the First Presidency. The department is financed out of the general church budget.

NOTE: In a majority of the stakes and districts of the church the three former departments referred to were united between the years 1930 and 1934, and many are still functioning as a single department.

For financial and other reasons the administrative staff anticipated in the action of 1930 has been reduced to a member of the First Presidency and an assistant director with volunteer age-group supervisors. These are assisted by the Council of Religious Education composed of five persons appointed by the First Presidency.

Since May 5, 1936, the Presidency have been assisted in directing young people's activities by a Young People's Advisory Council composed of five members appointed by the Presidency.

The original arrangement for the young people's division in the Department of Religious Education was modified on the recommendation of a Youth's Conference held at Lamon, Iowa, in June, 1937. The present organization (Zion's League) permits the young people to function as a division of the Department of Religious Education but permits alternative plans as outlined in the Zion's League Handbook.

Local administration of Zion's League is closely identified with that of the branch or stake, and its activities are at all times under the general supervision of administrative officers.

At the General Conference of 1934 a general council of women was appointed by the First Presidency to give general direction and supervision to women's work in the church.

69. Reunion Dates and Locations:

Stake and district executives are requested to consult the First Presidency and members of the Twelve concerned before the dates and locations of reunions are finally determined; and district conferences are requested to provide for such consultation when these matters come before them for action (1926).

70. Rules of Representation:

A. All elders are ex officio members of General Conference and are entitled to voice and vote when present (1884).

B. Organized districts are authorized to appoint delegates to the General Conference at the conference preceding the General Conference of any year, such delegates being representatives of the district and entitled to voice and vote in the General Conference (1884).

C. Each district is entitled to one delegate for every hundred members and one vote in General Conference for every such delegate (1884; 1913; 1925).

D. Every branch not part of a district having less than one hundred members is entitled to one delegate, and every such branch having more than one hundred members is entitled to one delegate for every hundred members (1884, 1913).

E. The choice of delegates must be by a majority of those present and voting at the appropriate district conference, the conference having been apprised of important business likely to be presented to the General Conference, and affecting the district, so that the delegates may be given instructions as to their action if desired (1884).

F. The enrollment upon which representation at General Conference shall be determined for the various stakes, districts and branches in unorganized territory shall be the total membership thereof as indicated by the monthly balance in the office of the Department of Statistics based upon the reports received up to the close of the month preceding the conference at which the delegates are elected (1928).

G. The principle of having all delegates elected by vote of the members in the several stakes and district conferences should be maintained in preference to empowering the district officers to appoint delegates (1936).

H. The only qualifications, for eligibility as a delegate to General Conference are membership and good standing in the church (1884).

I. The election of alternate delegates by stakes and districts is unlawful (1922).

J. The delegates present at General Conference are, without special instruction, authorized to cast the full vote of their respective constituencies; provided that no delegate shall be entitled to cast more than twenty delegate votes and, in case of division, to cast a majority and minority vote (1920).

K. When a district elects more delegates than it is properly entitled to, these delegates are certified by the credentials Committee to the proper number in the order of their registration with the committee (1923).

L. Districts may organize their sessions of conference in accordance with the above rules, by providing for delegate conferences at which the basis of representation shall be one delegate for each six members in each branch or fraction thereof. Districts may constitute priests, teachers and deacons as members of their conferences, as well as the elders if they so desire (1884).

71. Sabbath Observance:

The church approves the traditions, laws and customs by which the Lord's Day is held in special esteem, and looks with disfavor upon any movement or activity which under church patronage may tend to lessen respect for the sacredness of this divine institution (1923).

72. Sacrament, Administering the:

The act of conveying the emblems to those partaking forms a part of the work of "administering the Sacrament," and, under the law, neither teachers, deacons nor laity have the right to serve in that capacity (1895).

73. Sacraments and Ordinances:

In the administration of the sacraments and ordinances of the church every effort should be made to provide both atmosphere and surroundings of fitting dignity and beauty (1928).

74. Secret Societies:

The church does not prohibit membership in a "secret society," unless such society has first been condemned by either a decision of the general assembly of the church, or by the law of the land (1875). But such membership should be discouraged (1907).

75. Seventies, Superannuation of:

A Seventy when superannuated is thereby released from his quorum.

76. Smith, Joseph, Hyrum, Memorial to:

The spot at Nauvoo, Illinois, where the bodies of Joseph Smith, Jr., Hyrum Smith and Emma Smith are buried should be marked by an appropriate monument, at as early a date as consistently can be provided.

77. Speculation, The Ministry and:

We disapprove of the ministry giving their attention to speculative mining or other ventures or their promotion; and we advise all persons who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as in other business enterprises, and not upon their confidence in the ministerial position of those who seek to interest them therein (1907).

78. Stakes:

Are organized by authority of the Presidency and Twelve with the consent of General Conference (1901).

General Conference appointees assigned to stakes labor under the direction of the general authorities but in collaboration with the Stake Presidency (1904).

Stake Officers, Changes in: Where a vacancy occurs in the office of president or bishop of a stake, the general officers of the church whose duty it is to organize stakes and set them in order, direct in the selection and ordination of the officer to fill such vacancy.

The Stake Presidency preside over the branch in "the city of the stake" or seat of organization; have immediate charge and oversight of the general spiritual work in the stake, subject to the advice and direction of the general church officers who have general control of the work everywhere by virtue of their office, or special appointment; and look after the welfare and discipline of the members within the confines of the stake.

The Stake High Council is the highest judicial body of the stake, and in addition to its work as an advisory board, in both spiritual and temporal matters of the work within the stake, it also has jurisdiction as an appellate court within the stake, to which appeals may be taken when matters have not been settled by the stake bishop's court "to the satisfaction of the parties."

The Stake Bishop is the chief financial officer within the stake, having immediate charge and oversight of the stake finances, subject to the advice and direction of the Presiding Bishop and Trustee of the Church, as per Doctrine and Covenants 122: 6; he is also a judicial officer, the stake bishop's court having both original and appellate jurisdiction of cases of a local character within the stake. Appeals from the action or decision of a stake bishop's court are made to the high council of the stake, and in case of failure of settlement or dissatisfaction by either party with the decision of said council, appeal may be had to the High Council of the Church.

79. Standard Books:

The Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophets which have been or may be hereafter accepted by the church form the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising or which may arise in the church (1878).

80. Stewardships:

The earth is the Lord's and the fulness thereof:

- a. All men are of necessity Stewards.
- b. The law of stewardships applies individually to each and every member of the church.
- c. It is the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scriptures:

Filing his Inventory.

Pay his Tithes.

Pay his Surplus.

Making his Offering.

Thereafter giving an account of his stewardship annually.

In accordance with the foregoing, the members of the church, "who are willing and desirous" (Doctrine and Covenants 128: 1), under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as is consistent

with wholesome standards of living to establish a plane of living that will make possible an annual increase (1923).

81. Superannuated Ministers:

Aged ministers, who by long and faithful service are entitled to our special consideration, are placed on the list of superannuated ministers and labor as their strength and circumstances permit, in harmony with local authorities in the vicinity of their residences and under direction of the minister in charge. Where any superannuated minister desires to labor in another field he should secure the consent of the First Presidency and the minister in charge of the field concerned. Such ministers receive the same consideration as general appointees in the field, if their circumstances so require, and they report their labors and financial condition as do other ministers (1905).

Appointments to the list of superannuated ministers are made by the Presidency, Twelve and Presiding Bishopric in joint session, and published with other appointments (1916).

82. Teachers May Preach:

Teachers are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof or with the advice and consent of the chief presiding officers (1898).

83. Teaching Objectives of the Church:

All church representatives are requested to give special emphasis to the following major teaching objectives:

A. The message of the Restoration with its distinctive features including such principles of belief as outlined in the "Official Statement of Belief and Epitome of Faith and Doctrines" and "Belief and Practice" with especial emphasis upon such features as continued revelation, divinely authorized priesthood, the "Book of Mormon," and the divine mission of the church.

(1) Not only the application of, but the authority for this distinctive message should be sought in life.

(2) This distinctive message should be recognized as a direct challenge to the paganism of the present social order. We should therefore fearlessly proclaim the ethics of Christ and set up His standards of value and conduct.

B. The evangelizing of the world and the establishment of Zion should always be brought into clear perspective.

C. The heart of this gospel message is in true human and divine relationships, and is found in the doctrine of Stewardships.

D. The "law of temporalities" should be stressed, kindly and firmly, without equivocation or apology and as impartial in application.

E. We suggest an affirmative spiritual ministry to the Saints, including emphasis on:

(1) Individual and family devotion.

(2) The study of the Word of God, especially as found in the Bible, Book of Mormon, and Doctrine and Covenants.

(3) Intelligent and regular reading of the church periodicals.

(4) Regular attendance at church services.

(5) Intelligent, alert, and efficient participation in the work of the church.

(6) Financial support of the church through wholehearted compliance with the financial law.

(7) Godly walk and conversation.

F. The distinctive message of the church is for all. Wisdom should be exercised in the presentation of these principles so that such will be adapted to the age, capacity and needs of the particular group to which the "teacher" is endeavoring to minister, the varying needs and capacities of such groups as nonmembers, adults, parents, young people, children, to be clearly recognized in our teaching procedure.

G. This distinctive message should be made to saturate the literature of the church as well as being the keynote of our preaching. The various church periodicals, including the quarterlies, should present the same message, varied only as editors and writers seek to adapt their material to the conditions mentioned in number six (1932).

84. Theater Going:

The practice of theater going is to be discouraged, and members of the church should be urged to avoid the practice as detrimental to spirituality (1912).

85. Tobacco:

The church has declared that use of tobacco is expensive, injurious and filthy, and that it should be discouraged by the ministry (1878). No man addicted to the use of tobacco is eligible for appointment (1898).

86. Twelve, Work of:

A. By virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of Twelve are the lawful presidents of the church of God in all the world, to preside over, regulate, and set in order the same, and in all the branches and districts of the church this presiding authority should be acknowledged and acquiesced in by the presidents of those branches and districts (1884, 1906).

B. The Quorum of Twelve, as a judicial body, has the right collectively or individually to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, such decisions are binding on the church, and should be respected until brought before the quorum and its decision had (1884).

C. The work of the Twelve is primarily missionary, but under the direction of the Presidency they may be sent to regulate in organized local affairs when such regulation is made necessary.

D. The work of the Twelve is under the direction of the Presidency in the administrative or executive work of the church both in missionary and local lines, according to the law.

E. The appointment of the Twelve is not to specific fields in charge of individuals, but the members are subject to direction by the Presidency, in this way being the "Second Presidency."

F. Missionary and local lines of work are distinctive, and always cooperative when and where necessary.

G. Local organizations once effected, should be placed under the charge of the local officers and so far as possible or consistent with the best interests of all concerned, be not interfered with by the missionary line.

H. Besides their work in the missionary line and in regulating local affairs, the Twelve should be prepared to act as counselors to the Presidency when needed, hence some of the members of the Twelve should be near if not at the seat of the Presidency so that such consultation may be had occasionally.

Suggested modifications to the present system:

I. The weekly letter from all appointees to the Presidency to be continued, but those from the missionaries to

be passed on to the Twelve at the seat of the Presidency, consultation between them and the Presidency to be had when needed thereon, but directions and instructions issuing from these representatives of the Twelve in harmony with the general principles understood and agreed upon by the Quorum of Twelve and Presidency.

J. For the purpose of closer and mediate supervision of missionary activities, the missionaries may be arranged into groups, each group to be supervised by a seventy, instructed in the missionary policies adopted by the Quorum of Twelve. Variations from these general instructions, or other instructions made necessary by special conditions, may be issued to these group supervisors by the Twelve at the seat of the Presidency or by members of the Twelve who may be on the grounds or in the field of operation of the particular group.

K. Thus the supervision of the missionaries by the Twelve will be based upon a definite general policy determined by the Twelve, and approved by the Presidency, and the supervision of the missionary work by the Presidency will be mediate.

L. The Twelve shall then give their primary attention to missionary work, subject to call for regulating local work by the Presidency, and ready at all times to prosecute missionary work in new fields.

M. This general scheme carries with it the concomitant idea of an adequate force of local workers competent to care for congregations and districts when organized as a result of missionary work.

N. The appointment of all missionaries, domestic and foreign, to be made by interaction of Presidency, Twelve, and Presiding Bishopric, either in joint council or by concurrence (1919).

87. Unknown Members:

When persons have been reported unknown, and after a diligent effort to locate them has been made by the branch, district and stake officers, and by the general church office through publication in the *Herald* or other means, without success, the church statistician is authorized to subtract the total of such unknown names from the total reported membership of the church. Upon any such persons being subsequently located they are enrolled with the appropriate branch, district or stake and added to the total reported church enrollment (1932).

88. War and International Policy:

The Christian ethic definitely postulates the solidarity of the human race, and makes the universal fatherhood of God and the universal brotherhood of man basic to the Christian philosophy of life, and

Among the duties imposed upon the individual Christian and the church collectively is that of following peace with all men, and

The present restless state of the world, politically, economically, and socially is filled with menace to the peace of all nations.

The church, therefore, is opposed to war as a means of international adjustment, and calls upon all nations and especially members of this church to loyally and faithfully support the Paris Peace Pact initiated by the United States, and also known as the Kellog Peace Pact, which repudiates war as an instrument for the adjustment and settlement of international misunderstandings and difficulties (1934).

89. Withdrawal from the Church:

It is not necessary to formulate charges against a person who may wish to withdraw from the church. A regular church court may, instead, conduct hearings to determine whether the desire to withdraw is persistent, and that due and diligent labor has been performed by the church officers to reclaim the member but without effect. If the court so decides the request may be granted and the member severed from the body (1932).

90. Zion, Establishment of:

" 1. We favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships, which program is as follows:

" 2. That the Bishopric secure completed financial statements by the selection of a corps of men qualified by special training (if possible) who shall be assigned territory with a view to securing these financial statements by personal contact.

" 3. That financial statements be provided which are especially designed to serve these purposes.

" 4. That the members of the church be requested to file their financial statements annually.

" 5. That arrangement for the payment of tithes due the church should be made at the time of filing of the inventory.

" 6. That all who are willing and desirous should be placed upon the stewardship basis, either individual or group, as they shall manifest the essential qualifications.

" 7. That books, tracts, etc., expressing the social ideals of the church should be published without delay.

" 8. That ministerial propaganda of the church include the presentation of the social ideals of the church with specific reference to the law of tithing and consecration, that they may cooperate in the education of the Saints, particularly young people and inquirers.

" 9. That the people of the church should be urged to gauge their expenditures in accordance with definite budgets to be formulated with the idea of maintaining an equitable standard of living consistent with the attainment and perpetuation of their maximum efficiency and the needs of the group.

"10. That in looking to the completion of the surveys of man power, capital, markets, territories, etc., a bureau of research and service should be established.

"11. That the determination of the order of economic development should be given immediate consideration.

"12. That the surplus consecrated from stewardships in operation should be set aside for, or at once used in the establishment of other stewardships.

"13. That in view of the extension of our social organization, there will be necessity for providing vocational guidance and training" (1925).

Index

1. Adultery—see Divorce 30, and Marriage 51.
2. Advertising.
3. Allowances and Inheritances for Conference Appointees; rules governing.
4. Appointees, Finances of—Allowances 3.
5. Appointees, Transfer of.
6. Appointments.
7. Appropriations Committee—see Budget 16.
Architect, Church, see 20.
8. Baptism.
9. Baptism of Children.
10. Bishopric—see 3, 4, 7, 10, 11, 13, 16, 20, 22, 36, 37, 38, 39, 56, 78, 80, 90.
11. Bishops, Resigning or Released.
12. Blessings of Children.
13. Board of Publication—see Editors 31.
14. Boy Scouts.
15. Branches:
 - Business Meetings.
 - Complete Organization.
 - Jurisdiction.
 - Officers.
 - Organization.
 - Reports.
16. Budgets, Departmental—see Appropriations Committee 7.
Business Meetings: See 15.
17. Card Playing—see Recreation 67.
18. Choristers.
19. Christmas Offering.
20. Church Buildings.
21. Church Government.
22. Church, Legal Status.
Church School—see Religious Education 68.
23. Civic Responsibilities.
24. College Day.
25. Conference Dates and Locations.
26. Court Procedure.
27. Dancing—see Recreation 67.
28. Deacons, Duties of.

29. Districts:
 - Boundaries.
 - Conference Presidency.
 - Organization of.
30. Divorce—see Marriage 51.
31. Editors—see Board of Publication 13, *Herald* 43.
32. Entertainments—see Recreation 67, Theatre Going 84.
33. Equality.
34. Evangelists, Resigning or Released.
35. Expulsion, Excommunication, etc.
36. Financial Policy.
37. Financial Responsibility.
Financial Reports of Appointees 4.
38. Fiscal Year.
39. Gathering, Procedure and Objectives in.
40. General Assemblies.
41. General Conference.
42. Graceland Scholarships.
43. Herald Articles.
44. High Priests—see Priesthood 63.
45. Historian, District.
46. Historian, Reporting to.
Incorporation of the Church, see 22.
47. Indebtedness.
48. Intoxicants.
49. Leisure Time—see 67.
50. Location of the Saints.
51. Marriage—see Adultery 1, Divorce 30.
52. Ministerial Standards and Procedure, see Expulsion,
etc., 35, Speculation 77.
53. Missionary Policy.
54. Mission Conferences.
55. Nominations to Office.
56. Oblations.
57. Offerings, Credit for.
58. Ordination of Women.
Patriarchs, see 34.
Peace, see War, 88.
59. Plenary Inspiration.
Politics, Church and, see 23.
60. Preaching.
61. Preside, Who Shall.
62. Presidents of Seventy.
Presidency, see 5, 7, 20, 21, 25, 31, 43, 52, 54, 61, 63,
66, 68, 86, 90.
63. Priesthood.

64. Prophecies, Collections of.
65. Quorum Presidents.
66. Quorum Reports.
67. Recreation—see 17, 27, 32, 49, 84.
68. Religious Education.
69. Reunion Dates and Locations.
70. Rules of Representation.
71. Sabbath Observance.
72. Sacrament, Administering the
73. Sacraments and Ordinances.
74. Secret Societies.
75. Seventies, Superannuation of.
Seventy, Presidents of, see 62.
76. Smith, Joseph, Hyrum, Memorial to.
77. Speculation, The Ministry and—see advertising 2.
78. Stakes.
79. Standard Books.
80. Stewardships.
81. Superannuated Ministers.
82. Teachers May Preach.
83. Teaching Objectives of the Church.
84. Theater Going.
85. Tobacco.
Transfer of Appointees, see 5.
86. Twelve, Work of—see 5, 6, 7, 20, 25, 44, 53, 54, 63, 86.
87. Unknown Members.
Unorganized Territory, Presiding in—see 61.
88. War and International Policy.
89. Withdrawal from the Church.
90. Zion, Establishment of—see Gathering 39.

Conference Enactments, 1938

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Later Enactments

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THE PRIESTHOOD JOURNAL SUPPLEMENT

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

Concerning Calls to the Ministry

A symposium—containing several reprints—which summarizes the rules and procedure of the church in matters pertaining to enlisting, calling, ordaining, training and utilizing men of the ministry. Especially recommended for the use of administrative officers in stakes, districts, and branches.



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CONTENTS

The Meaning of Our Ministry, by J. F. Garver.....	3
Concerning Calls to the Ministry, by Elbert A. Smith.....	7
Standards to Apply in the Selection of Men for the Ministry, by G. G. Lewis.....	11
Discovering, Training and Enlisting Young Men for the Work of the Ministry.....	15
Preparing Young Men for the Priesthood, by C. G. Mesley	16
Qualifying Material for Priesthood, by C. G. Mesley.....	20
Procedure in Calling Men to the Priesthood, by F. M. McDowell	23
Suggestions As to Safeguarding Calls to the Priesthood....	27
The Ordination Service.....	28
The Assignment of Priesthood Responsibility, by F. M. McDowell	35
How to Secure Training, by C. B. Woodstock.....	38
Priesthood Training Materials.....	42
Recommendation for Ordination, by F. M. McDowell.....	44

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The Meaning of Our Ministry

By J. F. Garver

A brother in one of our recent priesthood meetings was heard to say, "It is ours to speak to the people of God."

The brother's contribution to the discussion was at a point to make clear his concept, which was that in our ordained ministry we are to interpret God to the people. This we are to do in the things we say to them, in the things we do for them, and in the things we come to be in our inner selves for their sakes.

This—revelation—was at the base of the ministry of our Lord. There were two fundamental purposes in his coming to earth. One was that he might show us what God is like. The other was that he might show us what we may come to be like. In him, therefore, was the perfect union of God and man. And here was the purpose of his ministry, to bring us to at-one-ment with the Father in fullness of life.

IN THE STEAD OF JESUS THE CHRIST

Now our ministry is in his stead. As his did, so our lives and ministry touch the lives of other men that they may be motivated or quickened within themselves in desire and in sustained endeavor towards fullness of life as the sons of God. This is the intent of our every ministerial touch—in the stead of Jesus the Christ.

It is furthermore the basic function of our church organization. We are in the business of building men for the fuller life which is their heritage. And this is the meaning of our ministry—that we shall so move in the lives of men that they shall desire and endeavor and achieve the ends of their creation in this world and in the world to come.

We then take men in the raw: that is, we begin with them as they are, and build into them as their present estate may allow, and as their potentialities give promise, that they may come to be whatsoever they may. We stimulate men in their own powers, so that moving under their own motivation, they in their own right and strength may achieve their own destiny.

This understanding leads to another, which is the consciousness that he who responds to our ministry does so not so much because we want him to, as because he wants

to. It is true that our people are for our sakes moved with desire to achieve righteousness. This is one of the tugs of the atonement. We want for Christ's sake, who suffered for us, to achieve righteousness. This, however, is not enough. We must want also to achieve for ourselves. So must those in whose behalf we suffer want to achieve not for our sakes alone, but for their own sakes as well. And it is our chief business to so move in their lives that this desire in them shall make place for a passion for that which is righteous.

So it is that in the admonition of latter days suggesting that we exercise care in the pulpit that our ministry there may be acceptable to the people, we are in all things to endeavor that insofar as it may be, our ministry may be both acceptable and agreeable; and this for the reason the response we seek is the voluntary response of the person to whom our ministry comes. And he volunteers, who through the ministry of the one who contacts him is moved with desire to volunteer.

As we serve individuals, we also in our ministry serve the group. Into the group we are to build power and understanding and passion in righteousness, for the corporate functioning which is the strength of the Kingdom of God.

To this corporate functioning furthermore, we are to give point. So it is that we give point to our work as ministers, and to the work of our people with a view to definite, selective attack, bringing to bear the force of the whole at any given time, or in any given interest. So shall there be hope that eventually as visioned by the Apostle Paul in his Ephesian letter, there shall be functioning in this world the body of Christ, as if he were here again, actuated by his intelligence, motivated by his love, and engaging itself in his unfinished work.

ACCORDING TO THE NEEDS OF MEN

Now the need for such ministry has its rise in man as is. Men in any endeavor, individual or group, need leadership as much as they need serving. So in the church there is intelligent, sustained leadership to bring men in the group as well as individuals to do their very best, at its very best, for their own sakes, and for the sake of the corporate ministry they may carry to the world.

The call to our ministry then has its rise in the need of those to whom we would minister, the nature of which

ministry we are to determine according to the gifts of the people, according to their developed and undeveloped powers, the circumstances in which they are found, and the opportunities open to them for response in Christian ministry to others.

This is true of our people in their group life as well as in their individual life. We minister to persons and to groups of persons for the fullest expression of the group as well as the individual.

The determining factors of our ministry, however, may be narrowed down, and are, unless we exercise every care.

First of all, what we may do for a person or persons impinges itself upon what we are able to do, and upon what we are willing to do, and free to do.

This ministry, too, is dependent in no small degree upon the manner in which it exercises itself. It must be adapted to the occasion, and to the kind of group or person we are helping, and with regard to future as well as present powers and needs, and demands of the cause upon them.

Then, the ministry we would render is dependent or impinges itself upon the ability and willingness of the people to respond.

The minister must minister as the Master would do. That is to say, without regard to the worthiness of those who need his ministry. This he will do in the measure that he feels like the Master toward a person; for one serves rather definitely as he feels, as well as, as he may be able.

THE HEART-BEAT OF OUR MINISTRY

Our ministry, therefore, is not only a matter of the head, not only a matter of the intelligence, it is also, and basically so, a matter of the heart.

This seems to be the thing toward which Paul is reaching in the Philippian letter when he endeavors to apprehend that for which he has been apprehended; and which he says is the mark by which one claims the prize of the high calling in the stead of Christ Jesus.

Paul's passion here is that he may come to understand what it was that moved the Christ in such abandonment for his sake. To this he aspires, if peradventure in the revelation of the Christ to him he may find within himself the same and like movement in others' behalf.

This heart movement is fundamental in the whole plan of atonement, and therefore is fundamental in our ministry. We must come to care so tenderly for our people that in their limitations and distress and sorrows our hearts are

broken. In love like this, whatever the cost to us, we shall give ourselves utterly for their redemption. So deep is our love, and so abiding, that we hate—we hate not the sinner, but the sin that hurts him. And so hot becomes our hate that we pay any price that our people may go free from the consequences of the sins into which they have fallen, or which have fallen upon them from others' sin. This was the heartbeat of the atonement, and is therefore the heartbeat of our atoning ministry.

Nor is there any indignation like the indignation of righteousness, stern and awful in its wrath upon the cause of the distress of its children. Even the beats of the field fly instinctively to the protection of their young against whatever invader, and at whatever cost. So does the righteous priest fly instinctively in the face of whatever would bring harm to his flock, not stopping to count the cost. And that he may ably and in all things protect them, he makes himself capable, as well as righteous.

Our ministry is in the stead of Christ. This means that we are to come, first of all, to feel as he does. Then to understand as he does. To serve as he does. And to move among his people as he would do were he here, in grace, in light and in truth.

Thus ministering, we shall speak to men of God.

So shall we stimulate them to mount up within themselves, in the measure of their own powers as sons of God, in vision, in understanding, in heart, and in intelligent ministry to others. And so shall there be on earth again the body of Christ, moving in his majesty, bearing his spirit, rising up to his ability, and doing the greater works he forecast for his church before he went away.

In such a ministry we shall find fullness of life for ourselves and for our people, and shall open the way for full life in many men.

And this is the meaning of our ministry, life at its best in as many as will come to at-one-ment with God, as we reveal him to them through our teaching, our serving, and through our living within ourselves as he did, in whose stead we are called and ordained, and may be chosen as servants unto his people.

All this we shall do as we "apprehend" him who is the First Born of the Sons of God.

Concerning Calls to the Ministry

By Elbert A. Smith

THIS HAPPENED IN "OUR BRANCH"

This happened in "Our branch" of the church quite some years ago. There lived in the branch a man whom we will designate as Brother Smith, in order to conceal his identity. We will make the disguise complete by calling him John Smith, but he is not the John Smith that you are thinking about. During one Wednesday night prayer meeting Uncle John Doe arose and declared it to be the voice of the Spirit that John Smith should be ordained to the office of elder.

The pastor of the branch, who was a rather wise and spiritual man, counselled with other members of the priesthood in the branch set-up, and they were all agreed that while John Smith had some admirable qualities yet he had other characteristics and habits that were calculated to defeat his ministry if he were ordained. They had no light at all that he should be ordained and they were quite agreed that even if the manifestation were to be considered *prophetic*, action should be delayed until there was evidence that Brother Smith had made proper adjustments that would fit him for the office.

The incident created a division in the branch. Some agreed with the branch president. Others held that God had spoken—and who was the branch president to stand in the way of God. They felt that the Lord having spoken action must be had immediately. A resolution was put through the branch business meeting ordering the ordination.

Brother Smith's ministry was not successful. Within a year he moved from our branch to your branch and became *your* problem. Ordination to the priesthood is not a local church affair. The local church does not confer the priesthood. It is a general church affair and general church officers have an interest in all ordinations. The men ordained in your branch in Seattle or Los Angeles may be in our branch in Boston before the year is over.

CALLS MUST COME THROUGH RESPONSIBLE CHANNELS

The incident that I have recorded happened quite some time ago and would scarcely occur now in a branch where the membership is well informed. The church has taken an active interest in, and has a definite program looking towards the improvement of the personnel of its priesthood; and one step in that direction is to make sure that calls to

the ministry come through a responsible channel. If such a manifestation is given as the one mentioned above, through some person not holding a responsible position in the branch, at the *most* it should be considered as possibly a *prophecy* which may be fulfilled in time, and the people should contentedly wait the passage of time to vindicate the truth of the message. The *call* should come through a responsible officer of the church. That is quite in harmony with the law contained in the book of *Doctrine and Covenants*:

“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 come 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.—*Doctrine and Covenants* 125: 14.

CHECKS AND SAFEGUARDS

In order to safeguard the church in this matter of calls and ordinations the Joint Council some years ago took action, which action was later embodied in a General Conference resolution adopted by the Conference of 1932, which resolution is as follows:

Men are called to the priesthood by God through his Son Jesus Christ by the power of his Spirit: Matthew 9: 38; Hebrews 3: 1; Romans 10: 15; 1 Corinthians 7: 17; Hebrews 5: 4; *Book of Mormon* 456: 115; 768: 1, 2; *Doctrine and Covenants* 17: 12; 102: 10; 124: 7.

Calls to the priesthood must come through those holding priesthood and in administrative authority: *Doctrine and Covenants* 43: 1, 2; 99: 5; 125: 14; *Book of Mormon* 274: 17, 18.

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

Calls in 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.

In both organized and unorganized territory men of the priesthood are ordained according to the gifts and callings of God unto them, and by the power of the Holy Ghost in those ordaining them (*Doctrine and Covenants* 17: 12)—*The Priesthood Manual*, page 11.

DIVINE CALL MUST BE HAD

It is recognized, of course, that the church is committed, and always will be committed, let us hope, to the scriptural statement, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 5: 4-6).

Christ himself declared to his ministry. "Ye have not chosen me but I have chosen you and ordained you" (John 15: 16).

There has been no recession at all from the position of the church that calls to the ministry must come from our Heavenly Father. Men must be as definitely called as was Aaron. However, you will remember that the call of Aaron came through a responsible authorized channel.

In Independence where the church has its largest gathering and where it has most at stake there are naturally a great many ordinations. A great many men are required to minister to the needs of more than six thousand people. I can say from experience, having, as a member of the Presidency, met with the High Council on many such occasions, that no one is approved for ordination in Independence unless some responsible person, usually the pastor of his congregation where the person has membership is prepared to declare that it has been made known to him to be the will of God that the ordination should take place. All proposed ordinations come before the High Council in Independence, and so far as I know there is no deviation from the rule thus set forth.

THIS HAPPENED IN "SOMEBODY'S BRANCH"

This which I am now about to relate happened in "Somebody's Branch" quite some years ago. In this branch the men in charge in responsible positions permitted the years to go by. They themselves became middle-aged and then aged and no young men were called to the priesthood to fit themselves, through training and experience, to help in the branch work, and in time take over the work of the older men. Years passed by and there were no additions of young men to the local priesthood. For lack of new blood the branch became anaemic. For lack of new spirit it became pessimistic and hopeless. So presently the district and mission officials were obliged to move in and correct

the situation. And when they did so there was a gap of fifteen or more years that could not be covered. The men called should have had time for experience to fit into the situation. There had been material at hand during those years. Apostle George Mesley has written, "No one knew *whom* the Lord would call, but they did know pretty definitely the *kind* of men that he would be likely to call," and such men should have been given a chance and been helped to develop, and then those in charge should have been alert to perceive and voice the call of God to recruit the army of the Lord in that place.

Jesus said, "I will build my church." He is in process of building it today and those in responsible positions should be alert to recognize young men who are likely to be called to the ministry. They should be sympathetic and alert to put a hand on the shoulders of such a man and guide him and help him prepare and then, they should be willing to voice the call. If the church is to recognize that the call must come through responsible persons, then certainly the burden rests on those men to recognize the call when it comes.

HOW THE CALL COMES

No one can dictate to the Lord how he shall speak. He may voice a call through a dream or a vision or a prophecy, but the spirit of prophecy functions in different ways. The man who is in charge of the situation is supposed first of all to use his own wisdom to its fullest extent. We are told that men are called "according to the spirit of wisdom and revelation."

It is altogether likely that in most cases this call comes through a quickening of the intelligence of the man through whom it should come, which spiritual quickening enables his mind to clarify itself so that he feels confident that his wisdom in the matter is correct and that it is in harmony with the will of God, so that presently his mind reaches that clearness of perception and decision that he is able to say, "This is the voice of the Spirit of God to me." That is quite in harmony with the experiences of the late President Joseph Smith, who tells us in his *Memoirs* that he had never been in a trance, had not often seen an open vision, but that usually revelation had come to him through a lifting up of his own personality, a quickening of his intelligence under the inner light of the Spirit of God and the intelligence of God, so that he was able to perceive, understand and know the will of the Lord in a given matter.

Standards to Apply in the Selection of Men for the Ministry

By G. G. Lewis

In the work of salvation and regeneration, God depends upon the co-operation and service of men. Divinity always works through men to save them. That was why Jesus, the Word, became flesh. We learn in the Scriptures that God gave to his church certain officials to perform important duties and achieve results, namely—to perfect the Saints, to do the work of the ministry, to edify the body of Christ, bringing them to unity in Christ Jesus.

What a grand purpose is set before the ministry in the Church of Jesus Christ! Again, how wonderful it is for the body of Christ—the church—to know that Deity directs in the calling of men to serve Him. Divine wisdom inspires the call of men to the ministry. Men are to be called by the spirit of wisdom and revelation. The church is given the right to approve, endorse and select those who will serve it as representatives of God, for that is what a minister is. He is called to serve in God's Kingdom. The privilege and honor cannot be impressed too highly. One who is called and ordained acts for God and Jesus Christ.

Since this is so, it must follow that extreme care should be taken to ensure that men of integrity and real moral worth be selected as representatives of God. God is not so much interested in the quantity or number of priesthood ordained as he is in the quality of priesthood ordained. By quality is meant that type of priesthood whose lives are earnestly being fashioned according to the example of Christ Jesus. Quality living is essential to quality priesthood.

There is something more to the bestowal of priesthood than the call or manifestation which makes known the will of God. There is the responsibility of district presidents, pastors, and the membership to see that those so honored with priesthood are qualified to begin their work of serving. God does call, but it is left to the individual and the church to determine when the authority to represent through ordination is granted. A call may be a revelation of God's will, a command, an invitation, a warning, a request to serve. It does not follow that a call must be acted upon immediately. The individual oftentimes must prove his sincerity and integrity. Divinity manifests His will that individuals should

serve Him. God sees the possibilities, the potential abilities in an individual but it rests with the individual whether he qualifies himself for the office work in which he might serve. His life must shape up with the requirements of office. To ordain a man as soon as revelation is made might be folly. It has been folly in some cases because some have gone down under the weight of priestly responsibility, not having proved themselves in preparation. Hence, we speak of selecting men. We read that "many are called but few are chosen." Many do receive calls to priesthood but they fail to render adequate service so they are not among the chosen of God. They may *hold* priesthood but not *function* as priesthood. To district and branch officers then comes the primary task of passing upon or selecting men who are capable of bearing priestly responsibility.

What manner of men ought we to be who bear the vessels of the Lord? In considering this, let a few warnings be given before there is set out certain standards to be applied. The officers who are charged with responsibility of selection should be devoid of personal prejudice. These men should pray for and possess the gift of discernment. Again, it should be remembered that there is only one who is perfect. There will be imperfections so easily noticed. The minister-to-be has not reached his zenith of accomplishment and spiritual development. He has possibilities of becoming, but there should be noticeable certain fundamentals of personality and character which are necessary in men of the priesthood:

1. He must be whole-souled for Christ. Jesus spoke of this as "seeking first the Kingdom of God and His righteousness." If one has not displayed a fair degree of loyalty to Jesus and His church in his previous experience, is it likely that he will do so when ordained? The purposes for which the church was established ought to be understood and the achievement of these purposes should become his objective. Incorporated in all this would be the love of goodness, purity and wholesomeness. The servant of God should be godlike in life or how else can he point others to godliness? This is the true meaning of spirituality for the spiritual man is not alone the one who speaks in tongues or prophesies, but one who bears the spiritual fruit of love, joy, peace, longsuffering, gentleness, goodness and faith in his life.

2. Underlying all acts should be a genuine love for humanity expressed in service. Love not just for the few

nor select, but for every person whether white or colored, rich or poor, should be the predominant urge for service. The ordained man is called to serve, not to be served. Very often duties will require the performance of some menial tasks. With dignity and humility such can be performed, bringing lessons of service home to those who receive the ministry. Note how Jesus served his disciples well by washing their feet. Can the prospective minister love his fellowmen to serve in humble capacities, and do so tactfully?

Priesthood properly functioning brings exaltation and honor. But the ordained man must beware that the honor thus brought is not applied to self. No one likes an egotist, least of all in spiritual things. If there is evident too much display of the ego, wherein self is constantly being brought to the front, the work of that man will be nullified and ineffective. It becomes a bar to confidence, and confidence is essential between the minister and his people. There must be evident to the people a degree of sincerity and humility. "No man can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care." This is the advice of the Lord to His ministry. How often has been seen the frustration of an otherwise good ministry by lack of humility and an overabundance of "ego." This is one of the rocks on which many otherwise successful ministers have floundered. A word in season, spoken to such a person, might help.

3. Does the prospect evince a close fellowship with God. The highest tribute accorded Enoch was that he walked and talked with God. Of Abraham it was said he was the friend of God. None of these tributes were obtained through half-hearted measures. They believed and acted. They had fellowship with God through prayer, meditation and right living. Men of faith and conviction are suitable men for the ministry. Where these qualities are discernible they will find a larger field in ministerial service.

4. Another standard to apply in the matter of selection of ministerial material is the ability of the person to carry responsibility. Will the prospect function in his office? Pastors and district presidents will know their men. If the prospect does not serve well as a church school worker, or in any helpful capacity; if he fails to attend church regularly, or does not keep appointments, can he be expected to magnify his office and calling if ordained? Consider this. Experience has shown that many ordained people fail to

realize and carry their responsibilities. They lack perseverance and dependability. The church suffers because of this. It cannot afford to increase this burden of inactive men. Again, one who would fail to serve well as a deacon, could never serve well in any other capacity. This is basic. There are some who feign would serve in a "higher" office but disdain to serve in a humble capacity. Some may even ask for ordination. Perhaps that is the reason why they have not been called. The predominant "I" seeks office, rather than the will to serve.

5. Grouped under the standard of forward-looking are several traits of character which are well to consider. The progressive minister sees far ahead of his congregation. He has looked into other fields, caught larger visions and plans to take his people there. To get there involves the qualities of studiousness, industry, perseverance and good judgment. Does the prospect possess these qualifications? A deacon must have these if he is going to be a *real* deacon. So must other officers.

6. We learn that the glory of God is intelligence. If this is so, can His ministry shut their eyes to the need of this? They must reflect godly intelligence. It is therefore essential that men of the ministry must have ability, and that ability must be nurtured and fostered. Stress has been placed upon educational attainments in the world. Can we afford to be less enlightened? We are called upon to study, to acquire a larger knowledge. God does not refuse to use those whose opportunities have been few. Under His direction and Spirit, knowledge can be acquired and effort rewarded. But Divinity has not placed a premium on ignorance, and the man who fails to grow intellectually and spiritually when given opportunity will fail as an effective minister. What is your prospect's attitude towards growing mentally and spiritually?

7. The church is judged by the kind of people who compose it. This is still more true of its ministers. One needs to consider the character and reputation of an individual. These two go hand in hand. If one's reputation is honorable, then his ministry will enrich his influence. But if he is known to be shifty, to use sharp practices in his dealings with his neighbors, to be questionable in his attitude towards women, how can such a man carry priesthood authority successfully? He cannot do it. How is the one under consideration regarded by others, by his community?

8. It was said of Peter, when questioned by the maids at the time of Jesus' trial, "Thou art a Galilean, thy speech doth betray thee." This must be true of the ministers of Christ. Their speech must betray the fact that they belong to Him. It must be clean, free from suggestive story and lewdness. A man's ministry can be—and sometimes is—ruined through the use of such unclean stories as circulate among some clubs and haunts. Men of the ministry cannot afford to injure their ministry in this way.

"Be ye clean that bear the vessels of the Lord." (*Doctrine and Covenants* 39: 9.) This relates to our personal appearance as well as our mental life. Some habits detract and lessen respect for representatives of God if indulged in. An addict to the tobacco habit is not considered a good representative for the church. He does not qualify under this direction of the Lord to be "clean."

The function of ministers for Christ is to lift the people up into the presence of God, to point the way out for them to travel, themselves leading the way. What a glorious privilege it is to serve the Most High? We must strive after that perfection which Jesus commanded of his followers. "Be ye perfect even as your Father in Heaven is perfect." Men of the ministry should strive to measure up to these basic standards. Can we expect less?



Discovering, Training and Enlisting Young Men for the Work of the Ministry

The project suggested by the above topic was listed as one of the major objectives of the church program for the priesthood, as outlined in the first issue of the *Priesthood Journal* which appeared July 1, 1934. In that issue there was printed a discussion of several aspects of this problem by C. George Mesley from Kansas City Stake. Since Brother Mesley's point of view is fundamentally sound, since this need remains a most vital one, and since the July, 1934, issue is out of print, we are hereby reprinting his article in full.

Two years later (see *Priesthood Journal*, July, 1936), and with evident growth in experience and conviction, Brother Mesley made a further contribution to our thinking in this field. This article is also reprinted in full. We feel certain that our leaders will agree that these two articles are not

only appropriate but most helpful contributions to this attempt to bring under one cover several matters having to do with the calling and ordaining of men to the priesthood.—Editors.

PREPARING YOUNG MEN FOR THE PRIESTHOOD

By C. G. Mesley

(Reprinted from the Priesthood Journal, July, 1934)

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 over-balance 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 four-fold 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 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?

QUALIFYING MATERIAL FOR PRIESTHOOD

By C. G. Mesley

(Reprinted from Priesthood Journal, July, 1936)

Everywhere in the church there is a great need for young men to be taking their place in carrying the responsibility

of priesthood. We need these young men—not to take the place of older men, for there should not be a “shelf” in the service of God; but we do need them to take their own place in the teaching of ministry of the church. The ministry of men of all age groups is needed. Our ideal should be a constant succession of worthy material to fill the priesthood ranks. It takes years to build up a body of men who are so seasoned in experience as to be able to carry the burdens of the local work of the church. It also takes years of patient brothering to develop young men to the stage where they are spiritually mature and ready for priesthood work.

Under our present church procedure the responsibility of calling this succession of ministry rests directly on those already authoritatively called and elected to administrative functions. Pastors and district presidents must assume the responsibility that is theirs. They should endeavor to avoid the one extreme of careless calling of men and the other a shrinking from exercising the gift and responsibility of their office. The safe procedure lies in a steady development of those whose talents and devotion would place them in line for office. *We do not know in advance whom God wants to call, but we do know in advance what type of men God wants to call.*

There is at present an alarming decline in the number of young men being called to the ministry. In talking to a group of pastors about the need of such calls Apostle Garver said, “Sometimes these young men are not living right as they should, and the Lord reaches out his hand to steady them with responsibility—it is our privilege to measure the needs of the work and the men available and then if wisdom seems to direct, carry these men around on our hearts and pray about them until light comes on their calling.”

The qualifying of young men for priesthood responsibility should begin with childhood and continue through adolescence to young manhood. Visiting officers should minister to boys in the home, pastors should have an active interest in the junior church movement and boys in the mental and physical growth of adolescence may well be given personal attention.

It is these boys who five years hence will be active leaders and who in ten years should be carrying major responsibility in the work. Friendship won in the junior

age by such little things as a sharing in their hobby experiences can steady a boy in the turbulent years of adolescence and start him early on the path of consecrated service.

Young men can be placed in positions of responsibility and given charge of church school activities where they can gain valuable experience in leadership. Some need to be approached from an intellectual angle and their loyalty be won because of the mental stimulus they receive. Others are best approached on the plane of spiritual experience. Motor-minded boys need activity rather than prayer meetings. Their interest in the latter can be fostered by your interest in their activities. Still others are won to the ideals of our movement and some come because of the power they receive to solve their moral problems. The type of approach will be determined by the type of personality, but the result should be a process of spiritual nurture that gives an ever widening appreciation of the church and experience in its work.

In some locations special groups of young men have been formed for study, fellowship and a more intimate sharing of spiritual experiences. This group can best carry on its work quietly and no promise of any priesthood responsibility should ever be mentioned. Such groups have proved of inestimable worth in bringing young men into contact with the spirit of our work.

Every year the church loses the valuable service of young men because no special effort is made to challenge them with the great opportunities that service for God presents. We should give these men every opportunity to match their training and background with a devotion that would parallel that of the early Saints.

The alternative is a casual interest in God's work which should challenge the best leadership that the church can produce. The form, "Potential Priesthood Material," suggested by President McDowell could be filled out for every boy in a branch and after proper nurture and attention from the administrative offices their progress in the work recorded for the future reference.

Such a procedure would help these officers to check up on their work in this field. The best test of a man's ministry and administrative ability is found in the quality and number of men that he trains to carry on the work after he has to relinquish his responsibility.

POTENTIAL PRIESTHOOD MATERIAL

The following refers to:

Name

Address

Age..... Married..... Single.....

Branch Represented

District Represented

Education: Grade..... High School..... College.....

Special training

Trade or Occupation

Present Position

Experience in Church Work

Experience in Secular Work

Special Qualifications for Future Priesthood Responsibility

.....

Limitations or Conditions Requiring Delay

.....

Proposed Procedure Pointed Toward the Future Preparation of this young man.....

Signed

Pastor or Branch President.

Procedure in Calling Men to the Priesthood

By F. M. McDowell

INTRODUCTION—SAFEGUARDING CALLS

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, for the sake of the

men and families involved.—*Priesthood Journal*, volume 1, number 1, page 14.

PRELIMINARY PREPARATION "OF" AND "BY" THE ADMINISTRATIVE OFFICER

Personal self-discipline pointed towards intellectual, moral and spiritual worthiness to act as a mouthpiece for God.

A careful, intelligent and prayerful analysis of the work to be done, the needs of the flock, potential priesthood material available, essential qualification of priesthood, etc.

Continuing divine communion with such needs and problems resting heavily on one's soul.

Courage to act when inspiration and wisdom so indicate.

THE CALL

"Men are called to the priesthood by God through his Son, Jesus Christ, by the power of his Spirit."—*Priesthood Manual*, page 11. *Priesthood Journal*, volume 1, number 1, page 14.

Calls to the priesthood must come through those holding priesthood and in administrative authority.—*Priesthood Manual*, page 11. *Priesthood Journal*, volume 1, number 1, page 15.

OFFICIAL CONSULTATION AND APPROVAL

In branches and districts: (1) Aaronic Priesthood—Calls should be approved by branch presidents, district presidents and missionary in charge. (2) Melchizedec Priesthood—Calls should be approved by branch presidents, district presidents, missionary in charge and the First Presidency.

In stakes: Calls to the priesthood are now being approved by the Stake High Council.

In Zion: Calls to the priesthood are approved by the Standing High Council.

In unorganized territory: Calls must be endorsed by the minister in charge, and in the Melchizedec Priesthood should also be approved by the First Presidency.

This official consultation and approval should be had before publicity is given to the call or the candidate is notified. Even when the call is given in public such official approval should be secured.—*Joint Council Record*, volume 4, page 452.

NOTIFICATION OF CANDIDATE

Intelligence and experience would seem to dictate that tact, wisdom, patience, and sympathetic understanding

should be required in making an approach to the candidate in regard to his ordination. It would be difficult to over-emphasize the value of a personal heart-to-heart talk between the pastor and the candidate upon such an occasion.

The method of approach should be governed by the person involved.

Ample time for consideration should be given if desired. Suggestions growing out of the experience of the pastor or administrative officer might well be offered to help the candidate in his consideration.

If the candidate raises questions these should be discussed fully and frankly and in the spirit of kindness and sympathetic understanding.

CONSENT OF CANDIDATE

Final choice must of course rest with the candidate. He must not be unduly urged, certainly not coerced. He may be helped to reach his decision but the decision must be his. The securing of this voluntary consent on the part of the candidate is an absolutely essential step in the procedure.

THE APPROVAL OF BRANCH OR DISTRICT

"Calls to the Aaronic priesthood in branches and districts must be approved by both branch and district."

"Calls to the priesthood in stakes must be approved by the branch (in stakes where there are branches) and the stake conference."

"Calls to the priesthood in Zion must have the approval of the conference in Zion." See *Priesthood Journal*, volume 1, No. 1, page 16; *Priesthood Manual*, page 11.

Formal approval of the proposed ordination should be had by first the branch and then the district.

This procedure should be orderly, dignified and according to rules governing legislative bodies. The candidate should be given ample opportunity to express his feelings in the matter, and others allowed to speak in regard to his ordination if they so desire before the vote is taken.

Experience evidences the fact that even this formal endorsement by the Saints can be and often is conducive to a marked spiritual uplift.

PREPARATION OF CANDIDATE

Some administrative officers have allowed a period of time to the candidate between the formal approval of the branch and district and the ordination ceremony. Such a period may well be occupied in preparation, physical, mental, moral

and spiritual for the greatest opportunity and responsibility that God gives to man.

Daily meditation and prayer, systematic study of the church books, diligent preparation in the duties of his new office, and an earnest attempt to understand the serious and solemn import of priesthood, personal talks with the pastor and other administrative officers—such should fill these days of preparation, and most profitably so.

We commend this procedure and suggest that as a minimum at least three months be allotted to each candidate in which to make this special preparation for his ordination. See article, "Qualifying Material for the Priesthood," by C. G. Mesley" above, for a list of suggestions as to materials and methods to be utilized in making this preparation.

THE ORDINATION CEREMONY

It will be difficult to over-emphasize the significance of the ordination ceremony. It should be conducted with dignity, reverence and beauty worthy of the affairs of God. It should be marked by an outstanding spiritual experience on the part of the candidate, officiating minister and assembled Saints. Details in regard to the planning and conducting of such services will be found in *Priesthood Journal*, volume 1, number 1, page 17 (see reprint in this issue, page 28); in *Priesthood Manual*.

DEFINITE ASSIGNMENT OF RESPONSIBILITY AND SYSTEMATIC PERSONAL SUPERVISION

All the above is based upon the assumption that the newly ordained member of the priesthood is worthy and qualified and that his services are needed as an ordained man. Nothing is more essential now than that he should be given a definite assignment of responsibility and systematic personal supervision. Altogether too frequently this has not been done in the past, and hundreds of good men have been lost to the church and to the priesthood because of this lack. Kindly but firmly insist upon continued preparation and activity of the newly ordained man.

See "Priesthood Training Materials," below for materials and methods for the continued preparation of the newly ordained members of the priesthood covering a period of at least one year.

Suggestions as to Safeguarding Calls to the Priesthood

(Reprinted from Priesthood Journal July, 1934)

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

(Reprint from Priesthood Journal for July, 1934. Compiled from materials furnished by Arthur A. Oakman.)

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 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 or 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?

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.

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?

Procedure Following Ordination

By F. M. McDowell

The office of the First Presidency proposes to give particular attention to newly ordained men for a period of at least a year following their ordination with a view to stimulating each man to continue his preparation and to assume the responsibilities of his office and calling among his own people.

This follow-up will include:

1. The continuation of present practice of reporting all ordinations immediately to the office of the Statistician, Auditorium, Independence, Missouri.

2. Regular monthly reports from the statistician to the office of the First Presidency, this report to furnish names and addresses of all men ordained during the month.

3. A personal letter and certificate of ordination mailed to each newly ordained man by the First Presidency.

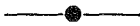
4. Responsible district and local administrative officers are urged to stimulate and promote on the part of each newly ordained man

a. Intensive and systematic study.

b. The acceptance of some definite ministerial responsibility. Each of these to be governed by interests, needs and capacity of the individual, the duties and responsibilities of the office to which he has been called, and the needs of the people in the community in

which he is to serve, and, finally, under the close supervision of his pastor or some other qualified local or district official.

5. A quarterly report to the office of the First Presidency for a period of one year following ordination covering progress made in continued preparation and information concerning the nature and amount of ministry performed. This report to be countersigned by the branch and district president.



The Assignment of Priesthood Responsibility

By F. M. McDowell

It is the writer's observation that administrative officers are often too much concerned about the ordination of a man to an office in the priesthood and too little concerned about the task of supervising his study and activities during the months which follow. Many times a man is ordained and then "dropped" with little or no attention given to his development and work. Many who accept ordination with a considerable degree of enthusiasm and conviction have thus been permitted to drift, become careless, indifferent and discouraged and even drop out of the picture entirely.

It is our suggestion that a part of this difficulty may be due to the failure of the presiding officer to properly evaluate the possibilities (actual and potential) of the ordained man on the one hand and the wealth of opportunity for missionary services in the branch and community on the other hand and somehow fit the one to the other.

The illustrative form presented below is suggested as a possible means of solving this problem. Administrative officers should encourage each ordained man to fill out this form. The return of same to the pastor would seem to furnish an excellent opportunity for a good heart to heart talk with a view to the assignment of definite responsibilities in some field of ministerial service.

ILLUSTRATIVE FORM

Analysis of Priesthood Activities and Interests

Name

Address

Age..... Married..... Single..... Priesthood

Office..... Occupation.....

Below is presented an analysis of possible opportunities for priesthood activities in your branch and district. After giving careful study to this list, check the appropriate blanks as follows:

Place "A" before those activities in which you are engaged at present. Place "B" before those activities in which you have had special training, experience, or feel that you have native ability. Place "C" before those activities in which you have special interest, inclination or desire to serve. Place "D" before those fields in which you feel you have potential ability, hence desire further training and experience.

ADMINISTRATIVE ACTIVITIES:

-District Presidency.
-District Departmental Officer.
-Quorum Officer.
-Branch Presidency.
-Branch Departmental Officer.

List other administrative activities:

.....

.....

PASTORAL ACTIVITIES:

-Pastoral preaching.
-Pastoral or priesthood visiting.
-Administering the sacrament.
-Conducting special series.
-Administering to the sick.
-Adjusting difficulties.

List other pastoral activities:

.....

.....

EVANGELISM:

-Evangelistic preaching.
-Conducting missionary series.
-Conducting cottage meetings.
-Personal evangelism.
-Distributing tracts and literature.

List other evangelistic activities:

.....
.....

TEACHING:

- Teaching church school classes.
- Teaching priesthood classes.
- Teaching special classes.
- Teaching classes for candidates for baptism.

List other teaching activities:

.....
.....

LEADERSHIP:

- Leadership of social activities.
- Leadership of recreational activity.
- Leader of athletic activities.
- Leader of musical activities.
- Leader of scouts.

List other leadership activities:

.....
.....

TEMPORAL:

- Custodian of buildings and properties.
- Handling of monies.
- Serving on building committee.
- Soliciting funds.

List other temporal activities:

.....
.....

SPECIAL:

- Assignments on special committees.
- Assignments on elders' courts.
- Assignments on bishop's courts or High Council.
- Special technical assignments.
- Legal. Medical. Architectural.

List other special activities:

.....
.....

How to Secure Training

By C. B. Woodstock

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

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

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

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

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

2. Training or Institute Classes.

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

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

3. Credit in Religious Education and Leadership.

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

A complete statement of the requirements for credit and certification with a detailed list of courses, costs and credit fees is contained in the Certification Plan, to be had on request from the Department of Religious Education. Briefly stated the plan is as follows:

- A. Individual Study for Credit. Any materials listed above may be carried for credit on enrollment with the Department of Religious Education. Write to the Department for directions, helps to study and test questions. Where two or more may arrange to study together the cost for books will be less and they will share the advantages of co-operative effort.
- B. A Credit Class. Classes to be approved for priesthood credit may be arranged by the pastor and church school director or by the district president. The teacher selected should have some outstanding qualifications which would justify approval, and the members of the class should enter upon their study with determination. If the teacher has not already carried the course for credit he should write the examination over the quarter or the course with the class, sending

his papers to the department office for grading and thus secure his credit. Uniform test questions are available on request. In an approved class, test and theme papers are graded locally, grades only are reported for record. The credit assigned is two hours per class session for all completed work. The credit fee in an approved class is ten cents per student per subject when the grades are reported in.

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

WHAT YOU MAY DO ABOUT IT

Build a Personal Reference Library:

The three standard books of the church.

A *Priesthood Manual*.

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

A growing file of *Saints' Herald*s.

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

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

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

A file of special pamphlets (see pages).

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

One or two of the very best current magazines.

Engage in Personal Study:

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

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

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

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

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

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

Promote Class Study:

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

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

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

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

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

Additional Suggestions:

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

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

A number of very successful district and regional priesthood institutes have been held, providing a period of intensive training for priesthood.

Wherever possible, time should be given for the priesthood in connection with conferences, conventions and reunions. Such time should be utilized, not into fruitless discussion, but in some form of definite practical training.

At all times such endeavors should be so organized and conducted as to entitle participants to leadership credit.

PRIESTHOOD TRAINING MATERIALS

RECOMMENDED BY THE FIRST PRESIDENCY

The following materials are highly recommended as especially suitable for the use of candidates for ordination during the three-month period of special preparation which is herein recommended. Certainly the mastery of the contents of a few such publications should be considered the very minimum requirement and be a basis for later intensive and consistent endeavors to magnify one's calling.

1. *The Priesthood Manual*.
2. *Duties of Branch Officers*, by Elbert A. Smith.
3. One or more quarterlies in regular church school use.
4. One or more numbers of the *Priesthood Journal*, chosen for specific training:
 - October, 1934, Pastoral Ministry.
 - January, 1935, The Aaronic Priesthood.
 - April, 1935, Church Court Procedure (Teachers, Elders).
 - July, 1935, The Sacrament (Priests, Elders).
 - October, 1935, Evangelism.
 - January, 1936, Preaching and Sermon Construction.
 - April, 1936, The Prayer Meeting.
 - October, 1936, Use of the Scriptures.
 - January, 1937, Divine Healing, the Ministry of Health.
 - April, 1937, The Local Church Building (Deacons).
 - October, 1937, Public Worship.

The following materials are especially recommended for the use of the members of the priesthood during a year of intensive training, immediately following each ordination.

1. Continued study of the *Priesthood Manual*.
2. Subscription to and continuous reading of
 - The Saints' Herald* (annual subscription \$2.00).
 - The Priesthood Journal* (annual subscription \$.75).
3. Two or more numbers of the *Priesthood Journal* chosen from A-4, above.
4. Any one year of the current quarterly studies.

The following are recommended for the priesthood:

Fundamentals.

The Divine Purpose in Us.

A Students' Guide to the *Doctrine and Covenants*.

Men Nearest the Master.

The Message of the *Bible*.

The Message of the *Book of Mormon*.

The Story of the Church.

Missionary Endeavor.

Missionary Call of the Church Today.

5. For men who have not had college training one of the following courses in English is recommended:

Practical English, \$2.00 (Canada, \$2.25).

Effective Speech, \$4.92.

(By special arrangement the above courses are quoted at 50% of regular sale price. Order through Department of Religious Education.)

- I. General Training Courses, available for all members of the priesthood and others who wish to train for service in the church.

See *Priesthood Training Materials*, page 7-15, *The Priesthood Journal* Special Edition, October 1, 1937. This is a complete list of training materials available on that date. To these materials should now be added:

- II. *The Priesthood Journal*, October, 1937, Public Worship, and Special Edition.

"Priesthood Projects and the Church Program," under same date.

January, 1938, Quotations from the writings of Pres. Joseph Smith.

April, 1938, A Guide to Conference Enactments.

- III. Quarterlies and Church School Textbooks:

The Story of the Church, by Inez Davis, after July, 1938.

A Student's Guide to the Doctrine and Covenants.

by F. H. Edwards, \$1.25, and *A Year of Lessons in the Doctrine and Covenants*, by F. H. Edwards, 35 cents (available Oct. 1, 1938).

- IV. Mimeographed Materials for sale by the Department of Religious Education:

Projects in Family Ministry, by F. M. McDowell, 20 cents.

Religion's Answer to World Problems, by J. A. Koehler, 10 cents.

Thinking About Marriage, by F. M. McDowell, with seven printed pamphlets, complete set \$1.00.

Recommendation for Ordination

By F. M. McDowell

The following form has been officially approved by the First Presidency for the use of all administrative officers having occasion for presenting recommendations for ordination. Copies of this form may be secured from the Herald Publishing House at Independence, Missouri.

To (Stake, District) President

I hereby recommend for ordination to the office of.....

Name..... Date of Birth.....

Residence

Married..... Single..... Present Marital Status.....

Member of Church.....years. Member of Branch.....years.

Present office held..... Vocation.....

PARTICULARS CONCERNING CALL

Knowledge of candidate's call came in this wise:

My procedure thus far has been as follows: (It is recommended that such matters be discussed with no one but the branch presidency until approved by general and district officers)

RECORD AND PRESENT STANDING

The following represents the personal standing and record of the candidate: (Underscore the word or phrase which describes your best judgment in each instance.)

Reputation in community: Excellent, good, poor, bad.

Standing among the Saints: Very high, good, poor, very poor.

Participation as member in work of the church: Very active, spasmodic, inactive.

Observance of financial law: Wholehearted, half-hearted, not at all.

Participation as member of priesthood: Very active, spasmodic, inactive.

Quality of performance of priestly duties: Excellent, good, poor, very poor.

Support on part of his family: Excellent, good, poor, very poor.

Academic preparation: Grade school (what grade), high school, college.

EQUIPMENT FOR THE WORK OF THE MINISTRY

After careful and prayerful consideration to each item, I certify that the following is a fair estimate of the candidate's qualifications for the work of the ministry.

	Excellent	Very Good	Average	Fair	Poor
Personal Appearance <i>Pleasing, attractive, neatness and appropriateness of dress, good taste.</i>					
Personal <i>Poise, judgment, mental alertness, vivacity, sense of humor</i>					
Vitality <i>Good physical condition, free from chronic ailments, energetic</i>					
Character <i>Moral soundness, integrity, sense of honor, clean personal behavior, self-discipline, loyalty.</i>					
Social Qualities <i>Interest in and adaptability to others, tact, courtesy, co-operation, generosity, patience, sense of social proprieties.</i>					
Leadership <i>Independence, forcefulness, initiative, vision, courage, resourcefulness.</i>					
Capacity for Growth <i>Native ability, versatility, alertness, eagerness.</i>					

	Excellent	Very Good	Average	Fair	Poor
Professional Qualities <i>Breadth of knowledge in general, knowledge of the church, eagerness to learn, to grow. Will consider priesthood a position of honor and trust.</i>					
Religious Qualities <i>Possesses basic convictions of the gospel, regarding God, Christ, humanity. Sacrificially devoted to cause of Christ. Interprets and reveals God and Christ in what he is and does.</i>					

The candidate shows special promise in the following lines:
 (Underscore) missionary—pastoral—teaching—leadership—
 church business and finance—other lines.

See attached letter for further comments regarding this
 call.

(is)

The candidate (is not) addicted to the use of alcoholic
 beverages tobacco narcotics
 Remarks by district president: (Use reverse side if de-
 sired)

Remarks of Apostle or Minister in Charge: (Use reverse
 side if desired)

Remarks of First Presidency: (Use reverse side if desired)

Signatures:

..... Dist. Pres.
..... Counselor
..... Counselor
..... Minister in Charge

..... Br. Pres.
..... Counselor
..... Counselor
..... First Pres.

Recommended by

Adm. Office

Date



“The church edifice, a rendezvous of God with man, the visible representation of the dwelling of God with humanity, is a structure distinct from all other buildings, just as Christian worship is held to be on the highest plane of human experience. The church shelters and stimulates the exercise of holy worship wherein men realize the Divine Presence, and provides a center for fellowship and service expressive of the divine life in human tabernacles. The Christian church building is a marvelous contribution to human history. Temples of many kinds have been erected by men stirred by various ideals of worship. One of the instincts of man has been to build an altar, but the house of God, built by Christians, represents the coming of a religion of brotherhood, of divinely fired aspiration and fellowship with a good God.”—
Elbert M. Conover.

THE PRIESTHOOD JOURNAL

Successor to High Priests Bulletin

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



Ministry to Youth

A symposium dealing with many of the vital every-day problems and choices of young people together with suggestions pointed toward wise guidance and counseling on the part of parents, leaders and members of the priesthood



THE PRIESTHOOD JOURNAL

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July, 1938

Number 3

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CONTENTS

Guidance in Religious Thinking, by Roy A. Cheville	5
Your Education, by A. R. Gilbert	17
Their Education, by A. R. Gilbert	20
Facing Life With Young People, by C. G. Mesley	24
Pastors as Vocational Counselors, by Willard W. Hield....	33
How to Choose a Vocation, by Willard W. Hield	35
Leisure and Its Problems, by F. M. McDowell	40
The Resolution on Leisure Time	51
Am I a Worthy Counselor of Young People?	52
Book Reviews	55

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Introduction

Every day thousands of our young people are facing the realities of life. Every day they are meeting problems, making choices. These problems while essentially the same as youth of all ages have been compelled to meet, do now press upon our young people with increased intensity due to the general lowering of moral standards and the break down of moral restraints in society about us. The choices made are most vital to life. They involve both the present and future, oneself and others, individual welfare on the one hand and the safety of the home, church and society on the other.

In meeting these issues our young people, of course, have available the more or less adequate resources of their respective communities such as libraries, schools, trained social workers, professional men, etc. So far as our church is concerned they must secure their advice from parents, teachers and leaders and members of the local priesthood. The latter, as they themselves most of all well know, are often limited in time, ability, training and experience when it comes to dealing adequately with the multitudinous delicate and difficult problems which arise out of the experiences of youth in our present-day world. It is with the needs of such men in mind that we have prepared this issue of the *Priesthood Journal*.

With a view to discovering the real rather than the imagined problems of young people, we first of all addressed a letter to a number of experienced pastors, leaders and parents, suggesting that they furnish us a list of the most persistent problems of youth as such had arisen during their many experiences and contacts with young people. The various suggestions contained in the splendid replies received were summarized and it was found that a great majority of the problems presented centered in those vital choices involved in certain great areas of experience, namely: Religion in general, our own church in particular, courtship and marriage, vocation, education and leisure.

We then solicited contributions from qualified teachers and leaders of young people in each of these six major fields. To each of these prospective contributors we wrote, "We suggest that you consider yourself as facing the problem of advising local pastors and members of the priesthood as to ways and means of furnishing guidance to young people in the particular field assigned to you. We would

appreciate especially a statement of the principles which should govern the attitudes, methods and approach of those who would counsel young people as well as definite suggestions pointed toward the solution of some of the particular problems arising in that given area of experience."

We submit herewith the results of our united endeavor. Certainly no one can be more aware of its limitations than the editors and contributors themselves. Each contributor has been more than busy with his own duties. Our space has been limited. Then, too, the more experience one has in such matters the more humble he is. Volumes can be written, indeed have been written, in each of these several fields. Few, if any, of us profess a systematic study of the purpose, means and technics of counseling. Then, too, the world-wide social situation adds to the multiplicity and complexity of these problems in such a way as to restrain any thinking individual from claiming any panacea for the perplexities of modern youth.

If this issue of the *Journal* shall serve to stimulate among our priesthood and leaders the desire to qualify for this most important work, and if any one of them shall receive from these pages such assistance as shall make it possible for him to give wise counsel to even one distracted and eager young person, then we shall have been abundantly rewarded for our efforts.

F. M. MCDOWELL.

Guidance in Religious Thinking

By Roy A. Cheville

QUALIFICATIONS AND METHODS

Problems and questions are normal in any life in which anything of consequence is taking place. We ought never forget this: Questions are not to be taken as symptoms of disease, disgraceful doubt, or depravity. The child that says "Daddy, how does the rain get up in the clouds?" might well be a joy to his parents. He is wanting to know about his world and is developing the quality that can make him a scientist or philosopher. When he wants to know why God let the cat eat his pet canary, we may think of him as a potential heretic or an honest thinker. We may view the situation as an expression of devilish nature or an educational opportunity. Flurries in thinking and conduct may be taken as times of privilege. This attitude does away with the hold-up-hands-in-horror reaction. This does not imply condoning all that happens nor inducing tense problematical situations. It does say that every time a youth asks "What's the use of believing in God?" or "How do we know the *Book of Mormon* is true?" we are not to brand these as lost souls and frown away their questions.

Contacts with young people lead me to believe that one thing they wish to have is the right to ask questions. So many times on the campus when a student has shied up to some question about religion, I have inquired whether it was a new concern. In case after case the reply has been that for several years this particular issue has been troublesome but that there had been no opportunity to ask it. So he had kept it to himself. Too often we have thought that the campus created all inquiry. This does not mean that leaders of youth should go about foisting annoying and irrelevant questions upon youth just to stir them up. It does, however, advocate the free meeting of mature and youthful minds. This is well expressed by one young man who said what he wanted was a "welcome ear." By it he meant some one who would listen without "arched eyebrows."

SOME QUALITIES WANTED

Recently I asked some young people what qualities they would like to have in those to whom they went with their questions and problems in religion. From their several responses I have shaped a few main requisites—as they saw

them. In other words those who would really help them should have these qualities.

1. *Intellectual honesty.*

This calls for a frank facing of facts and situations without attempt to warp them to fit into any groove of thinking. This warping may be done by ministers with the best of intentions. Like the medievals we may close our eyes and refuse to consider data that do not fit into our pattern of thinking. Great scholars are honest enough to say at times "I don't know" or "Let us withhold conclusions on that point." A few years ago a young man of unusual historic background interviewed me about data used in a work on which one of our ministers had written rather elaborately about the fulfillment of prophecy in the Restoration of the church. I admitted frankly that the references quoted had little standing and that events were quite juggled in order to come out satisfactorily. The young man appreciated this honesty and was able to keep respect for the church of which he was a member. On another occasion statistics about tobacco were quoted in a rather enthusiastic way. The claims laid the speaker open to criticism. In "proving too much" he had "proved nothing." There were data available that could have assisted materially. The motto "All Truth" that the church has heralded so long, calls us to be intellectually honest in analysis of problems and questions.

2. *Application to personal situation.*

"How does all this affect me?" is in the minds of youthful questioners. The feeling that an advisor does not quite understand his particular situation may throw up a barrier. So many times the youth feels that his problem is different from those experienced by anyone else. In queries about religion there is a tendency to feel that this slant is "my own" with the supposition that it should entail unusual consideration. This may be rooted in a feeling of unique home environment, branch meetings, high-school teaching, individual interests or what not. Sometimes this calls for a rare imaginative insight that can detect the personal slants of the inquirer.

In religion where it is so easy to deal in generalities this requirement of young people calls for check-up on our part. It is quite common for all of us to pick out statements from the Scripture, church epitomes of faith, etc. Amos and Peter are a long way off. Even 1830 seems to belong to a

different culture. John or Mary want to see things in the light of a buzzing busy world of today. They want to see what difference it makes to them whether they pray or do not, whether Joseph Smith was a prophet or not. Lumping off in mass production identities does not meet the situation.

3. *Use of meaningful words.*

A criticism often hurled at us who talk about religion is that we use trite words whose meaning seems to be lost. We can throw up a defense by saying that all life's experiences cannot be described by words whose meaning are as concrete as that of "apple" or "horse." Certainly "friendship" and "honesty" have no such definiteness. Yet let us not rest in smug comfort. It is easy for us to bandy words about with quotation marks about them and let ourselves believe that we are saying something. A word freely used by one generation may have little meaning to the second. It might be well for us to confess that oftentimes the meaning isn't very clear to us. Think of some of these terms—"salvation," "faith," "love," "Holy Spirit," etc. If someone were to call us in question about our meanings, would we be able to state them or would we take refuge in other uncertain words or distant quotations in our attempt to define the first? One essential is a willingness to have our terms called in question. When someone says "Just what do you mean by that?" our response should not be a brusque fortifying against supposed cynicism. It might often better be construed as an honest attempt to get at meanings. It is well for us to check upon ourselves every once in a while to discover what we are meaning.

It is not unlikely that a deal of misunderstandings arise in the area of meanings. A preacher says to young people they must have "faith" in "God." In this exhortation are two variables. Two persons sitting side by side may carry opposing conceptions. The idea of God in one mind might disturb and confuse another. There is no sanctity about words in themselves. They are not exempt from examination. Any youth has the right to inquire, "What do you mean when you talk about 'sin'?" A minister ought to be able to reply in terms that have meaning. This is a first requisite to understanding.

4. *Contact with the current world.*

Young people are very much in the present tense. Their world of religion is not that of Abraham and Isaac. It is a world of trade, of science, of varied social contacts, of free thinking. Small wonder, then, that some of our references

to the law and the prophets seem to shoot wide the mark. Even the Zion of frontier agricultural Jackson County of 1830 seems a long way from the industrial concerns of today's Kansas City. "Salvation," "Inspiration," "Faith" and all those other quotable key words must be put down into a contemporary setting if they are to have point and power. Indeed, the prophets of Israel were no recluses; they lived busily in their own worlds. I suppose each of us have heard over and over the comment "Times have changed since then." Youth begs for guides not in the world of a century ago or a century to come, but in the living now.

5. *Assuring conviction.*

This quality does not define very easily. It is not something that is discussed and debated; it is felt. One youth said it should be warm but "balanced and studied." I suppose this meant it should veer from narrow dogmatism on one hand to empty-soul-ness on the other. There is a radiancy about religious living that is contagious.

Dean Charles Gilky meets college and university youth all over the country. He is keenly analytic. He keeps in touch with the current trends of thought and world movements. We may not agree with all his interpretations, but we commend him for what he is wanting to do. One day after a lecture and discussion period, a young man made this observation, "He leaves you feeling as if there's something to it after all." That catches up this quality that young people want to find in those who talk over religious problems with them—the radiant quality that leaves one sensing "there's something to it."

SOME QUALITIES NOT WANTED

Inquiries sought to find out the qualities that were annoying—at least that blocked the possibilities of servicing the youthful inquirers. Some allowance should be made for the bit of cynicism exhibited in the replies, but such allowance is a part of our approach—to weigh this factor. The judgments may not be a hundred percent desirable, but the attitudes are facts. Here are some of the not-wanted features.

1. *Platitudes.*

These are the generalities and quotations that are handed out as if the sayings of them settled and closed the discussion. A girl was needing help in some ethical question. She was advised that the thing at issue was "an abomination unto the Lord." Nothing more needed to be said. Suppose a young man is trying to work out a usable conception of

faith. Someone quotes "Faith is the substance of things hoped for, the evidence of things not seen." That is good Scripture; but it sounds far removed from what is wanted. Another is trying to find out something about Latter Day Saintism. The reply is "a marvelous work and a wonder." All of us thrill at that poetic statement and we shall want to continue to use it, but it needs description in order to have meaning.

2. *Inclusive presumptions.*

I recall some of my own reactions toward the first sermons that I heard from Latter Day Saint ministers. The first meant little to me, largely because the speaker was assuming things that I didn't accept. For instance, he was trying to uphold some tenet of the church by reference to the *Book of Mormon*. Here was the catch; at that time I didn't believe the *Book of Mormon*. It might surprise us how often we do not click with youth because we take for granted the very things about which they wish to inquire. I have referred to these as "axiomatic assumptions." For a Roman Catholic it is understood that the pope is the vicegerent of God. Given that thesis, it is comparatively easy to move to the next position in our thinking. Yet it is right at the first point in which we have our difficulty. What he accepts as an axiom, we hold in question. It is well for us to remember that sometimes we may be following similar methods. It is easy to discuss questions with this answer "the church says." In late adolescence the situation is often that of calling into question basic assumptions that through childhood were held inviolate. It is at this point where the greatest of care needs be exercised. A blind insistence upon adherence to these presumptions may wreck the chances of service.

3. *Discount of questions.*

Let us admit that many inquiries are inconsequential. At the time, however, they may be of utmost concern to a youth. It is disconcerting to be told: "That's not very important," "You'd do better thinking about something else," or "I never worried about such things." Such comments may be deserved. Usually they had better be unexpressed. It is far wiser to lead to a shift in emphasis than to nip in the bud some inquiry by branding it of no account. A young man was thinking about the personality of God and perplexed whether he was in the form of a physical man. He was told not to worry about it, that such and such was the position of the church, and that he should go on praying and forget about it all. He felt at that moment that he had asked for

bread and had received a stone. It did make a difference to him. At that time his intellectual respectability and prayer life seemed to hinge upon the way he should conceive God. At least we can hear attentively and respectfully.

GETTING AT THE MAJOR PROBLEM

The question asked may often be other than the matter at the crux of the inquirer's problem. Often surface questions cloud the issue. Someone may want to talk to get reassurance or to be bolstered up. A secondary item may prove to be a crutch. Especially does "religion" or "the church" prove a dumping ground. I have seen more than one college student "lose faith" and rationalize doubts about God as his difficulty when the trouble lay in a break-up with some girl he had been dating. Others will fall on these complaints when their finances get bothersome. Another expected to be elected to some office and was not. The result—the college and the church are not what they used to be. Most of us attribute difficulties to principles when they often rise out of personalities. We shall discover, if we have not now, that many a supposed theological problem has its roots in some defense of some questioned conduct. I may be wrong, but I think a fruit-bearing approach to a question must involve sooner or later some genuine repentance. By this I mean the willingness to shake off veneer, and "come clean" with God. It involves a readiness to accept the course of thinking that is sound, no matter where that takes us.

LEVELS IN DEVELOPMENT

Youth are not to be taken as a mass of identicals. Any instructor senses keenly as he stands before any group that there are cultural differences, experiential backgrounds, and inherited capacities that make them look at a given problem differently. We need not be surprised if a sermon that is meat to one may be thin soup to another. And that need not be construed as a reflection on the sermon.

Ofttimes the ones who need ministry most of all are those who stand apart from the group. They may be a few jumps ahead or a few jumps behind the rest. In almost every branch are to be found a few for whom the conventional answers are not satisfying. Ofttimes these are the ones who have the greatest potentialities. They are the ones who may become the church's leaders, if they are given sympathetic and adequate tutelage. Sometimes they feel apart from the others. Their problems are different.

They may even come to look at themselves as separated from the rest of the group. They can take heavy food but are often undernourished. The answer given to other young people may seem childish and unsatisfying. I am thinking of a young man who never joined the church with his associates. They looked upon him as willful and heretical. Their main argument in stock was that he *ought* to be baptized. Others quoted the time-honored passages from the Bible. Still he did not join the church. He was wanting a functional interpretation that would let him see the worthwhileness and essentiality of the church and the rites of admission. He was not satisfied with approaches that did very well for many of his associates. When someone gave the required help, the youth took his place in the church. One cannot help but admire the intellectual honesty of such as he. We need to develop companionship with those who insist on deeper analyses.

Then there is the group at the other end of the line. They get fidgety or go to sleep when the discussion gets beyond their depth. I have in mind a group that was talking about Zion. The usual preliminaries took place. In response to inquiries "What is Zion?" there came the common answers such as "Zion is the pure in heart." That was all that was needed for some. Others went on to inquire about the meaning of "pure in heart," the specific expressions of it in current life, the relativity of it, and so on. The discussion went on into social philosophy, dynamics of social conduct, etc. By the time these questions were being developed, one group had long since lost out and turned to their own day dreaming. There is to be no adverse criticism of those who dropped out. They swam out as far as they could. Now it is unwise to try to shunt all these into the same groove. It is disastrous. "Each according to his needs," ought to apply to teaching as well as to food and clothes.

An explanation that meets the need of one level of life may not be very serviceable at another. We may well speak of "growing up" in religion, both in thinking and in programming. The world of a five-year-old is not very large. The universe of a twenty-year-old may be phrased in terms of aeons and planets. The conception of God must grow up so he shall be great enough to manage the enlarging world. Prayer for the small lad is often a matter of asking a favor much as he would ask his mother for a cookie. Often years later the laws and relationships of both physical and social orders have become so complex that the

insights into prayer are more involved. Sometimes, then, prayer takes on a less-certain nature; it seems less specific in appeals and returns. Observers comment and the youth himself often judges that he has lost some of the old fire. It might be fairer to say that he has become more humble and less self-centered as he senses the wholeness in which he is placed.

PATTERNS OF THINKING

In religion all of us use what we often call "thought patterns." Here we are in areas in which we cannot speak with the definiteness that we would use in measuring oil or counting sheep. These experiences run beyond the words of our command. So we use figures of speech. We say this or that is *like* something else. For instance a definition of God is always an attempt never a completion. We say he is "father," "lord," "friend" or something else that for the time being best expresses what we have in mind. The church is a "body," a "temple," an "institution," a "fraternity" according to our world of thinking.

It is well for us to realize that these thought-patterns are not fixed. As one's religious and cultural experiences expand, there should be more to describe and more with which to describe. We should expect and encourage both lines of development. It is obvious that sometimes youths outgrow certain thought patterns and strive for more adequate ones. It is often at this point that problems and perplexities arise. It is here that "a feller needs a friend." The five-year concept of the Sunday school lad should not be insisted for the twenty-year-old. Herein ought to come the functioning of one of our most cherished tenets—the inspiration that will guide into "all truth." What a compelling faith this ought to be for any expanding life! We err if we insist too much on the facts of past revelation and too little on the functional experience of the pulsating now.

I recall when a young man that the church was often compared to a business with the missionary staff the sales agency, etc. It left me cold. For others it seemed very effective. Later I have found help in thinking of the creative processes at work in the world today and have marveled at the majesty of a universe that was being shaped through aeons and aeons with a purposive plan back of it. My contemplations have not always appealed to others. A young man in college became very enamored of psychology. He thought he had disrupted all his former ideas. Prayer meetings, worship, prophecy and similar

phases of religion lost their charm. He was sure that he "saw through" everything. Our feelings were understandable as reactions. Then someone suggested a new thought-pattern. Let God be the Master Psychologist. He knows and works through laws, a few of which our young friend was discovering. Of course God was making a psychological appeal on us when we looked at a sunset or smelled a rose. Why not? And why should we not try to find out about these laws of mental life! The youth had a new set of tools for approaching his religion.

Sometimes youths who consult ministers have grown beyond the thought-world of the men of whom they ask advice. Let us be honest about it. We shall cling to the great realities we have experienced. We may vary with respect to the means we use to describe them. It may be necessary to refer these youths to those who can move in their thought world. If so, we ought to do so constructively with the view that here is a life to be helped, rather than a person to be grooved in any particular line of thinking. I know of a youth whose respect for a minister was raised because the man was frank enough to say he did not know enough about biological evolution to answer his questions. The minister directed the young man to a fellow worker who was schooled in that area of learning.

SAMPLE QUESTIONS

For some time I have collected questions from young people, questions that concern the field of general religion and of our church in particular. I have noticed shifts in emphases. Both the point at issue and the phrasing vary. Some questions are comparatively trivial and concern a small area of life. Of this type are such as these—"How often should I pray?" "Should I go to a movie on Sunday?" etc. Then there are other questions that get at the very roots of things. They are basic to other matters. Here are a few from various fields. Perhaps they are phrased in an abbreviated form, but the idea involved recurs in question after question.

In general religion:

1. How shall we pray in a universe that is governed by law?
2. What is the purpose back of the universe? What is our role in it?
3. How may a person experience God? How may we verify this experience?
4. How may and ought one conceive God?

5. Are God and Christ the same? How shall we think of Jesus as divine?

6. What shall be the bases of Christian ethics? On what grounds shall we determine rightness and wrongness?

7. How shall religion function in the development of social justice?

8. How shall we take the Bible as the word of God? In what sense is it inspired? How shall we use it?

9. How shall a modern youth look at the idea of "hell"?

10. Why, if at all, should one join the church?

In Latter Day Saintism:

1. What are the fundamentals of Latter Day Saintism? What are secondary accumulations?

2. How does inspiration operate in conjunction with one's thinking?

3. Should Latter Day Saint young people join in world youth movements?

4. If opposition outside the church lets up, what inner forces will hold us together and prevent our losing our identity?

5. What kind of experiences did Joseph Smith have in the bringing forth of the *Book of Mormon*? (This field seems troublesome; young people do not know how to ask what they want to know.)

6. Should the church build up codes of conduct for us? If so, on what basis?

7. How shall we think of Zion's relationship to the rest of the world?

8. How shall we view God as interested in all men and think of the Restoration as a small group movement?

9. To what extent and in what way shall we "cultivate spiritual gifts?"

10. What lines of evidence indicate that the Latter Day Saint Church is endowed and called more than any other church?

A TYPICAL QUESTION

No one of us can tell another just how to approach a given question. We are not identicals any more than are the youth who come to us. We cannot ape another without getting a kind of artificiality. We can observe, however, and incorporate materials and methods. With this in mind a recurring question is present.

It is the first of the foregoing: How shall we pray in a universe that is governed by law? Let us presume that we know something of the background and the situations that

have prompted the inquiry. It is likely that there is a youth that grew up with the habit of praying. It was probably taken for granted. Then the world of childhood grew larger. The universe conceived of as running by specific acts of God came to be one of law and order. The weather for instance, was a result of a complex of forces at work. One did not ask whimsically for a good day—the world was now too big for that. If then, everything seems so governed by law, what's the use of talking to God about it? Isn't every thing all set?

Let us further suppose that no one is going to be shocked at the asking of this question. There is nothing heretical about it. Let us take for granted that no one is going to frown nor smile it away. We shall dispense with exhortations to keep on praying and quotations from here and there, as approaches. Here is a frank question with an honest intent.

First of all let us be sure that we are speaking the same language. For instance, prayer may mean simply the childish idea of asking for something—the “give me” idea. We shall need to see that prayer involves a larger area of communion, that it rises beyond mere begging, that it does something to us to live next to the divine. We cannot talk about prayer if the two are thinking of different meanings. Second, let us look to see what we can build on—the fundamentals we share in common. The laws of the universe that speak fixity and almost coldness to the youth, may be viewed as assuring and reliable: we can count on them. If we are working with God, we may come to discover his ways of operating and be able to accord with his universe. In the third place we shall see how we can take advantage of these sure things as a basis for building a workable faith. There is, as a rule, for youth, a fascination in “growing up.” This ought to be true of religion. As one gets a larger and surer conception of all the universe working together in an orderly way one gets less inclined to insist on one's own personal whims: this might “gum up the machinery.” One is humbled and more disposed to ask for wisdom in order to fit into the great scheme of God. One wishes to accord with the divine plan. Yet another sure thing we have on which we can build—there is much we don't know. The continuous discoveries in every field testify of this. Let this accepted fact be a stepping stone to the realization that there are many laws yet unknown to us that God can put into operation consistent with the function of law. After these three preliminaries, the meaning of

terms, the survey of sure things upon which we can build, and the application of these to a workable concept there should emerge a tentative idea—a basis for faith. The story is not yet complete. Some tempered testimonial that breathes the atmosphere that this suggested approach does actually work would seem indispensable. Lastly there may be a possible application to the life in question. I believe this comes last. Self-centered discussion as a preliminary topic may cloud the issue. We must have something upon which to build.

All this is but a beginning. Great ideas and convictions do not spring up like mushrooms. Too often youth, and ministers, too, want everything settled in a short interview. Anything so settled, is not the inquirer's view. Some of these matters will take months and years. I have found it so in my own life with respect to this very question—and in the lives of hundreds of others.

WE SHALL LABOR TOGETHER

It is a tremendous thing to tamper with the faith and world view of any youth. There is no place for quacks, closed minds and self-centered practitioners in the ministry to souls. One must be sure of the experienced, cautious about the great unknown, and responsive to the expanding forces of divine inspiration. Our church cannot fulfill its mission by closing our eyes or waving away the problems of youth. Yet the responsibility involves a rewarding satisfaction. There is something undescrivable about the joy of seeing youth discover for themselves the realities of life and of feeling one had some little part in this exploration. If anything ought to bring us to a longing for spiritual insight it is when a youth asks for guidance.

One thing more—I believe we should be farther along if we ministers learned to share among ourselves the findings about so many areas of life and the universe. I am afraid we have not learned this yet. Too often we are inclined to condemn rather than to explore, to close up rather than listen. Certainly here we ought to be “laborers together with God.”

Your Education

A Message to the Young People

BY A. R. GILBERT

Did you ever try to cut down a tree with a dull axe? It's a tough job. But sharpen the axe and the tree can be cut down with very little trouble, and no blisters on the hands—if you know how.

There are other jobs than cutting trees that require sharp tools and a knowledge of how to use them. One of the most complex of these is the job of living. For the most part we grow our own tools which we use in this job of living. This process of growing tools for living is called "education."

All of us entered this world as babies—tiny, squalling, helpless babes. We didn't know much, we couldn't do much, we didn't have much. We did, however, have a start. We had a body which could move and grow and we could raise a big fuss when things didn't go to suit us. With this beginning we started on the job of growing our living tools. By performing one little act after another we grew them. These acts got in us and became part of us. Pretty soon we knew that "John" or "Mary" or whatever the right name was, meant "me." Life began to take on form and pattern. Habits were started at an early age. A personality, which has come to be "me" as I am today, was taking shape.

Now this increased power for living which we have in the form of knowledge, movements, habits, attitudes, power of comprehension, feelings, communication, etc., is being grown as a result of experiences. For me this constitutes one of the world's greatest miracles. How can our various acts contrive to find their right niche in a personality and make that person better able to know, feel, think about and do things? I don't know. Neither do I know how certain plants can be surrounded by air, sunshine, soil, moisture, etc., and contrive to bring forth beautiful flowers. It does seem to me, though, that the two growing processes are related. Personalities seem to grow as a result of processes somewhat similar to those that cause flowers to evolve. The care and control of the environment is important in both cases. For example, what language do you speak? You say English. Why not French, or German or Spanish? The answer is simple. You speak English be-

cause you have grown English speaking habits from the experiences produced by your surroundings.

We have now said and implied some very fundamental things about education.

The job of education is to increase our power for living. This happens when we perform acts and change because of them although it is possible to change for the worse as well as to improve. This is a type of growing. We grow only as a result of *our own acts*. Each of us must accomplish his own learning. Wishing we were able to play the piano is no more effective in acquiring that skill than the case of wishing our breakfast were in our stomach but making no attempt to eat. We may accomplish each of these objectives by utilizing wisely the laws and forces which God placed in operation through His creation.

Obviously, education does not go on only in schools. And spending one's time in school does not guarantee the acquiring of an education. Spending time in school may in some instances be too much like the case of a boy who spent eight hours on his algebra by placing the book under his pillow while he slept. We still contend that education consists in growing tools for living and these tools are grown *only* through self-activity.

Young people should not be deluded while going to their schools. Schools are only places organized to provide for students a better opportunity to learn. And teachers are not intellectual policemen, but only people who are willing to help the student in his effort to learn. "Getting by" in school and doing only what the teacher "makes" one do is really very foolish. Such a procedure is just about as wise as quenching one's thirst by pouring water in a bucket rather than drinking it.

There is one idea regarding education which always stirs the Irish in me. It is this. "Oh yes. We plan to give John an education. He has to make a living. But Mary doesn't need an education. She will only go off and get married." While most of us must "earn our bread by the sweat of our brow," it is also true that "man does not live by bread alone." We still insist that education is primarily for growing tools for living. We have in mind a type of living which includes appreciating and creating beauty in nature and the arts; understanding and controlling desirably the forces in the world about us; experiencing joy in play and recreational pursuits; evolving wholesome and happy relationships with the people of the world; managing

the materials in the world for the best utility of the life of the world; attempting to understand God and work with Him in achieving and maintaining harmony in His creation. This analysis of an abundant life may be incomplete, but don't overlook our thesis that after all, the Mary who is to get married has the privilege and the responsibility of living an abundant life. She must live this life through a personality, she must live it with other people, she must live it in the world, and she must *grow the power* for happy and effective living. Most of us hold ourselves too cheaply. We put too small an investment in our persons. We lose patience and wish to grow up quickly like a mushroom rather than slowly but stately like the oak.

Please do not forget that earning money or acquiring materials is only part of living. Living itself consists in having experiences. It is a fallacy to measure the value of all things in terms of their contribution to earning money. The consumption of beauty, friendship, religion, recreation are real values in living—they are worth spending money on.

A sharp tool increases the power of the worker. Even tools grown through education for living represent increased power.

Have you ever noticed this about the powerful things of the world—they may be misused to produce sorrow, suffering, and destruction.

The modern motor car can go so much faster—and kill so much surer. A surgeon's instrument may stab to death or save a precious life. Knowledge in the field of chemistry may be utilized for human benefit or to increase human misery. An intelligent person may be more miserable and experience more acute mental anguish than if he were less intelligent.

Wherever the possibility for energy is increased, we find increased necessity for wisdom in directing and utilizing it.

It must have been some such observation which lead some people to decry education and to uphold as virtues ignorance and poverty. This philosophy, followed to an extreme, would desensitize all men so they could do nothing and therefore could do no harm or feel no pain. It is an indictment against the ability of man to use wisely the power he has achieved. Imagine, if you can, the power of the sun, the moon, and the ocean turned over to man to manage. No—we all expect "Ole Man River" to "just keep flowing along."

We can see then how necessary it is to develop along

with our tools for living the ability to use them with wisdom. For the development of this "directing power" we look to religion. Let this power be lacking and the double edged knife may slip—for after all, we are only children.

The advice of Paul to the young is still sound. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

So plan to persevere in growing keener tools for living--and at the same time, develop the ability to use them in the manner of the Master Workman.

Their Education

A Message to the Young People's Leader

BY A. R. GILBERT

Leadership in the field of education is an important function in the ministry to the people of the church. As applied to the young people, the following factors seem to me to be important:

1. The leader should have a "long range" vision of the field.

By a "long range" vision, I mean one which conceives the various parts of the problem in their proper relationship—a sensitivity to the total pattern. An analogy is the vision one gets of New York City from the top of the Empire State Building as compared with the vision one has of a crowd on 42nd Street.

A long range vision accentuates the necessity for long time planning. The youngster of school age lives largely from day to day. Even the parent, in many cases, does not face until after high school graduation the problem of "what next and how." The majority of parents have made no financial preparation against the day when further development costs money in greater amounts.

What is your future picture? Are you making headway? Leaders might do well to keep these two pertinent questions before young people and their parents.

2. Leaders should cultivate a knowledge about the people whose leader they propose to be.

Unless one has adequate insight into the nature and abilities of a particular person, he is not in an advantageous position to offer that person leadership. It is not sufficient to know only that a boy is "good" and "worthy" and "comes

to Sunday school regularly." It is important that leaders know the answers to questions like the following:

Where does the boy rank in his class as to grades?

In which studies does he excel?

What special skills has he developed?

What are his resources in money, health, habits?

What does he do during his leisure time?

What sorts of activities does he dislike?

How does he get along with other people his own age when adults are not present?

How does he react to criticism and situations which try his powers to the limit? Will he stick?

What is the extent of his intellectual capacity?

A scientist does not indicate temperature by stating that "it is a little bit warm." He uses a thermometer and records the temperature as so many degrees. So a leader must be analytical and know in more or less definite terms how the people to whom he ministers react when confronted with certain specific situations.

3. The leader should possess the ability to condition appropriate stimulation for producing certain types of action in people.

Leading is not giving advice, delivering lectures, or telling people what to do. Leading means doing that which is necessary to get other people to do the job. In the above stated condition we have the acid test of a skillful leader.

To cause water to flow from the garden hose, one reaches down and opens the valve. Standing before the paraphernalia and delivering a lecture on the importance of water to the garden, etc. is not at all productive. To cause flowers to grow, one plants the seed or bulb then carefully controls the surrounding conditions to favor growth. People grow in much the same manner. To develop musically, one must be in a situation where he accepts the task and practices. To learn to swim, the person and the water must get together. Leaders should focus on what the job is that needs doing, and how it can best be accomplished. In many cases he must remain in the background and work by the indirect method.

Let me call attention to two general situations in leadership.

One is that leadership does not always consist in making people comfortable. A person must sometimes be made dissatisfied with the present conditions. If this is accomplished, the person may do of himself all the other needed acts. A

football coach must see that the players are bumped if they are to develop a fitness to play the game.

Wise leadership is sometimes a case of referring the person to an appropriate expert, or a source that will meet his needs. Consider the mother whose child is sick. The advice she receives may run the whole gamut of popular remedies. A wise leader may, in this situation, see that a physician is consulted. If a person has a sincere desire to learn to play the violin, one need only refer him to a competent teacher of that instrument.

Let me reiterate that effective leadership consists in providing the appropriate stimulation to get the job done and may seldom involve telling people what to do or how to do it.

Although it seems to me, the school and education have been too often confused as synonymous, it is true that a great deal of the education of the present day youth is secured in school. It is quite tragic at the present time for the young man or the young woman to stop going to school before graduating from high school. Many of our young people should be encouraged to continue as candidates for advanced degrees. The leader will therefore meet many problems in the area of schooling.

What courses should I take in high school? This is a common question. Naturally, there is no one and only one right answer. Because of the tendency to overestimate the importance of the economic factor, we should note that all experiences are not equally developmental for the individual and that a balance should be provided for. Suppose we place before us a hypothetical student and suggest that he consider taking a course in biology. The comment often follows, "But why—I won't have any use for biology." The implication is that only those experiences are valuable which have a direct bearing on the specific job of earning money. Suppose we suggest that this hypothetical student take a course in "counting marbles." This is, of course, an exaggeration. The point I make is that counting marbles just does not cause desirable things to happen to the personality. The experience is not sufficiently developmental to merit consideration. It would seem to me that the wise procedure be to co-operate with a competent adviser in planning for educational experiences in high school which will condition a desirable general development in the student and lay an adequate basis for future activities of a more complex nature.

Shall I go to college? If so, which college should I choose?

The first of these questions can be answered in a general way by saying that those people should go to college who are in a position to take advantage of the services offered by colleges. Three major criteria as analyzed by Dean Max McConn in his book, "Planning for College," are:

1. A fairly high degree of bookish aptitude;
2. An awakened intellectual interest in something;
3. A fairly high degree of self-mastery or capacity for self-direction.

If a prospective college student qualifies as a desirable member of a college community, he should then analyze *all* the needs which he expects his college experiences to meet. He should then select the college which best presents the opportunity for him to meet these needs.

Among the hopes I have in the field of education are these two. 1. That a greater number of our church people will continue their education to higher planes. The number of church people available today to perform needed complex tasks is pitifully small. We stop developing all too soon. Even the profession of medicine does not demand the thirty years of preparation which Jesus made for his ministry. The average youngster is prone to start his work in life at half this age. 2. That greater numbers of the fine young people of the church will recognize the real values to be obtained only by taking the first two years of their college work at Graceland College. Here the young people of the church may form their fundamental habits of college work in a setting of friendly fellowship with other church people.

Competent leadership is largely a matter of wisdom and sincere affection for people. Wisdom cannot be accomplished by laying down "10 easy rules." It comes only through broad and varied experience.

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Facing Life With Young People

BY C. G. MESLEY

COURTSHIP AND MARRIAGE

This is the day of specialization and men called of God to minister to the people of His church should not only be skilled in the routine duties of their particular office, but they need to be well trained in some particular field of their calling. Ministry to youth not only presents tremendous needs to be met by Christlike ministry, but also some wonderful opportunities. To meet these needs we must be prepared.

There are people who still persist in thinking that religion is something apart from the reality of our everyday life, that the spirit is something to be elevated, while the normal functions of our God-created bodies are evil, and therefore to be ruthlessly subdued. It is the task of our church ministers to teach that "the body and the spirit are the soul of man" and to be as concerned as is the Lord about the economic, physical, and social salvation of our people as they are about their spiritual salvation. In fact there is no contrast between these things. That which is for the physical welfare or for the social weal of man is spiritual. Otherwise the Lord would not be giving instruction, as he does in modern revelation, about the hours of our sleep, the things that we eat and the whole problem of the establishment of Zion.

We must appreciate this point of view before we can make any approach to the needs of young people in the field of courtship and marriage. For in this as well as other areas of their experience, salvation is achieved only as they have a knowledge about and make application of all the laws that God has provided for their welfare. As we think of our ministry in this area, we must also appreciate the fact that this phase of life is not the whole of life. Though we may want to become competent in this field, we must balance it with ministry in other realms of young people's interest and thus avoid giving sex, courtship and marriage too large a place in our teaching and leadership. With these attitudes a part of us we can approach the need of ministry to young people in this courtship and marriage area of their life's experience.

Our first need is that of adequate information. This field has a terminology of its own, and we need to be familiar with it. If we talk in the stilted terms of the 90's we will

be laughed at. On the other hand, we cannot minister in terms that the street man uses. So we start with some good pamphlets and one or two good books that will give us vocabulary, information and a modern attitude toward the problem. First we recommend the outline and pamphlets prepared for the church young people's advisory council by President F. M. McDowell. "Thinking About Marriage" is the attitude of the outline which is stimulating to thought and well prepared for class discussion. The little booklets included in the kit are excellent. They treat the subject clearly and concisely and all of them have a sound psychological approach to the questions raised. To these we would like to add two books by Roy E. Dickerson *Growing Up to Manhood* and *So Youth May Know*. These may be obtained through the Herald Publishing House or The Kansas City Social Hygiene Association, Y. W. C. A. Building. Leland Foster Wood has an excellent little pamphlet *Foundations of Happiness in Marriage* (50c), with these added to the kit, the average church minister would have an adequate library for references and loan material.

May we also recommend the series of articles carried in *Good Housekeeping* under the caption of "A College Course in Marriage Relations." They began in September, 1937, and have carried through to July, 1938. The articles were written by various experts in the field of human relations in the home. Any second-hand magazine store will have back copies on hand and they are well worth clipping out and filing with your ministerial reference material.

Thus for about \$5.00 you can have the tools of a successful ministry in this field to young people and adults, and have at the same time information that will enrich your own life. In coming issues of the *Herald* a series of four articles on the topic will be published. They will be the report of four lectures given at Graceland by Elbert A. Smith, F. M. McDowell, and C. G. Mesley.

Having the equipment what are the best methods of imparting the information acquired? Many ministers plan a series of four or six sermons on this general subject and make their presentation yearly in their church. This would be a good plan for our average congregation to follow, for parents and older adults as well as young people would benefit from such a series. If the pulpit is not available or you do not feel so ambitious, give such a series at the Zion League meetings or in some special class work and you will find keen interest in your material. In such a series

we should be well advised against giving merely biological facts to mixed audiences. They are not the important part of such a subject and they are better given in some of the recommended books than they can be presented by the amateur in the pulpit or classroom. Take Elbert A. Smith's pamphlet *What Latter Day Saints Believe About Marriage and the Home* as a sample of style and approach. If you do this, your talks will be in good taste and the way be opened for personal recommendation of additional books that may be needed to convey biological information. Brother Elbert's book is included in the kit "Thinking About Marriage."

Young people themselves may be furnished the recommended material and prepare a series of short talks that would give them the dual experience of information and the presentation. Someone well versed in the subject should be there to lead the discussion, as it is rather easy for youth to get beyond their depths in this question.

A dramatization of a young couple asking courtship and marriage information at a pastor's home can be arranged easily. The questions would be asked and the general material of the discussion can be determined before the service. The characters can talk from outlines on the table and thus avoid the necessity of memorizing their lines. A situation similar to this was presented to the youth's section of the recent General Conference classes, and it was very well received.

Two perennial questions that come up for ministerial council to young people are those questions about marriage to nonmembers, and the questions about divorce, and remarriage of divorced persons. These questions can only be handled from a constructive point of view. No ministry is effective that merely says "don't and can't." This question will be covered briefly with other related topics in the article "Testing the Permanence of Love" which will appear shortly in the *Herald* as one of the Graceland lecture series. The wording of the statement in section 111, *Doctrine and Covenants*, which is not a revelation, is often a stumblingblock to members and to nonmembers. However, the truths presented there are proving true in the experience of other denominations as well as ourselves. A Federal Council of Churches Committee on intermarriage of different communions reports that where the beliefs of a church are authoritative in character, as they are with Catholics, Latter Day Saints and others, marriage with persons of other commun-

ions is fraught with religious difficulty. Often the difficulty is only removed by the conversion of one or the other of the two concerned. They also report that marriage between persons in denominations that ordinarily feel no barrier between each other are not as successful for the church or for the young people concerned, as are marriages where both parties share the same religious beliefs and ideals. These conclusive facts were reached after an extensive survey by the committee and bear out the general feeling of the council given the church in section 111. If we were to rewrite any of this section today, we would probably replace the phrase "shall be considered weak in the faith" by a statement like this "For Latter Day Saints' marriage to a nonmember carries with it grave possibilities for unhappiness and for the weakening of our response to the work of the church." To me the phrase used in the covenants has this significance and it should not be used as a club or a label on persons who contemplate marriage with a nonmember. However no such marriage should be entered into unless there is a feeling of tolerance and mutual respect for the religious convictions of the two people concerned. Then this rather negative phase of the partnership should be balanced by strong positive qualities in the other phases of the couple's fellowship.

We face the fact that many fine people have been brought into contact with the message of the church through marriage to one of our members. The ministry of the church needs to exercise good judgment to avoid giving offense to "church-in-laws" who are not yet members.

We also face the fact that in some local churches there is an absence of the type of young people who would have romantic appeal for the other young people in the congregation. Instead of encouraging them to seek their relationship with nonmembers, the church parents and priesthood can encourage them to attend district and church wide gatherings of young people where the friendship of fine young men and women in the church may be initiated and cultivated. Paul Poponore, founder of The Institute of Family Relations in Los Angeles and nationally known writer and lecturer says that the two best places to find friends that have the possibilities of life companionship in marriage are, first the church that makes opportunity for wider fellowship with all of its branches, and second the small co-educational college. Let us as ministers, then interest our church young people in the fine possibilities to find a choice companion

within the church by encouraging their participation in the district and church wide activities, of Zion's League and in the educational and social opportunities of Graceland.

The question of divorce and remarriage is one of the most difficult social problems faced by all churches in America today. In recent years the divorce rate here has gone up and its increase is reflected in the divorce rate of the church. As the church is the major custodian of the Christian ideals of the people it must ever hold forth the ideal of Christian homes where one man and one woman keeps the covenant they have made "Until death do us part."

The ideal is highly functional in all human endeavors, but there is a nature of the ideal never to be completely attained, although always in the process of attainment we may and do fall short of the ideal but it can never be lowered without detriment to the people. One of the great functions of the church is the custody of the ideal and of the spiritual forces which continually act redemptively in the soul of man. It also is the function of the church to help men to achieve the ideal. The custody of our ideals of love and marriage are in the hands of the ministry of the church. Her teachings and ideals must be kept as high as the doctrine of Christ and the noblest dreams of youth. However, little is accomplished towards the realization of these ideals when the ministry of the church content themselves with tirades against the divorce evil. The problem must be approached constructively and the best constructive work is preventive. It lies in the realm of adequate preparation for marriage and a thorough understanding of the many factors that must be considered in the working out of a successful marriage career. We can say that no matter how stringent or how loose may be the reasons allowed for divorce, no matter how justified the suit may be, it is a grievous and a wretched experience for anyone to pass through.

In counseling with parties in difficulty it is always wise to meet them individually and never together. Almost every person has a load of complaint, some of it real and some of it is built up to justify their own conduct. Let the person unload all this on the minister and then he can sift this material, forget what isn't important and determine the few major points of the difficulty that has caused the break in a relationship that began with every hope of happiness. After the other side of the story has been told, these points can be generally taken up with the second person and counsel given to avoid things that give offense. In all these cases

there are many little wrongs that cannot be righted, and many things said, that cannot be unsaid. The best counsel to give is to advise the parties to forget rather than demand redress for these things. The spirit of forgiveness may be engendered by prayer and the reminder of the Divine grace that is perpetually being extended to all of us. After the interview the ministry can suggest that the persons concerned talk the problem over between themselves in the spirit of fellowship and then start anew with a special trip away, or a pleasant outing that will help to wipe out the memory of past hurts.

Difficulty in the home usually centers in three or four things and ministers can familiarize themselves with these problems and give wise service to those in need. They are marital incompatibility, management of money, lack of attention and common recreation, and difficulties over religion.

Where marital incompatibility is involved, good books can be recommended to both parties to the violated contract. *Foundation of Happiness in Marriage* by Leland Foster Wood, *Marriage* by Butterworth and Poponoe's booklet on *Marriage Technique* are among the best pamphlets obtainable for the layman's information. Two books *Things About Marriage* by Roy A. Burkhart and *Christianity and Sex* by Richard C. Cabot are recommended in the outline "Thinking About Marriage." We must always remember that our church covenant calls for both parties "to keep themselves for each other as well as from all others during their life." The former clause is as important as the latter. It forms the basis for the General Conference resolution permitting divorce on grounds of constructive adultery. Its violation is often the cause of adultery.

Management of money can be the source of quarrels that grow in intensity until hatred develops where love once dwelt. Sometimes this need can be met by class study on budgeting and by womens' club discussions on home management. In the club circles money saving ideas can be shared and recipes exchanged. The bishop's agent should be able to give valuable assistance meeting this problem. Occasionally it can only be avoided by ceasing to make it a problem, for some people cannot force themselves to run by schedules and budgets. If the income is small, the other partner, by agreement, may have to carry the accounting of the family income. Certainly no modern woman should be subjected to the indignity of having to ask her husband for spending money.

Lack of attention by the husband or the wife is always a regrettable source of unhappiness. A man can do a grand job of courting and then settle down to take love and marriage for granted. They neglect their personal appearance and all the little attentions to their lady that made their courtship a memorable experience of delight. Love must not only be won; it must be nurtured. Women are creatures of feeling more than reason and the husband is wise when he does not take love and his wife for granted. Compliments, courtesies, gifts, and thoughtfulness all played a part in the building up of love. They are necessary for its sustenance. At the Institute of Family Relations, Paul Poponoe found that the lack of common family recreation was the cause of many separations. The husband who is a ball game fan and the wife who enjoys book reviews should watch that they do not take their particular recreation at the expense of the other partner. Where such diversions in taste exist some common form of recreation should be selected to give the family the experience of play together. Men whose calling and avocational interest is in church work must see that the family is given its share of his leisure time. What does it profit a minister if he gain a soul outside and lose his own family inside?

The problem of religious difference can only be met by tolerance and mutual consideration. Sometimes an excellent piece of ministry can be performed by our good people cultivating socially the nonmember. Thus barriers of religious prejudice are broken down. We have many good nonmembers who attend our services regularly because some member took the time to cultivate their friendship in spheres other than religion where differences were apparent. We can state as a fact that we do not baptize people until we first win their friendship for the people of the church as well as for its message.

These sources of difficulty are but briefly treated in this article, but many a home can be saved from divorce by the oil of simple common sense and ministry that knows a few of the fundamentals of happiness. We must realize with Andrew Hornby that "A successful marriage is one between two imperfect human beings who make conscientious efforts to adjust themselves to each other's imperfections and who are good enough sports to play the game." Our ministers have and can do a lot to develop the sacramental nature of marriage by their consideration of the wedding ceremony. Marriage is a sacrament ordained by God before the founda-

tion of the world. It plays as important a part in the growth of our lives as the sacrament of baptism and the other ordinances that God has provided for our welfare. Marriage cannot be a home partnership unless God is included in the contract and it should be sanctified by the authoritative ministry of the church. By authoritative I mean competent as well as called and ordained.

The church ceremony is much more than reading of the covenant suggested in section 111, *Doctrine and Covenants*. This document calls for a solemnization publicly with prayer and thanksgiving. So if this high occasion in the lives of two young people is to be graced with the spirit of God and become for them one of the memorable occasions of their lives, it should be graced by thoughtful preparation of God's ministry. Two lovely services are suggested in the priesthood manual and either of these can be used as written or adapted with other material to meet the personal needs of the officiating minister. The Moffatt translation of First Corinthians 13, an immortal essay on love, makes a most appropriate Scripture reading for a wedding. The following little benediction poem may be effectively used as the closing prayer.

“God give you joy through future years,
God give you hope to gleam through tears.
God give you faith that everyday
He'll scatter blessings on your way.
God give you happy hearts that sing
And make of life a joyous thing.
God keep your love unwavering true
To light the path ahead of you.”

The wedding need not be elaborate to be beautiful and full of significance to the participants and the guests. A simple home wedding can be as lovely as the large church wedding. To avoid confusion the details of the service should be worked out in advance with the wedding party. Nonmembers are often present at weddings and this occasion furnishes an excellent opportunity to make friends for the church. It is not advisable to schedule weddings in an office. There they are subject to interruption and the general appearance of most offices does not make a suitable setting for this important sacrament of the church.

Many churches are now requiring advance notices of intentions to marry. Some states are making similar requirements and also demanding physical examinations before issuing licenses. These requirements place protection around

the marriage altar. They are very desirable. In Los Angeles County where they have such requirements a large number of licenses issued are never used, showing that a little more consideration has avoided the prospects of an unhappy union.

When our ministers receive notice in advance they have opportunity for an evening of marriage counsel that further prepares the couple for the obligations they are to assume. Some of our men have supplemented this counsel by the presentation of a marriage booklet such as *Foundation of Happiness in Marriage* (50c), Kansas City Social Hygiene Association. The response to such helpful ministry has been universally favorable. Boisterousness at the wedding reception should be discouraged and certainly not participated in by our ministry. A sacrament is never graced by such conduct and there have been many distressing results from this form of primitive amusement.

Where a minister keeps a file of his weddings it is a lovely thing for him to remember the anniversary with personal congratulations and pastoral counsel to the young couple. This serves to continue the church's ministry to their home.

Any of these suggestions may be used to help our priesthood minister to young people through this most important period in their lives. We have so much of truth and beauty to offer in our ministry. We must grace it with the best preparation we can make that the home ideals of the church may become a reality. For the ideal of Christian marriage is possible under our own church covenant. Under the divine approval of God, this sets up an equal partnership that is in accordance with the laws of the land. Every word in the covenant is significant. "You both mutually agree to be each others companion, husband and wife . . . keeping yourselves wholly for each other and from all others during your lives." This appreciation of marriage goes back to the original divine conception "Of one flesh created He them." No form of marriage approaches the ideal or is worthy to persist which does not place the woman beside the man in full equality or which does not hold to a pure and faithful love as the deeper basis of the marriage union. Other people may have passing interest in companionate marriage, others may talk of liberalizing divorce requirements and concern themselves with this negative ministry. It is our privilege as ministers for God to help all our people realize the ideals of God in courtship, marriage and at home.

Pastors as Vocational Counselors

BY WILLARD W. HIELD

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 21: 28).

It is the responsibility of the priesthood to feed the flock; to teach them the ways of the abundant life. It is essential to plant and nurture in each individual the consciousness of a divine mission and responsibility in his work. If we can keep each person busy at his highest level of successful achievement, he will be happy, useful and good. Absorption in good works is the most effective means of overcoming evil. If you can lead your people to devote themselves to productive careers, they will have less time for evil.

Young persons in your congregation concerned about the best use of their talents, will naturally turn to you for assistance. The suggestions which follow should help you meet their needs.

There are six steps which each person will need to take in making his vocational adjustment. Space permits only an outline of them here. More complete treatments can be found in the books on vocational guidance which are listed.

1. Study the World of Occupations.

Through school subjects.

By visits to industries.

By talking with successful people in the occupations.

Through library books and articles on occupations.

2. Discover your Interests and Abilities.

Through study of the world of occupations.

Through school and community activities.

By intelligence, aptitude and achievement tests.

Through exploratory and try-out courses or jobs.

Through hobbies.

3. Make a Sound Choice.

Compare your strong and weak points with the requirements of each occupation you consider.

Get the advice of an expert counselor as to the validity of your choice.

4. Prepare for the Vocation of Your Choice.

Select carefully the educational experiences that are best designed to advance you individually toward

your greatest vocational and civic utility in the chosen occupation.

5. Make Advantageous Entry Into the Occupation.

Seek the opportunity for which you are prepared.

Give preference to the opening with a future even though the ladder starts lower down.

6. Make Readjustments and Progress.

Study your job constantly to perfect yourself in it.

Study the next position above you.

If poorly adjusted seek expert counsel as to the remedy or desirability of change.

"How to Choose a Vocation" which is presented herewith, is aimed to aid in the third step, making a sound choice.

In order to be able to really help those who seek your guidance, you must be informed, as accurately and currently as possible, on the fields of work which need workers or will need them soon. This information should come from the Bishopric or from those officers of the church who are delegated to oversee the development of Zion. In the absence of adequate information from church sources, the state employment office serving the area would be the best source for occupational information.

Make the acquaintance of all counseling, educational, and placement organizations in your community. Ask workers from these organizations to talk before your young people about their services. Try to find ways in which you can co-operate with these services. Familiarize yourself with the books in your public library on vocational information, counseling and guidance.

Take advantage of the information and service which is available from the National Occupational Conference at 551 Fifth Ave., New York City. This is a nonprofit research organization financed by the Carnegie Corporation to act as a clearinghouse for occupational information. It also provides informational and consulting service for educational institutions, libraries and other interested organizations. Church groups would be considered as belonging to institutions which this organization would be glad to help. Their Occupational Index, is a monthly listing of all new books, pamphlets, technical and trade journals, magazine articles, and government publications on occupations.

Occupations, the *Vocational Guidance Magazine*, also published by the National Occupational Conference (N. O. C.) for the National Vocational Guidance Association, should be in each public and school library as well as on the desk of

every professional guidance worker. It costs \$3.50 per year.

N. O. C. also has a large number of inexpensive occupational studies covering a wide range of occupations. These are designed to give just the information wanted by persons choosing an occupation. Samples, listings and prices of any of these publications will be sent free to any pastor upon request.

Your principal contribution will be made as an interested friend, helping each one to help himself. When a young man asks your help, assist him to carefully analyze his own problem. With the problem well defined, the solution may not be difficult. If you are not confident that the right solution has been reached, send the young man to the specialist best qualified to give expert advice in the particular problem.

Keep an individual record of each case. In this record outline each problem, the facts which bear upon it, the method of solution attempted and the results that followed. Careful preparation of these records, and subsequent study of them, is the most effective way to check up on your methods.

The achievement or failure of the individual member of the flock depends upon the use he makes of his talents. The achievement or failure of the church depends upon the individual contributions of its members. The pastor who by study and faith leads his congregation to make wise use of their talents, will be truly serving God and man.

How to Choose a Vocation

BY WILLARD W. HIELD

Most failures in life are due to an unwise investment of the person's abilities, time or capital. Often the matter of investing a person's abilities has been quite neglected, often left to chance. The best of abilities, the most brilliant of minds, can easily fail if wrongly invested. Three major tasks must be performed if a wise choice of a vocation is to be made. (1) Study the world of occupations. Get accurate information about the wide range of possible occupations, giving special consideration to advantages, opportunities, limitations and factors required for success. (2) Get as clear an understanding as possible of your own

interests and abilities. In other words—take stock of yourself to discover the talents God has given you. (3) Use well-balanced reasoning in considering the relationship of these two groups of facts and other considerations in making your choice.

When to Choose. Make a tentative choice before you elect specialized courses. Never consider your choice final until your loss by a change would be greater than the probable gain. A tentative choice will lead to wiser selection of schools and courses. Continue your exploration—your powers are expanding. It is possible you may discover a greater ability so keep searching while following the aim of the tentative choice.

GUIDING PRINCIPLES

The Service Motive. The largest single factor to remember in choosing your life-work is the importance of selecting a needed service to society. In the twenty-fifth chapter of Matthew, Jesus tells us how we are expected to serve in the broad fields of human needs such as food, clothing, shelter, health and social service. Had he been speaking today he would have mentioned also the fields of transportation, communication, public utilities, education, etc. Try to find that occupation in which you can contribute the most to human well-being. The Rotarian motto, "He Profits Most Who Serves Best" is a good one. If you render a needed service you will receive good wages.

Consider Only Honorable Vocations. These include labor with the hand, intellect, and materials. All services which supply man's needs, without injury to man, are honorable. Every man shall be judged according to his work. If it is not able to stand the test of worthiness in the sight of God, that man has no promise here or hereafter.

Choose an Occupation in Which You Are Really Interested. The great Charles Steinmetz said, "If your so-called work is the thing which interests you more than anything else in the world, you do it because it gives you greater pleasure than other things. The man who is doing something which is a constant appeal to his interest and imagination is not working, he is enjoying himself. Work is like an engine on which the workman rides. The man who is absorbed in making his engine function better and more powerfully travels with it. The one who lets it run down becomes as stationary as it is."

Be a Specialist. The man who says, "I can do anything" has lots of company of his own kind. You find them wait-

ing around the employment office in large numbers. The man who is wanted is the one who has some well-trained special ability for sale.

Recognize Your Natural Limitations. Ambition is needed, but should not lead one to attempt tasks beyond his strength, either physical or mental. Some persons have too little confidence in their own abilities. "He can who thinks he can," while not a whole truth, is true for a large number of people who fail to use the abilities they possess.

Be Willing to Start at the Bottom. Great structures can only be built upon solid foundations. Dig deep. Be willing to go through the experiences of the laboring people. In this way you build a complete and solid foundation of experience which will support clear understanding of the problems of management which face the man higher up.

SOME THINGS TO AVOID

Avoid Ease as a Motive. Do not aim at a task because it seems to furnish large opportunity for idle, effortless ease. Rather select the one requiring a type of effort which you enjoy exerting.

Avoid Wealth as a Motive. H. G. Wells in listing the six greatest men of history said that the basis of choice must be, "Was the world different because he lived? The getters have perished, the givers live on in the pages of history." Some claim wealth to be the root of all evil. A man who makes wealth his main goal is never really happy or contented. He frequently loses his moral balance and by oppression of others loses the good will of his fellows. The man who has the ability and disposition to give service rather than get money is often entrusted with the utilization of large amounts of money.

Avoid the Unusually Golden Opportunity. An unusually large beginning salary is often an indication that the business is unsound and so will be shortlived, or else that it is dishonest or dishonorable. *You can't get something for nothing.* Perhaps it will drain your strength in a few years and leave you broken. Be sure you must pay sometime, and it is hard to pay in labor, remorse, broken health or dishonor after the money is gone.

Avoid Short Cuts to Choice. There are plenty of unscrupulous, or in a few cases well-intentioned but ignorant people, who will take your money and by looking at your palm, your photo, your script; by feeling the bumps on your head, or what not, attempt to tell you what you should be. Amuse yourself with these if you wish to afford the price,

but don't put much stock in their prognostications. All of these means have been proved to have little validity in the diagnosis of probable vocational success.

Avoid the Blind Alley Job. Some jobs are difficult to grow out of or receive promotion from. While the fellow with ambition tends to kick the end out of the so-called blind alley job and use it as a road to success, it is wiser to select an occupation as your first choice which offers regular opportunity for advancement.

SOME DON'TS

Don't Overlook Opportunities at Home. The greatest opportunities are often found at home among the people whom you understand. However special abilities do not always find their best market in the home community. You must start from where you are, and do well that which lies at hand in order to build a firm foundation.

Don't Overlook the Manual Occupations. Some people think that entrance into one of the professions is essential to success. Many of you lack professional abilities, and will find your greatest happiness in some occupation in which mental and manual work is co-ordinated. Today the economic and social status of the manual worker is nearer the level of the intellectual worker than ever before.

Don't Procrastinate. Get going toward some goal lest you get the habit of waiting. The man who uses his time climbing toward a tentative goal will gain some distance and have a head start on those who have not started, even though he should decide later to branch off on a different course. One of the most important questions employers will ask you is, "How have you used your time?"

GET THE HELP OF TRAINED VOCATIONAL COUNSELORS

After using the sources available, if there are still questions about which you lack sufficient information, consult a vocational counselor. Most schools have counselors whose services should be used. When business men are planning ventures involving the use of large sums of money they consult their banker as to the wisdom of their plans. When fine buildings are being planned, an expert architect of wide experience is consulted.

The vocational counselor is an expert consultant to whom you may go for a check-up as to the wisdom of your plans. The architect cannot be of assistance to a client who does not know very clearly the intended use of the proposed structure. Also he must know the resources which are

available for the construction of the building. Likewise, when you go to the counselor to consult with him relative to plans for your life career, you should be ready to submit all of the facts, what you have studied, what you have done, your likes and dislikes, what you plan to do and why. You should expect the counselor to examine your choice, and if he finds that you have overlooked important considerations, place the facts before you so that with more complete information or better understanding you may revise your plans.

In each state there are rapidly developing state employment services, under the leadership of the United States Employment Service, which reach into all communities. The purpose of this service is matching men and jobs. Its officers are trained to assist you individually to evaluate your best abilities. A part of the service is to furnish information relative to the fields in which workers are needed. Trends of employment throughout the nation are reported in the *Monthly Labor Review* published by the U. S. Department of Labor. The *Occupational Research* of the U. S. Employment Service has brought together the most reliable studies of job requirements now available. All of this service is yours for the asking. Even before you are ready to apply for work you may secure information from your local employment office regarding job services needed in your local community, state and nation.

After you have carefully studied your aptitudes, abilities, and the fields of work open to you, you have a right to the counsel of a man of God. If possible consult your patriarch, bishop or pastor. Place before him the proof you have of your abilities, talents, aptitudes, skills and show him how these apply to the particular line of work you have tentatively chosen. Ask him also for information that might improve the soundness of your choice.

MAKE YOUR OWN CHOICE

Do not expect any counselor to choose for you. That is your responsibility and yours alone. If your choice is wisely made *you* benefit, if *not* you suffer. When you have selected a vocation in which you are convinced you can make your greatest contribution, take the next step—prepare for the vocation of your choice.

Leisure and Its Problems

BY F. M. McDOWELL

We have purposely abbreviated our discussion of the general problems involved in the use of leisure time for the following reasons:

1. The ready availability of helpful current literature in this field. A number of able students and writers have discussed the problem for us in recent books and magazines.

2. Our own church literature in recent years has given considerable space to the problems involved (see Bibliography).

3. The program of "Zion's League" as outlined in the handbook presents a comprehensive approach to the problem. As a matter of fact the entire program is one pointed towards the wise use of leisure time. Specifically, one of the four major projects of this young people's organization is "Make Leisure Creative." We recommend and urge the members of the priesthood to purchase and use the *Zion's League Handbook*." It is unquestionably one of the most helpful programs for young people the church has ever produced.

We feel that it is both unwise and unnecessary to attempt to duplicate these materials in the *Priesthood Journal*. Such discussions clearly set forth the importance of the problem in general, the attitude of the church as expressed in conference action, and the present program of the church both in theory and as found in actual operation. They are also filled with suggestions in regard to materials and methods. That which follows is pointed towards the guidance of our local priesthood in their attempt to think through with young people some of the many problems involved in this field, to guide them in the solution of such and, perhaps most important of all, to assist them in formulating for themselves a sound philosophy of leisure based upon which they shall be able to make wise choices for themselves.

A Sane and Sound Philosophy of Leisure Required

It should go without saying that before we can minister to youth in meeting the problems involved in the right use of leisure, we must get straight in our own thinking. Before

we can help young people to formulate a sane and sound philosophy of leisure for themselves we must have one of our own that will stand the test of their keen analysis and criticism and of the best that we know in this field. How think ye? Let us take a brief glance at two diametrically opposed viewpoints in regard to leisure and the methods of dealing with it in the church.

A NEGATIVE APPROACH

According to one, leisure or recreation is something evil or sinful in itself. Arising out of the carnal impulses in man, it is but an instrument of the devil. If tolerated at all we are but compromising with evil and making concessions to Satan.

Some, while not holding this extreme view, seem to consider those activities which have been traditionally tabooed by the church, such as dancing and card-playing as the beginning and end of the problem of leisure. Such being the case the solution is simple: Pass some negative legislation and wash our hands of the entire matter.

More or less in line with such a viewpoint is that which holds that the entire field is something quite foreign to the domain and interests of the church. Therefore, why not leave it where it belongs, with the home or the school or the community. After all, recreation and play is for children or perhaps giddy young people and hence something aside from the concerns of adults and the stern realities of life. In line with this thinking too is the practice of carping criticism of young people and their activities, a constant portrayal of the evils of the modern day, and some choice bit of negative legislation formulated and passed upon as particular "evils" arise.

If the church is to promote any social and recreational activities as a part of its program such should be considered merely as "bait"—a lure to youth, something to get them to church and to share its activities but to be eliminated from the program as soon as this had been accomplished.

AN AFFIRMATIVE APPROACH

A second and opposing view or philosophy of leisure may be summarized as follows:

While clearly recognizing the danger involved in the misuse of leisure and the presence of questionable and even definitely harmful recreational activities, the proponents of this view would see in the problems of leisure as a whole the great-

est of opportunities for the home, school, community and church. For them leisure is not something specifically evil, on the one hand, or entirely good, on the other, but rather an opportunity for growth, health, happiness and the building of spiritual life requisite to salvation and the achievement of the kingdom of God. They would have leisure and recreation viewed as essential aspects of life, essential to growth and education—as not only natural to man but necessary for man. They would consider the right use of leisure as indispensable in the formation of character—a method of education of the highest order. In their attempt to furnish wise leadership in this field they would consider themselves dealing with tremendous forces such as have and may well in the future determine the course of civilization itself.

Such thinking would emphasize leadership rather than legislation, the affirmative rather than the negative approach. It would constantly set up the good to be achieved rather than the evil to be warned against. Such a view would covet the opportunities of leisure. It would see in them an opportunity for the encouragement of study, prayer, worship, meditation. Alert to the interests of the church such thinkers would find in the leisure hours available for the average person his greatest and sometimes his only opportunity to carry on the work and activities of the church.

Such a view would consider leisure as a tremendous challenge to the church, a challenge to evidence that life at its best can be a happy, joyous affair; that men are normally and naturally qualified to enjoy life in its higher reaches; that they belong and find themselves at home in the realm of the true, the beautiful and the good. Here is a challenge for the church to overcome evil with good and to forever give the lie to the assumption that human nature will find its satisfaction and happiness only in the realm of the cheap, the tawdry, the vulgar and obscene; in the low or animal levels of life. In short, such use of leisure as this philosophy contemplates points towards the fulfillment of the best in and for man.

With no desire to be arbitrary and yet with emphasis we suggest that any man of the priesthood who would minister to young people and furnish them guidance in the development of a worthy philosophy of leisure and in the wise use of leisure hours must first of all get straight in his own thinking.

Methods of Assisting Young People With the Problem of Leisure

Guidance may be furnished to young people in the field of leisure-time activities through:

Sermons: Young people are vitally interested in sermons which furnish assistance in meeting the problems of daily living. Wise use of leisure is one of their major problems.

There is unlimited room for sermons of an instructive and inspirational nature to provide a spiritual groundwork for the solution of problems and the making of wise choices. Personally, we have found that sermons presenting an analysis of the teachings of Jesus and of His philosophy of life, with suggestions as to their application to the present-day, especially helpful. There may be sermons too about the church, its ideals, objectives, and program; sermons on the gospel way of life and on the sanity of clean living; sermons which are designed to make attractive the beautiful, wholesome and worth-while things of life.

Consider such texts as: "Be not overcome of evil, but overcome evil with good." "Whatsoever things are beautiful, whatsoever things are pure—think on these things." "Build nobly the temple of God whose temple ye are."

Lectures, Class work, Group discussion: The wise use of leisure time is a major social problem—volumes have been written about it. There is ample room for intelligent, scientific approach. A group of students may wish to study the problem thoroughly or even conduct a survey of local, immediate opportunities in that field. Such subjects might be profitably handled in weekly classes, institute, convention and reunion classes. See outline for such discussions in *Zion's League Handbook*.

Consider here the almost unlimited possibilities for attractive lectures, travelogues, etc., calculated to develop an interest in the best of literature, drama, music, art and travel.

Family visiting: Consider here the opportunity of priesthood visiting in the homes based upon a knowledge and an appreciation of the needs and conditions of the family. On this basis, one would be able to suggest varieties of wholesome leisure time activities for the home: good books for children and young people, inexpensive games, opportunities available in the community for family leisure, etc. Here is a chance for a heart to heart talk with the family on one of

its ever present problems. We have hardly begun to appreciate our opportunities along this line.

Personal conferences: Your greatest opportunity comes when young people seek you out for personal conferences because they respect you and have confidence in your advise. Here you should be prepared to help them solve their personal problems. Wise use of leisure time in recreational activities involves many such problems. Be prepared to help them see the better course; make beautiful and worthwhile things attractive for them. Be able to suggest a variety of wholesome and worth-while activities. Suggest good books and magazines, good plays and pictures, and opportunities available in the community or city for wholesome recreation. The opportunity for such personal counseling as is here suggested should be coveted by every ordained man. He should recognize however, the importance of making himself worthy of such privileges. Many of the men of the priesthood may never qualify themselves for this work because they are never willing to pay the price of intellectual and spiritual preparation. One cannot command respect for the highest and best unless he in a very real sense represents and reveals the best.

Encourage individual and group activities of a wholesome constructive sort: Be contagiously enthusiastic about some worth-while hobby, cultural interest, educational project, etc. There may be times when it will be necessary for you to give emphasis to "don'ts" and "Thou shalt nots" when it comes to meeting the problem of leisure. But for every time this is done there should be a score of occasions in which you are able to suggest, with evidences of keen enthusiasm, wholesome activities and projects. Remember the misuse of leisure time is bad, not only because such tends to get us into trouble, hence harm ourselves and others, but because of the things we thereby miss. All of the best that is true and beautiful and good can be obtained only at a price. A very important and necessary item in that price is that we shall have learned to use wisely our leisure hours.

Elsewhere we have offered additional suggestions as to ways in which members of the priesthood may promote a church centered program of recreational activity in their respective branches. See "Priesthood and the Problem of Leisure" below.

Priesthood and the Problem of Leisure

In the *Saints' Herald*, May 1, 1934, page 547, we presented three major contributions which members of the priesthood might make toward the wise use of leisure among church people. We quote:

"The first contribution which the priesthood may make to the solution of the problem of leisure is to develop a clearer understanding and a much more sane and intelligent attitude towards this problem than has usually characterized our approach to it.

"The priesthood should take the initiative in a program of teaching and leadership calculated to lift the recreational and leisure-time activities of the church and of those within its influence to an ever higher level of expression and creative worth.

"The priesthood should give intelligent direction and moral support to the endeavor being made in several branches to develop a church-centered recreational program. Such would require consideration being given to the following major problems:

1. The development of standards for individual choices in the matter of recreational and leisure-time activities.
2. The development of standards for organized group activities within the church.
3. The furnishing of suggestions for the organization and supervision of leisure-time activities within the branch.

"Why should not, for example, the local church make an analysis of its membership, their various needs, interests, etc., this to determine the type of recreational activities which the church might very well undertake.

Why not make a survey of the wholesome leisure-time opportunities in the community and furnish a list of such from time to time so that individual members as well as classes and groups may have such a list to choose from when arranging their recreational programs?

Why not get behind the program which the church has already set forth for adolescent boys and girls, which includes programs for Oriole Girls, Girl Scouts, Boy Scouts, etc.?

Why not become informed as to the materials that are available both within and without the church to be used in the building of a balanced program of recreational activities,

including drama, music, group games, social gatherings, sports, contests, etc.?

Why not encourage individuals and groups to enter upon a leadership training program to make sure that the recreational activities of the church will be at all times under the direction of a high type of intellectual and spiritual leadership?

Altogether too frequently this major problem has been left to youthful and unskilled leaders. May we not in all kindness and yet earnestness suggest that here we have one of those problems which require the attention of God-inspired personalities—a problem which after we have done our best to solve we shall be justified in petitioning God for an additional revelation of his will.

Factors Determining Choice of Leisure Time Activities

H. E. Watters in his *Youth Makes the Choice* (Broadman Press, Nashville, Tennessee) gives repeated emphasis to his conviction that our purpose should be to aid young people in making their own choice rather than our making choices for them. He says, "This individual responsibility must fall upon youth in their choice of amusements as well as in other matters, and society commits a crime against young people when it attempts to assume the responsibility for them in this important matter, or fails to so teach them that they may discharge this responsibility well for themselves.

"Youth needs direction more than repression. The progress of humanity suffers when the impetuous forward urge of youth is restrained. Harness it; direct it; give it poise and purpose, and then let it have free rein."

In pursuance of this philosophy he suggested three questions which he would lead young people to ask and answer for themselves. These are:

1. "What is the nature of the appeal which this pastime makes for one's participation? Analyze the pastime. Is the basis of its appeal physical or intellectual? If physical it must appeal to the emotions, appetites, or passions. These in turn may be rated as higher or lower. In your candid judgment is the appeal of this amusement on the higher or lower plane?"

"If in doubt about your classification, look for tendencies. Observe the effect of constant participation upon those who engage in it. Is the effect wholesome and uplifting, or can you observe a lowering tendency? Does its influence tend to build up or tear down the participant's best self?"

2. "Who engages in this amusement? Do not judge by the action of a few individuals. They may be exceptions. Do not judge by the participation at one time or in one place. Make a broad observation. What is the type of participants in a wide territory or through the years? Are you happy to be classed with this type or group?"
3. "What is the attitude toward the amusement of the various social groups, parents, church people, society people, underworld people, young people, older people? As you know and judge society, on which side—for or against—is the prevailing judgment of the best people? On which side are those whose good opinion you need or must have to help you onward toward your life's ideal and goal?"

In this connection the authors give a list of "unquestionable amusements." They are:

1. "Those which rest, restore, or invigorate the mind or body with no loss to the soul.
2. "Those which give pleasure and profit with no regrets.
3. "Those which meet the approval of the best people.
4. "Those which have no appearance of evil.
5. "Those which give culture, physical, or mental development with no question of wrong tendencies.
6. "Those which cultivate the better emotions.
7. "Those which bring us into pleasant contact with worth-while people, without offending others whose good opinion we value.
8. "Those which move or develop the higher impulses."
"In brief, we may say that the good amusements are those which make the individual and society better, sweeter, happier, nobler, wiser. Against such there can be no voice."

See further standards of choice in *Zion's League Handbook*, page 70.

"The Spiritual Meanings of Play"

Suppose that you never had heard of Jesus and that I were talking with you for the first time about a strange man. Suppose I should tell you that he loved nature, that on days like this, when the hills of Galilee are radiant with flowers, he said that "Solomon in all his glory was not arrayed like one of these," that he loved children, that when they ran spontaneously to him he caught them in his arms and would not let the disciples keep them from him even on a busy day.

What kind of person is that who loves nature and children?

Suppose I should tell you that, although he was very reverent and very religious, he had no use for the solemn fast days of his own church, that he and his friends would not fast, that when he was rebuked for it he said that he and his friends were a bridal party, and to this day in Palestine no bridal party has to fast. Suppose I should say that he told his friends even when they did fast not to be "of a sad countenance" but to wash their faces and not seem to fast, and that when he described his message he called it an invitation to a banquet issued by a king.

What kind of person is that?

Suppose I should tell you that he loved his work, that when he referred to the reclamation of an unhappy life from waywardness he said there was joy among the angels of God about that, and when he found a person receptive of his saving message he forgot his hunger and said, "I have meat to eat that ye know not of."

What kind of person is it who so loves his work?

Suppose I should say that no matter how serious his message was, playfulness kept lighting it up like sunshine on a deep sea; that when he saw people who, forgiven much, refused to forgive, he said it was like a man who, pardoned ten million dollars, went out and choked a friend of his who owed him seventeen; when he saw faulty people thinking only of the faults of others, he said, as Dr. Moffatt renders it, that it was like a man with a

plank in his own eye trying to get a splinter from his brother's eye.

What kind of person is it whose language spontaneously overflows in whimsical similes like that?

Suppose I should say that throughout his recorded teaching one runs on phrases like this: "Fear not," "Be not anxious," "Be of good cheer," and that when at last his career reached its tragic ending, which was no dancing matter, and he sat with his disciples at the last meal, he said to them, "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

What kind of person is that?

Well, no pale Galilean, as Swinburne called him! All this exhibits a vigorous personality. Jesus did not stagger under life. He picked it up even when it was heavy, as though to say, Come, let us play the game. His religion was not simply obligation. In a beautiful sense it was play, as great music and great architecture are play, the overflow of an abundant life, as though one who all his life had played the game played it to the end.

Listen to this from a denominational book of discipline in 1784, laying down rules for a school:

We prohibit play in the strongest terms . . .
The students shall rise at five o'clock . . . summer and winter . . . Their recreation shall be gardening, walking, riding and bathing, without doors; and the carpenter's, joiner's, cabinet-maker's or turner's business, within doors . . . The students shall be indulged with nothing which the world calls play.

Let this rule be observed with the strictest nicety; for those who play when they are young, will play when they are old.

My soul, what an attitude! And yet that attitude has a long history behind it. A learned man in medieval Europe said, "A young girl should never play; she should weep much and meditate on her sins."

That, of course, is psychological insanity. To bottle up the play-life of boys and girls or to pervert it to evil ends is to wrong them at the center of their characters with a hurt that nothing can make up for.

Religion too should hold carnival. A humdrum religion is just about as good as no religion at all, and sometimes it is a lot worse. All great religion has in it the accent of festivity. As Jesus said, "I came that they may have life, and may have it abundantly."

In this regard religion is like family life. Two people marry. They determine to do their duty. They do it. He works; she works. As the years pass they work harder and harder; they are absorbed in work.

Religion too should have festivity. God forgive us that our Protestant services are so often barren of pageantry, festival and beauty. We have starved the hearts of multitudes of people by it. And as for our personal lives, no Christian ought ever to forget that the really persuasive element in any religion is its overflow, its exuberance, its vitality, its surplus of joy. Listen to Paul. He is giving a catalogue of the results of a real spiritual life. He says, "The fruit of the spirit is love, joy . . ." Far up in the list, that is, at the very beginning, he puts the overflowing spiritual vitality in terms of joy. He knew.

The best work is play. The best workers make play of their work. Alas for a preacher who does not preach for fun, or a teacher who cannot say with Professor Palmer of Harvard, "Harvard University pays me for doing what I would gladly pay for the privilege of doing if I could only afford it."—Selected from *The Spiritual Meanings of Play*, by Harry Emerson Fosdick.

Bibliography On Leisure Time Activities

CHURCH LITERATURE:

Saints' Herald, 1933, Vol. 80, p. 424.

Saints' Herald, 1934, Vol. 81, p. 547.

Saints' Herald, 1934, Vol. 81, p. 515.

Saints' Herald, 1935, Vol. 82, p. 1320.

Make Leisure Creative, mimeographed outline by F. M. McDowell. May be secured from the Department of Religious Education, Auditorium, Independence, Missouri. Price 10c. With *Youth Action in the Use of Leisure Time*, price 25c.

Zion's League Handbook, Herald Publishing House, price 40c.

SECULAR LITERATURE:

We make no attempt to list here the many books, articles, and other helps in this field. We urge those interested to secure from the Department of Religious Education, Auditorium, Independence, Missouri, the pamphlet *Youth Action in the Use of Leisure Time*, price 15c. The list of references which it contains is alone well worth the price. Especially helpful are those which provide practical programs and plans for leisure time activities in a variety of fields. This pamphlet together with mimeographed outlines mentioned above will serve splendidly as a lesson guide for discussion groups.

We recommend also a series of pamphlets published by the Leisure League of America, New York City. Write to the Department of Religious Education, Auditorium, Independence, Missouri, for a list of the titles in this series. These pamphlets are especially helpful in the field of individual leisure time projects, hobbies, etc.



The Resolution On Leisure Time

Presented by the Quorum of High Priests and Adopted by the Seventy-sixth General Conference (1934)

Whereas the problem of the wise use of leisure time concerns human life and conduct ranging from questionable commercialized amusements to creative church service, and

Whereas the Seventy-fifth General Conference of the church, acting on the advice of the spiritual authorities of the church, adopted a document urging an educational and spiritual approach to this problem under the direction of the ministry, and

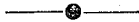
Whereas the members of the church have pledged by their baptismal covenant to follow Jesus Christ through good and evil report to the end of their days implying a wholly consecrated life in body, mind, spirit, and

Whereas it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church, and therefore the futility of attempting further to secure righteousness by legislative action,

Therefore be it resolved: That we urge the First Presidency through the proper channels of administrative and priestly authority, to direct and nurture, in home and

church the Saints in more creative educational and spiritual use of leisure time, and

Be it further resolved: That the pastors, members of the priesthood, and all others (especially parents) having direction of the activities of the Saints reaffirm their belief in the wisdom of restraining our activities so as to exclude any and all forms of amusements and uses of leisure time which will lead to the realization of ideals of the church in the daily lives of its members.



Am I a Worthy Counselor of Young People?

The spirit, qualifications and point of view of those who would serve young people as counselors and ministers has been set forth in a very commendable way by Roy A. Cheville in an article elsewhere in this issue.

Brother Cheville's discussion is based upon an actual first-hand study of the viewpoint of the young people themselves and grows out of years of experience in sharing their problems. We recommend his article to the members of the priesthood for repeated prayerful and careful study.

Any successful leader of young people, any helpful counseling, will be most exacting in its requirements. As we undertake such ministry we shall need:

To be open-minded, affirmative, creative, enthusiastic and friendly.

Deep religious convictions, abiding faith, clarity of purpose.

An expanding knowledge of human needs; of present social conditions; of materials and methods and of the church and its program.

An ever-deepening and broadening human understanding and sympathy.

A growing knowledge of and love for young people.

A sound philosophy of life—a balanced wholesome view of life.

An abundance of wisdom, tact, initiative and enthusiasm.

A compelling realization that the place of leadership is to be deserved and maintained only at tremendous cost, but that the results to be achieved are worthy any price.

Of the work of a counselor Dr. Norman E. Richardson writes:

"His name shall be called . . . counselor." And how well he fulfilled the prophetic designation! At his invitation, people came, weary and heavy laden with tensions, irritations,—all sorts of personality problems. His superior wisdom, the contagious tranquillity of his own mind were as oil poured on troubled natures. No other man had ever spoken like this prince of counselors. Fear gave way to faith. Frustration and discouragement were changed into a sturdy morale by which every life situation could be transformed into a field of victory.

Little wonder that counseling is rapidly taking its place as one of the foremost methods of carrying on the work of Jesus Christ. As a counselor, the guardian and shepherd of human personalities faces one of his most difficult and rewarding functions. If he is the kind of person whom people, young and old, consult freely, he knows that he will be called upon to take upon himself burdens that are too heavy for others to bear alone.

In the midst of the intensity and complexity of modern life strong men and women need personal help. The youth of the day face problems which they do not take to the ordinary teacher of chemistry, athletic director, high school principal, or bridge fan who happens to be, also, a mother.

Young people face the gigantic task of building strong, sound, released, and useful personalities. The fact that they are surrounded by specialists increases the poignancy of their central problem. Voices cry: Lo, here! Lo there! But their own desires and aspirations often whisper: It is the voice of a stranger!

Ministers who are able to reinterpret theology into life-giving beliefs and convictions; who can fashion Christian ethics into prudential judgments which young people can use at a party, soon discover that in the midst of elaborate, educational activities, our young people are often desperately afflicted with soul hunger. Teachers are so busy in their specialized fields,—teaching mathematics, Old Testament history, mechanics, English composition, and current events that they overlook the fact that our civilization is increasingly endangered with disintegration for lack of persons who understand life as a whole and are able to mediate that life to others.

Dr. Richardson has prepared a "Counselor's Self-Rating Check List"* containing 150 pointed questions which each individual who would qualify as a counselor of young people should ask and answer for himself. How pointed and hence

potentially helpful these questions are will be illustrated by the following which have been selected at random from those listed under the subheading, "Personal Fitness":

1. Can I be trusted with confidences?
2. Am I the kind of a person whom people in trouble seek out and to whom they like to come?
3. Do I have broad and varied personal interests—do I contact human life at many different points?
4. Do I maintain a wholesome outlook upon life; am I free from serious emotional defects such as chronic resentment, grouchiness, anxiety, frustration, crankiness, loneliness?
5. Is my record one of square dealing and true friendship with all who have sought my counsel?
7. Can I keep a proper distance between myself and the one seeking counsel; am I sufficiently deliberate and objective to understand his problem?
9. Do I have a sense of humor?
11. Am I free from morbid curiosity and indelicate inquisitiveness?
17. Am I ambitious to excel as a counselor or personal consultant, and am I doing all I can to improve myself in regard to this kind of service?
18. Is my counsel regarding religious matters backed up by a wholesome, vital, and developing religious life?

*See "Can I Be Trusted With Young People's Confidences" by Norman E. Richardson, *Church Management*, April, 1938 or

"The Counselor's Self-rating Check List," reprint from *Church Management*, price five cents

For either address Church Management, Auditorium Building, Cleveland, Ohio.

Dr. Richardson has also prepared a new series of pamphlets for young people's counseling. Some eighteen titles are now available at the following prices: twenty-five cents per dozen; twenty-five copies for fifty cents; two dollars per hundred. Address Church Management, Auditorium Building, Cleveland, Ohio, for information.

Book Reviews

Youth Makes the Choice

By H. E. Watters

Assisted by Ethel Jane Reed Watters

Illustrated by Grace Powers Hudson

Broadman Press, Nashville, Tennessee; 1938, \$4.00

Youth Makes the Choice has as its self-avowed purpose the task of helping "young people to solve for themselves the major problems of their lives." Although the book covers most of the same material reviewed in this issue of the *Priesthood Journal*, over half its pages are given over to the intelligent, satisfactory choice of a vocation. The authors have filled their work with case studies and experiments bearing out their conclusions, and although at times they may suggest shades of Dale Carnegie's recent best seller, the actual tests and suggestions are largely matter-of-fact and should prove helpful. The book suggests that youth should draw up both his physical and mental profile—according to age, size, strength, health, activity, muscular action, nervous condition, endurance, eyesight, hearing, speech and personal appearance. The authors assert that there are really four measures of intelligence. In addition to the conventional intelligence test the individual's interest in attaining a superior position is one of the more demanding professions, the opinion of his associates with regard to his mentality (as judged by the responsibility they place upon him) and his past performance in difficult situations are said to constitute, when combined, an adequate measure of intelligence. Following the discussion of the various factors in the choice of a vocation and of a business partner, the author progresses, through the problems of marriage, friendship, hobbies and social amusements, emotional development, and personality development.

The work is comprehensive and specific, including an appendix which outlines the qualifications for the major professions, together with their comparative advantages and disadvantages.

We quote some representative portions of the book:

"It is vital for one to take his measure and to take it early. His whole life's program depends upon it. His plans for an education, his choice of vocation, where he shall work and at what level; his plans for a home, its location, and the kind it shall be, together with his choice of a companion—

all depend upon the estimate he makes of his abilities and his opportunities."

"The great evangelist, Sam Jones, facetiously remarked that when he was converted, he measured his head and found it small; so he knew he could not be a great thinker, but that he measured his arm and found it large; hence he could be a great worker."

"Many a discouraged youth has found new hope and new strength by discovering that he has displayed as much ability in his experiences as many successful men did in theirs at his age. Who has not gained courage from the fact that Moses, one of the greatest men of all time, doubted his own ability and put up excuses when Jehovah asked him to deliver Israel?"

"Frederick the Great became panic-stricken in his first battle, thought all was lost, fled from the field and was found hiding in a haystack twenty miles away after his subordinates had won a great victory. Certainly a poor beginning for one of the world's greatest military leaders!"

"F. W. Woolworth got away to a poor start as a clerk in a store. The owner told the father that the boy could never succeed as a merchant. But the great Woolworth organization of five-and-ten-cent stores is the answer."

"Physical analysis, while important in considering some occupations, presents one of the simplest problems students of the vocational question have to solve. Some occupations seem to require youth, some superior muscular strength, some eyesight, others hearing, a few of them have some requirements as to size; physical appearance is important in many, and good health in most of them, but generally most of the requirements in all vocations are of relative importance only. In a very few occupations are special physical requirements absolutely necessary. A blind man could never be a taxi-driver; neither could a deaf woman be a telephone operator, but in both kinds of business there are related jobs that may well be filled by the blind or deaf."

Most vocations have divisions that require different degrees of intelligence. Merchandising is an example. The lowest requirement would be for the clerk who stands behind the counter on which the price of all of the goods is plainly marked. More intelligence is required for the salesman who must know and explain the qualities of goods, who must understand and recognize different types of customers, and be able to adapt his methods and attitudes to their peculiarities. Still more intelligence is required of the manager or owner who must learn all that is required for

his salesman and in addition enough to solve the problems of buying as well as of selling, of co-ordinating departments and of anticipating the needs of his customers and the trends in business."

The message of *Youth Makes the Choice* is well summed up in these lines from the preface: "Youth wants help, not dictation—wants information, methods, principles, and processes, not decisions. Youth tires of continued lectures and sermons on these subjects, even of over much counsel and advice. It wants sympathetic help to do its own thinking. It wants such information and instruction in principles and processes as will enable it to make wise choices for itself. To give such help is the mission of this book."

Reviewed by EVELYN BURGESS.

Youth and the Home of Tomorrow

By Edwin T. Dahlberg

The Judson Press, 3d ed. 1936

Youth and the Homes of Tomorrow is written by Edwin T. Dahlberg, a Baptist minister and member of the Marriage and Home Committee of the Federal Council of Churches. His viewpoint as a minister for Christ makes this book particularly valuable for members of the priesthood. He has covered the field rather comprehensively in ten chapters which discuss the importance of falling in love intelligently, the difficult problems of postponed marriages and the inter-marriage of Catholics and Protestants, the wage-earning bride, the privileges and responsibilities of parenthood, family pleasures and recreation, second marriages, and the need of God in the home.

Because of the modern athletic outdoor life, the automobile, the movies, and the prevalent self-expressionist philosophy of life, the boys and girls of today are almost emancipated from adult chaperonage or supervision. There is a gain in a more wholesome comradeship between the sexes. But, "The responsibility of young people for the wise choice of friends, and well-governed association in these friendships, was never as great as now."

The writer confirms:

"Youth will do well, therefore, to set its standards of companionship high, and not permit every passing acquaintance to become too highly emotionalized by physical caresses. As Dr. Richard Cabot has expressed it, most of us do not want ice cream for breakfast. Neither should we

exploit in the days of adolescence the endearments which rightly belong only to betrothal and marriage. If any young person thinks that every night should culminate in a long kiss, and an embrace like the last fade-out at the movies, he might ponder the remark of Dr. S. Parkes Cadman, who in his newspaper forum on personal problems made the statement, 'Nobody is going to look at a face all his life that was once only a piece of rock salt for every calf to lick that came down the road.'

Other inspiring passages from this completely religious book are:

"The best pledge of parenthood, however, is a fine, happy companionship between fathers and mothers and their children, motivated at all times by the desire to live a life that is pleasing to God."

"What America needs is a new set of parents—intelligent, consecrated, and wholly committed to the task of bringing up a generation of children who shall be conscious of their relationship to humanity and to God."

"Out of simple things, hidden among the grasses and quiet pools of the years, life finds its direction and power; things as simple as going to church on Sunday, bowing together in the evening before the everlasting God, working and playing together through the day. All who truly love each other in the beginning, and who keep the faith in little, humble matters, will find that all life is becoming tributary to the channel of their affections, and that the stream of God's goodness and blessing will become wider, richer, fuller every day."

"In spite of what has been said about the importance of a reorganized social order, and an education in method, this generation will make a serious blunder if it thinks it can substitute pedagogy or sociology for the new life that comes through dynamic association with Jesus Christ. The house that is built on the rock of God's eternal truth will stand, whereas the house that is built on the sands of sophistication, money-making, and pleasure will inevitably fall. Let it be said again: marriage is a church. It is a spirit. It is surprising how many people who have had little learning or possessions have made a radiant success of marriage, because they had a right spirit, while many people with every advantage of culture and means have failed, because they had a wrong spirit. It is only in God that we become truly and permanently one, and have imparted to us the patience and the sweet trust in life which make the kingdom of heaven a living experience."

"If the young people of today will combine the faith and the spirit of their Bible-reading fathers with all the modern resources of knowledge and understanding, there is no reason why the homes of tomorrow should not be the finest and most radiant in the history of mankind. To relate the home to the mighty workings of the kingdom of God; to express the tenderest affections; to find the best songs, the best reading, the best pictures; to explore the richest things in nature, listening-in on creation while 'day unto day uttereth speech, and night unto night showeth knowledge'; to build up a happy scheme of family work and conference and play; to attend the church; to kneel at the altars of faith and love; to enter into full communion with the Spirit of God, and all the while to attend to the busy, humdrum duties of every day, 'for better for worse, for richer for poorer, in sickness and in health,' each member of the family loving and cherishing the other until the day of death comes to part them: in all the world, what holier task is there than this? What quest so stimulating and entrancing?"

Review by MRS. S. A. BURGESS.

Thinking About Marriage

Roy A. Burkhart

Association Press, 1936, \$1.00

From Friendship to Marriage

Roy A. Burkhart

Harper & Brothers, 1937, \$1.50

Dealing with one of the most publicized problems of modern youth, these two books (the first an outline for a study group, the second a thorough discussion of the status quo from the author's viewpoint) present the experience of marriage as a very natural outgrowth of the mature comradeship of two congenial personalities of opposite sex. Progressing through the development of friendship as a whole, Mr. Burkhart correlates the struggle to overcome our "modern loneliness" with the method of obtaining a "date," cites some illuminating answers by both boys and girls as to what they expect of their "dates" and he includes some strong arguments in favor of "dutch dating."

"More basic than any technique are certain questions which a boy must ask himself. Does he merely want another notch on the barrel of his romantic gun, or does he truly cherish the friendship of the girl? Is he within the borders

of her social and intellectual arena? Can he offer as much as she? The answers to these questions will throw much light on the situation. Having satisfied himself on these points, he must then study his girl and plan his program. What does she expect? What pleases her? Is she easily influenced or independent? Does she appreciate little attentions? Does she like outdoor sports in preference to movies or dancing? What girl has the most influence with her? Where is it possible to see her most frequently in the daily routine?"

"Obviously, most 'dates' are not arranged so systematically, but the questions should help those who find difficulty in finding an approach."

"Obviously 'dutch dating' is not practical until the couple have come to know each other sufficiently well to talk it over. Until then it seems as though the boy should pay to avoid any embarrassment. The girl may find the opportunity to invite him to her home for a meal. With most boys this would clear her obligation and at the same time observe a valuable social amenity. Later 'dutch dating' ought to be practical. A money pool can be jointly created and the cost of 'dates' taken from it. Some couples do this and find it very practical and even intriguing."

"A girl should be alert to a boy's financial situation and limit her expectations in keeping with his pocketbook. The boy, on his side, should be frank with the girl about the amount he has to spend. It often seems as though there were something in the male which makes him want to talk and act as if he had money to burn. He cannot, however, talk in such fashion on a 'date' unless his spending is in keeping with it."

"The question of 'going steady' appears with the persistence of dandelions in spring. Young people of junior and senior high-school age face it with most earnestness. Here is a boy fifteen years of age who has met the 'one girl.' She can talk about a lot of things and she's got nerve and doesn't neck. There is no other girl like her in our school. Why shouldn't I go 'steady'? That is a fair question. He asked it of me with especial fervor because the girl's mother thinks they are just 'babies.' 'They need the experience of going with others. I don't want them to get serious,' she says. Both resent the mother's attitude. The boy brought it before my judgment seat and asked me to render a verdict in their favor. What advice would you have given?"

"It is easy to see the importance of this question. On the

one hand a couple at fifteen years of age may be strongly attracted to each other, while at the same time there may be reasons why they cannot marry for ten years. At the age of fifteen they may be certain that it means marriage for them. He may plan on a profession. In the midst of his professional training he may find himself attracted to a woman of an entirely different type. Further, at that age he may be in a better position to choose the wife he ought to have in his profession. In like manner, at twenty-one, after four years in college, the girl's tastes and interests may change so that the hero of fifteen will have lost his glamour for her when she is able to vote."

When, then, "should young people limit their social activities to one person? The answer seems to be that if, after careful thought, two people find that they are ready to limit their 'dates' to each other because of congeniality, mutual satisfactions and interests, and if they are mature enough to properly evaluate each other, they are ready for this step. If, after going steadily for a time, they decide to dissolve their relationship, it ought to be done with deep respect for the rights of each other and with utmost frankness."

A distinctive and worth-while feature of both these volumes from the viewpoint of leaders is the constant reference to actual discussions with young people of their dilemma and the matter-of-fact way in which their problems are treated throughout. The suggestions seem both sensible and ethical. Especially in the matter of "The Choice" and "The Engagement" such important considerations as the hereditary background and physique of the two entering into the contract, the undesirability extreme intimacy in pre-marital relationships, and the chances for happiness in marriage are treated with a simplicity at once frank and dignified.

We quote random excerpts from the chapter entitled "Marriage and the Future."

"Two young people should cherish the highest of hopes for their marriage. They have a right to expect the most. Realization cannot be greater than anticipation."

"How can love be fed? If two people earnestly desire it, they will share common experiences in mental, social, spiritual, and physical realms. They will avoid the things that divide them. They will find a bond in sharing the best in each other. Their physical relations will be satisfying and on a high level. The man will find a sense of success in the work he is doing, and the woman will find causes

within and without her home that will challenge her fully."

"A married couple who recently celebrated their golden-wedding anniversary exemplify this spirit superbly. While I was visiting them a few years ago, the husband said in the course of the conversation, 'Well, it will not be long until we are married fifty years, and still we are not in love.' I looked at him in surprise. His face was deeply serious. I turned to his wife and received the best-timed wink I have ever seen. I got the cue. Then the husband laughed. 'We are not in love, we are still climbing into it.'"

"The more we look at marriage the more we see that congeniality, the quality that was so prominent in our discussion of "The Choice," is very important. Where there is congeniality, most problems can be solved and happiness is almost certain to follow. The home can be a glorious little democracy that enriches all its members and helps them to their highest destiny, or it can be a prison from which bewildered and blind souls never find freedom. Homemakers have it within their power to determine which it should be."

Thinking About Marriage would prove an invaluable aid to leaders who wish to organize a study class in which young people might meet and talk out the problems of boy-girl relationships under a competent instructor. The volume is intended to serve as a guide to both teacher and class, as the author presents the basis for the discussion and the problems to be worked out.

Reviewed by EVELYN BURGESS.



For the intelligent Christian individual the problem of leisure can be simply stated as the problem of finding or making available and utilizing the opportunity or freedom which leisure affords in a way which is not only not subversive to the ideals, life, and progress of the individual or group, but in a way that actually contributes to the realization both for the individual and society of that quality of life for which Christ died (*Christian Century*).

For the church the problem is one of understanding, organization, instruction and leadership pointed towards an intelligent, affirmative and Christian solution of the problems involved, so that the vast forces and opportunities of leisure might be made to contribute to the realization of its objectives.

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 and the Family

Part I.

A symposium dealing with certain aspects of the task of building the zionic home through a program of pastoral ministry in behalf of the family. The major considerations here are: "Building Spiritual Foundations" and "Managing Family Finances." Other phases of this most important ministry will be presented in a later issue.



THE PRIESTHOOD JOURNAL

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CONTENTS

Introduction by President F. M. McDowell.....	3
Official, by Frederick M. Smith.....	5
“The Power of a Good Home” quotation from Elbert A. Smith	5
“The Christian Philosophy of the Home” by Roy A. Cheville	7
“The Latter Day Saint Home” by Henry L. Livingston....	13
“Managing the Family Finance” by Henry L. Livingston	25
“Building the Spiritual Foundations of the Family” by Lydia A. Wight—	
Inspirational Aspects	32
Practical Projects	37
Theoretical Aspects	48
The Young People Seeking	54

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Introduction

Experience has taught us that purposes, however worthy, and programs, no matter how well outlined are of little avail in and of themselves. Before goals can be achieved and programs bear fruitage, practical, sustained and sacrificial effort is required.

During the General Conference and later through the columns of the *Herald* we sent up certain objectives and projects looking towards an affirmative program of pastoral ministry in behalf of the family. This endeavor, it was stated, was based upon certain grave and fundamental considerations:

The modern family is threatened of its very life. The families of our church are not escaping. We must not longer remain smugly complacent at this point.

The welfare of the church and the family are inseparably enmeshed. The church and the family's future will stand or fall together.

The family is the ideal working laboratory for the development of religious life and for the growth of those attitudes, ideals and relationships which constitute the very essence of the kingdom of God.

Our pastoral ministry in the church, at least in practice, lags far behind the challenge which this situation brings. And that at the point of its greatest significance, need, and opportunity for service.

Only an intelligent, affirmative, consistent pastoral ministry to families will suffice to meet the needs of the hour.

We then outlined several objectives or aspects of such a program, as follows:

The development and presentation of a Christian view of family life.

Building spiritual foundations in the family.

Strengthening family-church ties.

Safeguarding marriage.

Managing the family finances.

Safeguarding the health of the family.

Promoting a sane program of leisure-time activities of the family.

Promoting family evangelism.

Building the Home Beautiful.

We know too well that this at best is not at all sufficient. Our local priesthood must be trained and furnished with

adequate tools for such an endeavor. This and succeeding issues of the *Journal* will constitute, we trust, a helpful step in that direction.

The characteristically splendid contribution of Brother Roy Cheville should serve as a spring board for our thought and discussion in dealing with the first of the above objectives. Only two of the other main objectives mentioned above have been presented here, namely: "Building Spiritual Foundations" and "Managing the Family Finances." Sister Lydia Wight, author of one of our most popular and successful adult quarterlies on "Religion in the Home," has discussed for us the first of these, and Henry L. Livingston, Bishop of Far West Stake, the second.

If, as we contemplate, we shall ever enthrone God in *all* of the institutions of society, we must enthrone him in *each* of them. For many reasons the home constitutes the most necessary and most practical starting point. If we ever expect society to be operated on the stewardship basis, we must learn first of all to so live and share in the intimate and primary relationships of the family. If we cannot approximate kingdom building relationships in the home, what right have we to expect that some day we shall exemplify such relationships in the larger and more complex groups. If we cannot learn to manage the finances of the home for the welfare of each and the glory of God, when shall we ever learn to do so? If members of the priesthood cannot learn to help our families in the solution of such practical and immediate problems as herein discussed, just what are we to consider to be the legitimate purposes of pastoral ministry anyway?

To say that our ordained men cannot help here is to say that we cannot redeem Zion in its total and larger aspects. To continue to dream of the latter and to fail in the former is utmost folly.

We sincerely recommend the contents of this issue of the *Journal* for the most prayerful and painstaking study of our priesthood and home builders. Then, we beg of you, let us do something about it.

Our families are languishing for the want of such spiritual guidance. Members of our priesthood drift into spiritual indifference and death because of lack of sustained direction and activity. May we not expect such a program as is herein outlined to go a long way toward the elimination of both of these evils? To that worthy end we humbly present this the October issue of the *Priesthood Journal*.

F. M. MCDOWELL.

Official

To the Ministry of the Church:

The matter of delay in making appeal in administratively imposed silence having been raised, and decision sought by those entitled to ask for it, and after due consideration by the High Council, and in harmony with its formally expressed opinion, I hereby declare that appeals from the action of administrative officers in imposing silence must be made within sixty days of the time of imposing silence. Delay beyond that time will mean forfeiture of the right of appeal to higher officer; except in cases where sickness of the appellant or other deterring causes may be sufficient reason for the administrative officer to whom appeal is made to extend the time according to his discretion.

Fraternally,

FREDERICK M. SMITH,

President of the Church.

Independence, Missouri, July 20, 1938.

The Power of the Good Home

I have but to go back into the history of the church to remind you of the power of the good home. You will pardon me if I give it a personal application. My father, David H. Smith, was born five months after his father, Joseph, had gone to a martyr's grave. For five months he lay under a widow's heart, and the blow that made her a widow descended with such cruel speed that she had not the opportunity to say good-by, or close his eyes in death. He was slain by a mob at Carthage and carried home and laid at her feet. She would have been more than human if she had not said, "My unborn son, who will never see his father's face, shall never know the sacrifice that goes with his religion. I will take him and my other sons and lose myself in the obscurity of the world where the cross of Christ shall never claim another martyr from my family."

And she did leave Nauvoo for a few months, but then, as her son Joseph tells us, she said to herself, "I have nothing left but my home, and no friend greater than God." So she went back to Nauvoo. She was told that her house would be burned over her head, but she went back into that home and gathered her children around her, and there she

stayed. I can imagine that when she lighted her lamp at night the rays shone out over the dark waters of the Mississippi and also rose up into heaven like a widow's prayer: "Almighty God, make my house thy house; make my sons thy sons." And thus her sons under her maternal care grew strong in body and in spirit until finally the poet, observing the three remaining pillars of the Temple on top of the hill and these three sons, wrote that verse:

Joseph, Alexander, David—three remaining pillars still,
Like the three remaining pillars of the Temple on the hill.

But back of those three upstanding pillars was a home and a woman. And by and by, when the church was ready, God came knocking at that door and said, "Emma, where is Joseph, who is to be president and prophet of my church?" She replied "Here is Joseph." So Joseph took his place as president and prophet.

And God said, "Where is Alexander, who is to be the patriarch and father of my church?" And she answered, "Here is Alexander." So Alexander went forth, and under his hand the church was blessed.

And God said, "Where is David, the boy who never saw his father?" And she replied, "Here is David." So David went forth as the sweet singer of Israel.

The home had kept the faith. You may give to that home due credit. It helped save the church to you. Before I was born and before my father was born a woman saved me to the church. No, she saved the church to me. The church might not have missed me; but she saved the church to me as she saved it to you.

I have in mind the thought that Zion shall be a collection of homes. And instead of three lonely pillars coming forth from one home there shall be a hundred thousand consecrated young men and women come forth from Zion's homes. When at night the lights in the homes that cluster about Zion's hills shall shine forth like the stars of heaven, righteousness shall look up from earth and righteousness shall come down from heaven. Then shall be fulfilled the Master's word, "Ye are the light of the world. A city that is set on a hill cannot be hid."—Elbert A. Smith, *Saints' Herald*, January 20, 1926.

The Christian Philosophy of the Home

By R. A. Cheville

"Christian, thou shalt be constructive!" This way will be the major commandment to those who go about talking about the state of our domestic institutions. Jesus built more on "Thou shalt" than on "Thou shall not." Today the Christian ministry may take a clue from this positive tone of his. In recent years pulpits have blared out preachments depicting how the modern family is going to pieces. Writers have put out reams of lamentations on the passing of good old domesticity. Divorce, infidelity and a score of other symptoms have been paraded, telling how critically bad off our contemporary situation is. Pessimism has had a prolific day. After it all, we may well hear the admonition to constructiveness.

Yet, the basis of all this talk and writing is not gloomy-eyed imagining. No keen observer could deny that disruptive forces have been at work. The roots of the modern home have been shaken most thoroughly. But we cannot content ourselves with negatives. The legitimate use of these is to jar men and women to see the problem. All this is preliminary to the real task of the minister. Jesus never contented himself with denouncing the Pharisees. That was incidental to his main purpose of calling men to see in contrast the possibilities of a better way of life. Quoting of statistics about desertion, juvenile delinquency and the like is not the sum and substance of preaching. It appears at times as if some platform men take a dramatic delight in portraying troublous conditions. It is not dissimilar to a class of boys who were dramatizing the parable of the good Samaritan. They preferred the roles of the robbers to that of the kind neighbor. The latter did not raise for them the thrill that the former did. Sometimes, we might well call a halt on telling how bad off our family life is. Certainly, we might, unless we can go on into the upbuilding aspects of the situation.

A DAY OF TRANSITION

Times of transition are times of opportunity. Certainly, then, our present age is rich in chances of swerving the course of things. Family life has shifted so much that it has wobbled. We can lament that we are confronted with a changing world or we can rejoice in its fluidity and say that here is the day of opportunity. Jesus did his work in a time

when social institutions were trying to do a balancing act—with considerable teetering. The lack of fixedness gave Christianity a chance to be heard. Where shall we go? is asked at such times. When habits and values are set in rigid cement, the teacher may batter himself out and get nowhere. Any evangelist knows that it is pretty hard to do missionary work in a country that has a hard and fast state church. Likewise the teacher of the way of the Christian family has little chance to be heard in a place where domestic patterns are cut and dried.

These times of transition, however, are to be taken seriously. They offer the opportunity for direction to a higher level or of collapse to disintegration. Sometimes we think the latter is the destination of the modern family. Certainly it will be if the voices of Christian seers are not raised to indicate a course to pursue. And those voices must speak out assuringly—"This is the way to go." Transition times also bring out quacks, loud speakers, pseudo-analysts and what-nots. Each has a diagnosis and a proposed cure. Among this bedlam there should be heard the clear voices of the Christian ministry pointing the way to desirable family patterns.

WAS THE PAST SO GOOD?

It is easy for us to look back to the days prior to the disruptions of the past few decades and build up a glorifying halo about the family of those days. If this is done, our goal will likely be a return to those conditions. We have to inquire whether such is possible and whether such is desirable. It is easy to pick up a few criteria such as increase in number of divorces and by these decide the domestic situation is getting worse and worse. Let us ask whether this situation of a half century ago was as desirable as often pictured. Did it really exhibit the Christian philosophy of the home, or were we merely accustomed to it?

A few instances will present the problem. Here was a family of five—the father and mother and three children. They lived on a large farm in the mid-west. No affection held parents together. The one bond was the farm. They did not know how to divide it. Consequently both "stuck it out." If there had been a magic solution by which each could have had the farm given, the home ties would have disappeared. On the surface, this looked like a stable situation, yet one could hardly call it a "Christian home." Again—this time a larger family. The father was a

patriarch of the autocratic mold. What he said went with no uncertainty. The wife and the children chafed and sometimes cowered under the dictatorial direction. Their souls could hardly be called their own. No divorce, no desertion ever came into the newspapers. Such a family in spite of the father-husband's religious support of his policy could hardly be called Christian. It behooves us to take a second look at "the good old days" and check up on their desirability.

EACH MEMBER A PERSON

Basic in the Christian philosophy is the tenet of the worth-whileness of each member. Each one is to be valued for his own inherent worth. The family is a small association of adults and children, each of which is of consequence. When Jesus set a child in his midst, he forever acclaimed the value of children. When he visited with Martha and Mary in their Bethany home he silently preached that women were more than chattel and maid-servants. When he committed to John the custody of his mother, he consecrated the role of motherhood. Jesus saw in each man or woman, boy or girl a potential child of God. His mission was to promote the growth of each of these lives to the richest fullness possible.

Institutions exist to foster this "eternal life of man." The church is ordained to this mission. Likewise, the family. First and foremost then the family shall be of the type that brings out in all members the development of personal qualities—qualities that never defeat each other but allow continuous development. By this standard polygamous and dictatorial families fall short. Also many of the supposedly desirable forms of past years must be checked inadequate. Over and over we shall inquire whether the family is indeed, doing what it is supposed to do, to consider the welfare of the individual in the right proportion with that of the domestic group, and of the larger groupings to which he may belong. The Christian way is that of sincere and loyal commitment rather than of regimented obedience. In Biblical terminology the regulation will be "the law of liberty."

THE HEART OF THE MATTER

Many of the things we have looked upon as major problems have been symptoms rather than basic maladjustments. Many recent treatises have spoken of divorce and the like, as if to treat them directly. They are symptoms to be

recorded. The heart of the difficulty runs deeper. This is the way of Christian analysis. Jesus worked at the hearts of men, rather than at temporary externals. With this grasp of the essentiality of Christian value upon personality, we have the right attitude for meeting necessary adjustments and establishing standards for today. Our concern will not be with re-establishing old forms but in discovering the patterns that will promote happy family experiences. This can be done only with thoughtful study, persistent effort, and righteous living.

This suggests that there is no magic formula for correcting evils and establishing right habits. Each family must survey its own situation and work with others and with God to achieve desirable goals. One has said, "Good families do not just happen." Divine laws must be discovered and obeyed. The Christian must be alert to changing conditions and be experimental as to means and methods. He must summon the best of social science and related fields to his service. If the church leads out, it must train and utilize students of domestic life.

As the Christian sees the situation, nothing can take the place of individual integrity and righteousness. No good family can rest on dwarfed and warped persons. Sound health—physical, mental, spiritual and emotional—is requisite. What makes a good Christian makes a good family member. Marriage consummated in wisdom and the spirit of worship can be supported by the spiritual forces of the Christian brotherhood and the larger Universe. "What God has joined together" becomes more than a ritualistic phrase.

THE STABILIZING BONDS

One of the most discriminating analyses of trends of family life in recent years has been that of Professor Ogburn in the famous Hoover report, 1932. A frank review admitted the weakening of several bonds—economic, etc. Increased divorce is due to this weakening of functions which used to hold the family together, and to lessening of public opinion. His conclusion is significant—

"If say, six of these eight functions or bonds are weakened, then more divorce is to be expected, unless there is a strengthening of the other two. The future stability of the family will depend much more on the strength of the affectional bonds."

After all, this is the great contribution of religion. The sound man-to-man and man-to-God relations are its main

functions. Religion is founded on matured and permanently based affection. This is the hope for the lasting home.

Political and ecclesiastical policing will not safeguard our domestic life. Nor will general conference resolutions. Strict legal requirements alone can never make a wholesome Christian family. They may coerce and compel, but they cannot build up the genius that is at the heart of the happy, life-producing social group. Let us admit that there will always be countless situations in which men and women unschooled in fraternity or incapable of social judgment will have to be governed by group restrictions. But let us further remember that this is not the highest sort of control—not the goal of zionic living. Some will have to be told in no uncertain terms what may or may not be done. Others—and if not, there is no hope of attaining our dreams—can be schooled to build voluntarily. This is the way of “common consent.”

With this outlook we turn to strengthen the stabilizing bonds that remain. There is no use lamenting about the passing of economic controls that made the wife remain in order to get along, of the development of an industrial situation that has sent members of the home into varying occupations, etc. The Christian ministry must see all this fairly and squarely. Honesty and alertness are requisite. Wishful thinking about what we want will not do the turn. We live in a changing world. Some bonds have passed. It is for us, then to strengthen the ones that remain. Then sentimentality must give way to intelligent affection. Romantic love has replaced old economic, legal and other compulsions, but this romantic love has proved rather shallow and often transitory. This affection must be spiritualized and bulwarked by biological and cultural fitness and affinity.

THE PRIMARY GROUP

Christianity has placed inestimable value upon the small child—“of such is the kingdom of heaven.” The family is its first, its primary enviroing group. Naturally, then, a high expectancy is placed upon this initial circle. Jesus, was immeasurably ahead of his day when he referred to the dire consequence of thwarting or warping the life of a child. His homely illustration had to do with millstones. It has taken us a long time to catch even a little of this spirit and understanding. The Christian gives emphasis to the family, not because of some old code but because ex-

perience has shown that no other group can as adequately carry out these essential functions.

The family is of a size to permit each to sense some worth. The Christian philosophy looks upon each of us as a potential child of God. Every boy or girl, man or woman is designed to sense this value. Each of us wants to feel that we make a difference to some one, that somebody cares, that we care for another. The family is the growing place for the cultivation of these feelings of affection. A Christian family is not a collection of atomistic individuals who live in seculsion. It is a fellowship of those who have mutual love and support for each other. "I love mother and mother loves me," is more than a childish platitude. It is the word of a soul that is feeling the first experience of counting for something. No large scale state orphanage can supply this craving and need of the person.

The Christian minister is deeply concerned with the *kind* of family. Too often we speak as if the mere *fact* of a family were the chief concern. Jesus spoke again and again of the relationship between him and his Father. He referred to their oneness; he practiced their companionship. This shall stand for us as the inspiration pushing toward the Christian home. A family drawn together toward this Father of homes will be drawn together within its own circle and toward others who feel that same impulsion.

A DAY FOR LEADERSHIP

The changing times give a responsibility to our ministry that is far from trifling. We must get hold of the enduring essentials in spirit and principle of the Christian home and then interpret these in current situations. It is a day of opportunity—for the democratization, the stabilization, and the spiritualization of our homes. Perhaps it will be a family somewhat different from that of fifty years ago. But what of that? Increasingly we move toward social interplay. No longer can the family live to itself. Herein lies the functioning of the zionic community as a co-operative endeavor in home building. Long ago Christ implied that the family centered in itself alone cannot endure. In this new day is it too much to expect that the homes of the priesthood shall be exemplars of the Christian way of family life! Out of them shall Zion be reflected.

The Latter Day Saint Home

By Bishop Henry L. Livingston

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.—3 Nephi 8: 52.

Specialization comes most successfully after one has acquainted himself with general subjects in a given field. Therefore in approaching this matter of family finance, particularly as it relates to the purpose and law of God, we feel the need of first touching the general field of family growth. The priesthood of the church should be acquainted with these needs, not only for the sake of their own families, but also that they may minister successfully to others.

The family is the primary social group, created by God, upon which the growth of the church depends. The disintegration of this group has always been a certain mark of decadent civilization. If we are alert to facts, we must know that the family in the past decade or more has definitely lost its power. If these destructive forces find their way into the family life of the church then the possibility of Zion, the highest type of civilization, stands in jeopardy. Little wonder that during one of the very busy periods of the early restoration movement when leading men were possessed with the problems of their ministry, the Lord spoke and pointed out that they must be more mindful of their homes.

Unto you my servant Frederick G. Williams . . . you have not taught your children light and truth, according to the commandments and that wicked one hath power, as yet, over you . . . if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore firstly set in order thy house.

Verily, I say unto you Joseph Smith, Jr., you have not kept the commandments and must needs stand rebuked before your Lord. Your family must needs repent and forsake some things or be moved out of their places.

My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, pray always, or they shall be moved out of their place.—*Doctrine and Covenants*, section 90.

Thus does this unique Word of the Lord, by direct statement and by implication bring into focus some things of great importance to us concerning the family and its place in the hope of the church. Let us sum these briefly:

1. Each family is required to keep his commandments. It is in the home, through obedience to light and truth, that the divine virtues basic to right living are to be learned.

2. The home is the place where each life, in all stages of development, is to be daily enriched with new spiritual appreciation, social adaptability, and economic resourcefulness.

3. The priesthood, general and local, are not to let the burdens of their ministry to others prevent them from establishing their own homes in the way of life. True, they must not neglect their ministry, but they are to first set in order their own homes.

4. Its message implies also, that men engaged in the temporal pursuits of life (which is acceptable to God and a part of His work) must not let these tasks interfere with the building of their own homes spiritually, for the sake of their children and the church.

5. Every home must be tied increasingly to God's will as it works to establish right living among men, or it will be moved out of its place, whether it be the home of prophet, priest, or layman.

THE NEED OF A WELL BALANCED FAMILY PROGRAM

In the very nature of things, since God has placed such importance upon the home and its building for security, there must be some rather definite guide lines the priesthood can follow in their ministry to our homes. We have gathered a few suggestions which are submitted for consideration, and these too, have a definite bearing upon the management of the family's finances. The Latter Day Saint Home should be:

1. Spiritually Adequate
2. Morally Wholesome
3. Mentally Stimulating
4. Missionary Minded
5. Artistically Satisfying
6. Socially Responsible
7. Physically Healthful
8. Economically Sound
9. The Center of Unselfish Love

THE SPIRITUALLY ADEQUATE HOME

A home which supplies, to meet the needs of each member, an interpretation and purpose for life in terms of their growing experience and of the will of God. This can be accomplished only when, by the help and inspiration of the

church we shall build in our homes an active faith in Christ and his gospel. By this faith also we must seek constantly to enlarge our concept of God as our Eternal Father and to make his will the all consuming purpose of our lives. Too frequent have Latter Day Saint homes been built according to their own personal whims and desires, outside the will of God, and when their little self-built world tumbles in on them they despair because He is not savingly near. To have God near to us we must build our homes near to Him. In this building too, we must have the help of the church and the direction of the priesthood who stand as living witnesses of the love, reality and saving power of Christ's way of life.

Not long ago we were approached by a young person who admitted quite frankly, that while he had been raised in a Latter Day Saint home, he had lost his faith in God. This was shocking, as perhaps he wanted it to be, but a little probing revealed the difficulty. This otherwise well trained and intelligent person had been trying to match a childish, stagnant and inadequate concept of God with his keen understanding of a moving and growing world. Back of this unfortunate situation was a home whose emphasis had been in factual education and lacking in the spiritual. Back of it too, perhaps, was a church whose adults sat in fairly comfortable pews enjoying their meetings, unmindful of the needs of a growing child. What a different story, if this young person, now facing life with doubts and misgivings, and worst of all, without a purpose could have brought, because of an adequate spiritual concept, his splendid training to the service of the church, vibrant with faith, buoyant in the consciousness of a partnership with Him whose ageless task it is to bring eternal life to men. There is very little material difference between this type of young person who is bold enough to say he hasn't faith and those who say nothing but whose reaction to the call of the church is that of total indifference.

As parents, in a spiritually adequate home, will we not be as vitally concerned about the spiritual education of our children as we now are the factual? Will we not be just as eager to improve the conditions into which our children go each Sunday to worship, as we are to check the condition and rating of the grade school and the standing of the teacher who instructs in reading, writing and arithmetic?

As priesthood, should we not be among the first to see that the church is effective, as the representative of God, in supplementing the ministry of the home? Honestly now,

how often do we think of our boys and girls stuck away in dark, cold, damp and sometimes gas-filled kitchens as their sanctuary for the worship of God? Only recently we were talking with a small child and when we told her that our boy would soon be old enough to go to Sunday School, she snorted back immediately, "Well, he'll have to go to the kitchen first!" and then she added without hesitation, "I hate the kitchen!" It is unfortunate that some of our church equipment should give rise to such an attitude but these things must be wisely and promptly faced if the church is to supplement the home.

THE MORALLY WHOLESOME HOME

Unmoral and immoral situations arise many times when, because of the lack of teaching, experience or judgment, we are unable to properly evaluate our decisions for conduct. There should be developed within every Latter Day Saint home a moral wholesomeness, where with painstaking care we learn, step by step, the value and the far reaching effect for good in our right choices. God never intended that children should be thrown against life's problems without a background of understanding and purpose with which to solve them. Upon the home, as a partner with Him, has been placed the primary responsibility of nurture and training that each choice may be made for righteousness and with understanding in the exercise of the child's moral free will. Therefore, the morally wholesome home will not abdicate its responsibility. It will not permit its children to face choices prematurely when they are not in some measure equipped to know their significance. Neither will they, by an extended and external parental control, keep children from facing life's realities and decisions by circumscribing them with "apron strings" until, past the years of ordinary maturity, they have no power to make wise choices. Either of these extremes make our children easy prey for temptation. It is not new for us to say that parental or external control should decrease as there is built within the child an ever growing spiritual authority by which every decision is evaluated in light of his own responsibility to God.

Many parents have come to us about gathering to Zion or to the regions round about, because of their concern for their children. In the worldly environment they are fearful these children will succumb to temptation and be lost to the church. To them Zion is a place of refuge, a place where a "wall of fire" will surround them and their chil-

dren, through which temptation cannot come. This concept is erroneous and full of mischief unless we understand that the refuge will not be, unless, we build into the very fabric of our lives and the lives of our children that positive spiritual control by which we may make righteous decisions daily, in response to the will of God. Our forefathers moved to this place of refuge, but many did so with a spirit of disobedience which caused the whole church to be driven from its inheritance. God forbid that we should make the same mistake!

Here, indeed, is a challenge to the church and its priesthood to move into the homes of Saints many of whom are struggling to hold their homes to the way of right living, and bring to them a ministry which will steady and stabilize them in Christ. There is no better nor more effective way to serve the church.

THE MENTALLY STIMULATING HOME

A home where the desire for learning is created and kept alive, and where we turn our knowledge to the fine art of living together. "In knowledge there is power" and in the understanding of truth there is freedom. This is why God has advised us to seek wisdom by the study of the best books. In these we find the great masterpiece of literature, where the fine experiences and best aspirations of humanity in its search for the more abundant life are found. Such a home will be the place where the best literature is available and appreciated, and where there is no place for the cheap novel or the lurid magazine which clog the mind and prevents appreciation of the fine and beautiful.

The greatest masterpiece of all literature is the Word of God as revealed to us in the books of the church. When this is used as the spiritual and intellectual standard it will give to the educational endeavor of the family a rich purpose and, if permitted, will tie its achievements in any field of study to the cause of Zion. How frequently have we failed to thus use the word of God? Or how spasmodically have we sought to unfold its truth and matchless treasures of knowledge to our children? It is the responsibility of the priesthood to encourage parents to consistently and wisely use the word of God in the home and in so doing many of the knotty problems of education will be solved.

THE MISSIONARY MINDED HOME

A home where the children are so taught the gospel of Jesus Christ that they ask for baptism in His church when

they have reached the age of accountability. Indifference in the home to this important work has lost many children to the church. It is not a question of force nor of bribery nor of begging children to join the church, it is simply helping them to feel the urgent necessity to unite with the cause of Christ. Baptism will mean infinitely more to the boy and girl if they request it because of their own desire to walk with Christ and His disciples. Great spiritual loss and disappointment come to the home which is neglectful of these things.

The missionary minded home will not be satisfied alone with the conversion of its own members, but its influence will move out to relatives and friends, in positive testimony of the love of God. No finer experience of their relationship to God can come to children than when they get the feel of being laborers with Him by sharing in the great redemptive task of His Son. Priesthood should encourage Saints to open their homes for cottage services and enlist their children in a co-operative endeavor of winning friends and neighbors to the church. If our homes are to reflect the fact that we are believers in Christ then our every act must witness for Him. The missionary minded home will be as a city that is set upon a hill—it cannot be hid.

THE ARTISTICALLY SATISFYING HOME

A home where there is love and appreciation for the beautiful. A home where the physical arrangements, the house, furnishings and grounds all contribute to make it a restful, delightful and worshipful place in which to live. Too frequently Latter Day Saint homes are topsy-turvy, untidy, and unclean instead of being well ordered and artistically satisfying. Under these unfavorable conditions lives tend to become disorganized and maladjusted, and home, instead of being a haven of rest and delight, becomes something less than a boarding house. There is something within our nature that demands harmony, symmetry and beauty, and these cravings should be satisfied in our homes.

Brother Curry took us recently to visit one of the residential sections of his city, and here we were delighted to see home after home, each of a different type to suit the desire of the occupant, but each a place of beauty. Freshly painted houses, well kept lawns and shrubbery all contributed to the general effect of well-being. And we could easily imagine the interiors with furniture and pictures arranged in an artistically satisfying manner. There arose

within us a yearning for the homes of Zion even to surpass these, and yet, we were saddened by the realization that it is not so much the lack of necessary material wealth as it is a lack of an appreciation of the aesthetic which makes many homes so unattractive. Zion shall be comprised of beautiful lives, living in beautiful homes, under beautiful social and spiritual conditions. God calls us to create these! Here indeed is a challenge to priesthood.

All that is necessary to have our homes artistically satisfying, is a little money, a lot of intelligent planning and some good hard work. Brother Jennings of Independence prepared some exhibits at the Auditorium last year of various rooms of the home. We were amazed to learn how very little money was needed to decorate some of these rooms. The bare walls were papered, old furniture was obtained and repainted and by the proper use of a few inexpensive pictures, clean linens and curtains an artistic and restful room was created. Since our homes as well as our lives must bespeak the nature and beauty of Him who hath called us to virtue and Godliness, this movement for beautifying the home is most timely.

THE SOCIALLY RESPONSIBLE HOME

A home where brotherhood in its truest form is experienced and where the fine art of living for, and sharing with each other, prepares us to likewise share in the work of the church and the building of Zion. Brother Edwards, in discussing plans for last General Conference told us that he would liked to have had the theme "Fellowship is Zion." What an excellent idea, and a true statement. We need to get out of the realm of our own selfish thoughts in order to understand and appreciate the hopes and desires of others. For only then will we spend ourselves in helping them realize their cherished hopes and aspirations. What a tragedy when members of the same household are virtually strangers one with the other. If we cannot fellowship with those of our own homes how can we expect to fellowship with those we do not know?

When our homes are socially responsible this splendid spirit of fellowship will reach out to our friends and neighbors and warm them with its unselfish influence. What an ideal to seek, to so build our homes that those who enter discouraged and heartsick will leave refreshed and strengthened by the spirit of human kindness which prevades its atmosphere.

THE PHYSICALLY HEALTHFUL HOME

A home where the value of well-being is recognized and where the principles and simple rules of health are daily practiced. Each member of the home is entitled to a strong body with which to meet the problems of life successfully. As an aid to this end proper habits of health must be taught from earliest childhood.

Priesthood are not called upon to go into homes and attempt to diagnose physical ailments and prescribe remedies, such as diet and modes of living. These properly belong to the physician who has made a thorough study in this field. We can, however, within our right and calling, assist the home to a better appreciation of the relation of physical health to spiritual growth and thus help it to recognize the importance of giving its best to the physical needs of growing boys and girls.

THE ECONOMICALLY SOUND HOME

A home where the value of material blessings and the most effective ways in which they can be made to serve the best purposes of the family and the church are taught. Many children are being raised with little or no instruction in matters of thrift; savings, the wise expenditure of money or of their responsibility to God as stewards over these things. Some parents say, "We pay for our children." Even if this were possible would it be wise? Why should the child be robbed of the fine opportunity to learn the values of stewardship? Apostle Williams asks these questions: "Are parents baptized for their children? are they confirmed for their children? do they take the sacrament for their children?" NO! And why not? Because they know the child must experience the power and regenerating influences of these principles of life. Likewise, children need to experience the spiritual awakening that comes as a result of their accounting to God for every bit of material blessing that comes to them.

It is not a lack of material things that stands in the way of the redemption of Zion. It is too little concern about the relationship of our material possessions to our spiritual development. There cannot be any true spirituality unless there is responsibility to God in material things. Spirituality is more than feeling good emotionally; it is the ordering of all we are and have in line with the purposes of God.

One of the most glaring revelations of our lack in this respect, is the very few people who share in the financial responsibility of the general church. There were only about

26,000 out of a membership of nearly 120,000 who were contributors to the general work of the church in 1937. This number would be greater if contributors to branch expenses were included and we must acknowledge these in fairness to the many who have helped to keep the local churches going. But even considering these, the number of contributors is entirely too small. There are, of course, a number of things which contribute to this condition: One, no doubt, is the personal indebtedness in our church families. If there were some way to determine accurately the amount of this indebtedness I am sure we would be amazed at the results. Some of these debts are legitimate, having been incurred by the purchase of homes, etc., but many are the result of unwise investments and improper management of the home and of finances in general. Thus, many who may desire to assist in the financial work of the church are unable to do so because they go on, year after year, neglecting to plan wisely their expenditures, or make the required accounting to the Lord. If it were possible, also, to make a survey of the waste which occurs each year, because family expenses are not planned in light of a spiritually adequate program, we would be appalled at the amount. The tragedy is that many of these families are thus kept so close to the bread line that they cannot even consider the church. No family can be truly spiritual or free when they are constantly facing poverty, because they have not yet learned the principles and discipline of true stewardship.

These conditions should challenge the priesthood to build their own homes upon a strong spiritual and economic basis and then likewise teach the Saints, when necessary, the fundamentals of sound economics as they relate to spiritual growth. We must admit that we have done much talking and singing about the glories of Zion, without giving too much heed to the price required for it to become a reality. As priesthood of the church, we ought not consider it as an "Open Sesame" proposition. There is really little use for us to attempt to create an envisagement of Zion in the minds of our people, as a place of refuge and of economic safety, where want and poverty shall not be, unless we teach them that the law of God, which makes possible these conditions, must first find expression in their lives. Adequate homes or Zion cannot be built with an impoverished people. The materials and the means by the blessings of God have been, and will be at our disposal, but it is the proper use of these things that will determine our success.

The elements of home building which we have been discussing have a definite relationship to the management of family finance:

1. Think of the planning that is necessary to meet the costs of maintaining a spiritually adequate home. And yet, our responsibility does not end here. Without question the reason for the failure of most of our churches to provide adequate equipment for the spiritual education of our children can be traced directly to homes that are not willing to share the costs. If the finance committee is unable to make the necessary improvements, because of lack of funds, the responsibility rests upon the home. If this committee thinks in terms of surpluses rather than its ministry to lives then its point of view must be spiritualized. Parents, priesthood and church school officers ought to share in the wise planning of expenditures so that the most good will come to the family through the ministry of the church.

2. Think of the cost to the home in which a boy or girl has gone wrong! Not only the cost in unspeakable heartaches but also the material cost of attempting to adjust these situations. Moral wholesomeness will enable means, so diverted, to be used for constructive family and church needs.

3. Think of the wastage of money for that which is not mental, spiritual or physical meat or drink! Cheap magazines, novels, motion picture shows, etc., which tear down rather than build the mind for Christ. Any money spent for literature or amusement which does not contribute to our general welfare is wasted, yet there are far too many of these leaks in Latter Day Saint pocket books which do not bring returns to the home or the kingdom of God.

4. Think now of the power for good of money that is spent wisely in the promotion of missionary work. The influence of money thus spent will continue throughout eternity and there will come to the giver a deep satisfaction at having been instrumental in winning some soul to Christ. What place do we give in our family budgets to missionary work?

5. Think of the times we take money that is badly needed to repair and beautify our homes and go out to find satisfaction in other things. We try to keep pace with the world by buying popular literature and music, or going to unworthy shows, night clubs and amusement parks. Money spent in these ways does not add to the peace and comfort of our homes neither does it make us more appreciative of the worth-while things in life. Why not include in our plan for spending a generous portion for the Home Beautiful?

6. Who of us can say, "be thou filled" and satisfied, notwithstanding, we help furnish the means by which the needs of others are met. God says a tenth of our increase is His—also that we should forego some need and give an offering to fulfill our social responsibility to others. How often do we really make a sacrifice for the church?

7. Think of the money required for medications, not to mention the suffering endured, because we have not learned to live according to the simple rules of health. Suffering and medical expense will be greatly minimized when our homes are made healthful.

8. The home that plans its expenditures in light of its needs and according to its ability is economically sound. It will not spend anything without having first counted the cost in the light of its own needs and those of the church. It is the home, too that accounts to God for its blessings and its stewardship.

HOME THE CENTER OF UNSELFISH LOVE

Finally, we come to the element which is vital to all family or social success. The motivating and controlling force of our homes must be love—divine love that is unselfish and sacrificial. Only upon the basis of this divine attribute can the teachings and experiences of the home be truly representative of the more abundant life. Because of iniquity the love of many family groups has grown cold but from the hearthstones of zionic homes there will flow in unmeasured abundance the type of love that seeks always to bless the objects of its affection. Love for God, for home and for one another will not only mark the way but will be the compulsive power by which we shall bring the will of God on earth as it is done in heaven.

OUR FAMILY PETITION

In these perilous times, our Father, when family life is threatened with disastrous and disintegrating forces, we wish to consecrate our home to Thee, and to ground it firmly in that way of life which will save it for thy kingdom.

As we wish thus to submit ourselves completely to Jesus' way of life, lead us daily to feed at the fountains of thy wisdom and power. Give us an ever increasing understanding of thine own eternal Fatherhood and of the possibilities of our sonship. Then, our Father, upon the basis of these eternal verities, help us to create within our home a spiritual adequacy which will enable us to meet the problems of life purposefully and triumphantly.

Help us to know thy will that we may build for moral wholesomeness. As we must make hourly those choices which will have far reaching effects upon our destiny, grant us strength, in moments of temptation, to choose wisely, to place our trust completely, in that Spirit which leads us to do good.

We would that the atmosphere of our home be mentally stimulating, therefore, renew in us constantly the desire to improve ourselves. Help us to seek wisdom out of the best books, also learning, by study and by faith. May the upreach of our minds for truth be rewarded by the reflection of thy glory in our lives—which is intelligence.

Help us, by our daily practice in the fine art of Christian living together, to learn the real meaning and worthwhile-ness of social responsibility. May this, our home, under the outreaching attitude of fraternity and helpfulness, become

also a refuge for our friends—a place where they may ever find spiritual refreshment.

By the compulsion of thy love and the testimony of thy truth, may we share in the redemptive task of thy Son. Grant us power to keep our family circle unbroken in the faith, and may we also, by precept and righteous conduct, witness Christ effectively to our relatives and our neighbors who have not named his name, that they too, may know thy salvation.

Increase our love for the beautiful, and so assist us to environ our home, that it will be a place of rest, of delight, and of worship. Help us to seek also the improvement of our talents and enrich our lives with the best of art, music and drama, that in these worth-while things our home may bring to each artistic satisfaction.

May our home, too, be physically healthful. We would know and practice the simple rules of health, that the blood stream of our family may be kept pure and untainted, that we may present to thee our bodies a living sacrifice, holy, acceptable, which is our reasonable service.

In these days of uncertainty, of want and of poverty, grant us wisdom and the desire to build our home upon a sound economic basis. May we each hold in sacred trust all of the material blessings which come from thee. Grant also, that each member of this household may learn to share with others, according to thy law. May we each bring our tithes and offerings to thy church and render an acceptable accounting of our stewardship.

Finally, our Father, help us to unify all of these splendid elements of life by making our home the center of thy love—an unselfish and sacrificial love. May our devotion to thee, to thy cause and to one another, make effectual the consecration of this home to righteousness, that in us thy will may be done more fully on earth as it is completely in heaven.—Amen.



Know then thyself, presume not God to scan;
The proper study of mankind is man.

Alexander Pope, *Essay on Man*.

Managing the Family Finance

By Bishop Henry L. Livingston

The philosophy of the whole field of finance and of stewardship is rich for contemplation. We must, however, have more than a visionary concept of our part in the program of the church. Brother Albert Carmichael one time said "glittering generalities" may have their place in a program; but the time comes, if anything is to be done about it, when the details of its operation must be worked out. We are, therefore, attempting to bring some practical suggestions which if followed by the priesthood will enable them to bring a more practical and effectual ministry to our homes.

One of the keen students of society a few years ago observed "that 90 per cent of the American people are only a year away from the poorhouse, and that 50 per cent of them are not more than a week away from it." This was very conservative! Think of what would happen in your home this next year if your income would cease today! Many have made excellent wages yet do not have anything to show for it, except the memory of a good time and the experience of plenty while it lasted. "Easy come, easy go," is a policy which has wrecked many homes because in a time of stress they had nothing. The wise family is the one which regulates its expenditures so that emergencies may be provided for automatically. They know the meaning of "peace of mind" because they have money laid by. They are masters and not slaves of circumstances.

ELEMENTS OF SOUND FAMILY FINANCE

These elements may be almost unsavory to some because they have tried budgeting and accounting but have given up in despair. They have made it a mathematical problem rather than a spiritual one. They have bought a church accounting book and for a week or two have tried to keep accounts of expenditures, and then, a year later they find the book on the shelf, with only a few figures in it. The difficulty here may be that they may not sense the value of the thing they are trying to get. It has been under the constant pressure of the teaching of the church they have tried budgeting and accounting rather than being really converted to the idea. When asked, what do you think is the first requisite for success in your field or in any other?" Thomas Edison replied, "The ability to apply our physical and mental energies to one problem incessantly without

growing weary. I never did anything worth doing by accident, nor did any of my inventions come directly through accident, except the phonograph. No, when I have fully decided that a result is worth getting, I go about it, and make trial after trial, until it comes." We need first of all to see the worth of stewardship as it governs the handling of family finance, then we need the power to see it through. Supposing we do fail a time or two, start again with a fresh determination, and after a while we will have seen the value and realized joys of really a worth-while achievement. Try it and if it does not tone up the whole spiritual life of your family, you will find you can approach God with new confidence and with a fine sense of partnership. The practical elements of this project are:

1. Budgeting the income
2. Spending according to the budget
3. Being thrifty in our expenditures
4. Being thrifty in the use of the things purchased
5. Accounting for the income and expenditures
6. Doing these for a spiritual purpose—stewardship

PLANNED EXPENDITURE IS BUDGETING

Choosing definite goals: Each family should select definite goals and apportion its income accordingly. These goals should not be in the trivial, but in the most durable satisfactions of life. In making its own individual plan for spending each family must face these questions: "What do we need?" "What do we want most?" "What are our ambitions as a family?" By planning and recording expenditures it may be possible to reconcile more nearly its needs and wants.

Classification of income and expenditures: It is necessary to decide upon a classification of items of income and of expenditures. The classification used in the Church's "Income and Expense Record" has been tried and found very practical by many. Whatever classification is decided upon, an accounting sheet should be made with corresponding headings for developing the spending plan.

Estimate the income: Whether regular or irregular the income must be estimated as closely as possible and the scale of living adjusted to fit within this boundry. Enter the probable income for each of the next twelve months on an account sheet. A plan should be made of each month rather than to plan for the year as a whole.

Fixed Expenditures: Shelter, debts and obligations. These are the first expenditures to be listed in the spending

plan. Whether renting, or buying a home the cost of shelter should not be so large that it becomes a hardship. All indebtedness for the year should be lined up and a plan worked out for the payments of the amounts due. List the totals of these items under the proper headings on the budget sheet.

Miscellaneous Yearly Expenses: Taxes, automobile license, church support, etc. These expenses, which are more or less fixed fall due at intervals during the year, which are definitely known ahead of time should be made a part of the yearly spending plan. Enter the monthly totals on the budget sheet. These fixed obligations can be met more easily if distributed over all the months of the year and the definite amounts set aside, otherwise the expenses of certain months will far exceed the income.

Flexible Expenses: The flexible expenses include those for running the household, food, clothing, recreation, education, personal allowances and for family savings. These expenditures may be controlled or held in check as special measures of economy as the occasion may require.

(a) Household Running Expenses. These may be estimated with considerable accuracy, by taking into account the seasonal variations. These differ so widely, with various living arrangements, that no set amount will apply to all cases, but economy in these expenses will leave more money for the family's special ambitions.

(b) Food. The amount which any given family needs to spend for food depends upon the size of the family, their health, occupation and the ages of the children, as well as upon careful planning, wise buying and skillful preparation on the part of the home-maker. Figures which will help calculate how much should be spent on food at minimum and moderate costs can be obtained from a number of sources. Consult the bibliography for helpful pamphlets and books on this and other phases of food economy. If food bills are forced below the minimum, care should be taken to see that the family is getting adequate food in sufficient variety. Safe food economy is based upon the co-operation of the family brought up to like simple foods of all kinds, upon intelligent purchasing which makes every penny count and upon the wise use of foods purchased.

(c) Clothing. The following plan will help to determine accurately the clothing requirements for each member of the family:

1. Make a list of all clothing on hand which is in good condition or worth repairs.

2. Make a list of all new clothing needed and estimate the cost of each article.

The following suggestions may be helpful in reducing the cost of clothing purchases. Buy only that which is needed and which will fit in with other articles of the wardrobe. Know your clothes budget and stick to it when you get to the store. Give thoughtful planning and careful search to your clothing purchases. Learn values by asking questions, comparing qualities and construction details. Learn to read labels and understand them. Know fabrics. Never buy thinking to economize because an article is cheap. Even though it costs more, good material will last several years and look better than cheap material which will last only one season at best. Fads are most extravagant. Take proper care of clothes on hand, laundry and dry clean frequently, use correct hangers, shoes trees, etc. Good material and simplicity of design are the foundation of all smartness and good taste. Choose shoes that are comfortable as well as smart.

Flexible Expenses—Continued: Health, education, recreation and personal allowances. No general percentages can be suggested for these as they are irregular and flexible.

(a) Health. This allowance should cover whatever can be foreseen for the coming year, including regular trips to the dentist, oculist and physician. Also included in this should be the allowance for household first aid remedies.

(b) Education. This includes books, papers, magazines, lectures, music lessons and current school expenses, etc. Each family should take advantage of the educational facilities offered by the public library, schools and city.

(c) Recreation. Relaxation is necessary for the well-being of both young and old. However, the cost need not be great. Inexpensive hobbies, family picnics, trips to public museums, art galleries and parks will provide amusements which the family can enjoy together.

(d) Personal Allowances. Each member of the family should have an allowance for which he is personally responsible. Every child should have some money by the use of which he can be taught the elements of stewardship.

After entering all of these totals on the budget sheet, the

monthly totals should be compared with the income for that period. Some adjustments may have to be made but don't be discouraged keep on trying and the rewards of success will be most gratifying as experience teaches you to be more accurate. Keep the budget record in pencil so needed changes can be readily made, but make changes only when absolutely necessary.

THE IMPORTANCE OF KEEPING ACCOUNTS

The purpose of accounting is two-fold, it is to show where actual expenditures stand in relationship to the spending plan. It will help keep expenses in line, by making possible the checking of each budget item. Then it will also make possible the rendering of the yearly accounting to the bishopric as required in the law. The church's book of "Income and Expense Record" is most highly recommended for the keeping of accounts because it differentiates the tithable and the untithable items. This makes comparatively easy the compilation of the financial report.

It is important, that after the budget has been worked out by the family council, that the most competent of the group be appointed as bookkeeper. The one chosen should have a clear understanding of all the bills which the income must cover, and to him each member should make a regular report of the expenditures made from the general family income. This will enable him to keep the accounts up to date.

Remember, however, that only the income contributed to general family expense should be shown in the record book. Personal allowances, with the exception of the parents, should not be included. The reason for this is that it is imperative for the stewardship education of our children that they learn to spend and account for the money which is theirs personally. They should be encouraged by parents to keep the junior stewardship record, and to make their own accounting to the bishopric, of this allowance. Likewise young men and women should keep accounts of what they earn and spend, and only the portion contributed to the general family expense should be included on the family record. Young people should be taught also to render an accounting to the church.

THE VALUE OF THRIFT AND FRUGALITY

Thrift is getting full value for our money spent and having something of a permanent nature to show for it. Many people throw their money away because they do not

know values; they do not know how to buy to the best advantage. They spend their money without any forethought. An authority on thrift and investments says, "Thrift means spending less than you earn, saving systematically." We need to learn thrift in money matters and practice it constantly for we will learn thereby to acquire habits of thrift in other matters, such as time, energy, health, etc. We may think that we are careful, but let us really check our habits against these items where waste most frequently occurs:

1. Wasting food, clothing, fuel, light, water and furnishings.
2. Wasting soap, tooth paste, talcum powder, shoe polish, paper, etc.
3. Failing to care for clothing properly, thus requiring frequent replacements.
4. Being careless which results in broken glassware, toys or games.
5. Spending money incessantly for candy, pop, etc.
6. Spending thoughtlessly on other people.
7. Spending because other people spend—keeping up with the Joneses.
8. Buying inappropriate articles and throwing them away because of being dissatisfied.
9. Buying inferior clothing because it is cheap.
10. Buying articles that are not needed because they are cheap.
11. Buying food of inferior quality because it is cheap, causing sickness.
12. Buying high-priced articles to keep up with the extreme fashions.

Our stewardship calls for care and thrift in management of the material blessings which come from God. In the spirit of the Master we should seek to conserve for the better things of life. It was he who said, "Gather up the fragments that nothing may be lost." Too frequently the fragments of our homes find their way into the trash pail. Thus this whole field of economics opens up to Latter Day Saint families many practical things which they can do in the management of their stewardship. The hope of Zion rests upon our response to the whole law of God.

A BIBLIOGRAPHY

We have been indebted to many splendid pamphlets, published by the government and by private concerns and the most important we are listing hereunder. If priesthood are

interested they may have these by mailing a one cent card. Each pamphlet will recommend others so the field will broaden if interest increases. Most of the terse suggestions on budgeting were taken from the pamphlet "Money Management for Households" published by the Household Finance Corporation, Chicago, Ill.

These others may also prove helpful:

BOOKS

- Introduction to Business, by A. B. ZuTavern, South-Western Publishing Co.
Spending the Family Income, by S. Agnes Donham, Little Brown and Co., Boston.
Thrift in the Household, by Dora Morrell Hughes, Lothrop, Lee and Shepard Co., Boston.

PAMPHLETS

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|---------------------------------|---|--|
| Money Management for Households | } | Free,
Address
Household Finance
Corporation,
Chicago, Ill. |
| "Let the Women Do the Work" | | |
| Stretching the Clothing Dollar | | |
| Better Buymanship | | |
| Stretching the Food Dollar | | |

- Wardrobe Planning—Clothing Accounts, by Martha Merri-field. Free, Address Extension Service, Oklahoma Agriculture College, Stillwater, Okla.
Clothing, by Grace B. Hill. Free, Address Extension Service, Florida State College for Women, Gainesville, Fla.
How to Buy Values in Textiles and Clothing, by Mary C. Whitlock. Address, Extension Service, University of Illinois, Urbana, Ill.
Feeding the Family at Low Cost. Address: Irradiated Milk Institute, 307 North Michigan Avenue, Chicago, Ill.
Food Secrets of the Frugal Family. Free to Educators. Address, Extension Service, West Virginia University, Morgantown, W. Va.
Planning and Recording Family Expenditures, by Chase G. Woodhouse. Address Superintendent of Documents, Washington, D. C. 5c (Stamps not accepted).
Stretching the Resources: Money Management for Farm Families, by Mary E. Frayser. Free, Address: Agriculture Experiment Station, Clemson Agriculture College, Clemson, S. C.
How Can the Buyer Get His Money's Worth? by R. K. Froker and M. P. Anderson. Address: College of Agriculture, Madison, Wis. 5c to nonresidents.

Building the Spiritual Foundations of the Family—Inspirational Aspects

By Lydia Wight

I like to think of the beautiful ministry of Jesus to the family and to little children and sometimes, in the words of the song, feel to "wish that his hands had been placed on my head." Then I think how much more was the world to be blessed by His ministry through His priesthood because many, many more homes could be entered, many more families consecrated, more children blessed, more altars erected.

At last, specific preparation is undertaken for ministry within the home. Such service will make religion a seven-days-a-week matter. It surely will help and make more lasting the conservation and reclamation of lives undertaken by the pulpit and the church school.

How fine it is to catch the vision of members of the branch as they become groups of sheep under the shepherds who help the pastor or the branch presidency, as the case may be; to know that there is someone who has the time and who will make the preparation to develop a close, personal interest in the families in his flock, one to whom its members may go to get wise counsel, explanations and help with life's situations as they arise. From such ministry may come an ever improving mental hygiene, and a higher spirituality than the church has ever yet experienced.

Many agencies are hopefully concerned with the future of the family. Educators are coming to realize more and more that practices in the home must keep pace with teachings in the school and church, with industrial, economic, political, and social developments in the world, at least sufficiently so that they may rightly interpret the affairs that touch the home to their growing children and to themselves. Otherwise their family adjustment to life will be faulty and conflicts result.

What do these agencies advise? Parent education and continuous help for the family in the specific problems, not by one source of help alone, but by combined effort. Those who are consecrating themselves to the welfare of the family say that problems of physical health and hygiene were inadequately met as long as agencies worked in isolated fashion. But in the past decade or more with the pooling of the information and methods of the scientists, the laboratory worker, the medical and nursing forces, the

schools, employers and laborers, the social worker, and press, the radio and the clergy, rapid progress is being made along lines of "Better health for all." "If," say all these agencies, "we can likewise combine our forces in attacking the problem of the welfare of the family, we shall get somewhere."

The priesthood as one of these agencies occupies a strategic position, the value of which depends upon their preparation. Strategic, because by nature of their office and calling they believe the gospel of personal righteousness and teach by example rather than by precept alone. Many times social workers smugly assert, "What we do in our personal lives is no one's business so long as we do our work soberly." Priesthood position is strategic also because these men have the vision of the "Whole Wide World for Jesus." That means that they are open-minded to every truth, to every agency that can help mankind. How easy for them to keep free from class jealousies that arise between various professions and schools of thought.

Finally, priesthood position in ministry to the family is strategic because it keeps close touch with God and may have divine light and guidance in the little affairs and problems it must meet.

There are certain *attitudes necessary to priesthood functioning* in this ministry, a few of which we shall discuss briefly.

1. *The Teacher Attitude.* It recognizes the divine spark in every human life. They feel the urge to help fan to flame this spark until its glowing flame burns away all dross.

THE TEACHER

The teacher is a prophet.
He lays the foundations of tomorrow.

The teacher is an artist.
He works with the precious clay of unfolding personality.

The teacher is a builder.
He works with the higher and finer values of civilization.

The teacher is a friend.
His heart responds to the faith and devotion of his students.

The teacher is a citizen.
He is selected and licensed for the improvement of society.

The teacher is a pioneer.

He is always attempting the impossible and winning out.

The teacher is a believer.

He has abiding faith in the improvability of the human race.

—From the *Journal of The National Education Association of the United States.*

2. Keeps an *experimental attitude*, is open-minded in learning better methods of approach to problems. These men are not just trial and error method advocates but studiously watchful for better ways of winning confidence of the families to whom they minister.

3. *Hopeful attitude* that expresses living faith in God, in those he wishes to help and in self. Such an attitude precludes chance for any blanket condemnation of individuals, though patience may be tried to the utmost. If discouraged over results the priesthood meeting furnished outlet for expression, help for renewed effort. One conclusive expression of lack of faith is enough to close the door on self-revelment of any individual to his pastor.

4. *Listener attitude*, that gives opportunity for self-revelment to the individual, that restrains comment until necessary to speak, that postpones conclusions until case is fully stated, may need to "keep all these sayings in his head" for some time as did Mary, the Mother of Jesus, as a guide to later solution of the problem the case presents.

Many more might be listed but these few point the way. Further helpful ones may be gleaned from the bibliography furnished at the close of the "Theory Article."

To believe implicitly in the value of their undertaking of this task members of the priesthood may wisely review facts pertaining to the importance of the home.

"An ounce of mother is worth a pound of clergy" says an old Spanish proverb. Home has the first chance at the child; and as the first years are the most impressionable, the home sets the personality trends during these years. Even after entrance into school, the child spends more waking hours during the year at home than in school, hence basic attitudes, knowledges, and skills are given by the home. When a child receives valuable instruction from the school and the church, the ease with which he applies what he learns depends to a very large extent upon his home. Any home may augment or decrease the educational values of other agencies which touch the child. The intimacies and loyalties of family life are more far-reaching than those of

any other social group. Hence we may rightly conclude that home is the most potent of all educational influences. The strength of its spiritual expression is therefore a sacred commission.

There are many specific parts in the spiritual foundation of the home which are so closely related that not one can be fully attained without the others. Some of the most important ones we shall list and discuss.

The development of an abiding God-consciousness. Since the best human endeavor comes from those who are confident of a God in his heaven, one who expects man to help make "all well with the world," one of the first aims of religious education is to develop in each individual an awareness of God, an assurance that he is omnipotent, omniscient, and omnipresent. Such assurance gives a sense of security and joy, not intermittent but continuous, which will strengthen the individual for the problems of life. This abiding God-consciousness makes possible a sense of divine direction and guidance and affords a peace which can sustain through any trial. In a civilization which is changing so rapidly that the individual gets a feeling of impermanence, it is of paramount importance for him to know God as the symbol of permanence and endurance. Such knowledge steadies man in his development process, which of necessity is marked by constant change.

To know that there is a divine purpose behind the changing world gives the faith expressed by Tennyson when he says:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process
of the suns."

Some men who have gone far in intellectual pursuits have seemed to feel that the returns from science have been so great that the world may get on without God. But they forget that Jesus came to give the world its goal and that we need not less but more constant communion with God in order that we do not lose sight of the goal in a world so full of false goals. Let us not forget that the more rapidly civilization changes the greater is our need of God, of His divine direction, and the steadying influence of His undeniable permanence. The growth of this God-consciousness is never done. It comes only from the right kind of daily experiences. What the home may contribute to that growth is discussed in the quarterly, *Religion in the Home*, lesson 6, pages 24-28.

The interpretation of religion as a deeply spiritual, vital, living force within, not merely a socialized program. When churches in general awakened to the fact that the gospel is social, the idea of an elaborate socialized program gripped many ministers and church school leaders so firmly that some of them failed to get the true perspective. Where the social groupings grew faster than the individuals in them learned to project individual Christian standards into their activities, groups were formed which were no more Christian than any of the so-called non-religious societies. On the other hand some public school principals have so developed Christian standards in their pupils and projected those standards into school activities that their schools have become effective factors in Christianizing the community.

True, the gospel is social. Fiske says, "It simply means that Jesus has a message of brotherhood as well as fatherhood and saviorhood; that his teachings must apply in all human relations, and as fast as they actually prevail among men, God's kingdom will come." But the teachings of Jesus must become a living force within the individual before they can be applied to human relations. Building the spiritual foundation of the home will allow practice in right social relations of husband and wife, parent and child, brother and sister.

Affiliation with the church which is operating in harmony with God's law. Because Jesus came to save the world, and he established his church to help in the saving task, it is reasonable that man cannot work so efficiently alone but needs to work with God and other men. Hence affiliation with the church is necessary. To affiliate means "to be intimately connected with." Intimate connection results from working together, or co-operation. A loyal and understanding co-operation in the activities of the church includes actual participation in the program of study, worship, work, and play. Such cooperation includes, too, an appreciation of the idealisms and objectives of the church. We must sense in their fullness the beauty and opportunity that inheres in the evangelical program, in the Zion-building project, in the stewardship plan, and in the church school before we can work together with the church in the completion of its task. Spiritual foundations within the home cannot be fully built without this affiliation.

The spiritual illumination of all life. When the spiritual phase of every thought, attitude, and deed is recognized by the individual, all living will be on a high spiritual plane. Nothing can impress us more forcefully with the value of

such spiritual illumination than a careful analysis of the aims of education as set forth by the National Educational Association a few years ago, to see how *spiritualization* can increase the potency of motives which should insure the realization of those aims. These are given in "Religion in the Home," quarterly No. 1, pages 5 and 6.

Careful study of these aims as given in the reference above will clarify much doubt as to what is religious or spiritual and what is not.

Building the Spiritual Foundations of the Family—Practical Projects

By Lydia Wight

Projects for strengthening the spiritual foundations of the family may vary greatly in nature. For the use of the ministry, we feel that they may be divided into classes. The first may be termed inspirational projects and include devotional services, fellowship or prayer meetings and family worship. However they are practical in that they tend to overcome indifference and to develop longing or desire to become whatever ideal the service sets forth. They induce meditation and self-evaluation, and put the hearer in a receptive mood for the more practical projects of study and work.

Worship Services That Foster Fellowship With God:

1. *Theme:* Prayer, The Open Road to God

(At rear, but in full view of congregation build an altar for prayer.)

Prelude: The Beautiful Garden of Prayer-Schroll.

(From Revival Gems No. 3, published by Samuel Beazley & Sons, 53 W. Jackson Blvd., Chicago, Ill. Price 10c.)

Call to Worship: The Valley of Silence,

(I walk down the valley of silence,
Down the dim, voiceless valley alone;
And I hear not the fall of the footstep
Around me, but God's and my own,
And the hush of my heart is as holy
As bowers where angels have flown.

Do you ask me the place of this valley?
To hearts that are harrowed by care
It lieth afar between mountains

And God and his angels are there—
One is the dark Mountain of Sorrow
And one the bright Mountain of Prayer.)

A Child at Prayer:

(Pantomime, small child kneels at altar, Hymn No. 150, Sweet Story, by quartette. At close of hymn pianist modulates to next number while the child passes out quietly and young man enters.)

A Youth at Prayer:

(Young man kneels at altar. Hymn No. 314, I Need Thee Every Hour, by quartette. At close pianist modulates to next number while youth passes out and an adult enters to kneel at the altar.)

Adults at Prayer:

(Kneels while quartette sings Hymn No. 108, Come Ye Apart, verses 1, 2 and 5, or all. At close pianist may modulate to any suitable selection to be played as soft background to the next number which is a poem. Adult passes out quietly and white-haired elderly person takes place at the altar.

Poem: I Think That God Is Proud (read to soft music).

(I think that God is proud of those who bear
A sorrow bravely. Proud indeed of them
Who walk straight through the dark to find
Him there,
And kneel in faith to touch His garment's hem.
Oh, proud of them who lift their heads to
shake
The tears away from eyes that have grown
dim;
Who tighten quivering lips, and turn to take
The only road they find that leads to Him.

How proud He must be of them! He who
knows

All sorrow, and how hard grief is to bear.
I think He sees them coming, and He goes
With outstretched arms and hands to meet
them there,

And with a look—a touch on hand or head—
Each finds his hurt heart strangely comforted.)

—By Grace Noll Crowell.

(At close elderly person leaves quietly. Music ends gracefully.)

Talk: All Can Find This Road to God.

Christ at Prayer: Unveil picture, "Christ in Gethsemane."
(Hymn No. 163, "'Tis Midnight," verses 1, 3,
and 4.)

Prayer:

(Gratitude for this open road to God, desire
to tread it often, to come even closer to Him.)

Prayer Response: Hymn No. 315, quartette.

(Congregation please pass out quietly.)

2. *Theme:* We Would See Jesus.

Call to Worship: Sweet Hour of Prayer.

(Duet arrangement simple for girl's voices.)

Theme Presentation: Parable.

(A man went out to see a tree. True, its symmetry, its sturdy, straight trunk, its beautiful green foliage stirred his admiration. But, yet he did not know the meaning of "tree." Not until he went again and again to see the tiny seed, the young sapling, the full grown tree did he know it to any extent. Not until he smelled the fragrance and saw the beauty of its blossoms, until he tasted the sweetness of its ripened fruit, did he know the tree. More fully yet did he appreciate it when he saw it survive the storm, lashing winds, the changing seasons, drouth, rain, sun and sleet. He learned to love the tree when hot, weary, and worn, he threw himself in its shade and was cooled and rested. Just so must we go again and again if "We Would See Jesus.")

Hymn: No. 155, Verse 2. Young People's choir or quartette.

Talk: Behold, Christ the Child, the Youth (5 minute talk).

(Develop from story of boy, Jesus, as found in Luke 2: 41-52. Stress the four-square growth in words of verse 52, "In wisdom, mental, in stature, physical, in favor with God, spiritual, and man, social." Note harmony with educational principles of today.)

Hymn: No. 155, verse 3.

Talk: See'st Thou Christ the Teacher (5 minute talk).

(Develop picture of Master Teacher, sermon on mount.)

Hymn: No. 155, verse 3.

Talk: Christ the Healer, the Servant of All (5 minute talk).

(Show healing not only of bodies but of sick spirits. Use treatment of woman who sinned to show "the principle of love the sinner but hate the sin." Christ's varied expressions of service as he lived them.

Hymn: No. 155, verse 5.

Poem: We Would See Jesus.

(We would see Jesus! We would look upon
The light in that divinely human face,
Where lofty majesty and tender grace
In blended beauty shone.

We would see Jesus, and would hear again
The voice that charmed the thousands by the
sea,
Spoke peace to sinners, set the captives free,
And eased the sufferers' pain.
We would see Jesus, yet not him alone—
But see ourselves as in our Maker's plan;
And in the beauty of the Son of Man
See man upon his throne.

We would see Jesus, and let him impart
The truth he came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart.)

—W. J. Suckow.

Hymn: No. 158.

Prayer: Of Commitment of self to Jesus.

Prayer Response: No. 23 (verse 1 only. Add "Amen," if desired.)

(Soft music as curtain closes or congregation passes out.)

3. *Theme:* God's Presence Makes Our House a Home. Vesper Service.

Invitation: Poem-Hymn for a Household.

(Read to soft music, piano and violin, or piano alone. When possible, use the picture, Hofmann's Omnipresence of Christ or one similar in subject. Place on easel or wall in proper relation to congregation and choir. Arrange proper light below it to be turned on as the words "We light this—lamp of home" are read.)

HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken,
Still seek a dwelling place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found
The fox is sheltered in his ground
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest;
O Man of Nazareth, be our guest!

—Daniel Henderson.

Beatitudes for the Home:

(Read as lesson or responsively).

“Blessed are they who rejoice in their children,
To them is revealed the Fatherhood of God,

Blessed are they who know the power of love;
They dwell in God, for God is love.

Blessed are the songful of soul;
They carry light and joy to shadowed lives.

Blessed are they that have understanding hearts;
To them shall come the richness of fellowship.

Blessed are the childless, loving children still,
Theirs shall be a mightier family, even as the stars
of heaven.

Blessed are they whose memories we cherish.
Our thoughts add jewels to their crown.

Hymn No. 47, new hymnal, verses 1 and 2.

Talk: (Not over five minutes.) The New Day, God's Gift to the Home. (We are made conscious each morning of God's loving kindness to us. Through sleep and darkness safely brought, we awaken rested and refreshed. We have been given new vigor for the un-

finished task and for the new. The new day is God's gift to the home. Each new day affords new opportunities to make and keep our homes as places where Jesus' spirit can be felt at all times. Each day is new because it follows a night. What thoughtfulness must have gone into that plan of creation. The curtain of darkness falls on each day and its activities are over. It is night, a time for relaxation, meditation, for thinking through with God the meaning of the day's events. A time for forgetting and forgiving of offences, to settle conflicting thoughts, to be at peace with God and self. Then sleep and the new day with its new mercies, new thoughts of God, new hopes of Heaven, is ours to undertake with new resolution. "Here hath been dawning another blue day, Think wilt thou let it slip useless away? Out of eternity this day hath been born, Into eternity at night will return. Behold it aforetime, no eye ever did. So soon it forever from all eyes is hid. So here hath been dawning another blue sky. Think wilt thou let it slip useless away.")

Hymn No. 47, verses 3 and 4.

Talk: Hallowing the Common Task.

(Zion may not be realized in our lifetime but we have a task of preparing people who will build Zion; of giving these people, who are now children, spiritual homes, which is the greatest gift we could give them. Parents want their children to have what they need in education, clothing, food and physical care. These things are basic to the mental and physical health of the family, but they are more effective when the home undergirds it with a spiritual foundation built of a faith in God, an understanding of his laws, and a desire to perfect our lives. Our religion, our belief in God, is of importance to all of us here. Its expression in family life makes sacred the common tasks of our family maintenance and relationship. If you doubt this, watch the life of an unbeliever, see how he performs his daily tasks. Does he have a goal, an ideal or does he drift aimlessly? If we can give that belief in God to our children, it will stabilize and make definite their purposes in life.

A spiritual home is a refuge for the family, a place to return to with eagerness and happiness, a place of Godliness where each is inspired to do better the work he has to do and to live more nearly as a Christ-follower. The blessing asked at mealtime and family worship are two of the powerful and beautiful things

I have to remember about my home when I am away from it. Family prayer at night seems to take care of any little troubles we might have had during the day and gives us a fresh start for the next new day.

A spiritual home is sure to succeed. Each member will pray for wisdom, for strength in doing the will of the Father, each one will earnestly try to do what he should, each one will be anxious to learn how to do his work better and will grasp opportunities to learn how to run his business and his home more successfully. Thus does he hallow the trivial round, the common task. And each one will have a love for the other, a godly love.

It is recognized by the world, the intelligent part of it, that religious homes do have a guarantee of success.

Someone asks the question, "If an engaged couple are attendants at Sunday School, are they more likely than non-attendants to have a happy married life?" Mr. Wiggam answers, "It is almost a guarantee for married happiness. Drs. Burgess and Cottrell, sociologists, have found that such couples almost never get a divorce. The Sunday school couple union rated at the top. Religion is the surest guarantee of married happiness, because it is the surest guarantee of character." What can this mean but that religion, spiritualizes everything we do, so the common task, the duties of everyday life, furnish room for self-denial and a self control that brings us daily nearer God.

The verses just sung ask us to bring our religion into the home. All have routine tasks. If we have a Christ-like attitude toward our work, it makes a surprising difference. We will think "A true follower of Christ would work, not slow down, nor loiter at it, would think of ways to make the work more easily and efficiently done, more helpful to others." I've tried this in my work and I discovered a number of ways by which I could help my employer, ways which had not before occurred to me and which would not have occurred to me if I hadn't started with the idea of "What would a Christ-like person do?" I found a number of ways to work faster, more easily and more efficiently than before. The Spirit of God in ALL we do! It's the routine that defeats us often. Frances Spaulding, in *Courage to Fight*, shows how it does in these words:

When our back's to the wall and the going is tough
We can rally our forces to fight,
When the days are all dark and our spirits are low,
Still we know God will lead us aright.
When it's suffering and pain and we barely hang on
Yet we can find hidden courage to win;
It's the dreary routine of monotonous days
That takes us so far from Him.

The Spirit of God in our homes spiritualizes common tasks. It brings our work above "dreary routine" and makes it a "road to bring us daily nearer God.")

Hymn No. 47 verse 5.

Talk: Seeking the Perfect Peace.

(Need to define for ourselves, "Perfect Peace," and where to search for it. Knowledge always is an airway to speed and accuracy. Human energy too often wasted in advance retreat along unknown trails. Let us not be like the man who sought the home with the "golden windows,"—*Stories by Laura E. Richards*, pages 1-6. Pathway to Perfect Peace found in the home and its relations. Herein lies the road to the discovery of God, of one's fellows and self, the triangle fellowship which perfected brings ultimate unity and peace. Man at peace with God is identified with him by the keeping of His commandments, and through that identification he obtains peace with his fellows and with himself. In other words, peace comes in learning how best to live with father, mother, sister, brother and self. Peace comes through that adjustment that recognizes the right of every person to a satisfying part in family affairs. This recognition results in a sense of "myself as a part, not the whole," and in that humility that marked the Savior's manner of living and teaching. How easy to realize these things during moments of prayer. How necessary to ask: "Only O Lord, in Thy dear love, fit us for perfect peace above, and help us this and every day, to live more nearly as we pray.")

Quartette: To the tune of No. 208, new *Hymnal*.

Our homes we dedicate to Thee.
O God of grace and purity;
Shield them from sin and threatening wrong
And let Thy love their life prolong.

O may Thy spirit gently draw
All willing souls to keep Thy law.

May virtue, piety and truth
Abound in age and grow in youth.

Onward we go on life's broad way,
Trusting for guidance day by day.
O, may each home a unit be
Of Zion's blest community.

Father, accept this gift we bring
To us it is the dearest thing,
Help us to open our homes to Thee
That Thou canst stay eternally.

Dedicatory Prayer: (A thoughtful talk with God, an acceptance of the opportunity and responsibility to build better homes and stronger characters, an understanding society.)

Prayer Response: Hymn No. 198.

(Soft music, during which curtains may be drawn slowly or congregation march outside quietly without talking.)

All the devotional services here have been given by young adults and Zion Leaguers. Older adults have contributed some help and leadership. In some cases suggestions for line of thought have been made but participants have developed talks and prayer themselves. During a brief preparation period some time before the service is to be given, participants and leaders discuss details that might add to the impressiveness of the service, as candle light, inexpensive robes, pictures, etc. In this way they have become familiar with the requisites of effective worship service and some have even worked out complete details of vesper services that have been given at district conference. New participants are used always for parts of service, usually toward the first, and effort is made to give opportunity for development to all. Vesper choirs can be built up and use more talent than if quartettes or solos are always used. *Persons, talents and needs for development* are always considered in planning a service. Great varieties of materials are available on every topic undertaken and allow adjustment to specific needs of group to be served.

Excerpts from these more elaborate services are of value in building family worship services. There, too, may all types of talent be used.

ASSORTED TOPICS TO MEET HOME NEEDS AND
SOURCES OF MATERIAL

1. If family seems in a rut, too easily content, work out a service around the poem, "Discontent," from *Poems of Power*, by Ella Wheeler Wilcox.

DISCONTENT

The splendid discontent of God
With chaos made the world.
Set suns in place, and filled all space
With stars that shone and whirled.

If apes had been content with tails,
No thing of higher shape
Had come to birth; the king of earth
Today would be an ape.

And from the discontent of man
The world's best progress springs.
Then feed the flame (from God it came),
Until you mount on wings.

2. Where restlessness and impatience, intolerance abounds toward some members of family and toward church progress, *The Desert of Waiting*, a legend by Annie Fellows Johnston (L. C. Payer Co., 53 Beacon St., Boston, Mass.) pictures the soul-developing value of *patience*. Here too may be used the *Story of Emma Smith, Mother of Joseph*, her desert of waiting until her son could take his father's place. Stress her use of the waiting period. Solo, "Wait Patiently for Him," from Elijah.

3. For those who feel their gardens of trial unbearable, "Gethsemane" from same source as 1 above.

4. For parents who sense not at all the inner urge of young children, that hunger for expression, the "reaching-up" and eagerness, and who unduly suppress—a service about the heart-stirring phrase, "Wist Ye Not" from Luke 2:41-52 can picture right relation between parents and child. Stress that though she understood not, Mary kept these sayings in her heart. They must have guided her further training of Him for He grew as He should.

5. For any who seem content to give or receive doles when not necessary use "True Charity" from same source as 1 above. Add Biblical quotations pertaining to idlers not eating bread of laborer. Show service of some sort should be given and recognized in return for things received.

TRUE CHARITY

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry, as before.

I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine!
Fed, clothed and crowned with blessings manifold.
And now he begs no more.

6. For right relations between husbands and wives, Tennyson's, *Man and Woman*, quoted in quarterly, *Religion in the Home*, No. 1, page 17, forms fine subject matter. Many poems can be found appreciating work of each. Also Bible and *Church History* references setting up ideal relationship examples.

7. For developing sympathetic attitude toward those who stray, use the *Shepherd and the Lost Sheep* picture and theme. An illuminating remark by a primary child during a service on this topic was, "Jesus doesn't look a bit mad because the little sheep ran away." The poems, "There Were Ninety and Nine," followed by the negro version, "The Little Brack Sheep," makes dramatic appeal to sympathy for child's sensitiveness to loving correction.

THE LITTLE BRACK SHEEP

Po' lil' brack sheep dat strayed away,
Done los' in de win' an' de rain
An' de Shepherd He say, "O, Hirelin',
Go fin' my sheep again"
An' de hirelin' say, "O, Shepherd,
Dat sheep am brack an' bad."
But de Shepherd He smile, like dat lil' brack sheep
Suz de onliest lamb he had.

An' de Shepherd go out in de darkness
Where de night wuz col' an' bleak
An' dat lil' brack sheep, He fin' it
An lay it agains' His cheek.
An' de, hirelin' frown, "O, Shepherd,
Don' bring dat sheep to me!"
But de Shepherd He smile,
An' He hol' it close.
An'—dat lil' brack sheep wuz me.

—Paul Lawrence Dunbar

STUDY AND WORK PROJECTS

(Worship is vitalized by follow-up activities in improvement study and work. "Thus do we make the word flesh.")

1. Encourage parent's classes in any of the five texts given in the bibliography under this topic in the October Priesthood Journals. The text "Family Behavior," by Bess Cunningham written for high school students is splendid and not too technical.

2. Foster activity programs in your branches to give to all ages a chance for legitimate expression and the satisfaction of being needed in group activity. Therein lies mental health and spiritual tonicity, e. g. Boy and Girl Scout work, church school, Zion's League, etc., choir district conference activities, reunions, general conferences, youth conference, etc.

3. A fine project for priesthood growth would be the sharing of materials and pooling of experiences no doubt cared for in priesthood meetings. I saw a seasoned member of the priesthood open his notebook to a beginner that the young man might copy helps for worship services that appealed to him. Fine Christian generosity, that!

Building the Spiritual Foundations of the Family—Theoretical Aspects

By Lydia Wight

HOW SHALL WE FACE LIFE

There are two basic ways of meeting life situations no matter in what field they lie. As a church we have made better progress when we have adhered to the first way listed in the chart below. Many times we follow the second method, because it seems easier at the moment of response, but in reality it works for waste, tremendous waste in time, money, energy, human lives and souls. Sometimes we evade issues from mistaken idea of real meaning of kindness also.

We recommend this chart to the priesthood as a guide for their own activity in ministering to the family. We feel that the mastery of it will give them a guide which they can explain to the adults and the youth of the church. What a help in self-analysis, in creating a desire to become an integrated personality and in mastering the technique of soul-growth.

HONEST

FACING

OF

SITUATIONS

THE INTEGRATION OF PERSONAL AND GROUP ETHICS

Personal Results

Social Results

End Results

1. Constant will for good.
2. Faith
3. Humility
4. Intellectual alertness.

1. Developing sense of self worth.
2. Integration of personal forces.
3. Growing useful, skills and habit.
4. Fund of intellectual knowledge.

1. Membership in group with high standards.
2. Morale for improvement of standards. Find self supported by good will of others.
3. Growing group solidarity.
4. Elimination of waste due to hate, rivalry etc.
5. Increasing fund of skill and knowledge.

1. Sense of universality.
2. Progressive integration of self.
3. A surviving group.

THE DISINTEGRATION OF PERSONAL AND GROUP ETHICS

I. Lack of control.

I. Mere gregariousness.

1. Bluffing
2. Shifting
3. Refuge in delusion.
4. Cynicism
5. Bitterness and hate.
6. Suspicion

1. Emotional explosion.
2. Withdrawal
3. Surrender
4. Loss of skill.
5. Loss of intellectual ability.

1. Progressive disintegration of group due to self-generated animosity.
2. Progressive disintegration of self.

1. Mere gregariousness.
2. Cult of self-defence.
3. Organized effort to win at expense of others.
4. Taking refuge in false reports and hearsay.
5. Progressive disintegration.
6. Progressive loss of skill and accurate knowledge

EVASION

AND

COMPROMISE

Taken from *The Fate of the Family*, by Arthur Holt, Willett, Clark & Co., Publishers, Chicago, Ill.

In the schoolroom it was my privilege to teach one group of students in the primary grades, to be promoted with them to fifth and sixth grades. Then after two years of study at the university, I went back to teach in the high school where I had these same boys and girls for three years. At the time it seemed a hardship to master the technique of teaching such varying ages. But it gave opportunity to watch end results, of meeting life as fostered within the homes and begun in the kindergarten.

Those pupils whose parents helped them meet life by the first method in this chart have given many of the prominent workers of today to the church. Some who followed the second method have passed from view, some have quit, given up so to speak, and criminal pursuits were followed by a very few. Study chart carefully and make it your own.

Studious followers of Christ recognize in Him the example of the perfectly integrated personality. With Him as with His Father, there "is no variableness, no shadow of turning." There was no conflict within, no question as to conduct when difficult situations arose. The situation was easily interpreted to find its value or insignificance in furthering the Fatherhood of God, the Brotherhood of Man, and Christ's response was always in tune with the ideal for which He strove.

GUIDING FAMILY RELATIONS

1. It is necessary to believe with Bess Cunningham (see her *Family Behavior* listed below), that *much can be done to improve relationships in homes already established*. The movement for adult education has refuted the old belief that middle-aged persons cannot learn. Tests at the University of Minnesota show that in combined classes of middle-aged and youth of comparable mentalities, the former learned more quickly and easily if they had kept mentally alert through reading and community interests. Only where effort for self-improvement had been dropped for a long period did these older students lag.

"One who seeks to gain insight into the significant person-to-person relationships in family groups, must, obviously, do something to increase his knowledge and appreciation of the *"growth needs of parents."* To get these definite needs it is necessary to study background of parents, such things as marriage adjustments, husband-wife relationships in such matters as money, simple possessions and time. It is necessary to help them gain a confidence that they can

"learn new habits of companionship and of tolerant give-and-take and can acquire congenial interests." It is also necessary to put them in touch with materials and methods for parent growth.

Small children, because of close relation and dependency, may have a difficult time to get a long-view *appreciation of parents*, but adolescents can be helped to do that. Would parents reveal to youth more of their *learning experiences* in life, a "youth's eye view of parental backgrounds might prove most illuminating and far from un-interesting." *Parent-appreciation* might do much to make relationships within the home more wholesome. (For further study of this subject read chapters 9 and 10 of Cunningham's *Family Behavior*. See also "Religion in the Home" quarterly number 1, lessons 11, 12 and 13.)

The right appreciation of the child as an individual does much to promote a wholesome spiritual atmosphere within the home. Parents need to understand the degrees of dependency for physical care and emotional expression that are wise at stages of growth. The steady growth from dependency to independency insure both mental and emotional health in the child. Correct attitudes on the part of parents toward child's investigation and realization by them of the dangers of the continual experience of being thwarted in pursuit of satisfactions will pave the way, too, for stronger spiritual foundations within the home. (Read Cunningham, chapters 11 and 12, also "Religion in the Home," number 1, lessons 7, 8, 9, 12 and 13.)

Adjustment of children within the family to one another is an extensive subject with far-reaching values. The inter-reactions of parents to children, children to parents, and children to each other have a part in molding the feelings of each about his own place in the family, his adequacy in taking that place and how the others of the family look upon him. The presence of understanding, tolerance, love, forgiveness, co-operation, or their opposites in the home depends much upon parental guidance and leadership. Priesthood help in aiding parents and youth to bring these qualities into everyday living will surely strengthen the spiritual foundation of the home. (Read further *Living Together in the Family*, by Lemo T. Dennis.)

CHECKING THE RESULTS OF YOUR MINISTRY

Priesthood guidance can do much to interpret and explain and to mold the feelings of home makers toward the church.

How fine for a pastor to be able to say these things, "The families in my flock:

1. *"Are catching the vision of the church."* Parents need to study the life of Christ to get the significance of his teachings for individual and social salvation. They should know the history of the church, its doctrines, and the progress it has made in its task. But they should not stop there, but go on to an understanding of the objectives of the church and the part the family and the curriculum have in the attainment of those objectives. Just what does it mean to quote, "There shall be no poor in Zion" as an objective of the church; or, "And the inhabitants of Zion shall remember their labors in faithfulness"; or "The idler shall not have place in the church unless he repents and mends his way"? Just how are children best taught "to pray and to walk uprightly before the Lord"? What does it mean to be "an ensign to the world," "to be in the world but not of the world"? These are problems priesthood must help parents answer for the family.

2. *"Are allying themselves with its organization."* The term *ally* signifies "working with another toward a common end." Such an interpretation is seldom possible unless both parents belong to the church and are united in their interests and pursuits, religiously.

3. *"Are leading the family into full fellowship."* The home which ignores the value of having the entire family interested in church activities cannot hope to merit God's approval. To lead into full fellowship means leading first into membership and gradually thereafter to fuller participation in church life until the individual becomes a vital part of branch activity.

4. *"Are supporting the church financially."* It is wisdom that the family learn as early as possible the interpretation of the financial law of the church and the duty of the membership in the payment of tithes, surplus, and offering. Parents need to know the various elements of church finance and the purpose of the budget. Then they may lead children to an appreciation of their duty to contribute to branch and general church expense freely and joyfully.

5. *"Are supporting by attendance and by co-operation with officers in the activities offered by the church."* That does not necessarily mean that members must attend every meeting sponsored by the church, but it does mean a reasonable participation in the work, worship, study, and play programs provided. Families need to study those offered to find which

best meet the family needs, to attend those whole-heartedly and frankly, to give reasons for absence from others.

6. "*Are co-operating with church school workers.*" Teachers who attempt to prepare the child for baptism should have supporting instruction given at home. Parents need to ask sometimes, "How may I help best with the work you try to do for my family?" Not the least significant help given by the home is that of habituating the child to come regularly to church, well rested, well fed, well groomed, and eager to participate."

7. "*Are growing spiritually at the family altar.*" They are studying and learning how to create a mood for prayer, and they do sense that methods make or mar the worship hour. They are recognizing the vast number of materials afforded by home life for worship topics. They are bringing their children into the worship period so effectively that they have established a prayer life of their own.

The seven responses listed above show what constitute right ways to feel about the church. How members feel about anything is the measure of their spiritual tone. There can be no more important ministerial service than that close association with families which can help each individual get rid of warped or unrighteous feelings about any phase of his life and replace them with happy, wholesome feelings of self worth, self-effort, and self-progress in a progressive group.

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The Young People Seeking—

Appropriate to the theme of this *Journal* and splendidly representative of the proper approach to a discussion of young people's problems were the several addresses given before the young people's forum at the late General Conference.

We are taking the liberty of reproducing here abbreviated stenographic reports of two of these addresses as such appear in the *Daily Herald* for April 5 and 6, 1938. The first represents excerpts from the address of President Elbert A. Smith who was discussing with the young people the theme, "Young People Seeking a Foundation for Their Faith." The following excerpts are quoted verbatim for the *Daily Herald*.

A Foundation for Faith

"Brother Elbert remembered a story he heard about Billy Sunday. The evangelist stopped a lad on the street to find out where the post office was. The little boy replied, "You are a great preacher to know the way to heaven and not know the way to the post office."

Brother Elbert said that the mission of the church is not only to help find the far off heaven, but to help find some of the things that young people need here today.

"I don't want to take out ready-made convictions and put them into your hearts and minds. That cannot be done. I have no hope, nor desire to reach up to some spiritual shelf and take down ready-made solutions to your problems. Every person has to work out his own problems all his life, doing so fortunately with the help of God and of godly men and women."

Brother Elbert reminded the gathering that Jesus stands ready to help us with the quest, and that he specifically promised that if we seek we shall find. It was his personal testimony that such is always the case.

He mentioned too, that people find what they seek for. If they seek for righteousness and truth they will find it. Those who seek for other ends end up far from truth and righteousness. Those who have no convictions are the wasters, the spoilers and the spenders. If we want to avoid falling into those classes, there are three fundamental convictions we must have.

1. We must believe in God and all that that implies.
2. We must believe in the immortality of our own souls.
3. We must believe in the freedom of the will, and the agency to choose between right and wrong.

If we believe in God that gives us the key to the riddle of the universe. We are here; and science, religion and philosophy have wrestled with the problem of how we came. There are only two possible answers ever considered.

Either all things in the universe, including ourselves, were made by design, or they came into being by accident.

If they came by design, then it is true that in the beginning God created man and there is a purpose in the universe and a purpose in us. It is our duty to find out that purpose.

If we are immortal, we are not building a tent for use just today, but we are building a house for eternity; and it must have solid and enduring foundations.

If we have a choice, we can choose righteousness and reject evil.

It is the problem of all young people to get convictions and to develop them. We acquire our convictions. How many we develop them:

(1) By seeking.

If we sit down and fail to continue to seek, we shall lose even that which we have. We develop convictions by an affirmative attitude, not by a negative attitude.

(2) By prayer and study.

In our study, let us not forget the books of the church.

(3) By experiencing.

We cannot develop through someone else activities and experience. We must develop our own spiritual experiences, and they come more quickly through service than any other way.

The church does not stand over its youth with a club in its hand, saying "You can't do this; and you can't do that." Its call today is come join with us—work with us. The church represents an open door.

In closing Brother Elbert mentioned a motto which appealed to him as a good one for youth.

"Take off your hat to the past, but take off your coat to the future."

Some books recommended for reading in connection with the theme of the Monday Young People's Symposium "The Young People Seeking a Foundation for Their Faith."

Fundamentals by Apostle F. Henry Edwards.

The Secret of Victorious Living by Harry Emerson Fosdick.

Successful Christian Living by Harry Emerson Fosdick.
Religious Foundations by Rufus M. Jones.
Beliefs That Matter by William Adams Brown.
Youth's Return to Faith by Norman W. Cox.
Recoveries in Religion by Ralph W. Sockman.
A Faith for Today by Harris Franklin Rall.

—*Daily Herald*, April 5, 1938.

Basic Standards of Conduct

The second quotation consists of excerpts from an address by Apostle F. H. Edwards who led the discussion with the young people on the topic, "Young People Seeking Basic Standards of Conduct." The excerpts from his address are quoted verbatim from the *Daily Herald*.

"We choose standards in harmony with our purpose. If you want to measure the length of a room, you do not take a quart measure. If you want to measure conduct, you must have some goal in mind.

"As we come here, we take it for granted that the standard we want to set for ourselves as kingdom builders will be different from those who do not have that goal in mind. We come here biased and pre-disposed towards a goal by the totality of our past experience.

"We come together as members of the church—as potential citizens of the kingdom, and we are not concerned with ordinary standards of conduct, but with standards for such persons as we profess and are trying to be. We are not interested in standards achieved solely through clear thinking, but in standards that are achieved through nearness to God.

"Our standard also implies prior social consciousness. It is a standard that applies and is recognized by more persons than one. . . . Also our standard must have been set up before the time of crisis arrives. We are discussing basic standards of conduct that we may arrive at before we get into difficulties and need a guide for conduct.

"We take it for granted that we come seriously seeking our standards; and that in so doing we are committing our lives. We seek the truth that we might give ourselves to it. We don't just want to know *about* standards. We want to make them our own. We want to come under the authority of the Right.

"Sometimes the lamp of Truth and Right looks old and battered to us. It has come through many a battle in ages

past. Some folks like to trade the lamp, like Aladdin's wife did, for any lamp that looks burnished and new."

At this point Apostle Edwards raised some questions.

"Do we need Standards? Can we trust our own judgments? Can we all do as we please? If we need standards, if so, why?"

These thoughts came from the assembly in answer to the question raised.

"We need standards to help us stay on our feet through crises.

"We need standards to keep us from abusing the free agency which God gave us.

"We need desirable standards held in common so that we can maintain democracy. There is nothing on which to build a community unless we have standards that are established for the best good of the group.

"Everything in the universe, including humanity, is ruled by law and standards and if we are part of the universe, we must also be governed by standards.

"We need standards to avoid head-on collisions with other people. If I have no standards in my life, I must grant you the same privilege. It would be like trying to maintain automobile traffic without any rules."

"We need standards to compare our own lives from day to day. We need standards to keep us growing and developing. Lots of people persuade themselves that they are better than they are because they never look at themselves against any standard."

"Standards of conduct are an aid to happy living. The most unhappy people in the world are those who live from day to day, without purpose or design. They frequently get into serious difficulty from which they cannot extricate themselves."

"I need standards because I am going somewhere. The road is long and there are attractive detours. I must check up whether I am going in the right direction."

Apostle Edwards then raised the question.

"WHO SHALL SET THE STANDARDS?"

Out of the discussion of this question, the decision was reached that for Kingdom Builders the standard is Jesus Christ. The standards for the kingdom of God are not a set of rules written on the blackboard. They are not *just rules*. They are ways of living. If you make rules today, you must re-make them tomorrow.

But until we live as Christ lived, we are not living as God wants Kingdom Builders to live.

Some standards that we all ought to set:

1. *We must be honest.* We must tell the truth, we must live the truth, we must seek the truth, we must love the truth.

2. *We must be aggressively clean.* We must not only say that we shall not do the impure things, but we must actively love purity and seek it out.

3. *We must be courageous.* Today as never before there is a call for moral and physical courage. We are morally bound to drop fear and intelligently scrutinize ourselves from day to day.

4. *We must be governed by motives of love.*

In conclusion, Apostle Edwards made this challenge:

"These four standards are not in question. They are proved through the ages. It is you who are in question in your attitude towards them."

These books are offered as helps to further study on the theme "The Young People Seeking Basic Standards of Conduct" which was the subject of the young people's forum, Tuesday at 9:50 a. m.

New Testament Ethics, by C. A. Anderson Scott (Cambridge Univ. Press).

Culture & Anarchy, The Study of Poetry, lectures by Matthew Arnold.

Some Problems of Life by Rufus M. Jones.

Morals of Tomorrow by Ralph W. Sockman.

Personal Triumph by Miles H. Krumbine.

Psychology & Morals by J. A. Hadfield.

—*Daily Herald*, April 6, 1938.

A Good Home

Sometimes we hear people say of a certain man that he has a poor home. They may mean that he has a small cottage; yet he may have a real home. I know that from experience. When I took my first formal missionary appointment, the church was not able to care for her missionaries as she does now. She could very literally say to them, "Of silver and gold have I little, but such as I have, the words of eternal life, give I unto thee."

I went forth under that commission, a very poor purveyor of the word of life. My wife and I received fifteen dollars a month for our living. As we could not live on that small amount, she with her hands did washings to help out. You can realize that even then we could not rent a very fine house on that allowance. We rented a building with four walls, without water, heat, or lights. The broken places in the plaster were mended with the adobe mud of California. It was a humble abode, but, thank God, we made it a home. So I know that many a man living in a poor house can have and does have a home.—Elbert A. Smith, *Saints' Herald*, Jan. 13, 1926.

A man can stand the fight by day
If peace be his at night,
For he can put his doubts away
If home with love is bright;
But let him come to grief or care,
Let quarrels break his rest,
Then with the burdens he must bear
He'll never do his best.

The things that make a man supreme
Are courage, strength and skill,
But one with these may often seem
To falter and stand still;
And heavy heart and troubled mind
Can seldom bravely fight;
For man must know that he will find
A welcome smile at night.

Give him a wife whose love is true,
And children well and strong;
And he will brave the battle through
Although the day be long;
But once let fear or rage disturb
The great heart in his breast,
On strength and skill there is a curb
And he'll not do his best.

For those he loves, a man's a man,
And not for selfish gain,
The heart does more than courage can,
And more than flesh and brain;
The home he keeps has bitterer foes
Than those he leaves to fight.
By day a man can stand the blows,
If peace be his by night.

—Edgar A. Guest.

