

# THE PRIESTHOOD JOURNAL

Volume 7

January, 1941

Number 1

A quarterly publication devoted to the interests and activities of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri.

Published by the Herald Publishing House, Independence, Missouri. Subscription prices: 75c per year (4 quarters); 20c per single copy.

Editors: The First Presidency.

Entered as second class matter September 24, 1937, at the post office at Independence, Mo., under the Act of March 3, 1879.

## CONTENTS

|  |    |
|--|----|
| The Evangelical Program, by President L. F. P. Curry ....  | 3  |
| Child Evangelism, by Garland E. Tickemyer .....  | 8  |
| Youth and Evangelism, by Dr. F. M. McDowell .....  | 17 |
| Persistent Problems of Youth,<br>Evangelizing Young People,<br>The World of Youth,<br>The Growing Edge of Souls,<br>"Only a Youthful Religion Can Hold Youth,"<br>The Nature and Needs of Youth. |    |
| Adults and Evangelism, by G. G. Lewis .....  | 47 |
| The Country Field, by Clyde F. Ellis .....   | 57 |
| The City Field, by John F. Sheehy .....  | 68 |

This electronic publication has been created with the express approval of the original copyright holder

Printed in the U. S. A.

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)



# The Evangelical Program

By President L. F. P. Curry

This number of the *Priesthood Journal* is the second of a sequence of five. As outlined in the October, 1940 number, (page 5) it is a discussion of "the fields of evangelism classified, including children, young people, adult inquirer, the families having nonmembers therein, the city and the country fields." The ensuing numbers are to treat the following:

April, 1941. A working program of evangelism for a branch or local mission covering priesthood and departmental responsibilities, and including the problem of re-evangelism of the inactive.

July, 1941. The relation of the financial law to the evangelical program, coinciding with the mid-year review conducted by the Presiding Bishopric.

October, 1941. Educational evangelism, stating the opportunities in the educational field, the materials available, and seeking to stimulate the priesthood to a more complete use of the church school, Zion's League, Department of Women and other associate activities of the church.

The continuity inherent in these numbers enables the priesthood of the church to develop their plans for missionary work in an orderly manner and to approach the entire field from an educational standpoint in order to receive a fresh impetus periodically. The prospect, the message, methods, pastoral administration for the purpose of amalgamating the new member into the body of the church, these are of prime importance and require constant study and review if the work of the church is to grow.

## HIGH LIGHTS OF THIS NUMBER

The authors were handicapped for time by conditions not controllable, but this has not lessened the theoretical and practical value of their contributions to this issue.

Each paper examines the opportunity for evangelism in the field treated, alludes to some problems encountered, suggests ways of utilizing the opportunity afforded and stresses the responsibility of the priesthood and church to carry on.

The writers develop the themes from their own experience and resources, in a sense writing from the immediate point of contact with the problem under consideration. This

means the student may confidently look for help in his problem unless unusual aspects happen to be involved.

Every member of the ministry, especially pastors and missionaries, should study the divisions of the subject presented in this issue, for of such is the material of their church work.

#### THE AUTHORS

Garland E. Tickemyer is pastor of the Stone Church, Independence, Missouri, coming there from the pastorate at Wichita, Kansas. Although his present congregation is large, the problem faced with children in principle is the same as that faced by church school leaders and pastors in small congregations, for the child must be won as an individual.

Floyd M. McDowell heads the department of religious education and the youth movement of the church. Long a teacher of and worker with young people, he understands their problems as well as those involved in winning and holding them to the church.

George G. Lewis, one of the younger members of the Quorum of Twelve Apostles, has had charge of the Australasian mission and of missions on this continent. At present, with Apostle Ellis he is in joint charge of the northwesterly section of the United States and of the Canadian provinces bordering on that extensive area. He is missionary minded, and to him the statistics he cites mean not figures but people.

Apostle Clyde F. Ellis is well qualified for his subject. His assignments have been varied including city and country responsibilities abroad and at home. To his treatment he brings understanding and sympathy born of close contact with the situation of which he writes.

John F. Sheehy, pastor of Central Church and president of the Kansas City Stake, deals with problems which confront him daily. Previously pastor of Stone Church, Independence, and the Bay Cities area, Northern California district, as well as having been for years a missionary, he is familiar with the abundant missionary opportunities afforded by our cities.

Let us note briefly some of the materials they present:

#### Child Evangelism, by Garland E. Tickemyer.

The receptivity of children to teaching and the far reaching effect of well-directed training is well known. Certain religious bodies long have taken advantage of this factor, and certainly the dictator governments of

Europe have amply demonstrated the potency of ideological control of youth, beginning in early years. How can the church be lukewarm toward what is at once a grave responsibility and a marvelous opportunity. As the child grows toward adulthood, worldly experience and interests draw him farther and farther away from religious truths, hence the opportunity of his early years should not be missed. The responsibility of parents, church school teachers and pastors is stressed and ways of winning the child are given.

### Youth and Evangelism, by Floyd M. McDowell.

Church families, neighborhoods about the church and the world are full of unconverted youths. Through the formative period of childhood they come to the time of habit setting. Yet even when habits begin to set they retain in marked degree a "growing edge" which marks the assimilation of more compelling ideals and aspirations, and reflects the consciousness of flowering strength. Here is a tremendous opportunity, for, converted, they are close to the producing period if not already in it, wherein their contributions to their fellow men and the church may be of great worth. The author develops their problem, nature and needs, the world in which they live, the kind of message and persons to reach them. .

### Adults and Evangelism, by George G. Lewis.

The early church apparently was an essentially adult church. The Reorganization came to stress not only adult conversions, but also as a matter of course sought to retain the children of church families, the "natural increase." Not for a moment may the children be overlooked, but the author points out that conversion of adults has not kept relative pace in number with that of children and the youths. He asks if the missionary spirit is waning or if perhaps the right note with adults is not being struck. The fertility of the adult field is brought out and the value of personal contacts as well as missionary series as means of winning is suggested. The pastor's relation to this problem is left in a clear light.

### The Country Field, by Clyde F. Ellis.

If any have come to regard the country areas, consisting of strictly country districts and the smaller towns, as lacking missionary opportunity, a study of this section should convince otherwise. Like the city, the country

evangelical prospect is faced with competing interests, although of a different kind, and many of them of great relative worth to country life. The drainage of country youths to the city Apostle Ellis sees as not only a social and economic problem affecting the country, but also as having profound effect upon church life there. Methods are briefly discussed and the missionary spirit of departments and individuals is acknowledged and commended. The spiritually quickened and sympathetic minister is a prime part of the missionary endeavor, and never must be lost the inner conviction of the awfulness of sin and the constant need of man for God.

### The City Field, by John F. Sheehy.

First the branch's opportunity in its neighborhood is pointed out, then the missionary field represented by the prospect list culled from the divided families and neighborhood contacts is emphasized. Here personal evangelism plays an exceedingly prominent part. In fact, the writer's analysis of the worth of advertising versus the efficacy of personal contacts growing out of the neighborliness and friendship, will be startling to those who place great reliance on the printed word as a means of drawing prospects to the missionary series. Conditions differ from place to place, but this one fact alone applies so widely that the serious implication involved should be carefully thought out for the locality in which the reader may be. The writer states the problem involved in using the various youth organizations as evangelical opportunities, and rightfully shows that even if conditions of distance and travel may prohibit church youths' participation in helpful activities the neighborhood of the church offers a fine opening among nonmember children and youths. Brother Sheehy closes with a reference to the place of tracts in the city evangelical program.

### USES OF THE PRIESTHOOD JOURNAL RE-EMPHASIZED

Again the attention of the priesthood is called to the many practical uses of the *Priesthood Journal*. Through it the priesthood of the church may become informed more fully as to the meaning, message and methods of evangelism, and in it find fertile material for classes for either beginner members of the priesthood or those of experience. The *Journal* should be studied by priesthood meetings, and the quorums of the priesthood. From it pastors and their counselors may draw much to help them shape branch poli-

cies and methods respecting missionary work. Pastors will find constantly reiterated the very important consideration that every department of branch work whatsoever has a missionary responsibility in the spirit and manner in which the department's work is conducted, which guided by the pastor may greatly contribute to the growth of the branch and the church.

The commandment still holds, "that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand . . . that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you" (*Doctrine and Covenants* 85: 21).

#### THE DIVINE CALL TO EVANGELISM

The way of evangelism is the way of growth. To become smug about our religion, self-satisfied with what we are and what our particular congregation may be, to lose interest in and cordiality toward the stranger to our services, to adopt an argumentative and "we are the people" attitude, is to quickly lose influence and place. Growth results from the attentive and long-continued sowing of the seed of the "gospel of Jesus Christ." Dare we neglect it?

The command of Jesus to his apostles to preach the gospel involved blessings for the preachers, for the promise of the Comforter to be with them was theirs. But, also, those who believed were promised the signs of the Spirit to follow them in convincing power. The winning message of God never was to be stagnant. As a person was won he was to seek another, for the fruitfulness of saintly life and constant outward reaching were uppermost in the Christ leadership. It was growth for something of present and enduring worth.

Is it possible for us to set this church on fire with the missionary spirit and lead men truly in their upward surge toward righteousness and God? The priesthood must first be fired with zeal if this result is to be accomplished. Blessed shall be their work if this is done for that way lies unity, and the far-reaching power of righteousness and peace. Thus may be realized one of the most touching statements and inspiring promises of the entire Bible, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21: 7).

Let us unfalteringly sow the seed.

# Child Evangelism

By Garland E. Tickemyer

The church of tomorrow is the child of today and no other form of ministry will bring such immediate, such large and such lasting results as work directed toward conserving our normal increase and converting children of nonmember parents to our faith.

## I. WHY CONCENTRATE UPON THE YOUTH?

A. *"Train up a child in the way he should go and when he is old he will not depart from it"* (Proverbs 22: 6).

The importance of indoctrinating the children has long been recognized by the Catholic Church. Many years ago St. Francis Xavier went through the streets of Goa ringing a bell, entreating parents and householders to send their children and slaves to be instructed. It was he who said, "Give me the children until they are seven and anyone can take them afterwards." After centuries of experimentation the school is still the principal missionary arm of the Catholic Church. Its effectiveness is indicated in the results of a recent survey in the state of Maryland which revealed that of the young people whose parents are Roman Catholic 93 per cent are members of some church and 75 per cent attend church once a week. Of the young people whose parents are Protestant, 69 per cent are members of some church and 39 per cent attend once a week.

One of the first steps of the modern totalitarian governments is to saturate the minds of the children with the principles of their ideologies. It was to the youth of Germany that Adolph Hitler made his appeal, and his principal means of perpetuating National Socialism is through the indoctrination of the German children.

Aggressively missionary from the beginning, our church fathers recognized the importance of early training of the youth. Although the best of their church schools might not measure up to the standards of today, they did an excellent job of instilling the principles of Latter Day Saintism in their children. It is from the generation of children of the early days of the Reorganization that most of our church leaders of today have been called.

B. *It is God's Will.* God and Christ command that the child be lead to them. "It is not the will of your Father



which is in heaven that one of these little ones should perish" (Matthew 18:14). The children whom the disciples tried to keep from the Master were very young, but he rebuked those who would keep them away. Read again Matthew 19:13-15.

*C. An Eight-year-old Child Is Old Enough to Be Baptized.* Despite the fact that the *Doctrine and Covenants* commands that children be baptized when eight years old, some good people, who feel they didn't know enough about the church when they were baptized, contend that a child doesn't know enough to make a decision when he is eight years old. If this is true—and unfortunately it is in some cases—the responsibility rests upon the parents, for *a child who is old enough to know, love, and be loyal to his parents is old enough to love Christ and be loyal to him.*

Whenever a child reaches eight years of age in a Latter Day Saint home without having gained an appreciation of the church that would lead him to desire to dedicate his life to Christ, the parents of the child have failed, and the priesthood must share the responsibility for that failure.

*D. Best Contribution Made By Those Baptized at Early Age.* The records reveal that a majority of our active members and leaders in the church today were baptized before they were 15. If the Presidency, Presiding Bishopric and the Quorum of Twelve may be used as a criterion, the evidence is conclusive that early baptism is a good thing as is indicated by the following:

|                     | <i>Average Age at Time<br/>of Baptism</i> |
|---------------------|---|
| Presidency          | 12  |
| Quorum of Twelve    | 11  |
| Presiding Bishopric | 11  |

*E. It Is Comparatively Easy to Lead Children to Christ.* All of us know how difficult it is to convert an adult sinner; some are learning how comparatively easy it is to lead children to Christ and forestall the necessity for rescue work later on. That children respond more readily to the missionary appeal is evident from the fact that although our major emphasis in the past has been toward the conversion of nonmember adults, 54.8 per cent of those baptized have been under fifteen years of age. If an equal amount of money, time and labor had been put into efforts to lead children to Christ, the results would have been far greater.

*F. Every Year Decreases Probability of Child Uniting*

*With the Church.* Apostle Oakman tells the story of a gardener who taught an object lesson to a friend who told him that he didn't want his child to unite with the church until he was of age. Almost without comment his friend took him into the garden and showed him two garden beds. One was a bed of young roses, beautifully chosen. "That is a beautiful bed of roses," said the man. "Yes," replied the gardener. "It must have required lots of hard work and careful cultivation," said the friend. "It did," he replied, "but look over here—here is a real garden." "But that bed is a mass of weeds," said the man perplexed. "How is that a garden?" "That" said the gardener, thoughtfully, "is the kind of garden you would make of the church. These weeds are mature, they cannot be changed nor can this bed be weeded without being turned over and replanted."

Pause in fearful contemplation of the fact that the passing of each year decreases probability of that child in your home or in your congregation uniting with the church. As he matures physically, his habits, his thoughts and his way of life are becoming fixed. The realization that he doesn't belong, that he's different, will cause him to permit the weed-seeds of other interests to take root and eventually to crowd Christ out of his life.

## II. EVANGELISM IN THE HOME

*A. Co-operation of Parents Needed.* Brother Evan Fry relates that when he started teaching school he soon learned it was almost impossible to teach children to use proper grammar in class when they heard poor grammar ten hours a day at home. Neither, in the thirty to forty minutes a week that our children spend in church school, will the influence of the church school teacher offset the effect of a critical attitude of the parents toward religion or the church and its officers. At least 90 per cent or more of the children who are baptized come from the homes of members of the church, but hundreds are being lost because of the indifference of parents.

*B. Parents Should Be Affirmative in the Presence of Children.* While men and women who are mature in the gospel may be able to recognize and criticize the alleged or actual mistakes of local and general church officers and still remain loyal to those men and to the church, young ears are likely to hear only the criticism; and young minds are incapable of balancing the good things in a man's life against the bad. The church may mean everything to those good parents who are unwise in this respect, and their greatest

sorrow may be the indifference of their children toward the church—an indifference for which they are unwittingly responsible.

Parents should not parade a “suffering hero” attitude by telling of the great sacrifices they have made for the church and of their resulting hardships and poverty. It is a fatal mistake for a child to feel that the church stands between him and the things to which he is justly entitled.

### III. EVANGELISM IN THE CHURCH SCHOOL

A. *Quarterly Material.* All of our quarterly material is directed toward character training with gospel principles and the story of the Restoration woven into the subject material. However, only one quarterly in the Primary Series, No. 224, known as the “Baptismal Quarterly,” deals exclusively with gospel principles. This quarterly may be used as a textbook for a pre-baptismal class which may well be taught by the pastor.

B. *Need for Men Teachers.* Women are usually more interested and frequently better qualified to teach children’s classes than are men, but for boy’s classes, a man teacher whom they admire and respect may have greater influence with them. Members of the priesthood and fathers of boys should be willing to accept teaching assignments in the children’s departments.

C. *Introduction of New Church School Members.* Several benefits will result from public recognition of all the new church school members who have entered the school during the month or the quarter. The new members should be placed in the front seats and the program should include a special welcome from the pastor or the church school director. The benefits to be gained are:

1. The whole school will know who the new members are.
2. The school will feel responsible for proper treatment of the new members.
3. New members will feel they are welcome.
4. It dignifies church school membership.

### IV. PASTORAL EVANGELISM

A. *Winning the Confidence of the Child.* Most of us can trace the beginning of our interest in the church to the influence of some one or more persons in our lives during the hero worshiping period of our childhood and early adolescence.

As a rule, it is a serious mistake for ministers to encourage personal discipleship, but if a member of the priest-

hood can gain the confidence and love of a child, and will use the influence thus gained to direct his young admirer's loyalty toward Christ and the church, the battle is more than half won. My personal testimony is that my first desire to serve the church grew out of my admiration and love for our district missionary who was thoughtful enough to make public mention of the regularity of my attendance and my wide-eyed interest in his sermons. He also told me that some day he wanted me to go on a mission with him to Africa. The prospect of serving the church in the wilds of the jungle stimulated my imagination and gave me something to dream about for several years. A person who was going to serve the church in Africa couldn't miss Sunday school; he couldn't curse, lie, smoke or neglect his studies. I may never go to Africa, but I owe at least a part of my early interest in the church to the man who made me want to go there.

Pastors should maintain close touch with the children's departments of the church school and should occasionally participate in the junior church services. On such occasions, a brief illustrated talk or a story with a good moral will be better received than a sermon.

During the vacation season, the pastor who has the time can get very close to his young people and give welcome relief to parents by taking the children out for an all-day picnic. Let them bring the sugar, the lemons and the lunches. Plan a varied program for the day with treasure hunts, races, story telling, etc.

When one of your children receives public recognition for some worthy achievement, the pastor will serve the church well by being among those offering congratulations.

*B. Children's Day.* Last year in Independence one of our local pastors organized his priesthood and contacted the home of every unbaptized child of Latter Day Saint parents before Children's Day with the result of over thirty baptisms on that day. The highest number they had ever had before was less than half that number.

Although emphasis upon the importance of children in the work of the church and special efforts to win them to Christ should not be limited to one day in the year, on Children's Day the minds of the people are directed toward the children, and it gives the priesthood an opportunity to urge the importance of their making an early decision to serve the church.

In planning for a successful Children's Day, three points of time should be carefully considered.

## 1. *Before the Day:*

a. Secure names of unbaptized children. (Church school teachers can give you a list of those in their classes.)

b. Write a letter to the parents of these children. Last year in the Stone Church we used the following letter:

Dear Friends:

June 9th is Children's Day and it is "Decision Day" for many of our children who have reached their eighth year and desire to make their baptismal covenant to serve our Lord, Jesus Christ, throughout their lives.

Members of the church having children of this age are responsible to God for having duly impressed upon them the significance of this covenant. If the parents have discharged this responsibility, we are assured in the word of God that they are ready for baptism at 8 years.

No children of nonmember friends are accepted for baptism without the consent of their parents, nor is it our custom to urge them to secure that consent; however, the ethical teachings of the church are of such high standard that parents who are familiar with them would desire that their children should unite with the church.

A five week pre-baptismal instruction class will be held each Sunday morning at the 11 o'clock preaching hour, and we will be happy for your children to attend them. Parents are invited to attend with them if they desire.

Faithfully yours,

The following letter was sent to each child:

Dear Young Friend:

Children's Day is only a few weeks off and, as you perhaps know, every year we have a large number of young people to unite with the church on that day. While we are anxious that there shall be a large class this year, we are not so much interested in the number as in the kind of young people who are baptized into the church.

Your Sunday school teacher has recommended you as one of the young people who should be invited to attend the pre-baptismal class I am going to teach for the next five weeks. The class will be held in the lower auditorium of the Stone Church and, if you have your parents' permission, you will be excused from your regular class and I will be most happy to have you attend mine.

In the event you have already planned to unite with the church on Children's Day, I suggest you have your parents fill out the enclosed blank and return it to my office at their earliest convenience. Your brother and pastor,

c. A visit from the pastor or a member of the priesthood to each house.

d. Conduct pre-baptismal class.

## 2. *During the Day:*

The baptismal service should be the climax of the Children's Day exercises. The program must be well planned and executed. Sister Mildred Goodfellow suggests the following:

## THE SERVICE OF BAPTISM

The font should be decorated with flowers, ferns and other available greenery. If possible, the flowers and ferns should be placed all around the font and especially on the raised door, if there is one. It is suggested that the minister and the boys and girls all be dressed in white. At one baptism service, the minister and the boys were dressed in white and the girls wore dresses of different colors in soft pastel shades. The effect was very lovely. An effort should be made to arrange the background and plan the whole service so it will be beautiful; an occasion to be happily remembered by all present and especially those baptized. It is suggested that during all the pauses in the service "The Old, Old Path" be played on a violin, using a mute. Violin prelude: "Let Them Come to Me" *Zion's Praises*, 108.

This should be played softly while the minister and those to be baptized are taking their places near the font.

Hymn: "Let Them Come to Me," *Zion's Praises*, 108.

Prayer.

Hymn: "The Old, Old Path," *Zion's Praises*, 207, *Saints' Hymnal*, 260.

The Ordinance of Baptism.

The beautiful strains of "The Old, Old Path" played on the violin (using a mute) will add to the effectiveness of the service. However, if preferred, a verse of "Gently He Will Lead Us On," *Zion's Praises*, 13, or "Jesus Is the Children's Dearest Friend," *Zion's Praises*, 179, may be started as soon as the first child is baptized, and another verse sung as soon as the second child is baptized, and so on.

Prayer. A short benediction may be offered if the confirmation service is to take place later. If the confirmation service is to take place at this time, "Come Sweet Comforter" or "Have Faith in God," *Zion's Praises*, 214, may be played on a violin while the children are dressing. The ordinance of confirmation may then follow, after which a selected verse of "Have Faith in God," *Zion's Praises*, 214, may be sung and the benediction offered.

### 3. After the Day:

a. *Confirmation.* The confirmation usually means more if it is made a special service. In Independence we usually hold it from two to three weeks after baptism.

b. *Public Reception of New Members at Their First Communion.* In the Walnut Park and Stone Church

congregations of Independence we follow the practice of introducing new members to the congregation and serving them first on Communion Sundays. I also write a personal letter to each child similar to the following:

Dear Church Member:

I am taking this means of welcoming you into the fellowship of the church and hope that you have already found great joy in the covenant you have made in dedicating your life to Christ. Remember however, that this is only the beginning. Have you ever seen a little new-born baby? Have you noticed how helplessly he waves his arms and legs and rolls his eyes around but doesn't see anything? All babies are like that, but they don't remain that way long. They begin to feel things and learn to use their fingers—to grasp the sides of the cradle. They smile when they recognize their mothers, and in the using of these parts of their bodies they begin to grow.

The Indian who must rely upon his eyesight to find wild game can stand upon the mountain peak and see things that are invisible to our eyes. The track star's legs become tough and strong to endure the grind of the race. So it is with our development in the church. When we are first baptized we become children of God, but we have not learned to use our spiritual powers. We must strengthen our arms by lifting and helping others. We must develop our spiritual vision by seeing only the good in our playmates, and our spiritual legs must become strong and swift in the service of the Master.

I want to suggest a few definite things I would like for you to do in order that you may set the pace for others who may follow your example in attempting to become like Christ.

1. Set aside some definite time for regular reading of the Bible, Book of Mormon, Doctrine and Covenants, Church school quarterly, and other church periodicals.
2. Attend church services regularly and participate in other activities and work of the church.
3. Fill out your inventory and pay your tithing regularly. (If you do not know what steps are to be followed in filing your inventory, call our office and we will be glad to send someone to your home to assist you.)
4. Set aside a time for prayer and always remember both to ask God for the help you need and thank him for the blessings you receive.
5. By godly walk and conversation show your friends that you are a child of God.

Remember too that we all want to assist you. Please feel free to drop into the office and chat with me any time I can do anything to help.

Your brother in Christ,

*C. The Priesthood and the New Members.* Some years ago Dr. Walter S. Athearn made an exhaustive study in the State of Indiana in which he found that "young people begin to drift away from the Sunday school at about the age of twelve; that three-fourths of the boys are gone by the eighteenth year; that the girls seem to have stayed somewhat better."

A mother who is a mother only in the sense of having brought a child into the world is a disgrace to her sex; and similarly, if we induct a child into the church and then

promptly forget about him, we have failed in the performance of our priestly duty. Baptism is not a charm which immunizes a child against future disinterest in the church. Continuous ministry on the part of the priesthood is needed.

1. *Visit the New Member.* We are commanded to "visit the members." Without having given much thought to it, most of us have gone out and visited adult members, and if the children scurried out when they saw us coming we weren't too much concerned, *but we should be* for it's just as important that we visit them as that we visit their parents.

It would be unwise to insist that the children be present during a priesthood visit and then talk about things foreign to their interests. The major part of the visiting officer's attention should be given to them while they are present and then they might be excused if you desire to talk at length to their parents.

A heart to heart talk with a boy on a curbstone may be far more effective than a priesthood visit made in the more formal atmosphere of his home.

2. *Give the New Member a Job:*

a. *Help Win A Member*—Your new members may be your best missionaries. They are usually so thrilled about their own baptism that they are anxious to share the experience with others. They may be invited to use their influence to win other members of their own age group.

b. *Assist With Services*—In the junior church services particularly, the new members can be given a number of assignments, i. e., ushering, taking the collection, offering the prayer, taking part on the program, etc. On Children's Day, Boy Scout Sunday, and a few other special occasions, children may be used to assist with the ushering and to take up the collection at the regular church service.

A class of boys in the Stone Church raised \$88.00 for the Auditorium debt by collecting old papers. Two of the four nonmembers in the class were baptized during the paper drive, and the active class enrollment was increased from twelve to thirty-two.

## CONCLUSION

One of the beauties of the gospel of Christ is the universality of its appeal. It has depths which the wisest and most philosophic minds cannot penetrate yet the substance of it can be appreciated by a child of tender years.



The most beautiful word pictures in the gospel narratives are the accounts of Christ's ministry to the children. He took special notice of them and made them the special objects of his care.

As Christ's ministers we have the solemn obligation to feed his lambs. If we truly nurture the children today, the church of tomorrow is secure and if we properly train the child we have saved to himself and to God the grown man.

## Youth and Evangelism

By Dr. F. M. McDowell

Leader of Young People and Director of the Department of Religious Education

(The following materials have been variously written, quoted and arranged, as indicated throughout the sections, with credits given by Dr. McDowell.—Editors.)

### Aspects of Our Youth Program and Their Significance For Evangelization

#### An Improved Church School

Although the quality of instruction furnished by the average church school continues to lag far behind that found in public schools, we feel encouraged over the evidences of progress. This is especially noteworthy in the improvement of texts and quarterly materials and in their close relationship to the task of evangelizing young people.

Current courses of study available for young people, ages 12 to 14 include the following: "The Highway That Leads to God," "Seeing Life Whole," "Building the Kingdom," "Discovering God With Youth," "Lessons from the *Book of Mormon*."

Courses available for senior young people, ages 17 to 18 include: "The Call of the Church," "What It Means to Be a Latter Day Saint," "Youth and Life."

Courses for older young people, ages 18 to 24 include: "A Study of Our Missionary Program," "The Bible in Everyday Living," "The Message and Witness of the Restoration," "Gospel Principles of the Restoration," "Fundamentals," "History of the Church for Young People."

We could cite many instances where even prominent church men and missionaries have overlooked the availability of such materials.

The Department of Religious Education has recently made available for church school directors an outline emphasizing the evangelistic opportunities of the church school. This outline emphasizes the following as worthy objectives:

1. Building up the membership of the school.
2. Making the school and classrooms more attractive.
3. Providing interesting and vital class procedure.
4. Providing a worship service that ministers to souls.
5. Providing suitable social life and social experiences.

Such a program, if carried out, would have utmost significance for reaching young people with the program of the church.

At present, renewed emphasis is being given to what might be termed "The Evangelizing of Church School Teachers." A new required credit course, "Teaching as the Master Taught," together with a carefully selected textbook is now available. It is almost impossible to overestimate the results that would follow the development of a marked evangelistic passion among our church school teachers. Imagine the effect upon the lives of children and young people resulting from frequent contact with teachers whose souls have been stirred with the general missionary spirit.

### **A Program for Evangelizing Children**

This topic discussed elsewhere needs only mentioning here. Its relationship to evangelizing young people is obvious.

Developments in evangelizing children have been along these lines:

1. The improvement in the quality of children's work in general, due to the devoted leadership of Sister Fern Weedmark, Sister Mildred Goodfellow and many consecrated district and local children's leaders.
2. A special emphasis upon preparing children for baptism as illustrated in the following publications: "Preparing the Child for Baptism," by Mildred Goodfellow (General Conference outline, 1940) and Primary Quarterly Q-224-C.

### **Program for the Early Teen Age**

Church school instruction for young people of the early

teen ages is being increasingly well-supplemented by the development and use of "activity programs" built upon professional pedagogical principles and admirably adapted to the needs, interests and capacities of early adolescents, these programs include:

### **The Boy Scout Program**

As the official church program for boys of the teen age, we provide the Boy Scout program. This program

Is planned to fit into the program of the church.

Makes available to you experience, leadership and materials that are the product of many years of labor of hundreds of students and leaders.

Is admirably adapted to the interests and needs of boys of the teen age.

Is generally recognized as one of the very best character-building programs ever planned.

Is centered in the development of the kind of manhood which is so essential to the building of the kingdom.

Provides leadership just when the growing boy must have leadership; it provides for activity under guidance just when the normal boy will be active either for good or ill.

Is practicable since it is readily adapted to both small and large branches and communities.

Such a program furnishes almost unlimited opportunities for evangelism, especially when it is provided with trained, efficient and devoted church leadership. We sincerely hope that an increasing number of young men of the priesthood will come to appreciate that there is no finer opportunity for the work of the ministry than in this leadership of our boys.

The practical value of the scout program for evangelization is well-demonstrated in a letter written by the pastor of the Malvern Hill congregation of Kansas City stake.

"As pastor of Malvern Hill Church, I consider our scout troop as one of several very effective missionary agencies in our local group. The troop was started about two years ago by Elder W. J. Winn and under his leadership and under the leadership of our present scoutmaster, Robert Sears, the scouts are doing a fine work. For four consecutive quarters, or a full twelve month's period, Troop 14 has won the Wyandotte District Achievement Award. This in itself is a remarkable record indicative of the fine leadership Scoutmaster Bob Sears is giving, and in itself brings favorable attention to the church; and of course favorable attention to our church is perhaps the first step in missionary work.

"It may be of interest to note that of fourteen or fifteen scouts who are members of our troop, only five are from Latter Day Saint homes. Some of the other boys attend our church school and have attended our Weekday Bible School. As would be expected, the scouts are from desirable families, and the parents take an active interest in the troop.

"Last Thursday night was 'parents' night' at the scout meeting, the occasion being the local presentation of our Eagle Scout who is a nonmember, and whose father is serving on the scout committee of the church. At that particular meeting perhaps three-fourths of those present were nonmembers, but surely should be a fertile field for evangelistic work, for they would not let their boys be here in our scout troop with any strong prejudice towards the church.

"A glimpse of our junior department up through the intermediate reveals a high percentage of nonmembers. In fact if we depended upon church families to provide these departments, the church ten or fifteen years from now would be decreased greatly in membership. Except for a new roof and rostrum curtains, practically all the expenditures in repairs and remodeling the last two years have been made in our junior department."

### **The Oriole Program**

This program gathers up all the native interests of the girls and fits them with the interests of the church. It aims:

"To build attitudes and ideals that are centered in a love for God and loyalty to his church, that teen-age girls may share purposefully in the building of the kingdom.

"To help girls to know and to love the great out-of-doors, in discovering and using the artistry of God's handiwork for personal enrichment.

"To help girls to build interesting and attractive as well as effective personalities through developing habits of efficiency, thoughtfulness, self-control, poise and personal charm.

"To train the minds of girls to assemble and interpret facts in their true light.

"To develop within girls certain appreciations and skills that make the home a more beautiful and better organized place in which to live.

"To learn how to discover, plan and organize for fun and recreation that is not store bought!

"To develop strong, healthy, beautiful bodies dedicated to high purposes."

Here also we have a program which is essentially evangelistic. Here again, the great need is for qualified leadership.

### Nauvoo Camp

One of the most interesting features in the field of religious education for adolescents has been the Nauvoo Camp. The spirit, purpose, methods and results of this project over a period of years has been discussed at some length in the pages of the *Saints' Herald*. Space will not permit a detailed analysis here. The following statements provided by two of our leaders who have been in constant contact with the camp over a period of years is quite typical of the convictions of those responsible for its direction and maintenance:

"(1) To enable young people to experience a happy realization of religion in everyday life, that is, an insight in the way that it functions in every activity of a life program.

"(2) To promote fellowship of young people from several areas of the church.

"(3) To share in a vital way in the historical traditions and the present day program of the church.

"(4) To provide a laboratory for development of abilities in expressional aspects of the church."—R. A. Cheville.

"a. To provide experiences uniquely appropriate to the religious interests and needs of adolescents.

(1) A type of 'adolescent church' in the sense that we have 'primary,' 'junior' and 'adult' church.

b. To bring together homogeneous groups of young people for a period of 'planned living' during the summer or school vacation period. It is assumed that this living will include, among other things,

(1) Developing friendships.

(2) Reinforcing desirable personal habits.

(3) Recreation, programs, work, assemblies, worship.

c. Establish a basis for long time church loyalty.

d. Furnish a basis and provide some materials for definite church work during the following year by those attending camp."—A. R. Gilbert.

It will be difficult to overestimate the values of this project as years come and go as an aspect of our total educational, evangelistic program.

## Zion's League

"The name Zion's League signifies the youth of the church united in action for Christ. In spirit, organization and purpose it is considered inseparable from the work of the church. Its purpose is caught up in the spirit and mission of the work of Christ. It strives to become completely merged in the total program of the church as the church in turn strives to evangelize the world and build the kingdom of God."

In Zion's League

Youth—Learns of his church.

Youth—Witnesses for Christ.

Youth—Acknowledges his stewardship.

Youth—Achieves personal fitness.

Youth—Shares in the life and work of the church.

In its major objectives the League emphasizes church loyalty. It seeks:

"To develop personalities imbued with the spirit and practicing the principles of Christ."

"To promote participation and fellowship in the church as the agency through which Christ is to be revealed to the world."

As a means to this end, it emphasizes that it will be necessary for youth:

1. To learn the heritage and program of Latter Day Saintism.

2. To share in its spiritual fellowship.

3. To participate in its creative work.

4. To witness of its power.

Such a program in the hands of even average leadership cannot fail to enhance our program of evangelizing young people both within and without the church.

## A Pledge of Allegiance

Recently there has been developed a "Pledge of Allegiance" which has been attractively printed in two forms and made available for young people's leaders throughout the church.

It has been our thought that this "Pledge of Allegiance" might well serve as a climax to the individual Zion's Leaguer to build church loyalties and as a springboard for subsequent evangelistic enterprises.

Instructions in methods of using this pledge in evangelistics are available for pastors, members of the priesthood and leaders of young people (see *Saints' Herald* for January 4, 1941, also, write the Department of Religious Education, Auditorium, Independence, Missouri).

## **The Youth Conference**

The youth conference or convention held at Lamoni, Iowa, biennially has become an established general church project. By this means, literally thousands of our young people, both members and nonmembers have received unmeasured instruction and inspiration. Many of these have in such gatherings been awakened for the first time to the significance of the church and to a desire to give their all for the consummation of its purposes.

The climax of these gatherings of our young people was the youth conference of 1939. This was undoubtedly the greatest single effort ever made by the church to share with the young people, themselves, in the adventure of discovering the place of youth in the total program of the restoration.

The significant findings of this conference have been made available in pamphlets entitled Youth Shares, and How Youth May Share. These constitute, undoubtedly the best material ever published by the church in this field.

## **Youth Forum at General Conference of 1940**

During the late General Conference several hundred young people met daily to discuss such topics as "Meaning of Evangelism," "Why Evangelize?" "How Shall We Converse About Our Church?" "How Shall the Local League Plan for Missionary Work?" "How May a League Organize a Missionary Project?" "What May Young People Do About Evangelism?"

The findings of this forum are available in printed form in a pamphlet entitled, "Youth Shares in Evangelism." This may be ordered from the Department of Religious Education, Auditorium, Independence, Missouri, price 10c each, three for 25c.

## **Graceland College**

It is obviously impossible to discuss here the relationship of Graceland College to our program of evangelizing young people. Literally thousands of young people, and many of them no longer young, can testify of the inspiration and training which our own educational institution has furnished.

A most significant recent development at Graceland has been the so-called annual "religious emphasis week." The avowed purpose of this project is to call upon the faculty and students of the College to devote one week each year to the evaluation of their studies and activities in terms of the philosophy and program of the church. Having been more

or less closely connected with Graceland College for a quarter of a century, the writer can truly state that the experiences of the first "religious emphasis week" held early in 1940, rank among the most significant experiences of that institution. The significance of Graceland as an evangelistic enterprise alone can hardly be over estimated.

### College and University Centers

During recent years an increasing number of our young men and women have enrolled in other colleges and universities throughout the United States and Canada. The church has become more and more conscious of the need and wisdom of ministering to such young people. For a number of years a card index has been kept of such young people, general church officers have visited them frequently and where sufficient students were available, classes or regular services have been conducted throughout the school year. Those acquainted with the perplexing problems involved in the relationship of higher education to the church and religious life will appreciate both the significance of this work and the vital need of its extension.

Recent study has been made of "student interest in the church" by Paul B. Horton and reported in Religious Education for October-December, 1940. Says this author, "The security and vitality of an institution are strongly conditioned upon its ability to retain the loyalty and enthusiasm of its members." Since the church in particular, depends upon the voluntary support of its members, and since the church is in such dire need of trained leadership, nothing could be more disastrous than for us to lose any considerable number of those of our young people who pursue higher education in our colleges and universities.

Some of the conclusions of the above study are of more than passing significance:

"Parents who do not attend church regularly themselves are more likely to see their children drop out as they grow older.

"The greatest number of young people seem to leave the church during high school and very early in college, before college influences have had any great amount of time to influence them.

"Comparatively few of those who drop out of the church life return to it.

"The task of the church is to give its youth a religious structure that will be less susceptible to repudiation under the impact of increasing knowledge."



## Persistent Problems of Youth

Accepting as vital truth, such statements as quoted above, i. e., "The growing edge of anyone's knowledge is the point where his questions push out like the edge of a tissue culture"—"the growing edge of his character is what he now wants to make of himself"—"the learner will assimilate knowledge which answers his questions, those he spontaneously asks or can be roused to ask"—we set out sometime ago to discover some of 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."

Because such questions reveal "the growing edge of youth," we dare not ignore them whether we be parents, teachers, leaders, pastors or evangelists. We have therefore summarized them as proper material for the consideration of anyone interested in more effective evangelization for and among young people, here they are:

### PROBLEMS IN THE FIELD OF THEOLOGY AND RELIGION

How interpret revelation in the light of what we know about the process of learning?

How be sure that spiritual gifts are sound?

How interpret the story of the plates of the *Book of Mormon*?

Is there a God? How may I contact him? How may I know for myself?

Problem of immortality—is it true? How may I know? What is its nature?

Need genuine explanation of spiritual experiences. Are such the genuine expression of the Divine or merely human hysteria? How may I know? How may I experience a richer spiritual life? How may I understand the Scriptures and my religious obligations?

Why and how keep the financial law?

Difficult textual interpretations.

Theological problems such as the resurrected state, second coming of Christ.

Incompatibility of ideal of the kingdom or ideals of the Christian life and life in the world and between peoples and nations.

The existence of sin, evil, suffering, as incompatible with the nature of God.

How understand and appreciate prayer? How keep vitality in prayer when I have outgrown juvenile conceptions and habits?

When prayer for personal experience is not answered why continue to pray?

How shall I contact divinity? Why is personal experience necessary? How shall I go about it to obtain such?

The conflict between science and religion, traditionalism vs. modernism, blind acceptance vs. reason, faith. Criteria for a valid basis of religious belief.

Establishing definite religious foundations. Self-orientation. Sane footing. Securing personal experience.

Developing a worship attitude.

#### PROBLEMS OF ORIENTATION IN THE WORK OF THE CHURCH

Vocational guidance in church-centered activities.

Discovery of abilities and utilization of them in the church.

How may youth enter creatively in the formulation of a church program?

How utilize trained young people in a form of church work that really challenges?

Linking natural interests of youth with the task of Zion-building.

How hold young people to the church and religion?

How provide for youth and its needs in religious services and church activities?

Helping youth choose between other competing interests and the work of the church.

The problem of using college-trained men and women in the work of the church.

#### PROBLEMS INCIDENT TO FACING LIFE'S OPPORTUNITIES

*The field of leisure:*

Forms of recreation—dancing, etc. Establishing standards for leisure activities. Church-centered activities.

Joining outside organizations.

*The field of vocational guidance:*

How select a vocation with reference to the program of the church.

Finding a place as Christian youth in the world.

*The field of education:*

The choice of courses in schools and college in the light of the church and its program.

*The field of marriage:*

Understanding the significance of marriage.

Choice of life made with few Latter Day Saints available.

Marriage outside of the church.

Responsibility of local pastor and church school in facing this problem.

*The field of fellowship:*

Fellowship with youth of other denominations.

Latter Day Saint policy and other church movements.

Evangelism among friends of other churches.

Choosing wholesome companions.

Making proper social contacts.

*Working and worshipping with adults*—with others who have such different ways of looking at the church and God.

#### PROBLEM OF ESTABLISHING A PROPER STANDARD OF VALUES

What is the basis of making moral choices? Maintaining high standards of personal conduct? The problem of self-control. Personal conduct problems. The field of property rights, stealing. Attitude toward opposite sex—petting, smoking.

Basis of moral law. What determines moral standards? How integrate life?

The conflict of Latter Day Saint ideals with current public practice.

The following problems were submitted for a question box, held at Graceland College in connection with "Religious Emphasis Week."

1. How ought a person participate in activities outside the church—such as community projects?
2. Is it advisable for a young man to expect ordination?
3. Should the young people participate in the shaping of the church?
4. Shall the young person expect the church to give definite conceptions of God, the church, etc.
5. When one goes from Graceland to the university, how can one keep contact with the church?
6. Is there a danger in a girl having her ideals set too high concerning her boy friends and the man she might marry?
7. What qualities do boys look for in their girl friends and on what basis do they choose their dates?

8. Do boys ever feel that girls are sometimes too capable and independent to be dated?
9. Do you think Zion will be established in your day?
10. How can a young person work in his branch with people who have such a funny idea of Zion?
11. What is this summer school to be that was mentioned in the *Tower*?
12. Is there a danger in postponing church participation until after one is well established in his career?
13. What advice do you offer in helping a young person avoid being "prissy" on one side or "loose" on the other?
14. How much should one know about one's church in order to participate in its activities?

The accuracy of the results of this study has been verified at least as far as religious problems are concerned in a study made by Roy Cheville in which he collected over a period of years, from young people themselves, questions dealing with the field of religion in general, and with our church in particular. We quote here a partial list of these questions and problems as submitted by Brother Cheville in the *Priesthood Journal* for July, 1938.

*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?

## Evangelizing Young People

### A Study Needed

We have very little literature of our own dealing specifically with the problems involved in the evangelizing of young people. There is likewise very little statistical data covering this field. We understand that the Department of Statistics is planning to add to its record so as to include items in this field. Clearly there is need for some painstaking and carefully planned statistical studies.

In the meantime, we feel that local congregations, local groups of priesthood or Zion's League organizations might well devote a number of sessions to the study of some of these problems in their relationship to their local branches and communities. With a view to encouraging such studies and discussions, we are presenting the following study outline. The general form and content of this outline has been suggested by a splendid booklet entitled *Helping Other Young people to Be Christian*, prepared and distributed by The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

I. What is the distinctive message of our church for the present age?

In the *Priesthood Journal* for October, 1935, Brother E. Y. Hunker, one of the presidents of seventies combined lists of the "most significant features" of our message furnished by a number of the brethren, the result follows:

#### **Basic Ideas of the Restoration**

Prophetic direction after the night of darkness.

Renewal of spiritual authority.

Gifts directly related to obedience to sound doctrine.

A new witness to support the witness of the Bible.

Spiritual preparation for the second coming.

The future life:

Continuity of life after death.

The doctrine of the glories revealed as just and equitable.

Building the kingdom of God:

Social justice based on individual righteousness.

The financial law as a means to practical righteousness.

Emphasis on the practical resultants of right spiritual attitudes.

What features would you omit from this list?

What additional features have you to suggest?

Make a list of what you feel to be five features which make distinctive our message to the present day world.

What features of this message should have a real meaning and significance for young people?

Perhaps you feel that all parts of this message have as much significance for young people as for adults. Is this true?

Could this message be expected to appeal to young people no matter the form in which it is stated?

What has been your experience as to those aspects of the gospel which seem to have greatest appeal to young people? Was it doctrine, Christ, the zionic ideal, our social program, future life or what?

II. How may we adapt the presentation of the gospel to the nature, needs, interests and capacities of young people?

Does the data provided elsewhere in this discussion in regard to the world of youth and their nature, needs, problems, etc., appeal to you as being pertinent and helpful for those desiring to evangelize youth.

What should one know about young people in order to effectively evangelize them?

What methods of evangelizing have you found to be best adapted to winning, retaining and re-claiming young people?

III. Why bother young people with the church and the gospel?

Is it truly important to reach young people? Why bother them at all, why concern ourselves with them?

Will it make any difference to the young people themselves?

Will it make their individual lives richer and fuller?

Will they be better able to face life's difficulties and disappointments because of it?

Will they be saved from moral dangers?

Will it make any difference to the church whether young people are won and held to it?

Will it make any difference to the life and work of the church today?

Will it make any difference to the church in the future?

Will it make any difference with the nation and the world?

What is the distinctive place of the church in the community, nation and world?

What are some of the present day very pressing and difficult problems which the church must confront?

The church seems at times about to be supplanted by other public institutions:

The schools, fraternal orders, youth organizations, welfare agencies, etc.

Is it possible that the church will some day disappear or play a secondary roll in our life and world?

Make a list of reasons why you think the church should be supported and endure.

Will the church so endure if it neglects the task of weaving into the very life of each generation of children and youth its message, spirit and purpose?

#### IV. How many young people are there not being reached by the church?

What are the facts for the country as a whole?

One study indicates that in the nation at large, there are five million young people who do not even regard themselves as church members and about three million who have not attended church at all during the year.

Another study indicates less than half of the thirty million children and young people in the public schools of the United States are receiving any systematic religious training outside of the home.

Another study indicates that young people begin to drift away from the church at about the ages of twelve and that three-fourths of the boys were gone by the 18th year; that the girls seemed to have stayed somewhat better.

What are the facts for your own church and community?

How many young people between the ages of 15 and 25 do you know personally who are not members of any church?

How many young people of these ages who were once members of your church school are no longer attending?

How many young people of these ages are nominally members of the church? How many of



these attend regularly; how many once in a while; how many not at all?

Have you ever made a careful study of this situation in your branch and community? Have you ever made a prospect list of all of your young people who are not attending? Have you ever made a prospect list of young people in your community who are not members whom you might well expect to send to the church?

Have you ever thought of enlisting your own young people in the task of winning other young people?

V. Why are there so many young people who are not being reached by the church?

What reasons can be found among the young people of your acquaintance?

Make a list of young people who are not attending church. Plan to hold a conversation with each. Try to secure from them a frank statement as to why they do not attend the church.

Is there anything in the church itself that might be responsible? Is it possible that the trouble is in the quality or lack of leadership?

Is there anything in the environment of these young people that might be responsible?

Is there anything in human nature that might be responsible? Is it because young people are sinful?

One study brought the following answers from young people:

"We do not often find the friendly church, that is, sincere warmth of welcome."

"Many of our churches are entirely too critical of young people."

"Recently there has been so much preaching of politics in the church that many young people have stayed away on that account."

"The preacher does not consider our point of view, but is on the contrary autocratic, and he

preaches constantly to older people.”  
“We find other places more amusing.”  
“More training is needed in the home.”

It might well be profitable for the local priesthood to pursue this study further. Some could read articles discussing this matter, others could plan to survey the entire community.

As a basis for such a study and for the discussions involved, the following list of reasons (see *Helping Other Young People to be Christian*, page 15) has been suggested. Here are some of them:

1. Young people have so many other things to do nowadays.
2. The church does not meet the vital needs of young people.
3. The way in which we spend Saturday night and Sunday stands in the way of church membership.
4. There are so many places where one can get what the church used to offer young people.
5. There is a hard-boiled, cynical spirit abroad in the land.
6. The leadership of the church is unattractive to young people.
7. Young people like to have good times and the church is often opposed to good times.
8. Many homes today have little place for religion.
9. The church today makes little attempt to reach its young people.

Discuss these reasons. How do they compare with your own experience and observations? Are they real reasons or excuses? What plans are you making to adapt the church program to the needs and interests of young people?

Is there any larger percentage of your young people dropping out of the church than is true of adults?

- VI. How may we successfully evangelize young people? How can we reach young people with our message? What approach to young people is the best? Are we justified in giving consideration to our method of approach to young people or in following that plan which is most likely to succeed? Have you every tried different ways of reaching young

people? Which have you found to get the best results?

Have you ever tried any of the following procedures and with what results?

A young people's missionary series of meetings planned and promoted by the young people themselves.

Building a prospect list for the entire branch and dividing it among members old and young alike for personal evangelism.

Consult your young people in planning your regular services so that these services will more adequately meet the interests and needs of your young people.

Contact key or influential young people and thus securing their influence in reaching others.

Encouraging dramatics and athletic activities and organizations with a view to reaching young people not otherwise interested in the church.

Providing active support and guidance for your young people in building and conducting a strong Zion's League program.

The Youth Forum at General Conference suggested the following principles governing the evangelistic activities of a local League:

1. There is no substitute for an evangelistic concern for others. This is the starting point.
2. Plans are discussed with the pastor and his branch workers. A youth program is in the branch schedule. It leads into other branch participation.
3. A League missionary project is a genuine missionary endeavor. It is not a practice nor a pastime.
4. The project will be scheduled well in advance for publicity and planning services. Persons of consequence have their time scheduled.
5. All are to be participants assigned to responsibilities according to their interests and abilities. Evangelism permits no onlookers. It does not import someone to do the work.
6. There will be a searching study of themes, materials, methods, in accordance with local needs, interests, and capabilities.

7. There is no substitute for personal contact and invitation. Sociability is requisite in publicity and in the meetings themselves.
8. The general meeting is only a fraction of the entire project. Visits, distribution of literature, etc., are major parts and will accomplish much of the evangelistic return.
9. Provision for stimulation and inspiration must be kept up until the close. Prayer and testimony supply atmosphere and uplift.
10. No material or other equipment is too good for evangelistic endeavors. The League will put its best into the project.

Encouraging your young people to attend conventions, reunions and camps, and then capitalizing on their enthusiasm and experience when they return.

Enlisting your young people in specific missionary enterprises to reach other young people.

The youth forum at General Conference suggested the following list of possible activities for young people:

1. Place a copy of well selected books and periodicals in a public library.
2. Adopt neighbors and friends to be invited to church meetings.
3. Distribute tracts to a definite group or area.
4. Organize a choral group to sing music suited to evangelistic meetings.
5. Put an attractive sign or bulletin board on the church premises, designating the church and indicating the services.
6. Write and present drama of historical and doctrinal themes.
7. Conduct a survey of youth of the branch or of the neighborhood.
8. Invite workers of other churches to appear before the young people's group, with follow-up discussions comparing the churches.
9. Develop reports and announcements in local newspapers, using sound journalistic principles and attractive styles.

10. Plan small fireside chats after church Sunday evenings.
11. Attend and participate in branch meetings in which evangelistic plans are discussed.
12. Write letters to missionaries in the field.
13. Act as big brother or big sister to younger boys and girls.
14. Volunteer for leadership of boys and girls of junior high age, in Oriole and scouting, keeping in mind the evangelistic spirit.
15. Talk constructively about the church so others will catch its personal appeal to you.
16. Pray for a larger vision of the work of Christ.
17. Reach out to some who are out of your racial or cultural group, thus cultivating the universal spirit of the gospel.
18. Dramatize ways of talking about the church to nonmembers.
19. Conduct an analysis of the church literature available for missionary work.
20. Make posters inviting to services of the church.
21. Develop regular habits of filing financial statements, paying tithes and contributing to local offerings.
22. Promote constructive conversation in the home about the church and its work.
23. Write letters to foreign young people and thereby get a world-wide view of evangelism.
24. Invite some young man or young woman to your home who is quite alone socially.
25. Hold "missionary sings" as a part of the Sunday evening program.

## The World of Youth

In the study by Brother Cheville referred to above we find the following statement: "*Youth begs for guidance, not in the world of a century ago or in a century to come, but in the living now.*"

No program of evangelism among youth may hope to achieve marked success with anything less than a thoroughly realistic and Christian view of the world as it is (the writer holds that the true Christian is a realist). Must the evangelist not be keenly aware of the world in which youth

is struggling to survive? Will not Pollyanna optimism, ostrich-like retreats or blank despair alike, doom us to failure in our attempt to minister to young people?

What a terrific impact our world must have upon our young people whose nature and needs we have set forth? What is the modern world doing to the young people to whom we would bring the gospel message and its way of life?

On the one hand we find a world rich in knowledge, science, culture, mechanical inventions, educational opportunities, the like of which humanity has never before known. Resources, by the way, which the adult world seems now bent upon using for self-destruction. Consequently, we find:—

On the other hand, a world of unemployment, frustrated marital hopes, the call of death in war, subversive and unchristian leadership, corrupt politics, materialism, super-nationalism, lust for power, dishonest business, organized crime, etc.

Will it be surprising if our youth at times doubt the sincerity of our religious professions or stumble down the highway of destruction and despair along with us?

According to studies of the American Youth Commission there are:—

Four million young people out of school out of work. Many have been entirely unable to find work.

Those employed have entirely inadequate wages.

One million five hundred thousand forced to postpone marriage because of inadequate finances.

A large percentage of broken homes. In middle western cities, one out of every three homes were broken last year by divorce.

Fourteen million petty crimes each year. One home in four touched by crime—a major crime committed every 22 seconds.

A great percentage of crime is committed by young people, the majority of these under 21 years of age. Insanity and suicide are increasing among young people.

Twenty-seven million American youth under 21 who have received no religious instruction whatever.

Such is the world of youth. We who reach our young people must be intelligently aware of their realities and of their effect upon them before we may hope to win and hold them to the church.

## A Typical Question and A Possible Answer

Because of his years of daily contact with alert and growing young people, we quote further from Brother Cheville showing one way he has met with apparent success and satisfaction one of the frequently occurring problems of young people, namely: "How shall we pray in a universe that is governed by law?" Here is how Brother Cheville suggests the problem might be dealt with.

"Let us presume that we know something of the background and the situations that have prompted the inquiry. It is likely here is a youth who 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 everything all set?

"Let us further suppose no one is going to be shocked at the asking of this question. There is nothing heretical about it. Let us take for granted 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 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 we 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 his 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.

“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 small part in this exploration. If anything ought to bring us to a longing for spiritual insight it is when a youth asks for guidance.”

## The Growing Edge of Souls

A somewhat remarkable book entitled *The Art of Ministering to the Sick* by Richard C. Cabot and Russell L. Dicks contains a statement relative to the growth of souls that is of utmost significance to anyone teaching, leading, ministering to or evangelizing others. For reasons which



will be apparent, this statement which we quote at some length is of paramount significance to those interested in ministering to youth. We quote:

*"A person can assimilate spiritual food only when it feeds his 'growing edge.' A soul like a muscle grows from a frontier which registers the point reached thus far on its march into the unknown. Not many years ago it was discovered that we can cultivate a bit of human muscle or kidney outside the body and watch the details of its growth. The tissue puts out new columns of cells like the rows of bricks added as we build a brick wall. Thus in a week's time a fragment the size of one's little fingernail lengthens itself a fraction of an inch. The growing edge, jagged and irregular, is the surface out of which new cells sprout. Something like this happens in the sapwood of a tree just beneath the bark and at the edge of every fresh leaf.*

*"The soul has a growing edge. It can advance only from the point where just now it is. But teachers and ministers sometimes invite it to start from where it is not.*

"Those who try to explain a point about physics, about the insides of an automobile, about music, mathematics or theology, are apt to start some distance ahead of our growing edge. They assume we know more or care more than we do. They use terms we do not understand. Often we do not even know we are off the track until we have gone some distance and have wasted time and energy without fruit.

"College education as I (R. C. C.) have seen it in fourteen years' teaching at Harvard, wastes a large amount of money and time because the faculty have no clear idea about the growing edge of the student's mind. A boy of eighteen is ready to push on in certain directions and not in others. Teachers find holes in his knowledge and are ready to believe that they abhor the vacuum and will take in the needed filling. But in fact, they cannot. It is like trying to fill up the hole made in a man's leg by a fragment of shrapnel. We cannot fill it from the top down. We have no living flesh to put into it. The hole must fill itself from the bottom up with material transferred from what the patient eats, drinks and breathes.

*"So it is with the holes in a student's knowledge. They cannot be filled satisfactorily unless we go to his growing edge, that is, to the point where he demands an answer to a question of his own. He will assimilate knowledge which answers his questions, those he spontaneously asks or can be roused to ask. He will not assimilate the answer to any*

question that happens to interest his teacher. Nevertheless we continue to fill our college courses with answers to questions which the students never asked and cannot be induced to ask.

*"The growing edge of anyone's knowledge is at the point where his questions push out like the edge of a tissue culture. Perhaps on most college subjects the student asks no questions at all. Then he will get no living knowledge of those subjects until his curiosity can somehow be aroused. Is it any better with our attempts to develop his character? The growing age of his character is what he now wants to make of himself. A college student wants to become popular, athletic and fit to earn a living. Till he gets other ambitions he will not grow by taking the college courses which his tutor approves even though he gets good marks in them. He may attach bits of information to the surface of his soul just as he can fasten false teeth to his jaws, but no growth takes place in him.*

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

## **"Only a Youthful Religion Can Hold Youth"**

Undoubtedly one of the frankest, most friendly and keenest analysis of the mind of modern youth in its relation to religion has been made by George Albert Coe in his remarkable little book entitled *What Ails Our Youth*.

Dr. Coe's chapter entitled, "Must Religion Grow Old?" is especially challenging. We quote at length a statement which should be an eye-opener indeed to any minister or church expecting to conduct successful evangelistic enterprises among young people.

*"Only a youthful religion can hold youth."*

*"A youthful religion! This refers, not to periods of time, but to quality of life. It means manifold responsiveness to impressions and a corresponding manifold possibility of*

happiness. It means ability to see, feel, understand, and sympathize with the new; ability to transcend precedents, most of all religious precedents; in short, a religion that has within itself the impulse and the power to resist and correct its own institutionalism.

"A youthful religion may be old in years; it may perhaps invest worship and ancient symbolism; it may guard against flightiness and flippancy; it certainly will seek for universal laws of life and for timeless good. But it will be more than 'up to date,' for it will go ahead of the times in a never-relaxing criticism of the times, and it will be socially radical—that is, it will reject the half-gods of respectability, and it will demand unconventional, costly, self-sacrificing reconstructions.

"We conclude that, for the health of all concerned, youthfulness should become one of the constant factors in the whole of social control, and that this is possible only by giving to youth a new and more significant place in social organization."

"The beginning of the answer is that religion, as well as industry, the state and general education, is sick, and that this sickness is due in material measure to the unfortunate cleavage between maturity and youth. Religion calls upon youth to conform, but the spirit of youth commands: 'Experience for yourself; explore; create.' Shall youth do this within recognized religion or outside it? Tradition says, or implies, 'Outside.'"

"'Where is now thy God? We can do without him,' says our self-sufficient, mechanized civilization. 'Where is now thy God? I seize what I desire, and hold it with my strong right arm,' says special privilege. 'Glory to the God who visited his people long, long ago,' sings the church. 'Oh, that I knew where I might find him,' sighs the awakening souls of youth. The deepest scepticism of our time is that which is embedded in the implications of our customs and institutions—it is the scepticism of maturity, not of youth."

"The supreme corrective for the ailments of modern youth is conscious participation with God and fellow men in the creation of a new order of society—a really new order; one that aims at fundamentally fresh and universally good social experience. Dealing creatively with the deepest values—this is the proper work of youth, a work that best leads on into a creative, not stereotyped, maturity."

"We must provide scope within religion and the church for young people's powers of criticism, their readiness to experiment, their capacity for reversing themselves, their

belief that the unprecedented is possible and that it can be better than any precedent. And we must not segregate them. This is a species of social stratification that injures both the upper and the lower stratum. Participation in the finalities in every phase of organized religion, participation in co-operation with the mature—nothing short of this is adequate.”

“Our chief problem here, as elsewhere, is to induce ourselves, the mature and privileged portion of the church, to humble ourselves, be good listeners, divest ourselves of a portion of our prerogatives and become, ourselves, fully co-operative. And let us be fully convinced that the greatest danger in this whole sphere is not that the young will assume too much power, or be lacking in respect for age and precedent, but that they will become religiously conventional. The gift is within them, but it needs to be stirred up.”

“The ‘message’ of Christianity to youth will assume a different tone, and it will have a different content, when this point of view prevails. It will still be an ‘invitation,’ but not to a table of cooked spiritual viands; nor to membership in a society whose first law is self-imitation; nor to the mere soothing of a civilization that requires repentance. The invitation itself will be as mettlesome as our most spirited youth. It will concern the unfinished and unbegun tasks of Christianity; it will treat Christianity itself as unfinished; it will include a criticism of current life as drastic as that which Jesus meted out to his own times; and it will offer the church as the part of modern society in which young and old have greater opportunity and incitement than anywhere else for co-operative self-determination in the most weighty matters. Such a message, backed by a corresponding church fellowship—doubt it not—will attract the liveliest, most variant, most creative spirits among the young people, and they, in turn, will spread the fire to the rest.”

“The sum of the matter is ‘God with us’—God, the ever-youthful, summoning us perpetually to create new earths. Is it communion with God that youth needs? Youth will find him within everything—study, occupation, play, worship, the companionship of unpopular causes—that makes for unprecedented good; particularly wherever any one daringly and enduringly joins with him in creating the necessary conditions of a Christlike society. The variability of youth as a normal and proper organ for the self-revelation of God.”

# The Nature and Needs of Youth

It is an established law of teaching that "*before we can educate John, we must know him.*"

"A simple and obvious truth" you say, yes, indeed, and yet, there is before me on my desk as I write a book by an English author which sets forth in page after page of discussion and illustration the many failures of foreign missionary enterprises conducted by the great Christian churches of England because they have repeatedly violated or disregard this law.

Says the author from *Educational Principles and Missionary Methods* by Roland Allen:

"The first step in this direction must be to recognize the rights of our converts. We must acknowledge that their education is our first duty, that we must think of them first. We must allow no thoughts about the glory and dignity of the subject of our teaching to blind our eyes to the plain duty of leading our converts to apprehend the truth as they can apprehend it. . . . We must think of them first as individuals who must be led as they can walk, not as we can run. . . . We cannot introduce truth in a hamper nor even in a form of words. We can only inquire what ideas these converts really have upon which we can build. We can only introduce those forms which we deem essential by leading the converts to grasp their essential truth so that when the form is presented to them they welcome it as indeed their own. We must keep our pupils ever in the very center of our thought if we are to educate them. To do that we must know them."

Recently, a class of leaders of young people directed by the writer and using as a text *Understanding Youth* by Roy Burkhart, made a brief outline of some of the significant facts relative to the nature, needs and interests of young people of the adolescent age. We quote:

"*Adolescence* is the time when little ego begins to be a law unto itself and grows to that superior level when it as a self is able to take a creative place in the society of other selves."

The modern world has increased the length of adolescence—the number and intensity of adjustment problems—and gives less time to think and for guidance.

This is a period of significant developments:

Physically—rapid growth and change, sex maturity.

Mental Development—intelligence reaches its peak, capacity for philosophical reasoning.

Emotional Development—an unstable period.

Social Development—falling in love, the crowd instead of the gang, clicks, varied social activities.

### *The Senior High Age*

A time of choices—need friends—tactful guidance—opportunity for discussion and reasoning—will reject advice, but seek a friendly counsel—has large reserve power of energy which is not to be surpressed or exploited—high ideals should be presented but these should be clothed in human flesh.

*Interests*—friendship, popularity, romance and mystery, strength for living, understand the mysteries of life, athletics, drama.

*Needs*—self-knowledge, ideals to govern, the meaning of Christianity commitment to the way of Jesus, wholesome social life and wholesome places to play; opportunities for leadership.

### *Older Young People*

The main problems here are occupational, social and sexual—the appeal should be to intelligence and action—a time for forming a philosophy of life—should be met on his own grounds—is gregarious and romantic—passions are strong.

*Interests*—vocations, jobs, education, courtship and marriage, philosophy of living, politics, social skills and usages, economics, world peace.

*Needs*—a Christian philosophy of life, a wide range of information, participation in definite aspects of Christianity, accurate knowledge of marital relations and functions, satisfying share in the program of the church, opportunities for wholesome social fellowship.

This outline is very elementary and incomplete, but even in this form, it is filled with significant items for the consideration of the teacher or evangelist who would observe one of the first and most basic laws of teaching, "Before we can educate John, we must know him."

Scores of painstaking studies have been made in the field of adolescence. We do, now, know much about the nature, needs and interests of adolescent John and his adolescent sister Mary. Certainly some of these materials should receive the careful study of those who would win and hold young people.

# Adults and Evangelism

By G. G. Lewis

“Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.”—*Doctrine and Covenants* 12: 2.

Such was the instruction given to David Whitmer in June, 1829. The invitation was extended to enter into missionary activities with his might while opportunity was extended to him. It was the call to evangelism, the saving of souls. It was imperative instruction at that time. It is imperative instruction at this time. The gist of it was—the field is waiting, be diligent and active and use every opportunity.

The success of the early church in gaining converts is well-known. By 1844 there were between 150,000 and 200,000 members. From all walks in life they came, no doubt the majority being adults. They came, investigated and went away convinced that the Lord had restored his gospel once again. It did not die with them, but they won others—their relatives, friends and the wayfarers. It would be interesting as well as valuable to have the statistical record and analysis of the conversions made between 1830-44. But these are not available. History, however, does record the names of many people, adults, young and old, who participated actively in the church work, withstanding persecutions and undergoing much suffering for what they believed. Whence came these people? What was the means of their conversion? We would like to know. In all probability they came from the existing religious organizations of that day; no doubt, they were converted by the personal testimony and contact of those who had already joined; relatives, too, played their part in spreading the message to their kin.

In this article we want to consider the adult prospect for evangelism, particularly as it affects the pastoral angle. First, we will consider the story of the more recent past as revealed by the statistics available. We might learn what to do from such a review.

Our efforts to evangelize must include all ages. We must not overlook the instruction to train and teach our children so that when they reach the age of accountability (eight years) they will desire to join the church. Our natural increase, as it is termed, needs to be conserved to the church. We need, however, to look outwards. A steady flow of adult accretion to the church membership is imperative. These largely will come from outside the church walls. Unless we do seek others there is danger of spiritual deterioration.

First, let us take a glance at the baptismal record of the church, inclusive of all ages, from 1921 to 1939.

| <b>Year</b> | <b>Total Baptisms</b> |
|-------------|-----------------------|
| 1921        | 5,550                 |
| 1922        | 3,640                 |
| 1923        | 3,349                 |
| 1924        | 3,944                 |
| 1925        | 3,181                 |
| 1926        | 2,853                 |
| 1927        | 2,973                 |
| 1928        | 2,584                 |
| 1929        | 4,665                 |
| 1930        | 4,208                 |
| 1931        | 3,188                 |
| 1932        | 3,072                 |
| 1933        | 3,197                 |
| 1934        | 3,358                 |
| 1935        | 2,987                 |
| 1936        | 2,886                 |
| 1937        | 2,798                 |
| 1938        | 3,375                 |
| 1939        | 3,049                 |

It is significant to note that the high marks of baptisms were in the years 1921 and 1929, two occasions when specific emphasis was placed upon the missionary call of this church. We have not reached the 1921 mark at any time in the last eighteen years. This might suggest that if the church generally kept the missionary objectives before it continuously our additions might be even greater.

From the only figures available over a period of years the following picture is brought, showing the age distribution of conversions or additions to the church.<sup>1</sup>



| AGE GROUP                | CALENDAR GROUP |              |              |              |              |              |              |              |              |              |              |  |
|--------------------------|----------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--|
|                          | 1921           | 1922         | 1923         | 1924         | 1925         | 1926         | 1927         | 1928         | 1929         | 1930         | 1931         |  |
| Ages 8-10 .....          | 1,249          | 971          | 979          | 676          | 940          | 952          | 945          | 894          | 1,160        | 1,348        | 1,041        |  |
| Ages 11-14 .....         | 1,057          | 626          | 630          | 463          | 637          | 616          | 656          | 510          | 1,188        | 880          | 640          |  |
| Ages 15-19 .....         | 693            | 415          | 442          | 270          | 378          | 272          | 220          | 266          | 527          | 568          | 377          |  |
| Above Age 20 .....       | 2,551          | 1,628        | 1,298        | 2,535        | 1,226        | 1,013        | 1,152        | 914          | 1,290        | 1,412        | 1,130        |  |
| <b>GRAND TOTAL</b> ..... | <b>5,550</b>   | <b>3,640</b> | <b>3,349</b> | <b>3,944</b> | <b>3,181</b> | <b>2,853</b> | <b>2,973</b> | <b>2,584</b> | <b>4,665</b> | <b>4,208</b> | <b>3,188</b> |  |
| Median Age .....         | 17.7           | 17.0         | 15.1         | 22.8         | 14.6         | 13.3         | 13.6         | 13.3         | 12.3         | 13.8         | 13.7         |  |
| % Adult Baptisms....     | 46.0           | 44.7         | 38.7         | 64.3         | 38.5         | 35.5         | 38.7         | 35.3         | 27.6         | 33.5         | 35.4         |  |

1. Necessity for reduced budgets since 1931 prevented accumulation of later data.

Our particular interest in this picture is to note the number of baptisms of adults as compared with these of younger years.

The year 1921 was the peak year in baptisms, both in totals and in all age groups except in 1930 when children's baptisms exceeded those in 1921 for age group 8-10 years. It is note-worthy that adult baptisms in 1924 almost reached the peak year of 1921, although other age-group baptisms fell far below the usual average. It is difficult to account for this up-surge for this was also a critical year in the church leading to the 1925 conference. From 1921 to 1931 inclusive there is a gradual decline in the percentage of adult baptisms as compared with those of younger ages. In 1921, 46% adult baptisms were recorded, the decline in the ten-year period going as low as 27.6% in 1929. The phenomenal adult increase of 64.3% baptisms in 1924 as compared with previous years and the following years is out of proportion with the known conditions within the church at that time for it was a period of internal dissension. Baptisms of adults for 1939 were 1,018, or 33.4% of total baptisms.

The median age for baptism also showed a strong decline during the ten year period. In 1921, the median age for baptism was 17.7 and, with the exception of 1924, which was 22.8 years, showed a steady decline to 12.3 years in 1929, with a slight rise to 13.7 in 1931. What does this suggest? There has probably been a decided change in the character of our converts and in the missionary endeavor of the church during this period. Instead of obtaining converts from the outside, effort has been centralized on gaining the natural increase. This tendency in a branch should be corrected, so that, conserving the natural increase as we should, through the co-operation of home, church school and priesthood, we may increase the number of adults who bring

new contacts and larger spheres of missionary activity. It would be well for each pastor to check on this condition in his branch. If the annual additions to the branch membership are coming only from within the branch, there is a danger of self-satisfaction and smugness creeping in. From the lessons of the chosen race, the Hebrews, we ought to profit. They became exclusive and missed the great opportunity of being missionaries to the nations of the earth.

A noticeable trend is the decreasing number of converts as compared with the increasing strength of the church. For instance, in 1926, the baptismal ratio was 1 for every 25 members, but in 1931 the ratio stood at 1 for every 34 members. In other words, as our membership increases, fewer converts are made. Is this reasonable to expect? Does your branch need checking up in this regard? Does this suggest lessening missionary appeal?

In 1928 there were 741 branches. If we were to grant that all baptisms throughout that year were cared for and resulted from branch activities, the branches would be credited with 35 persons each. In 1939, there were 707 branches, and the baptismal average was 4.3. This was inclusive of all baptisms. Did your branch augment its numbers to that extent?

It is of interest to note from whence came most of the adult converts. We can fairly well assume that those who previously adhered to other churches are in the adult class. The table below indicates the respective church bodies which have contributed members to the church.

| Denomination                     | 1922-26<br>(5 years) | %    | 1927-28<br>(18 mos.) | %    | 1939<br>(12 mos.) | %    |
|----------------------------------|----------------------|------|----------------------|------|-------------------|------|
| Methodist                        | 715                  | 23.8 | 141                  | 23.4 | 112               | 24.5 |
| Baptist                          | 601                  | 19.1 | 114                  | 19.6 | 81                | 17.7 |
| Christian                        | 441                  | 14.0 | 98                   | 16.3 | 50                | 11.0 |
| Presbyterian                     | 219                  | 7.0  | 51                   | 8.5  | 36                | 8.0  |
| Catholic                         | 226                  | 7.2  | 42                   | 7.0  | 30                | 6.6  |
| Lutheran                         | 194                  | 6.2  | 43                   | 7.2  | 22                | 5.0  |
| (Church of England<br>(Episcopal | 143                  | 4.0  | 28                   | 4.7  | 9)                | 8.1  |
| Congregational                   | 53                   | 1.7  | 12                   | 2.0  | 8                 | 1.8  |
| Mormon                           | 120                  | 3.8  | 15                   | 2.5  |                   |      |
| United Brethren                  | 102                  | 3.3  | 2                    | .3   | 8                 | 1.8  |
| Apostolic                        | 83                   | 2.6  | 13                   | 2.2  | 3                 | .6   |
| Salvation Army                   | 47                   | 1.5  | 7                    | 1.2  | 4                 | .8   |
| Evangelical                      | 31                   | 1.0  | 6                    | 1.0  | 4                 | .8   |

|                      |              |     |            |     |            |     |
|----------------------|--------------|-----|------------|-----|------------|-----|
| Adventist            | 30           | 1.0 | 5          | .8  | 1          | .2  |
| Dunkard              | 21           | .7  | 2          | .3  |            |     |
| Italian Christian    | 21           | .7  | —          | —   |            |     |
| Dutch Reform         | 17           | .6  | 1          | .2  | 5          | 1.0 |
| Quaker               | 14           | .5  | 2          | .4  | 2          | .4  |
| Mennonite            | 14           | .5  | 0          | .0  |            |     |
| Miscellaneous        | 48           | 1.6 | 19         | 3.2 |            |     |
| (22 Denominations)   |              |     |            |     |            |     |
| United Church Canada |              |     |            |     | 13         | 2.8 |
| <b>Total</b>         | <b>3,140</b> |     | <b>601</b> |     | <b>457</b> |     |

From those who indicated their former church connections we find that the Methodist communion has contributed the most members. The Baptist Church continues in second place and the Christian Church third. Presbyterians retain fourth place while the Catholic faith is fifth. This relationship has been true over a period of years. The figures above indicate the most profitable field for proselyting.

A study of adult additions to the church in 1939 will reveal many avenues for further missionary work in our branches. By no means have all avenues been tried. Let us look at the figures and then draw conclusions. A sample of 376 members over the age of 20 who were baptized during 1939 shows the following:

|        |     |    |     |
|--------|-----|----|-----|
| Male   | 161 | or | 43% |
| Female | 215 | or | 57% |

Of the number under consideration, 62 were single, 234 were married, while 86 did not indicate whether they were married or single.

An investigation of the 234 who were married at the time of their baptism disclosed that the partners of 124 were already members of the church. Of the 110 remaining, 33 were married to nonmembers while 77 did not indicate whether their partners were or were not members of the church.

Another inquiry as to relationship of the convert to those already in the church showed the following:

|                                | Yes | No  |
|--------------------------------|-----|-----|
| Father previous member         | 51  | 260 |
| Mother previous member         | 70  | 241 |
| Mother and father both members | 47  | 236 |
| Son or daughter member         | 4   |     |
| Other relatives                | 5   |     |

This analysis discloses that of the 376 who were brought into the church in 1939, 47 only had both parents in the church, providing a Latter Day Saint setting in his home. It can be further seen that 130 or 34.5% had some relatives in the church—either one parent, a son, daughter or immediate relative. Over 236 had no previous connection with the church through relationship. This constituted 62.7% of the sample adults and would therefore be new converts to the church.

A further analysis of the reasons for joining the church on the part of 279 of this sample group is enlightening and encouraging. We can draw conclusions with regard to the avenues open to us for evangelizing. The term "Personal Contacts" includes pastoral and friendly interests. Missionary series includes the personal work of those who act as missionaries, whether local or general. The study of literature includes the Three Standard Books, tracts and other literature. It is difficult to determine one specific reason for joining, however.

| <b>Means of Contact</b>                                | <b>No.</b> |
|--|------------|
| <b>Personal Contact</b>                                |            |
| Personal contact                                       | 102        |
| Personal contact and missionary series                 | 53         |
| Personal contact and church school                     | 19         |
| Personal contact, missionary and church school         | 9          |
| Personal contact and family                            | 4          |
| Personal contact, missionary, church school and family | 4          |
| Personal contact, missionary and family                | 1          |
| Personal contact, literature                           | 6          |
| Personal contact, literature and church school         | 3          |
| Personal contact and reunion                           | 1          |
|  | 202        |
| <b>Missionary Series</b>                               |            |
| Missionary series                                      | 40         |
| Missionary series and personal contact                 | 53         |
| Missionary series and church school                    | 10         |
| Missionary, church school and personal                 | 9          |
| Missionary, church school, personal and family         | 4          |
| Missionary, personal and family                        | 1          |
| Missionary and family                                  | 1          |
|  | 118        |

| Means of Contact                               | No. |    |
|--|-----|----|
| <b>Church School</b>                           |     |    |
| Church school                                  | 8   |    |
| Church school and personal                     | 19  |    |
| Church school and missionary                   | 10  |    |
| Church school and family                       | 2   |    |
| Church school, personal, missionary and family | 4   |    |
| Church school, personal and literature         | 3   | 46 |
| <hr/>  |     |    |
| <b>Family Connections</b>                      |     |    |
| Family   | 10  |    |
| Family and personal contacts                   | 4   |    |
| Family and church school                       | 2   |    |
| Family, missionary, church school and personal | 4   |    |
| Family, missionary and personal                | 1   |    |
| Family and missionary                          | 1   | 22 |
| <hr/>  |     |    |
| <b>Miscellaneous Reasons</b>                   |     |    |
| Literature                                     | 4   |    |
| Literature and personal                        | 6   |    |
| Literature, personal and church school         | 3   | 13 |
| <hr/>  |     |    |
| Zion's League                                  | 1   |    |
| Reunions and personal contact                  | 1   |    |
| Healing  | 1   | 3  |
| <hr/>  |     |    |

By far, the outstanding means of conversion or introduction to the church has been that of personal contact. There were 202 out of 279 who indicated that personal contact had played an important part in their conversion to Latter Day Saintism. This is important for pastors and district presidents to consider and to urge upon their local congregations. If the membership could be impressed with the fact that people like personal interest and that they can do a fine piece of missionary work in becoming interested in other people our results in a year or two could be outstanding. From the sample taken in 1939, 72.4% of those who stated their reasons for joining the church claimed to have been influenced because of personal contact and invitation.

The missionary series is an important factor in converting people to the church. In 118 cases out of 279 adult converts, missionary series played an important part. This

means ought to be further studied and improvements made upon previous efforts so that greater results might be obtained. Pastors would be advised to arrange for frequent missionary series.

The church school also is a missionary agent among adults. This should not be lost sight of. There were 46 who claimed that the church school directly and indirectly influenced them in their decision to join the church. Pastors might well check on this means of reaching people, for this too is an important function of the branch.

In spite of the fact that there were 130 or 34.5% of the sample group selected for study who had relatives connected with the church, only 22 claimed family connections influenced them in any way. However, it is possible that many of those studied may have considered family connections as personal contacts. This is an important means of contact, however, and one that the pastor might well exploit in his search for new contacts and conversions.

It is surprising that literature did not show a greater influence upon the answers, but in all probability literature played an important part. It did not find place, however, in the answers to the questions dealing with means of contact or conversion.

Marriage of our young people to nonmembers needs to be taken into consideration as a further means of promoting evangelism in our branches. Here is a valuable field for a pastor and his officers to work in for the establishment of a home is important in the church structure. Too often we expect the home to function as a center for development of church interests but neglect to capitalize on the splendid opportunity afforded us to win the nonmember partner to our church ideals.

The following table shows the number of marriages recorded by the church. This does not show the full number of marriages of Latter Day Saint men and women, however.

| Year | Marriages |
|------|-----------|
| 1930 | 1,273     |
| 1931 | 1,155     |
| 1932 | 880       |
| 1933 | 880       |
| 1934 | 1,130     |
| 1935 | 1,087     |
| 1936 | 1,071     |
| 1937 | 1,084     |
| 1938 | 1,189     |
| 1939 | 1,246     |

In 1939 there were 1,246 marriages. Of this number 963 marriages reported were to nonmember partners. This constituted 77% of the marriages. If this percentage were true of all the years shown in the above table, there would have been 8,458 marriages to nonmembers in the past ten years. Has there been that many nonmember partners brought into the church during the past decade? Or has the church lost many of those who married out of the church? If a continuous effort were made to keep and interest nonmember partners in the church, what would be the beneficial results in baptisms in the following ten years? This is a very serious problem for pastors to face and one that we cannot afford to side-step. It becomes the problem of the pastor to promote social activities which will bring young men and young women of the church more frequently together in their social contacts. "It is interesting to note that where we have a higher concentration of church members among the population, as for example in Independence and Lamoni, the percentage marrying within the church is much greater" (C. L. Olson, Department of Statistics, 1940 General Conference Report).

### **What May a Pastor Do.**

Under existing conditions, where many of the pastors and the priesthood functioning under his direction have to earn their living, caring for the needs of a branch becomes an avocation. Whatever leisure time such an officer has, is taken up very much with home life and church duties. His time is limited. It is therefore necessary that such time as he can give be directed where the greatest good can be accomplished. It is surprising what can be accomplished if one will take a little time to survey the field, and then devise methods to meet the outstanding needs. Each step taken ought to lead to the goals set before the branch as part of the church in general. Here are a few suggestions for a pastor.

1. Take time to look over the branch as it is now. Survey its activities, its objectives and the methods followed to reach the goals. Are you following a "hit and miss" policy in the branch? What steps were taken last year to reach some definite goals?

Don't be discouraged if great things were not accomplished, but mark definite progress. Check where there is no development. You are the leader, the guide. A survey will help determine where you are going.

2. What methods have been followed with success? with no apparent success? 55

3. What was the increase in membership in the past few years? Were they adults, youths or children? What brought them in?
4. Develop a missionary program with your priesthood to include the members. Remember, that personal contacts and invitations are more successful in missionary endeavor than any method studied.
  - a. Encourage your members to "brother" or sponsor some prospects. Let them be responsible for them, bringing them to church, keeping them in touch with the spiritual and social activities of the branch.
  - b. Urge the women's group to enlarge its circle beyond the members of the church.
  - c. Build up a prospect list by having members suggest five names of those whom they believe would make good members, and encourage them to do their part. Follow up the prospect list.
  - d. Have well-planned missionary series frequently. This is a splendid opportunity to tell the message. The choir, the young people, the women's organizations as well as the church school might well function and co-ordinate their activities in the direction of missionary series. "We must be about our Father's business."
  - e. Check over the church school as a means of evangelism. What is being done in this phase of activity.
  - f. Don't fail to tell people how to join the church. It has been asked in several places "How do you join your church anyway?" People are used to the high-pressuring of evangelistic services. Often we have failed to tell people because of such practices. But we do need to explain how one enters into the church and what it means to belong to such an institution.

The branch might be likened to a powerhouse. From the powerhouse come the transmission lines to the homes. From those lines come light and energy. So the branch must have spiritual life generated. The priesthood are the transmission lines as are the people. They may carry the light and power of the gospel into the homes of many people, who because of that light and power may rejoice and in turn become transmitters of that which is the greatest thing on earth—the good news of salvation. How is your branch functioning as a spiritual powerhouse to its surrounding territory?



# The Country Field

By Clyde F. Ellis

The country field has contributed, in the years that are past, much toward the success of the church in both the financial and man-power requirements. The greater percentage of our members have come from this field. The increased enrollments in industrial and large urban centers are because of the fertility for evangelistic effort in the country and small town areas. The long list of active workers in every phase of church work and in every quorum who have come to us from the country field would surprise us, I am sure, if it were to be presented here. To say that the majority of our present workers in both the membership and priesthood groups come from that source would not be an exaggeration.

As I write this article many names come to my mind. A few nights ago I sat in the Stone Church and listened to the rendition of *The Messiah* by the Stone Church Choir. What a thrill to hear the combined voices of that fine choir and the rich voices of the soloists as each sang beautifully his part! And I thought, as I enjoyed the excellent performance of the contralto, of the little out-of-the-way valley in the hills near the Oregon coast from which she came, and that if the country field had been neglected or not actively appreciated, her voice would not have been broadcast that night. The Kelleys, the Scotts, the Smiths, a Hanson, a DeLapp, a Curry, a Garver, a McDowell, a Paul Craig, and scores of others whose names could be written here all came from this field, the value of which is greater, I believe, than we realize. During the past few decades there has been a shift from the rural areas to industrial centers, but I doubt that the contribution of active workers to the general field of church ministry from the cities has increased in proportion to the enrollment transfer.

In dealing with the subject of "The Country Field" I shall not endeavor to present all phases of the situations as they may be found in the various sections of the country areas where we are established, or to make an analysis of them in their relation to each age group, but rather set forth in a general way some of the problems with which we are confronted in the discharge of our very important responsibility.

Every field of life's endeavor presents its problems. These

become more and more pronounced as we engage ourselves in the task of "doing"—doing that which our vocations and avocations require of us. The more important the task the greater the problems connected with it. And it follows naturally, too, that if these obstacles are surmounted the greater our accomplishment will be, and the richer also our lives will become. Since our vocation as a church is the preaching of the message of repentance to a sinful world it is but natural that it should be accompanied by difficulties as disturbing as the work is great. We ourselves are human, in the midst of erring humanity that is divided by so many forces and interests, seeking to become vehicles for Divinity by which light and truth may be conveyed to others.<sup>1</sup>

### PROBLEMS THAT CONFRONT US

Conditions in the country and small town are different in many respects from those in the city. In the city the hours of employment are fairly well set so that one knows when he will begin work and when he will finish. When the day is done, or the required hours for labor completed in the city, one has the remainder of the day to and for himself. This is not so in the country as there are chores which must be done early in the morning and late in the evening and which cannot be left until the next day or postponed till a later hour. One of the sources of income for the farmer is his stock, and consequently if they are neglected he suffers. These pressing chores on the farm oftentimes demand the attention of the young people as well as the old, and along with their school work, music and other efforts for self-improvement, consume more time than one would think. Seasonal work, such as the planting and harvesting periods entail, makes it very difficult, and in some places and at certain times impossible, to attend regularly, especially the night services and series of meetings. A missionary should be considerate of those in communities where such conditions exist and not press himself upon them, for our task is a mutual one. The winter months and periods when such multitudinous tasks are not demanded or urgent, are the best times to labor in the rural sections.

There are also many interests of country people with which we are increasingly faced, i.e., 4-H Clubs, Future Farmers of America, The Grange, the P.-T. A., women's clubs, lodges, governmental agencies, etc., and an ever-in-

---

1. Matthew 5: 16.

creasing demand for amusement and recreation, to all of which the present methods of transportation convey with little or no inconvenience those whose determinations are to be where the attractions exist. While many of these activities are perhaps helpful, they, nevertheless, consume the time of people which makes it that much more difficult for us to get to them with the gospel story. Somehow we must utilize these activities as a means of approach to those whom we desire to reach, or devise other means more inviting. In many rural areas the population is more or less fixed, at least it is more so than in most cities. Because of this and the numerous community interests, people are more neighborly and know one another better than those who live in places more metropolitan. This is an advantage that should be recognized and utilized by us.

Another problem that handicaps us in perpetuating the work and giving continuity to our efforts, is that of young people leaving the country and small towns for college and employment when they have finished high school. Only a very small percentage of these young folk come back. This leaves only the older people to carry on and accounts for the advanced average age of leaders in rural communities. Such a condition as this robs the rural community of its future leaders—both civic and church. The only redeeming feature in it is that if these young men and women have been properly indoctrinated and have found themselves through some spiritual experience that brings a deep and abiding conviction to them, they may, and no doubt will, eventually find themselves engaged in church work in the larger centers or cities. But even this is a handicap to our holding the coming generation—those in their adolescence who require the companionship of older young people. The age span between them and their elders is too great to meet every requirement. Sympathy, understanding and companionship are not there. Would not the slogan, "Back to the soil," be a good one for us? I believe we will find our greatest and surest security in a return to the farm, especially in the years that are before us. The commandment to purchase the land was not idle instruction.<sup>2</sup>

Transportation becomes a major problem in some remote sections and certain types of communities, although it is not the problem it was some years ago. Improvement along this line in recent years, in both highways and vehicles, takes people away from their homes and communities when we would like to have them there for our ministry. This

---

2. *Doctrine and Covenants* 102: 8.

aspect of transportation is, perhaps, more difficult to meet than that of poor roads and vehicles. The challenge is to provide them with something more enticing than that which draws them away.

### METHODS WE SHOULD USE

The season, the weather, the type of community, and the characteristics of the man or men themselves who are to do the work, should all be taken into consideration in determining the methods to be used. For this reason, close co-operation should be maintained between the communities where the work is to be done and those in charge, both locally and generally.<sup>3</sup>

Some feel that the day of the itinerant missionary is past. While this may be true as regards some communities, it certainly is not true in the majority of places. There are many, many sections where the itinerant minister can and should go. He can still minister effectively in most places. In fact, ever so many districts and unorganized territories are languishing today for this very type of ministry. The law is clear in its statements regarding the Twelve and Seventy in this connection.<sup>4</sup> These statements of the law naturally carry with them the responsibility of direction by those in charge so that there shall not be loose and unnecessary traveling about.

General meetings, properly conducted following adequate preparation, are still in demand and are necessary in every district. These can be held in homes, schoolhouses, churches, etc. In most places, however, the time is past when a notice could be nailed to a fence, telephone pole, or printed in the community newspaper and an audience gathered as a result, unless, of course, the minister has a reputation and the notice is all that is needed to bring to the attention of the people that he is in the community. In most cases preparation must be made by workers in the community, or by the minister or ministers themselves, by contacting prospects through home visiting and house-to-house calls before the meetings are begun. The spoken word cannot be substituted. People will always be attracted to the magnetic personality of a man who speaks with conviction out of the experience he has had with God.

If we are fortunate in having a member or members in a community where we desire to introduce our work, oftentimes a church school or Bible class can be organized, and

---

3. *Doctrine and Covenants* 119: 8.

4. *Doctrine and Covenants* 104: 12; 120: 3.

with proper direction prove valuable in bringing to our friends the truths so dear to us. People, both young and old, seldom forget all that is taught to them in small schools and classes and years later the efforts bear fruit in various ways. Many of our branches in both the country and small towns are the direct results of such undertakings. Ever so many members holding no priesthood have become the moving factors in these evangelistic efforts.

Home visiting, fireside talks, and Bible study with a family are means of getting our message before people who might not come to a public place. If they will not come to us after our invitation, then go to them. This is in harmony with the instruction of the Master himself.<sup>5</sup> True, we cannot force men to worship God, as one man might physically force another, but there is such a thing as righteous persuasion by a man who walks with God that impels others to do what they would not do without it. Jesus uses the word "compel" in the text cited, and I believe it is not idly spoken. Here, perhaps, is where we sometimes fail in our salesmanship. My conviction is that we will be under the necessity of ministering in this way more in the future than we have in the past. "They were pricked in their heart" is a statement indicating that something happened on that memorable day of Pentecost, but it couldn't have happened if the disciples had not first felt the same power within themselves. I am convinced that this method of contacting the people in their homes, etc., will reach and convert more people than any other. After all, every person likes attention, and a personal call at his home is the best way of saying to him that we are interested in him and that we have that which he will appreciate. We must impress him with the fact that this investment we want him to make will produce the biggest dividends of any investment he can make anywhere. I think, too, it is a mistake to conclude that nothing can be done in the wintertime during stormy weather, or that the rainy season is a sign of no missionary opportunity. To the contrary, these periods of the year can be used for the type of work I have suggested to very good advantage. What person or family is going to refuse to invite a minister into the home on a stormy day if he approaches them smilingly and with a well-worded introduction? Such a day or evening offers an opportunity to present our philosophy to the whole family, for they are usually all home at such times. Of course, this kind of method will be useless to the man who is always seeking to be in

---

5. Matthew 22: 1-10; Luke 14: 15-24.

the spotlight or with the throng, but it is a method that will bring to men a consciousness of God's interest in them as they converse with one kindly disposed, intellectually alert, and spiritually quickened. That kind of a man the minister should always be.<sup>6</sup> Men who cannot adjust themselves to this type of ministry should be kept away from it. The ancient Christian Church pursued this course and was successful in it.<sup>7</sup> We, too, have succeeded and can still do so by pursuing this method.

In either the general meeting or the home visiting or cottage meeting method, the value of the use of our literature should not be minimized, and certainly not overlooked. The printed message will not usually be read with much interest, and consequently will be more or less ineffective so far as bringing those who receive it closer to the church is concerned, unless an interest in and a passion for the truth has been developed beforehand through personal contacts. The use of the Three Standard Books, our religious novels,<sup>8</sup> our church histories,<sup>9</sup> books on doctrine and tracts,<sup>10</sup> and the official organ—the *Saints' Herald*—will prove invaluable. But they should be distributed with some discretion, the minister or worker seeking to understand the need of each prospect and supplying him with that which will convey the information desired. An up-to-the-minute minister will always have a supply of these ready or be on the alert to place an order when they are needed. In some localities there are members of the church who have a supply of these books and tracts for the purpose of lending them to their friends for reading. Large numbers have been converted to the gospel and have joined the church through this means. It is impossible for us to estimate what might be accomplished if every member would concern himself with the salvation of his neighbor.<sup>11</sup>

A method that the writer feels has much merit is the short sermon record for electrical transcription by radio stations on a variety of religious themes, especially such themes as will present our message of the Restoration, by leading men of the church or other qualified radio speakers. There are a number of small stations throughout the country where we could get fifteen minutes or more once a week or once a month for a very small cost. The local con-

---

6. 2 Timothy 2: 15; Numbers 16: 9.

7. The Acts 10: 1-6, 44-48; The Acts 16: 14, 15, 25-34.

8. Herald Catalogue, pages 21, 22.

9. Herald Catalogue, page 10.

10. Herald Catalogue, pages 15-20.

11. *Doctrine and Covenants* 38: 9; 85: 22.

gregations would arrange for the music if only a short sermon could be provided. In this way we could succeed in getting to many people who know very little, if anything at all, about the church. If a missionary were holding services in the community it would be a good opportunity for him to make an announcement of his meetings, or for the local congregation to advertise itself. Announcements of religious meetings can be made over some stations without much expense, even if there is no service or sermon broadcast.

I think, too, that there is a field for us in preparing and putting on the market records of sermons on important subjects for reproducing machines. Nearly every type of music and some kinds of entertainment are recorded and sold in this form. Why not the gospel of Jesus Christ? If our members will buy books and tracts that we write and print, why not the records where the voices of the representatives of the church whom they may or may not know are recorded? I believe this is a worthy field we have overlooked. For a number of years following the coming of the radio the victrola lost its popularity and largely went out of use. But now that it is coming back in the combined instrument of victrola and radio, its popularity is returning. And with its return is also the device for recording or the making of records. This seems to be growing in demand in quite a large number of places as people are able to record their own voices or the voices of their friends. Many such records are sent to relatives and friends in distant places. Evenings are often spent with a gathering in the home, reproducing these records. To take advantage of this return to popularity of the victrola in the way we have suggested would be to capitalize on an opportunity that is unique. Records of this nature with messages of import could well be utilized by the missionary in his home visiting and cottage meeting work, perhaps as a basis of an evening's discussion. They could be used as advantageously as the picture machine, and, I think, contribute greatly to the conversion of those seeking the truth. In isolated places these records could be used to teach the gospel to children in families who are not able to see or hear in person the ministry of the church. They would also be as valuable to the adults in these families and an excellent means of telling their friends of the church.

#### SUPPORT OF THE LOCAL CONGREGATION

The first desire of the branch should be to carry the gos-

pel to those within its jurisdiction. Every branch should be a missionary center. The general church is a missionary church and the branch should not be less. In fact, as the missionary spirit is the life of our general organization so should it be the life and purpose of the local church. A branch is not organized for the sole purpose of having a church school, a women's department, a music department, a Zion's League and a group of priesthood, so that they might all have a better time among themselves, and themselves alone. It is organized with these various activities for the purpose of making the group more capable, and consequently more potent, as a missionary vehicle for evangelistic endeavor in its community. Otherwise it has no particular reason to exist. We pay the tithe first, and this would indicate that our first matter of concern is evangelism. The tithe is God's and is to be used by the church for him that man might be taught the need of turning from his idolatry to him—his Creator.<sup>12</sup> This primary responsibility follows through the whole fabric of our organization. Otherwise there would be weakness with consequent failure in many places.

With a consciousness of its important charge as a part of the body, each local congregation should make an appropriation in its budget every year for missionary work in the branch or mission or both. This would make available funds that might be desired to finance a missionary, rent a suitable place of meeting, purchase tracts, etc. The financing of such an important project should not be left to a haphazard way of collecting money, but should be a part of a systematic and well organized program to let others know what we believe and why we believe it. In a small branch in one of our western states many miles from a railroad and in unorganized territory, so far as district organization is concerned, the women's department that is always busy in that place approached the writer when he visited them some time ago and plead with him to send a missionary to their locality as they had some money they wanted to use in opening up the work in a county seat near them. I asked them why they were so concerned about that particular town and they replied that their young people go there to high school and they wanted to build our work in that place as a means of helping them and also of bringing to their friends the message of the church. To this effort the young people themselves were also sub-

---

12. *Doctrine and Covenants* 114: 1; 106: 1.



scribing. Here was a women's department that was missionary-minded, very practically so as they had worked to accumulate funds with which to spread the Angel's Message. This they were determined to do and are to be commended for it. This is the spirit we need in all our departmental activities if we are to evangelize.

If the branch or mission is really awake to its calling it will not leave many things undone. And so in a live group where conviction abounds there will be some who can use their automobiles to bring to the services those who have no means of transportation. Many come to my mind today who are doing this kind of thing. This is necessary, not only for the special missionary effort that may be in progress but also for the regular meetings each week. As I write I see in a mental picture men and women, young and old, whom I know personally hurriedly leaving with their automobiles to pick up children, aged people and others who will go with them to the church services, leaving perhaps their own families behind (if they cannot crowd into the automobile) to come some other way or to be picked up later. In a town in Iowa a young lady who was church school director when I visited there some time ago, usually spent most of each Sunday morning gathering up members of the church school and conveying them to the hall where the school was held. It is this deep and indescribable devotion that enables the church to move on toward its goal in the face of so many obstacles. When a mission or special effort is being sponsored, those who can should be willing to help, that singers, friends and all those who are able to give strength to the movement might be present. The job can be made a very pleasant one if all will pull together.

One of the most important helps is the music department. Nothing can flatten a missionary effort quite so surely as a half-hearted response from those who are capable of helping in this field. And I know of nothing that will bring more bouyancy and life to an evangelistic effort than an enthusiastic co-operation of the musicians with the minister. All who can should be solicited to help. Oftentimes a nonmember or uninterested member can be moved or stirred to participation by an invitation to join with others. Some people have been known to sing themselves into the church, while the minister preached or explained to them the things in which they would not otherwise have been interested. A solo, a duet, a trio, a quartette or a chorus, are all excellent helps. Perhaps the ministry of song will do what the sermon cannot, or it may assist

in such a way as to make the sermon efficacious in its ministry.<sup>13</sup>

### PRIESTHOOD RESPONSIBILITY

The local priesthood—priests, elders and high priests—find a large field for participation in evangelistic work. We owe much to this group of men, who after putting in long and hard hours on the farm, in the shop and office, still find time to minister to others. I recall that some years ago in an eastern field a certain local hard working elder walked seven miles every night to and from a place where he held meetings for a period of two or three weeks. As a result of this devotion a branch was established. Even some of us of the appointed men might feel unequal to such an undertaking.

The priesthood need preparation through the study of conditions in the country field if they are to meet the needs there, especially if they are not familiar with country life. One of the basic laws of teaching is that we approach the unknown from the known. If a minister is in an agricultural community and doesn't know one grain from another, a Holstein from a Hereford or Jersey, a Red Duroc from a Poland China or a Plymouth Rock from a Rhode Island Red, he will find himself under a handicap as there is no common ground on which to meet and from which to depart in discussing the unknown. It will be wise for him to seek such information as will help him in his approaches before he expresses himself too freely, at least along the lines about which he knows very little or nothing at all. Most people are pleased when they discover that the minister is interested in and knows something about their problems or work. He should also be familiar with the interests of the rural community that expresses itself in so many ways and adapt himself accordingly. The Master teacher gives us some excellent lessons along this line.<sup>14</sup> We should talk the language of the people, or as the Apostle Paul puts it, "When in Rome do as the Romans do."

Local men who can and will do missionary work should be given a definite assignment. Activity will develop one as nothing else can. In 1931 when the church was forced to reduce its missionary list many local men found themselves under the weight of increased responsibility. To visit these men now and see the growth that has come to them under this demand and urge, is to be amazed at what has

13. *Doctrine and Covenants* 119: 6.

14. See Christ's parables.

happened. Every man is not talented in this field, that is true, but those who are should be encouraged to do what they can. An assignment to a mission, a group, a Bible study class or to a given territory to develop it will contribute greatly to the growth of men. Branches are frequently built up in this very way, and from such groups and endeavors we have selected and will continue to select active workers for larger fields. There are large groups of priesthood members in some of our rural branches. Why should they all be in attendance at the same service every Sunday? Would it not be better to give these men an opportunity to go out to other communities and hold meetings? Let the musicians divide up, too, and go with these men to help put their message over.

Each man should be diligent in study that he may present himself in a commendable way.<sup>15</sup> If he will do this with humility there will come to him light and power as he stands before men to declare the word. One cannot study or learn too much about the way of life. The Three Standard Books should be the basis of one's study. As a help in this the church provides a number of excellent textbooks.<sup>16</sup> The commandment that we should study all good books should not be forgotten as there are many books in every worthy field that commend themselves to us.<sup>17</sup> The revealed word, however, should remain the foundation in all our searching. Jesus said, in speaking of those who entered through him into the sheepfold, they "shall go in and out, and find pasture."<sup>18</sup>

One thing to be guarded closely is that, whatever our program may be, proper administrative direction shall be given to those who possess initiative to move out. This will eliminate the difficulties that sometimes arise through men going out without the knowledge of those in charge. And while close administrative supervision should and must always be in evidence, those whose function it is to give this supervision should not be arbitrary or ungracious in their attitude, as this will tend to stifle instead of to build. There is ample room for all to work without interference with one another or the crossing unnecessarily of one another's paths. The task is so great, the field so large and the need so imperative that each one of us should move forward with diligent effort to magnify his specific calling.

---

15. 2 Timothy 2: 15.

16. Herald Catalogue, pages 2-12, 15-20.

17. *Doctrine and Covenants* 87: 5; 90: 12.

18. John 10: 9.

Whatever the priesthood office one may hold, the training he may have received, academically or otherwise, this one thing is certain and should never be forgotten, that he must have a deep and abiding conviction in his soul of the awfulness of sin and the need of God in his life. This will be reflected in his ministry wherever he goes and whatever he does. People who come into his presence will feel this conviction. He may lack some of the other requirements, but he will never be able to move men toward God if his own soul has not been touched. The Apostle Paul is the best example of the power of this basic quality.<sup>19</sup> This is lacking in the Christian world today, and may I say, too, in the church and in us of the priesthood. If we are ever to become under-saviors of our blessed Savior Christ, it will be because we are impelled by a power born not of ourselves, but of God. May this flaming conviction stir us to helpful and loving action.

---

19. The Acts 9: 1-18.

## The City Field

By John F. Sheehy

Every city offers many opportunities for missionary work and every opportunity has its own problem. Some of the problems are real handicaps that cannot be overcome but some of the problems can be solved.

Every church must be aware of the need of new life, and never unmindful of the obligation of ministering to the existing membership.

Each local church has a tremendous responsibility to the neighborhood in which it is located. The gospel must be preached. It must be preached not only to the regular attendants at the Sunday services, but to the neighborhood. Each individual member should be aware of and share in this task. No one should sit perfectly content, Sunday after Sunday, with the same few members of the church and do nothing about inviting neighbors and friends to hear the gospel and enjoy the fellowship of the Saints.

The leadership should constantly direct attention, if it is not noticed by the congregation, to the fact that no non-members are attending any of the church services. It is well to remind all the people of the church everywhere to

the advice of God "when thou art warned, warn thy neighbor."

"Thy neighbor" can and should be warned in mildness and meekness, by our lives, the spoken word, and the written word. Our lives should be of such character that we shall never feel ashamed to invite our neighbors to hear the spoken word.

The pastor looks at many problems each Sunday morning when he looks into the faces of his congregation. Among the problems is that of the religiously divided family. Our need is to discover ways and means of uniting these families in their religious life. Such a ministry has no end. Perhaps the husband or wife is not a member of the church; maybe father and mother are members but the children are not as yet enrolled as baptized members. Such people make up a big prospect list that should have careful and prayerful attention every day.

Here is another problem. Some families live a long way from the church and their pastor's home. The pastor is a busy man, working every day for daily bread, and his pastoral ministry can only be during his spare time. Most city pastors have to create their spare time.

With many of our wide-awake, consecrated pastors, a prospect list becomes a constant worry—what to do—what to organize. In many cases what is true of the pastor is true of the workers. However, a few people working at this problem, even though they cannot give much time, will accomplish more than one person giving all his time.

Friendly visitors can be organized in the women's department. These visitors, carefully selected, can accomplish much in personal evangelistic work. Personal evangelism is probably the city's greatest opportunity in missionary work. Friendly Latter Day Saint women can reach the unbaptized women married to Latter Day Saint men.

### PERSONAL EVANGELISM

In our stake (Kansas City, Missouri), we have been conducting a special series of evangelistic services that will really never end. We plan to give more and more attention to missionary work than ever before. Our plan includes careful surveys and finding out where the kind of people live that we need in our church. It includes many things that we need not mention here, but it does include the establishing of a missionary fund, this fund to take care of the needs of the missionary, the renting of a place for services, advertising, and the purchase of tracts.

A study of the series already held reveals a number of things that will govern our next year's work. One thing that we have definitely discovered is that the attendance of nonmembers was small. We were interested in knowing, not guessing, just what method of advertising brought the few nonmembers to these special series. This is what we found out about that personal evangelism. They came because they were close friends or neighbors for several years of Latter Day Saints.

Newspaper advertising did not bring them; radio announcements did not bring them, and notwithstanding we had many workers that went from house to house and left tracts and a card announcing the time, place, speaker and his subject, no one came by that method of advertising. The nonmembers who came, came as a result of personal contacts, and such persons were friends and not strangers to the people that invited them.

We have strong competition in the cities today: radio programs, clubs, and various civic organizations, not forgetting parent-teacher organizations; yet personal evangelism can be carried on in these worthy activities where our people of the church have active membership.

#### BOY AND GIRL SCOUTS

These organizations, in some urban centers, are impractical, because of the home and church locations. Many city people live a long way from their church; in fact they live from forty to eighty cents distance from church. Many of our people ride street cars to church, and street car fare is ten cents per person one way. Add it up. Weekday activities are not attended well when the church is that far from the homes of its congregation.

Many of our urban churches are neighborhood churches. Such churches can use to good advantage the boy and girl scout organizations. These organizations are national and nonsectarian. Boys and girls of any religious affiliation or of none can be invited to become members of the boy and girl scout troops. The troops can be strictly Latter Day Saint in personnel. These boys and girls can have close contact with fine Latter Day Saint leaders.

The parents of these children can be invited to the services held in the church for these organizations and hence they have contact with the church and these workers.

Central Church in Kansas City cannot have a boy scout or girl scout organization because the children live too far from the church. Many of our boys are scouts in their

neighborhood troops, but Central Church can make an effort to serve the community by offering its members and building for boy scout work. These families, knowing nothing about the church, can be brought in contact with the church and its message.

### TRACTS

Tracting does have a place in missionary work. Tracting requires patience, consecration and diplomacy. Hundreds of doors might be closed in the face of the caller, but if one out of the hundred becomes a convert, he is worth the time and effort.

We should be careful of the kind of people we attempt to reach. We should make a careful selection of the neighborhood, for the rich as well as the poor need the gospel and the church needs the rich as well as the poor.

Tracts might also be left on street cars, trains, busses and depots. Permission might be obtained to leave church literature in hotels and hospitals.





# THE PRIESTHOOD JOURNAL

---

Volume 7

April, 1941

Number 2

---

A quarterly publication devoted to the interests and activities of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri.

Published by the Herald Publishing House, Independence, Missouri. Subscription prices: 75c per year (4 quarters); 20c per single copy.

Editors: The First Presidency.

Entered as second class matter September 24, 1937, at the post office at Independence, Mo., under the Act of March 3, 1879.

---

## CONTENTS

|   |    |
|---|----|
| The Evangelical Program, by President L. F. P. Curry .....                                      | 3  |
| A Missionary Program for a Branch in a City of<br>Moderate Size, by D. J. Williams .....        | 7  |
| City Mission Programs, by Blair Jensen .....  | 14 |
| Suggested Missionary Programs for Small Town and<br>Country Churches, by Albert L. Loving ..... | 20 |
| Reclaiming Nonattending Saints, a Program of<br>Re-evangelization, by John R. Grice .....       | 29 |



# The Evangelical Program

By President L. F. P. Curry

Continuing the sequence of subjects which began with the October, 1940, number of the *Priesthood Journal*, papers included herewith outline a working program of evangelism for city and country branches, city missions, as well as for re-evangelization of inactive or semi-active members.

The treatment of each subject is rather condensed, yet the practical nature of the discussion offers substantial help to the priesthood whose duties involve missionary work.

No work of importance succeeds if adequate planning has not preceded the commencement of the task. Nowhere is this more true than in the conduct by branch or mission of missionary activities. Haphazard efforts bring like results, but well-planned work usually leads to an achievement of enduring consequence.

Therefore, in presenting this number, our hope is that careful study will be made of the contributions included, to the end that missionary work, either as a settled part of the program of a branch, or as an enterprise directed through a mission, shall benefit therefrom and achieve effective results. The suggestion is repeated that the present number should be read and studied in connection with the October, 1940, issue, which answers the question, "To Whom Shall the Gospel Go," and "The Objectives in Evangelism," and the January, 1941, number which carefully classified and analyzed "The Fields of Evangelism."

## THE AUTHORS

*D. J. Williams*, a high priest, who writes concerning "A Missionary Program for a Branch in a City of Moderate Size," is pastor at Wichita, Kansas. His labors have been in the pastoral field for many years, in the course of which he has served among other places at Burlington, Honolulu, St. Louis and Philadelphia. He writes not from the standpoint of theory, but as one who has put into effect the plans he outlines.

*Blair Jensen*, who deals with "City Mission Programs," is a high priest and pastor of the congregations of the church

in Detroit, Michigan, previously serving as President of Lamoni Stake. There he has directed missionary work from the established basis of the various congregations at that point, and has dealt with specific cases.

*Albert L. Loving*, a seventy, is at the present time president of the West Virginia District, and a missionary of long standing. His experience has been widely varied. During recent years, in addition to the work in which he presently is engaged, he has served in the line of his duty in Ohio and at other points, which have furnished specific opportunities for the development of a missionary program for town and country churches.

*John R. Grice*, a seventy, is laboring in the Great Lakes Mission, his home being at Port Huron, Michigan. His career in the church has been an extended one, his fields of labor bringing him into close contact with the problem presented by the inactive members. During recent months he has specialized in reclaiming nonattending Saints, the subject of his contribution.

#### THE DISCUSSIONS BRIEFLY ANALYZED

##### **A Missionary Program for a Branch in a City of Moderate Size, by D. J. Williams.**

If previous missionary efforts have failed, perhaps the failure arose from poorly adapted plans. First of all, the conditions faced must be studied with great care in order to determine what may be done. Approaching the prospect through a friend who knows points of contact with which to gain interest is a primary feature. Jesus used his knowledge of men to do this. The field should be surveyed carefully to ascertain who the prospects are, and form the basis for this approach. Thereafter, the branch must be organized for missionary work, and to do this the author has outlined a specific plan. Once a plan adapted to the needs of a particular branch has been developed, then the prospect list should be utilized to make the contacts and develop interest and effect conversions. In connection with this, the re-evangelization of the inactive or semi-active members should not be overlooked.

##### **City Mission Programs, by Blair Jensen.**

Very properly the author stresses that no one plan of city mission work is effective everywhere, and the plan he would submit will have to be studied in connection with

local conditions and adapted as may be necessary. The writer suggests that the distance from established congregations is important to consider when surveying the ground for a mission. Financial stimulus and support, methods of operating the mission, including the use of contacts in the neighborhood, results and possibilities, the attitude of supporting congregations and mission workers, are considered, together with other valuable thoughts. Under the writer's pastorate several missions are conducted, a fact which will be of interest to other communities where more than one mission is now carried on or where this is possible.

### **Suggested Missionary Program for Small Town and Country Churches, by Albert L. Loving.**

A preliminary approach in Brother Loving's mind is a clean, properly prepared place of worship, in connection with which he suggests specific steps to be taken. He turns to the order of worship and the character of sermons, feeling that in both are fundamental attractions if properly presented. He also believes that the priesthood should function spiritually, intelligently and with dignity. He outlines specific procedures in missionary work in the areas treated, including personal contact, cottage missionary meetings and prayer meetings, as well as utilization of other means to bring the church to the attention of interested people and win them to our movement. Brother Loving also turns to the question of re-evangelization of the inactive or partly active members, for, undoubtedly, this is important in our movement to win new members.

### **Reclaiming Nonattending Saints, a Program of Re-evangelization, by John R. Grice.**

First is outlined the extent of the problem, and although the author notices similar situations in other communions, it does not mitigate the seriousness of the situation faced with those who have grown cold. Reasons for inactivity are discussed, and a specific plan is set up to win back to activity those affected. The writer believes this phase of church work very important as a prelude to proselyting and recites success achieved.

#### **THE PROGRAMS ARISE FROM EXPERIENCE**

Again it should be pointed out these programs are not the result of theory alone, but represent the actual experience

of the writers. Each contribution should be studied from this standpoint, for although, we repeat, the programs in their entirety may not fit another situation, the elements in each, nevertheless, should be carefully considered and adapted where needed.

The growth of branch or mission is directly related to the missionary spirit, planning, and execution evident therein. No branch program is complete if it deals with pastoral work alone. Every branch throughout the church should have a more or less continuous evangelical program, with particular emphasis through the year at appropriate times calling for special missionary effort and decision on the part of prospects. This is not to suggest that prospects should be brought into the church too soon, but rather that we should not so delay our approach to those who might become interested, or are definitely considering baptism, that their ardor cools, or they are drawn by competitive interests into other activities whereby spiritual loss to them and to the church may result.

In considering a plan of missionary work, it is obvious that the pastoral leadership and priesthood, as well as any others who may be drawn into the formulation of the plan, should approach the problem prayerfully so that the divine guidance of our Heavenly Father shall at all times be experienced through them.

#### PROCEEDINGS OF THE CLINIC IN EVANGELISM

The papers and pertinent discussions of the Clinic in Evangelism held in Independence April 6-13 inclusive, 1941, will be published separately from the *Priesthood Journal*, and will be available to the priesthood of the church. Information as to price and when available will be published in the *Saints' Herald*.

# A Missionary Program for a Branch in a City of Moderate Size

By D. J. Williams

Have previous missionary efforts failed to produce the results we anticipated? Perhaps we have administered the same remedy, expecting it to cure every kind of spiritual sickness. It is well known that Adventist and Catholic beliefs are extremely different, and Protestants adverse to both. Yet frequently tracts of the same subject have been distributed to Baptists, Methodists, Adventists, Quakers and Catholics with limited results. Friends of the Master have labored with a will and sacrifice that should be commended, but their love-inspired service should quicken us to seek more effective methods.

In contemplating a city-wide missionary effort it might be well to remember that perhaps all branches in cities of 125,000 and over, are too small to successfully cover all parts of the city by the use of old-time methods.

It may be said that "scattered efforts result in failure." But it appears that God used this method with considerable success for we read that "they that were scattered abroad went everywhere preaching the word" (Acts 8:1, 4). Such efforts well-planned and executed may bring splendid results. But success will depend much upon wisdom in organizing and selecting of workers.

## BASIC FIELDS OF MISSIONARY LABOR

The call to repentance is a call to change of ideals and life to those of divine nature. This change is made in fields of thought and feeling, or mind and heart. In these realms, mutual interests often exist in which common ideas may be used as avenues of approach; friend cherishes friend, labor sympathizes with labor, wealth favor wealth and the educated associates with the educated. Upon these grounds contacts are more easily made because of a common atmosphere. And these fields, because of certain mutual ideals and interests, were the fields which Jesus entered in ministering to the needs of men. He talked to the shepherds about their sheep, to vinedressers about vineyards, and to fishermen about fish. He was an expert missionary. But

could not a laborer, an elder or priest enjoy greater freedom in presenting lessons mutually understood to a laborer rather than to the wealthy and educated. Can the wealthy reach and easily gain the ear and heart of the laborer? Why not? Why not send these men to their own fields of ministry? But where special friendships exist, friend meets friend with greater understanding and sympathies than other interests, with greater possibilities of success.

### SURVEYING THE FIELD

In surveying the fields of labor we should find some points of advantage and make such record as will be helpful to follow laborers who may follow. The following may suggest a more efficient record in gathering helpful information. Duplicates should be made however: one for the visitor, the other for the secretary's record.

Name of prospect.....  
Age ..... Address .....  
Nationality .....  
Occupation .....  
Social standing .....  
Religious belief .....  
Bible knowledge, Good?..... Fair?..... Poor?.....  
(Check)

Beliefs favorable to us.....  
Objections to our faith.....  
Is L. D. S. approach favorable? .....  
Condition of health.....  
Best L. D. S. friend, Who?.....

This card should assist the visitor in approaching the prospect.

Name of visitor.....  
Assigned by committee

Each member of the church should be given as many cards as can be used. They should report their friends as fully as may be possible and return the cards to the Committee of Missionary Workers who selects a visitor most likely qualified to interest the prospect suggested.

### ORGANIZING THE BRANCH FOR MISSIONARY WORK

The organization here suggested may be adapted to missionary work in any of the larger branches and be made per-



manent. While it may be improved for greater efficiency, it can be used with a degree of success as outlined.

1. *Superintendent of Missionary Work*: (The pastor or one of his counselors.) To see that all groups work harmoniously.
2. *Committee of Missionary Directors*: (All members of the Melchisedec priesthood.)
  - a. To survey the fields (examine the cards carefully) and select the worker who can most successfully contact the prospect suggested on the card.
  - b. To choose minute men from their own group who can answer to specific needs of those seeking information in doctrine, organization, church history, etc. (See Aaronic priesthood and other groups.)
  - c. To suggest the prospect's first tract, and otherwise help the visitor.
3. *Secretary of Mission Work*: (Appointed by pastor and committee.)
  - a. To see that cards are distributed among the Saints, properly filled and returned and placed in the hands of the committee.
  - b. After the committee's survey and assignments, the secretary gives one card to the visitor and keeps the other for record.
  - c. May choose help from among those preferring to serve in the distributing department and organize their work.
4. *Treasurer of Missionary Funds*: (Branch treasurer or another qualified.)
  - a. To organize for soliciting funds for purchase of books, tracts, church periodicals and other needs in the work.
  - b. To account for receipts and expenditures to the branch and the pastor.
  - c. This group selected from those unable to make missionary contacts.
5. *Aaronic Priesthood*:
  - a. The committee may choose from this group those best qualified to make special contacts or other visits.

- b. To organize, meet regularly and rally all brethren in the branch for study in how to approach people and make friends for the church.

6. *The Church School:*

- a. To conduct campaigns and plan contests for increasing attendance.
- b. Organized classes to assume special responsibility in seeking new prospects, inviting them to class parties or other gatherings of the group.

7. *The Women's Department and Groups:*

- a. When the prospect is a woman of special ability, the committee may select one from this group best qualified to sustain a favorable impression and develop interest in the message of the church.
- b. Should plan for an occasional address or lesson on how to approach and interest friends in the church.
- c. Should keep at their meeting place a supply of church books and tracts to loan visiting nonmembers, as the door to her soul may open.

8. *The Zion's League for Action:*

- a. To organize for a systematic distribution of tracts in districts of the city selected by the committee.
- b. Report to the committee the name of any young person specially qualified to carry our message to others.

#### MAKING CONTACTS AND DEVELOPING INTEREST

This setup is not limited by class, persons or place in its service to men. Rather than a spasmodic call on an entirely unknown prospect, it helps prepare the way of the visiting missionary by giving information helpful in approaching the possible convert. And following Jesus' idea that responsibility is given "to every man according to his ability," it increases the visitor's possibility of success.

Converts are won in youth and age and from various kinds of employment, degrees of education and society, the rich and poor and from different religious denominations. Any one or more of these may contribute to prejudice, or may be used to increase the confidence needed in a successful attempt to win a soul from death.

The greatest missionary of all time, Jesus, knew his prospects before approaching them. Nathanael, apparently a fruitgrower, was greatly surprised at Jesus' knowledge of

him and asked, "Whence knowest thou me?" Zacchaeus was also deeply-impressed at Jesus' knowledge of his possessions when he called him by name and said, "I must abide at thy house" (Luke 19: 1, 10). Zacchaeus' confidence in Jesus was now born and he opened his heart to the Master. To the Samaritan woman's astonishment, Jesus knew her marital relationships and produced the response, "Sir, I perceive that thou art a prophet" (John 4: 16, 19). She returned to Sychar and said to her friends, "Come, see a man, which told me all things that ever I did: is not this the Christ?" In each case his knowledge of the person won confidence which developed into discipleship. What a wonderful help in missionary endeavor!

Possibilities of conversion have often been destroyed by an honest and anxious but unwise approach. But we too can meet prospective members on some ground of mutual knowledge or interest. If the prospect is an Adventist, Catholic, Methodist, Baptist, Quaker or other belief, a Latter Day Saint converted from that belief will have some mutual knowledge upon which to proceed. So too, where a visiting worker's interests are in certain lines of employment, education, social standing, wealth or what not, they should be able to contact those of like interests with greater success, having a common ground upon which to start building. A working knowledge of the prospect's needs may not be enjoyed at first, but by prayer, study and experience it can be developed. And if the visitor's knowledge of scripture or history is insufficient, the pastor's help should be obtained.

It is man's nature to protect his interests. He will resent any intrusion upon his right to think for himself. Therefore, any attempt to hurry, insist upon or force friends to believe the message is bad policy. And with the visitor's knowledge of a prospect's attitude toward the church many mistakes in approach may be prevented and obstacles be overcome. Religious beliefs enter the heart more freely after confidence is established. And this is accomplished by speaking well of others. But to speak disrespectfully of brethren is to seriously discount the influence of the church and destroy one's own efforts.

An unexpected visit to a prospect's home may be detrimental to the visitor's influence. If friends are visiting his home, some important work being done, or they about to go shopping or elsewhere, the visit might be shortened with benefit. Perhaps the best approach is to invite the prospect first to the worker's home, to the women's depart-

ment or study hour, social gatherings or a picnic. The next steps should meet with favor; go for a visit to the home and invite them to services.

Topics of conversation may be directed wisely to prepare the way to suggest a church book, a tract, an interesting article in the *Saints' Herald* or thought in a recent sermon, without appearing to press for a hearing.

#### RE-EVANGELIZING THE INDIFFERENT

Perhaps the greatest influence producing disastrous results to the spirituality of the church is that of indifference. It is without question the greatest obstacle in our path Zionward. But regardless of this the remedy seems to get the least attention.

Among the spiritually weak this disease frequently comes from a slight infection. But it also develops from any number of complications which are often the outgrowth of a poor spiritual condition nourished by the sick one. Like some physically sick who die because they rely upon their own remedy, they stop attending services because of some displeasure. Truly Solomon has said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Some of the spiritual ailments that afflict Saints, bringing great loss to self as well as the church, are the results of mistaken values, self-confidence and neglected spiritual knowledge. Under these conditions the soul is easily wounded, the vision becomes impaired and sleeping sickness overspreads the soul. But the careful physician will foresee the need and seek divine wisdom in administering the spiritual remedy needed in each case. And he must also have a number of efficient helpers to assist in recovering spiritual health.

#### ORGANIZING FOR SPIRITUAL HEALTH

There is no more effectual way to redeem weak members than that given by divine revelation. While the responsibility rests upon both Melchisedec and Aaronic priesthoods, the membership too are called to be the light of the world. In this work they can shine as lights in dark places.

The membership in the city should be divided into such groups as will contribute to convenience in social gatherings and other group work. An elder should be placed in charge of each group with a priest, teacher and deacon faithfully serving as directed in *Doctrine and Covenants* 17: 8, 12.

These under the direction of and reporting to the pastor. But where the number of priesthood is limited, one set of officers may serve two groups.

Each group of Saints should be organized for social gatherings with a program committee, also a visiting committee, chosen by the pastor and group priesthood in counsel. Regular meetings, not conflicting with branch services, should be held with the program committee in charge. The visiting committee should seek to enlist the interest of indifferent members by visiting them, using them in group gatherings and inviting them to church services. In difficult cases, the committee may enlist the help of members having special influence with the indifferent ones.

With the membership showing greater interest in weak Saints, the priesthood should have greater welcome and influence when seeking the fallen rather than the cold reception sometimes had when calling.

It was Jesus who manifested "the law of the spirit of life" far more than all earth's greatest sons. He is the King of love, the great Pastor who exemplified both love and law as one. Said he: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Therefore, if we are to be successful as sons and daughters of God in showing humanity the way back to the eternal gates, each member of the priesthood as part of Christ's representative body must possess more than the written word. His life-giving spirit must be in us if we shall dispense that life to others. It embraces a deep and abiding love for souls, a knowledge of truth as the basis of life's greatest vision and wisdom that sees disaster ahead of indifference.

# City Mission Programs

By Blair Jensen

We present in this article something of the history and facts having to do with the development of four of the missions in the Detroit area. We do not expect to formulate many conclusions. Problems confronted will be expressed briefly. The presentation of these four mission group developments will convince all that there is no one plan or pattern that can be used in its entirety to insure successful results. We affirm that a given situation must be analyzed, a plan formulated and an organization carried out in light of factors at hand in each given instance.

Mission development in Detroit moved hand in hand with the quickened effort to eliminate the local indebtedness. A push for material things must be accompanied by evidences of spiritual accomplishment. We know of no tangible evidences other than those efforts of evangelism which bring into being mission openings that prophesy of permanent congregations.

## THE MOUND ROAD MISSION

In the spring of 1938 information came to us regarding a fine group of people living at Centerline, in the environs of Detroit. These people had become dissatisfied with the churches where their memberships had been held. They were holding church services in an old garage building, the only building they had been able to secure. For a time they had the assistance of a preacher but were unable to continue financing him. His services had been dispensed with and they were carrying on Sunday school, prayer meetings, etc., as best they could. A family of Saints living in that region had become acquainted with them, learned of their problems and found them to be desirous of receiving such ministry as could be made available to them. A local elder consented to meet with them, get acquainted and do all he could to effect an opening. They appointed him as teacher of the adult class. He visited with them and preached to them and shortly made an appointment for the officers of the branch to meet with them and effect a more definite organization.

At this meeting the discussion was frank and aboveboard.

We expressed our willingness to take them over as a mission of the church, provide them with a pastor and teach them the beliefs of the church. They inquired concerning the cost of such services, and asked concerning our methods of financing our church, the kind of church school material used, etc. They disbanded their movement and requested us to take them over. Elder Heman Cooper was designated as their pastor and one of their number, D. T. Carmichael, was appointed as local treasurer to represent the Board of Stewards. Regular services were provided for and the use of their church school material was continued until the fall of the year. At the beginning of the new church school year our own quarterlies and materials were placed in use. The *Saints' Herald* was sent to each of the attending families of nonmembers. Various speakers from the congregations cared for the preaching appointments. Visits were made, questions answered and counsel given. By fall baptisms were under way and soon we had a nice group of our own members.

After about a year it was necessary to give up the meeting place. The Detroit Branch purchased a lot located about half a miles west on Mound Road and near 10 Mile Road. Just a year ago a small frame church was erected and improvements made on the lot. The average attendance is about forty. Most of these are new members although other members have moved into the area. Elder Stanley G. Russell is now pastor and is carrying on the good work that has been advanced by Elders Cooper, Leland and L. J. Richards. This group is producing church school workers and priesthood members. From the outset all congregational expenses have been cared for locally and contributions to the general church made regularly. The duplex envelopes are used by all.

The development of this mission was expedited by the fact that these individuals were prepared to listen to the message presented and this without prejudice. They are home builders and are interested in the worth-while things of life. Their religious backgrounds are sound and stable.

The immediate community is one that is developing rapidly, being in the midst of a new and large industrial development. Lots available for the building of homes are rapidly being taken up by working people. Industrial plants recently constructed or underway and costing in excess of \$100,000,000 are within three miles of the church. The nearest congregation is six miles away. The future is defi-

nite for this group. It will soon be necessary to increase the capacity of the church plant.

### THE ROYAL OAK MISSION

In the fall of 1939 a mission opening was effected in Royal Oak. The nearest congregation was some six miles away in Highland Park. Church families have lived in and around Royal Oak for a number of years. The great distance to a church had minimized the effectiveness of the ministry of the church to them. The opening of the Highland Park Church in the fall of 1937 had made church services more readily available, however, this actually accentuated the need of an opening in their midst. This evident need was brought rather hurriedly to the point of realization when a hall, nicely located at Main Street and 11 Mile Road and in the very heart of the city, became available. It was satisfactory in every way being well-lighted and heated, clean and readily available to transportation. Its large auditorium would seat 300 people and its two additional rooms increased its desirability and usability. For the sum of \$15 per month this hall complete with all physical equipment was secured for Sunday morning services.

It had not been the intention to seek an opening as soon as this, but it was deemed advisable to take advantage of the opportunity presented even though this did mean the drawing upon the year-old Highland Park congregation for most of the workers. Elder Gerald Stickley was placed in charge and under his direction a number of loyal workers labored effectively to build up the group. A year later he moved from Detroit to become pastor at Flint and Elder R. E. Ulman assumed the pastorate and continued the forward movement. Attendance during 1940 averaged about forty-five. At the turn of the year, midweek prayer services were started in the home of one of the Saints.

This mission project was started with a number of known Latter Day Saint families of proved worth. For them the project had real value because it materially cut down the distance to their place of worship. Some new contacts were made, some of which developed into new members. Many Saints have become regular in attendance, others have been reclaimed and some unknown ones have been discovered. A natural consequence of church convenience and regular attendance has been the ready acceptance of financial responsibility by the members of the group. Attendance continues upward. Trends in the area indicate the permanency of the



congregation. In due time and when opportunity presents itself, this group should be housed in its own building.

During the month of January Apostle Edwards conducted an eight-day Priesthood Institute in Detroit. In planning an effective program for the priesthood on Sunday, it was found that at the Royal Oak Mission, regular Sunday services for the membership could be carried on in the small rooms and the large auditorium be made available for the priesthood. This mission functions as a regular unit of the Detroit Branch.

#### THE GODDARD ROAD MISSION

Previous to the spring of 1938 a number of active families of the River Rouge congregation moved into an outlying area, purchased small acreages and built their homes. The nearest church was seven miles away. It was essential that church facilities be more readily available to them if their families were to maintain a reasonable standard of activity. It was deemed advisable to arrange for the local schoolhouse as a meeting place where services could be conducted on Sunday morning. The appointment was made with the school board for this purpose and accredited representatives of the branch went to the meeting. The word had gone out regarding this part of the session, and some who were desirous of keeping the Saints out had perfected a rather hurried organization and pressed for a community Sunday school with the specific commitment that preaching services not be held. Consent was given to this request and the Latter Day Saints were in the position of being entirely excluded from the picture or just sitting in and gaining sustenance from such crumbs as would fall from the table. It was determined to do the latter, to just quietly and unobtrusively be there and give every assistance possible, get acquainted with the people and build up friendships. In spite of the active opposition of the lady who had engineered herself into the position of Sunday school superintendent, our church members were soon teaching most of the classes, doing most of the praying, caring for the music and contributing a reasonable portion of the finances. The lady soon gave up in disgust and our members were active in placing her assistant, a nonmember lady, in office.

The Saints conducted themselves in a very commendable manner. Friendships were made. Every phase of community activity was supported. Homes were visited and openings were made for Sunday evening preaching services. The

superintendent of the Sunday school and her children as well as several others were converted. Church members found their lives quickened in thus meeting the challenge of persecution and matching this with humbleness, kindness and persistency of effort.

Last summer a lot well-located on Goddard Road was purchased and plans made to build on it this spring. Money for this unit is in hand. Under the leadership of Elder Herbert Voltman, visiting, midweek prayer services and women's activities are carried on. In this project effective foundations have been builded by a number of the eldership among whom are L. J. Richards, Edgar Montross, Wm. Armstrong and Everett Sheffer. At present some fifteen or twenty of our families are adjacent to this location and are awaiting the erection of the first unit of the church plant.

#### THE LOLA VALLEY MISSION

About three years ago Brother Harden Greer informed us that in the new home he was building, he would plan a recreation room and make it available without cost to the church for mission purposes. His offer was accepted. Several families of members lived in the area and their nearest church was ten miles away. This community was being developed by people who were home builders. They desired a small acreage with garden space and plenty of fresh air for their children. Last November Brother Greer had this room ready for us. It will comfortably seat fifty people. Windows on three sides provide ample daylight. Adequate heating is provided by the furnace and in mild weather sufficient is supplied by the fireplace. The living room on the first floor as well as the enclosed front porch are available for classes. The mission was opened under the leadership of Elder L. J. Richards who was assisted by Elders Montross and Robbins. Each Sunday afternoon the brethren visit and labor in the community. Several nonmembers are in attendance. Names have been given in for baptism. Attendance mounts. This mission makes regular attendance possible for several of the Saints who have been located a considerable distance from church locations.

The members of the congregation instead of becoming lax by reason of the fact that Brother Greer insists on making this available without charge, have been stimulated by his offering and in turn give generously to both the local and general church organizations.

In these four mission groups are found many things in common. However each is an entity in itself and has been handled and developed as such in order to meet the problems presented and provide fullest expression. A mission which provides primarily for church members presents a minimum of problems. Proper locations must be provided, means of financing must be in hand and efficient workers provided. Missions to care for those not of the faith present different and more acute problems. Prejudices must be overcome and the people won. Friendships must be made. Give and take must be the rule. Time must be allowed. An ever-present problem is the unwise and overzealous member who heedlessly rushes in, has all of the answers and volunteers them before the questions are even asked. The administration of the mission must be firm and steady. The vision of possibilities must be clearly in view.

These missions are the outposts, located beyond our older and permanent congregations. Some will become permanent, others will be temporary and care for a few or even win converts and train them for residence elsewhere. All should develop workers and priesthood. Reasonable financial returns will be had as members are trained in regular and systematic giving. Missions provide new jobs for many people and develop a sense of personal responsibility among their members. Missions develop character. They breathe the spirit of evangelism, win new members, warm up indifferent ones and seek out unknown ones.

In the extension of mission activity in Detroit, we are indebted to a system and attitude that make both man power and money mobile and available at any point of need at the opportune moment. This ability to properly man, equip and house, coupled with continued and stable administration assures of reasonable success. The best advertisement of a successful mission is the outward manifestations of the spirit of evangelism that pervades it and is expressed through worth-while activities of its members.

# Suggested Missionary Program for Small Town and Country Churches

By Albert L. Loving

In these days of super efficiency in personnel and equipment we find all manner of art and science in use to make places of public entertainment, business, education and worship attractive, comfortable and pleasing to the public.

The hard years through which we have passed and the constant drain on our local church resources to meet general operating expenses have left many of our small town and country church buildings in a shabby and run-down condition.

Before any major educational missionary movement can be attempted with reasonable hopes of being carried through to success, we must set these focal points in order. To think to carry on an up-to-date evangelistic program in buildings that are so run down is a waste of time and money. The kind of place in which people worship is reflective of that people's concept of God. Places of worship may be small and inexpensive and the people poor, but they can be kept clean and made attractive by a little care and forethought.

We must ever keep in mind the fact that we are commanded to seek the worthy to become members of this movement.

Specific attention and constant care must be given to such detail chores as the following:

- (1) Parking space, landscaping, flowers, shrubs, lawns, paths, driveways and the general outside appearance of the building and lot. Is your plant accessible to visitors and conducive to good fellowship and noble thoughts and deeds?
- (2) Outside lighting arrangements over threshold and doorways to cloakrooms, etc. Bulletin board arrangement and name of church with pastor's name and address should be easily discernible.
- (3) Approaches and steps into the building should be

constantly cleaned of trash, leaves, papers and any muss that usually accumulates in such places. Cloak-rooms and toilets should be kept aired and clean because they constitute a very necessary part of the "Lord's House." Would you want the worthy prospects, say, the school teacher, your doctor, lawyer, congressman or groceryman to attend your church and be forced to submit to some of the inconveniences and discomforts that are endured by a nonprogressive people?

- (4) Floor coverings on aisles and rostrum should be kept clean, trim and in place. Chairs on the rostrum ought to be neat, plain, clean and comfortable so that the presiding officer when seated can sit up erect and orderly and still be relaxed and at ease with himself and the congregation. Congregational seats, benches, chairs or pews should be clean and far enough apart for people to reach without reducing.
- (5) Stoves and heating arrangements are another sore spot in most small town and country churches. Window glass gets broken and birds, bugs, mason bees and insects of all kinds come in and build nests in flues and daub up the walls and litter the place with trash.
- (6) Indoor lighting arrangements should be comfortable and pleasant for both the preacher and the congregation. The best plan for the pulpit is to have a desk light arranged so that it gives good reading light to the speaker and yet is shaded so that there will be no glare thrown into the eyes of the worshiper.
- (7) Songbooks and musical instruments should be in decent usable condition. A mess of filthy paper for songbooks and an old organ from the junk pile are not conducive to high tone and spiritual depth in worship. Children and irresponsibles oftentimes take advantage of the fact that they are in church to play up and run around and pound on the piano or organ or loll about on the pulpit. It is poor business for the priesthood and missionary-minded to allow this to become the order of the services.

Presiding officers who take steps to endeavor to correct these defects in conduct are to be highly commended and

should be wisely supported by the sincere and thoughtful who put the work of the kingdom first in their lives.

Proper use of musical instruments is a splendid help in worship. There is no higher calling for man or woman than to have the privilege of assisting in this field of public service and worship. The best we have to give is not too good for the service of the house of the Lord.

Small town and country churches and lots can, by a little planning and small expense, be made places of charm, beauty, peace, fellowship, reverence and power.

Having set our house in order what may we plan for next.

Order of services and subject matter of sermons are exceedingly important. Several times missionary-minded people have said to me: "I've taken enough people to that church in the past few years to make a fair-sized congregation and they never come back again because there is nothing to impress them."

Early this year while tracting in a town in northern Ohio we were seated in a business man's office talking about church procedure and social activities of the community and we asked the man this question: "Why are so many people disinterested in the work of the churches?" His answer was quite a sting but contained lots of truth. He said, "Gentlemen, I am amazed at the low grade of intelligence manifested in the sermons of the preachers." Somehow I sort of felt guilty and wondered if he had ever been into any of our meetings or if that kind of criticism could be justly made of our preaching.

In any branch the most important group of workers is the priesthood of both orders, Melchisedec and Aaronic. There can be no church without a functioning priesthood. Some places have a building and inactive priesthood. The church does not exist in such conditions. A functioning priesthood produces the church by developing the spirit of the kingdom in the minds and desires and consciousness of the people who worship there.

In the Book of Malachi, chapter two, we have a very serious charge laid against the priesthood of that time. Consequences of neglect to serve or function in office were said to bring a curse. Yet in an affirmative strain he says: "My covenant was with him [Levi] of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from

iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

Sometimes we have seen comedians in the pulpit trying to impress the worshipers and show off, when it would have been more in harmony with the spirit and purpose of our calling to solemnly read the word of God and weep for those who are in the ways of error and unbelief.

The spirit and genius of this Latter Day work is carefully and wisely wrapped up in the orders and functioning of the priesthood. What priesthood in time degenerating to priestcraft has not either died of its own weakness or been annihilated by the forces of social revolution searching for a better way of life.

The command to preach the gospel is still being written in current, sacred literature, and people who need it are all around us everywhere. When we realize that there are only a limited number of sermons that can be fitted into a year's church activity we should plan to make them count.

Suggested extra missionary activities suitable for small town or country churches include the following:

- (a) Personal contact work which according to experience and records has been proved to be the best help in bringing people into the church.
- (b) Cottage meetings come next in order after the foundation has been laid by personal contact.

In planning cottage meetings it has been found practical and good business to select a small number of helpers to accompany the minister. These people should be tried and true proved soldiers of good reputation and sound judgment. People who can sit and listen to severe criticism and opposition if necessary and at the same time maintain calm and patient attitudes as well as create zionic atmosphere or influence. Under no circumstances should cottage meetings be allowed to descend into a theological tug of war between members and representatives of different faiths. Rather the cottage meeting should be one where the leader gives instruction or where friendly exchange of ideas is permitted.

I am strongly in favor of carefully selected missionary teams composed of members of the priesthood and laity being used in these cottage meetings. Pastors and missionary-minded and efficient leaders can as a rule find a few good helpers in their groups to accompany them. Again we must not lose sight of the fact that we play ball according to the

rules of the game and this is not a one-star performance. Liberty of thought and expression must be encouraged and wisely guided. There is no specific season for cottage meetings. They are always in season. We have found it practical for some good member to arrange for and invite to his home a few neighbors and friends for a meeting. It is well to tell these invited guests that this is not just another preaching service but that it is an effort to get a few people together to talk over certain problems of community and religious life. They can be informed that opportunity will be available to ask and be asked questions and to express their ideas should they have any. In the heat of summer or dead of winter it is possible to get people together in this kind of a project because many people will respond if the law of good will can be put into operation.

In a number of this kind of informal talks last summer, we were able to contact and reach over forty nonmembers with lengthy talks on the church in a period of two weeks. An interesting feature of these conversations was that we suggested and invited the freest and wildest kind of thinking and questions from those present. And strange as it seems they invariably fell to discussing the issue: "Which church shall I join?"

I found in this question a truth vindicating in a powerful way the call of Joseph Smith to the prophetic office. It must be seen sooner or later that the true prophet is not only called of God but also called by human need. When Joseph knelt before the Lord of Hosts in 1820 A. D., and asked the question, "Which church shall I join?" he was uttering the cry of humanity which had gone up to the Eternal One for centuries; and let us say will continue to ascend to him till "all nations shall know him, from the least to the greatest."

Where are the true prophets and priesthood representatives to answer this cry with words of truth and soberness and say: "Here it is!"

It has been this call of the people for leadership that has made possible all kinds of peculiar and strange movements in the world of our time. Jesus forecast this intellectual upheaval in latter days and said it was one of the "signs of the times" (Matthew 24).

(c) Missionary cottage prayer meetings:

In these the congregation or group is invited to talk upon or ask questions on any issue bothering them. Then when the minds of all are alert and deeply sen-



sitive the leader suggests a few prayers might be offered for guidance. Now is the time when the Latter Day Saint atmosphere and teamwork can be made good use of. A few good, kindly and sincere members can help much with wise, direct and humble prayers for the light of Christ to become operative in the minds of all present.

Let not any member present, or priesthood either for that matter, for they are the chief offenders here, think to prophesy and hurry the spiritual growth and enlightenment of desired prospects under the fervor and strong emotion of this kind of meeting. Rather should the presiding officer give opportunity for Saints present to tell in unexaggerated language what the message of the Restoration has done for them.

One night in Toledo, Ohio, after such a meeting when the *Book of Mormon* was the subject of consideration, two ladies approached the leaders and said "I never heard of such a book; I want to read it." They did read it and the local elders have since baptized them.

There is great power in wisely controlled and directed testimony divinely intended for the conversion of others. Far too frequently has this power been dissipated by unwise and zealous persons who think they have been authorized to use the name of the Lord in what is commonly called "prophecy."

(d) Young people's missionary song fests.

These should be in some good home where a kindly interest and understanding of young people and their problems obtain. Here again the leader should be someone who knows where "he and company" are going. Preparation beforehand cannot be too extensive. However, to the casual eye, proceedings should be smooth and informal. Don't weary people; become a real first-line friend. "Contend against no church but the church of the Devil."

(e) Missionary series of meetings under the leadership of general church appointees.

Some local elders and pastors display an erroneous and nonco-operative attitude to what is usually called a series of meetings. In some respects I don't blame them. The church appointee, however, does have a distinctive responsibility and service to render to local branches and people. Few of our brethren of

the local pastors and priesthood are able to keep up with personal attendance at General Conference, institutes, and large educational movements within the church. The church appointee has this contact and opportunity for study and to be taught. He can therefore bring to branches the spirit and knowledge of such progress within the church.

In my missionary activities in branches I try to do at least two things: First, strengthen and encourage our own members and re-evangelize the indifferent. This calls for not only sermons on distinctive Latter Day Saint ideals but a good deal of visiting and teaching in the homes of the dilatory and indifferent. Second, to reach out for new prospects. This reach should not be overdone. There are many good prospects within easy reach of our members and friends who are our first line of approach. Beyond this there is the whole world of humanity.

In conducting these missionary series of meetings, we should keep in mind that the missionary has his own mental fitness and health to care for and to do this must have a certain part of each day for study and prayer. Then I have found it good policy not to try to make too many calls in a day. It is better to make three or four calls and to do careful analysis of the subject or prospect and to teach rather than to run from house to house saying hello and good-by.

In our small town and country churches one of the most promising fields of missionary endeavor is so handy, workable and easy to reach that we have long overlooked it. Like the little boy in the story of the house with the golden windows, we set our eyes on the glittering things afar off and struggle through all manner of difficulties to reach the house only to find the glitter to have been caused by light reflected from the window of an old worthless house.

This handy accessible field for work is our own members and their neighbors and friends. Satisfied, happy, growing church members are our best avenues of approach to worthy and desirable prospects. To meet the need in this area of opportunity and responsibility, we need loyal interest and co-operation from all available members of both orders of the priesthood. This work we call visiting and personal contact action. I am convinced that many of our local priesthood lose sight of these attainable goals, and think and feel because they are not asked to teach a class or preach fairly often that there is no place in the activity of the branch for them. A good friend of mine and a man with considerable

ability often said to me: "They don't want me in that church any more. Nobody speaks to my wife. I taught a class there once till all the students quit coming. The pastor used to ask me to preach quite often but that too has been discontinued. I guess we're not wanted in there any more." So on and on he would grumble and tell himself that there was nothing in the branch for him to do. I tried with all my power of persuasion and reason to show him the whole picture of a branch functioning according to divine plan. One day after the usual verbal rounds I said to him: "Oh forget your troubles. Come on, let us take a ride into the country in your car." To this he willingly agreed and we drove a few miles out of town. Passing a crossroad I said, "Doesn't Brother So and So live up that road?" "Yes," he replied. "Let's go up there" I suggested, "and see how they are." We went. Stopping the car at the back door, we stepped out and were admitted to the house by the wife and mother of several young children. She wanted to get us some lunch. A sick child lay crying in its crib. We said, "No, thank you, sister, we didn't come for lunch but just to say 'hello' and see how you are getting on." The husband was away at work. They lived several miles from the church and it was hard for them with the small children to get to meeting each Sunday. We sought to encourage the mother and let the light of human interest and understanding in them be expressed. After thirty or forty minutes' conversation we suggested prayer be made before leaving. We knelt together with the children and the mother and I requested the brother to speak with God for the home. He responded humbly and wisely with direct, earnest words, addressed to the Eternal One, "Our Father," and asked that help might be given to the sick child, the troubled mother and the struggling father. A few moments later when we shook hands and said "Good-by" the women's eyes filled with tears and she said: "Brethren, I'm very glad you've come. You have done me good."

We drove on and over the rural roads enjoying life and nature's vigor. On our way back into town our brother said as we came to a small cottage in the poorer part of a residential section: "Let us stop here. I have some friends to whom I used to try to teach the gospel some time back, but I haven't seen them for quite a long time." We stopped, knocked at the door and were admitted to the room by a young married woman with a baby in her arms and an older child holding onto her skirts. The house was untidy, dinner dishes were unwashed and the woman was considerably wor-

ried with the responsibility of caring for her father-in-law who lay bedfast in another room. I stepped into the room to speak with the sick man while my friend visited with the lady. Approaching the old man who lay in a pile of filthy bedding the stench of which was hard to bear, I spoke to him, endeavoring to be friendly. When he became aware of me and my reason for being there he groaned, swore at me and turned his face to the wall, requesting to be let die in peace. There seemed nothing I could do and no further reason why I should remain in his presence. Stepping back into the living room and after a few words of encouragement to the woman we prepared to depart. My mind was filled with concern for the members of that home. I wondered what could possibly be done to cause the people to see "The light of the world." The sick man needed a good bathing and clean bedding. The woman needed help to care for the children and housework and friends with whom she might share her life burdens. We seemed to be powerless, dumb with the realization that humans were living in such conditions. Prayer seemed but a poor substitute for people in their need and yet that is all we had to offer. We spoke to the woman about it. Would it help we asked. "It would a lot" she said. Again I turned to my friend and brother in the priesthood and asked him to intercede the Father for the home. He did, and again in a kindly and sincere manner committed the home to God for his care. As we went out to the car I noticed his eyes were red with tears and he said to me: "Loving, my eyes are open. I can see now." I asked, "What do you see?" He answered, "I see there is work to be done besides teaching a class or preaching in church on Sundays." "Good," I replied, "that's the very work you have been called of God and ordained to do and that's the very thing Jesus was thinking about when he said: 'I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.'"—Matthew 25: 35, 36.

# Reclaiming Nonattending Saints

A Program of Re-evangelization

By John R. Grice

The builder who first bridged Niagara's gorge  
Before he swung his cable shore to shore,  
Sent out across the gulf his venturing kite  
Bearing a slender cord for unseen hands  
To grasp upon the further cliff and draw  
A greater cord and then a greater yet;  
Till at last across the chasm swung  
The cable; then the mighty bridge in air.

So we may send our little timid thought  
Across the void out to God's reaching hand;  
Send out our love and faith to thread the deep—  
Thought after thought—until the little cord  
Has greatedened to a chain no chance can break,  
And we are anchored to the Infinite.

—Source unknown.

For centuries the great gorge of Niagara stood unbridged; then a venturing kite bearing a slender cord was sent out by one who believed it could be done, and today a great bridge spans the chasm as a result. Likewise, since the organization of the kingdom of God on earth was completed, there has grown a great chasm that must, in some way, be bridged. Thousands await its construction and tens of thousands, on either side, will reap beneficent results when the bridge is finally completed. Today, we are sending out this slender cord in hope that loving hands will grasp it eagerly, that greater and yet greater cords may be drawn across until a strong cable is stretched from shore to shore and conditions obtain for which many have watched and waited. Our "thought may be timid" and the cord we send out may be slender, but our faith is strong that we shall succeed because "we are anchored to the Infinite" and God will not let us down if we continue faithful to the trust imposed.

The great "gorge" mentioned, which exists in the church, has developed because of failure upon the part of the min-

istry as a whole to carry out the plan which would have made its appearance an impossibility. Whenever the priesthood, God's chosen messengers, have failed in performance of duty, great loss of spiritual blessings has been the result.

It is quite evident that God intended that men holding the office of teacher and deacon should be the pastor's most efficient assistants. This thing can only be made possible as these important officers are required to perform the tasks imposed upon them in the law of God, viz., "and see that the church meet together often, and also see that all the members do their duty . . . and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires" (*Doctrine and Covenants* 17:11).

The law further says: "But the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church" (*Doctrine and Covenants* 83:22).

Failure to develop our church organization along the lines indicated in the law has meant that our teachers and deacons are almost a negligible group of priesthood. When we get to the place that we emphasize the duty of this group of men, by making them responsible, in our branches, for attendance at church, they shall soon become persons of real consequence. By recognizing them in their God given calling and requiring that they function in harmony therewith, we dignify the work of the teacher and deacon proportionately as we decrease the emphasis on transgression and increase the emphasis on conservation of our spiritual forces. No longer then will our teachers be looked upon as church policeman waiting to pounce upon the wrongdoer and bring him before the bar of justice, but, rather shall we look upon them as spiritual fathers, teachers indeed, in all that the name and latter-day revelation implies.

Our claim that "this church is a missionary church," may have required us in the past and shall still require of us in the future to send out our advance guards into far-away lands where men, who are honest in heart, await the coming of the gospel, while at our own doors lies the most attractive field for evangelism that the church has ever known.

As we look over the field of church endeavor today, looking at our own particular branch or any other branch, for that matter, that we may choose, we are faced with the sad and startling fact as we measure the number of regular attendants against the number upon the church roster, that

only about twenty-five per cent of the membership are coming out to church in anything like a regular manner.

It is quite true that indifference to spiritual needs is a trend of the times and that other churches are in the same condition as we, but even so, with the God given material we have by way of men to labor in official capacity and with a spiritual significance which others can never know, we should be more alert and active in this respect and accomplish in future what the past has not revealed. To do this may require the following of paths that we have not yet traveled, the doing of things that we have not before been doing, at least in a general way.

Sensing something of this grave responsibility resting upon us and realizing the benefits to be derived from organized endeavor, we send forth our kite, so to speak, trusting that its slender string may be sufficient to carry other larger and stronger cords until our objective, perfection, is reached. Successes already obtained hearten us for the efforts required and we are determined that we shall not lose sight of the great goal, viz., a priesthood schooled by teaching and experience and a membership responsive to such teaching until Zion shall be established and Christ shall come to claim his own.

We would not minimize the work of godly men of the past who have been giving themselves unstintingly in carrying out the commands of God and have been visiting both those who attend church regularly and those who do not attend, yet with all that has been done in many of our branches, still sixty per cent to seventy-five per cent of our membership do not attend church or actively participate in its services. Only twenty-five per cent of the members can be depended upon to attend with any degree of regularity or to assist in carrying the load of responsibility.

We realize that in matters of reclamation of those who have wandered, the law imposes the major responsibility upon the priesthood of the church, but nowhere does the law say that good and intelligent lay members cannot visit in an attempt to reclaim careless ones, under direction of men called of God to thus lead. The failure of our priesthood is revealed in the seventy-five per cent of our members not attending and is indeed a serious indictment upon our ministry as a whole. We believe, however that mistakes of the past can be corrected and many of those who have become careless can be reclaimed through patient, careful and prayerful labors.

We have a plan which we have been carrying out, under

direction of Apostle F. Henry Edwards, missionary in charge of the Great Lakes Mission, using both priesthood and lay members in "Home Visitation Campaigns" in some of the larger centers of the mission, with what we believe is considerable success, and worthy of continuation which we do with faith and hope, believing that an entirely new field for evangelism has been opened before the church which will bring in more new members than we have found it possible to obtain before, because of the entirely new prospect list placed in the hands of the pastors wherever these campaigns are carried on.

Before we consider the plan for reclamation, let us give attention to some of the reasons why so many of our members do not attend.

Many are just plain disgruntled, and the word "disgruntled," like charity, "covers a multitude of sins." A case in point by way of illustration and this is a brand new one coming to the writer just a few days ago.

Parents bring the baby to church with them and like all healthy babies this one wanted to play, making considerable noise. Searching glances were directed frequently at both mother and babe, which caused a discussion in the home after the parents had returned from the service. The result was that the father decided they didn't want the baby at church and if they didn't want baby why of course they didn't want the parents, hence they stayed away from church, going with very few exceptions, and in other branches at that, until many years have elapsed with the result that six prospects are in that home, in the person of children ranging from ten to twenty years, who may now be reached because the mother is attempting to direct their attention towards church-going and going that way herself.

Others say: "We quit going because no one seemed to be interested in us and we just stayed away until now our interests center elsewhere." Lack of visitation is plainly evidenced in such conditions, and we may find it hard to arouse interest which has been allowed to lag so long.

Another family, consisting of good and well-meaning people though not blessed with much of this world's goods, will say: "They're too proud for us over there and won't speak to us because we can't dress as good as they." Usually, we discover that out of the entire membership of the branch, perhaps only one or two are guilty of such indiscretion, but that is sufficient to keep some away. Thus the whole branch as well as the family in question, suffer because of the mistake of one or two.



Then, there are those who are indifferent: A few days ago we visited with a family, who had been baptized during a special attempt to augment the forces of the branch, the parents and five children responding to the invitation. These people know nothing at all about the church or its doctrine and when I suggested "that they bow and have prayer with the pastor, who was visiting with me, they lacked the common courtesy to bow with us and remained seated while he prayed. Such indifference could not be attributed, alone, to being baptized too soon, but rather to lack of sufficient shepherding since, and that soon enough after their admission that they could have been taught.

Some are simply neglectful and need but a word of encouragement to "return to the Shepherd and Bishop of their souls."

Recently, a young woman who had not attended church in eight years, was visited by one of our visiting teams. She told them "she was so glad they had come to see her." Telling them further, "I have wanted to come back all these years but no one called on me or ever asked me to return. I will be there Sunday!" She was, and has been coming out ever since. A further report from this branch shows "nineteen of the nonattendants visited are now coming to church regularly." So many nonattendants won to regular participation in branch activities, cannot be evaluated in terms of dollars and cents.

Some have married outside the church and are hindered from carrying on as they would like. In this respect, one cannot single out one such marriage and judge all others by it, because each needs separate treatment in harmony with attitudes and conditions obtaining there.

Regular church attendance affects our marriage problem in a manner worthy of our deepest consideration, as statistics show.

Philadelphia, January 14, 1941. "The secret of successful marriage," says Dr. Edwin T. Stahlberg of Syracuse, New York, "is not so much a matter of finding the right person as it is in being the right person, and the church can aid greatly in that.

"Divorces are, in the main, problems of nonchurchgoing people," he told a seminar at the week-long meeting of the National Christian Mission, at which thirty protestant church leaders were speaking.

"A wide survey indicates while there is one divorce to every six new marriages, there is only one divorce to every

ninety-eight marriages among actively attending church members."

This is a real argument in favor of our young people attending church regularly.

Results of one of our "Church Attendance Campaigns" shows that out of sixty-four families visited, in only two of them did the father and mother both belong to the church.

In another of recent date eighty-six assignment cards showed fifty-two families with only one family head in each family belonging.

While much of our problem of nonattendance is found or traceable to marriage with nonmembers, still a large portion of the difficulty lies in the face that they do not receive priesthood visitation therefore are not encouraged to attend church services. When we consider that seventy-seven per cent of marriages of our young people in 1939 were with nonmembers, what a missionary opportunity we have right in our own homes.

Priesthood visitations should be increased today because of the tendency of the people to go to other places, seeking for entertainment, rather than to church on Sunday, or to midweek prayer service where spiritual food is to be obtained.

A friend of our family, a school teacher in one of the smaller towns in Michigan, tells me that the ministers of that town are interested in finding out just how many of the families are interested in church going and how many of the children in these families attend. On Monday morning when the teacher asks all the children who attended church to raise their hands, out of thirty pupils of the first grade, the impressionable age, eight is the highest number yet found attending.

This serious tendency to avoid church attendance is growing rather than diminishing, even though we have the means of combatting such a tendency, if we will avail ourselves of it, that others do not have. We have a corps of men, called and ordained to see that this very thing does not happen, yet it has happened and under our very noses, until we have only a meager twenty-five per cent efficiency the same as other churches of our day.

The things we have discussed, and many more which might be cited, are contributing factors to our problem of nonchurch attendance, but the chief reason, in the majority of cases is because they have been deprived of priestly attention, the thing God intended should help people to avoid the steps so many have taken, which would have secured their

soon return to activity and consequent salvation denied them while in this negligent condition.

Where the commandments of the Lord have not been complied with, the church has lost great spiritual favors. The scriptural commandment given to Peter should not have been forgotten because the need of "feeding the sheep" is evident wherever his church is named. While it is true that splendid sermons have been preached and will be continued, still there is nothing that can take the place of visitation in the homes of God's people.

Church attendance is one of the ordinances of the house of the Lord, and those neglecting this ordinance are taking first steps in apostasy. This fact alone justifies the expenditure of both time and money that such may be won to places of service in the church. Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). By seeking to reclaim those who have become negligent and assisting them to return to active participation in the things of the kingdom, is but a practical response to an apostolic plea.

There are many things which might be pointed out as ways of winning people to become more attentive, such as a personal letter, a telephone call. All are good in their places, yet nothing can take the place of personal contact which is, no doubt, the reason why the Lord specifies the duty of the priest as that of "visiting the house of each member, and exhorting them to pray vocally and in secret, and to attend to all family duties." (*Doctrine and Covenants* 17:10.)

This great nonattending body of the church has grown so large that it is a constant menace to the onward progress of the work. It is not simply because it hinders our progress, that we should be interested in overcoming this great handicap, but because souls are at stake, both in and out of the church.

Winning people from the world is one thing, but holding them in a relationship of activity and keeping them loyal to the church is quite another. The problem is of such moment that drastic action should be taken, if need be, that scores may be saved to the church, who would otherwise continue to be recorded among the lost.

The plan for reclaiming nonattending Saints, which we have been using for some time past, was not devised in a moment, but is the result of much thought, study and prayer. The methods of visiting, used in the past, have been tried by the writer and in each instance we find that

they worked well for a short time and then just naturally died because of lack of interest by those involved in the plan, never quite accomplishing the thing so much needed.

Apostle F. Henry Edwards and the writer have collaborated in developing a plan and the necessary literature and cards which enable us to put our plan into actual practice and we can say for it, that it actually works, the end justifying the means.

Here is the way we go about it:

The missionary in charge of the field has been making the contacts. Then the campaign director verifies the dates, getting confirmation from the pastor of the branch, then sends him literature composed of a mimeographed folder setting forth the plan and method of organizing for the campaign. We have a set of folders which we have provided for each visiting worker, which together with assignment cards, visitors covenant cards, etc., make it possible for the pastor and his associates to commence the preparatory work necessary. With the aid of the branch "secretary-statistician," names are copied from the record, consisting of those who never attend church, those who seldom attend, those who have joined other churches, those who want their names removed from the records, where this is known, and also to prepare cards containing names and addresses of those who are considered the "friends" of the church, who are prospects for membership by reason of someone having interested them in the work of the church. The pastor and his associates select the visitors who are to make up the teams to go out and call on those assigned to them. Those selected are composed of the priesthood and their wives (where the wife can visit) and also good laymen, both men and women, who are willing to consecrate a week of their time to attending the two class-periods provided for Sunday afternoon and Monday evening, and to visit on Tuesday, Wednesday, Thursday and Friday. These classes are taught by the campaign director and the method of visiting and plan of campaign are explained, giving opportunity for questions that all may be made clear as to requirements.

The campaign director gets on the ground early to see that cards are all prepared, visitors selected and everything in order for commencing the campaign. We try to make everything as congenial as possible, seeing that teams of two persons each are provided in sufficient number to cover all families who should be visited. Usually each team is required to visit five or more persons or families, the

word "persons" to mean any who are single and not considered as living in families who need visiting.

In the class periods we teach "how to visit," "how to gain entrance into the home," take up the matter of "questions they may have to answer," "what to do and what not to do" in order to make their visiting a success.

Wednesday night is "check-up" night, the teams meeting at the church, following the prayer service, at which time a check-over is made and any who have finished their visiting and can take other cards and make other visits, or those who, for some reason have discovered that they cannot finish the work assigned, will be relieved and a general re-assignment made wherever such is necessary. Friday night is "report" night when we meet again at the church around 8:30 or 9:00 p. m. when all cards are turned in and reports made from each visiting team. This really is interesting when revealments are made concerning the experiences had and the good received as a result of the visitations made.

The last Sunday of the campaign is called "Rally Day." This is used as a talking point, by all visitors, to get non-attending members to come out to church where they will meet with others who have not been attending, meet, also, those who attend regularly and get to hear good sermons; they can attend prayer service and perhaps receive some of the old fire again that they once possessed and determine to continue coming out to church and meet with the people of God.

These campaigns open up an entirely new prospect field to the branch, some of which are found in almost every family reclaimed to regular church attendance, either as children, other relatives and friends.

You can begin to see, I am sure, why we say that if this campaign plan is properly worked we shall have more baptisms, in a few years, than we can ever hope to get by proselyting in any other field.

When we consider the great number of family circles to be completed and the great army of friends who are influenced by those reclaimed to active service, we have lying before us a never ending task of evangelism. To carry on under such responsibility, our pastors and men of the ministry must become more missionary-minded, as our attendance campaigns unerringly reveal.

A short time ago a young lady was found who had been attending church school for a period of ten years and when approached by one of the members of a visiting team, con-



# THE PRIESTHOOD JOURNAL

Volume 7

July, 1941


Number 3

A quarterly publication devoted to the interests and activities of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri.

Published by the Herald Publishing House, Independence, Missouri. Subscription prices: 75c per year (4 quarters); 20c per single copy.

Editors: The First Presidency.

Entered as second class matter September 24, 1937, at the post office at Independence, Mo., under the Act of March 3, 1879.



## CONTENTS

|  |    |
|--|----|
| Introduction .....   | 2  |
| The Results of Ten Years of Sound Financial Policy ....                          | 3  |
| A Twenty Year Study Showing the Allocation of<br>Church Income (1921-1940) ..... | 13 |
| General Church Finance .....   | 17 |
| Administration of General Church Finance .....                                   | 27 |
| Purchasing of Farms or Real Estate in the Center Place<br>or Stakes .....        | 35 |
| Local Church Finance .....   | 37 |
| Houses of Worship .....  | 46 |

Printed in the U.S.A.

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

# Introduction

In preparing for the *Priesthood Journal* for this issue, we have given consideration to two phases of our work in particular. First, we have attempted to cover in report form the results of ten years of financial operation under the financial policy adopted in 1931, and have pointed out in that report some of the problems confronting us both at the present, and looming up in the near future. We have also given a brief summary of finances covering a twenty year period.

This information is given in the thought that it may be very helpful in reunion work and in the continued effort which we are making as a church toward the reduction of our church debt.

The second phase we have attempted to cover deals with some of the recurrent problems that come to the Bishopric. Frequently information, had it been available, would have saved both members of the priesthood and the administrative officers of the church trouble, whereas a lack of it resulted in some rather perplexing problems.

These two phases together with general information we trust will prove most helpful to those carrying priesthood responsibility.

THE PRESIDING BISHOPRIC.



# The Results of Ten Years of Sound Financial Policy

Periodically during the last ten years the Presiding Bishopric has published reports showing the progress made up to the time of reporting. It seems practicable at this time to set forth in a concise manner a summary of the achievements resulting from compliance with that policy. To do so it is well to set forth the salient points of the policy which was inaugurated in 1931—approved by the General Conference of 1932—and subsequently administered by the general church officers whose responsibility it was. While the administrative responsibility has rested largely upon the Bishopric it has nevertheless been supported by all general church officers and by the membership as well. Therefore there should come reasonable satisfaction to the church at large as a result of the progress we have made through the united efforts of all.

The financial policy as adopted by the Conference of 1932 is again herein set forth:

## Financial Policy

Adopted Unanimously April 13, 1932

1. Enter upon a concerted and concentrated program of debt reduction, with the object of eliminating all interest-bearing credits, especially those held by persons or institutions other than our own members or concerns.

2. Placing, as soon as possible, all notes, bills, accounts payable upon the basis of definite maturity, with suitable plan of amortization.

3. With the reduction of the interest-bearing debt well under way, create definite reserves or surplus funds, and increase these reserves until the appropriations can be had on the basis of money or funds in hand rather than anticipated or probable income.

4. To accomplish the foregoing it will be necessary to agree upon a nonexpansion program until a large enough reserve has been created to justify resumption of expansion program.

5. Limit all building to structures whose need is beyond question, and then build only as the money is in hand.

6. Go upon a budget basis which will keep the appropriations within the limits which will make the foregoing possible.

7. Reduce the overhead expenses of both field and local work.

8. Reduce salaries and allowances of stipendiaries, always, of course, with specific factors in view and consideration.

9. Convert into cash, holdings and properties now owned by the church, but which are not needed or used for local or general church activities, as soon as is practicable without undue loss, and apply the proceeds to reducing the interest-bearing debt, especially where held by nonmembers.

10. Reduce overhead at the general offices.

11. Find work, church or otherwise, for many who are now drawing allowances for which little or no return is made.

12. Increase the efficiency of all workers, departments, and offices, where necessary or possible.

13. To reduce the appropriations to a point where there will be a margin to apply on debt retirement, basing the appropriations on the lowest probable income, this will under present conditions be necessarily extended over a long period, and a span of a decade may be required to eliminate the debt and create the desired reserves.

The summary of this policy as set forth in the Report of the Presiding Bishopric to General Conference, dated April 1, 1932, is as follows:

### Present and Future Policy

During the Joint Council and Board of Appropriations sessions of February, 1931, a financial policy was adopted which included the following points:

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.

The steps taken immediately following the adoption of the policy by the joint council and board of appropriations are now a matter of history, but specific reference is made herein item by item to show how consistently adherence has been given to the basic plan.

1. The whole problem was of course attacked on the basis set forth. Contact was made with all creditors, extension of time payments secured insofar as possible, and interest rates reduced.
2. All notes were rewritten with definite maturity dates. The Auditorium and Graceland College bonds were refunded on more favorable terms with amortization provisions that seemed to be within the range of our ability to meet.
4. and 5. Cessation of the expansion program immediately took place and up to the present time only those projects actually needed and for which financial provision had been made have been completed. Some of these projects have been the enclosing of the Sanitarium which was in the process of construction, to make it weatherproof until such time as funds could be provided for its completion; alterations in the old Sanitarium that were much needed, and also adding a small wing to provide for additional office and bed space, much needed; bricking in the front and side walls of the Auditorium; completing offices for the First Presidency and the Presiding Bishopric.

The completion of these offices made provision for additional room for the Quorum of Twelve, offices as well for the Department of Women, the radio director and local offices in Zion.

At the present time, much needed improvements are being made in the Herald Publishing Plant both in the way of equipment and building, for which funds are in hand.

6. The record from 1931 to 1940 of maintaining a balanced budget is set forth in the following figures:

|      | Income       | Expense      | Gain or Deficit | Authorized Budget |
|------|--------------|--------------|-----------------|-------------------|
| 1931 | \$421,535.39 | \$385,989.94 | \$ 35,545.45    | \$393,430.00      |
| 1932 | 285,543.06   | 277,425.97   | 6,617.09        | 288,665.12        |
| 1933 | 226,105.39   | 242,366.75   | 17,761.36       | 287,815.12        |
| 1934 | 248,575.69   | 245,703.13   | 2,872.56        | 261,050.00        |
| 1935 | 279,825.89   | 257,381.35   | 22,444.54       | 268,050.00        |
| 1936 | 404,216.09   | 261,372.54   | 142,843.55      | 275,900.00        |
| 1937 | 467,078.41   | 268,773.01   | 198,305.40      | 275,900.00        |
| 1938 | 395,506.34   | 281,799.26   | 113,707.08      | 281,882.00        |
| 1939 | 391,459.08   | 276,633.49   | 114,825.59      | 281,882.00        |
| 1940 | 520,099.81   | 311,478.65   | 208,621.16      | 319,239.72        |

These figures speak for themselves. Adjustments were made to meet declining income during the severe years of the depression. Expenses, though on the upward trend, have been kept well within the income and within the budget authorized. During the current year due to the addition of men to our missionary lists in 1940 the administrative problem of keeping within the budget will require constant and persistent attention. This we expect to give.

7. Overhead expenses of both field and local work were reduced; but we are now faced with increased problems in this respect due to rising prices as well as greater demands made upon our missionary force.
8. Reduction of salaries of both office personnel and stipendiaries were effected and maintained during the past years. Here again we are confronted with the problem of increased costs that our present industrial and business situation has brought.

9. A program of real estate liquidation has been carried on continuously during the decade. Some few properties were sacrificed—others sold without too great a loss—but all properties not needed for carrying on the major work of the church have been offered for sale and net proceeds have been applied on the church debt.
10. and 11. Immediately that the financial policy was adopted, efforts were made to reduce overhead in the general offices and to give consideration to each individual drawing allowance from the church. While it was impossible to make adjustments in many cases due to the fact that the amounts received by individuals dependent upon the church were rather small and sufficient only to meet their needs, yet some reductions were made.

In addition to this a study was made of that type of obligation which previously had been referred to as Consecration Contracts, where the church had taken properties and had assumed obligations of a cash nature to provide for the individual over a period of years and in most cases during the lifetime. Where it was possible to make settlements with such individuals without evading any moral responsibility, adjustments were effected.

12. Increase in the efficiency of the workers who still remained on the pay rolls of the church took place almost automatically due to the fact that additional responsibilities were thrown upon those who were remaining, calling for an increase not only in efficiency, but in actual time spent in office and departmental work.
13. Reference to the reduction in appropriations has already been set forth in item Number 6. Reference to the schedule set forth under that paragraph will show that during the first few years appropriations were reduced to the minimum point for carrying on the actual operation of the church. During the years 1936 to 1940, inclusive, it is to be noted that substantial margins over and above the actual amount needed for the operation of the church were received

and the amounts so received applied on debt reduction.

Referring to the basic points of the policy which covered the situation in 1931, and setting forth the facts for future policy, we wish to make the following comments:

1. *Arrest Expansion.* Reference to this has already been made under the heading Number 4, but it must nevertheless be kept in mind that we now face a new situation in this respect and that continued adherence to the policy must be had. Under our present program it is anticipated that we will be free from debt by the end of 1942. This means that many demands similar to those made previous to 1931 may be forthcoming again. Real security and safety for the church lies in a continuation of our policy to build only as funds are provided and for which appropriation has been made in the years which are ahead of us.

Work on the Auditorium could be almost unlimited, but we take advantage of this opportunity to suggest that only the work which is actually needed should be done.

The Sanitarium at present writing is still in an unfinished state. While it is hoped that there may be some other solution to this than through appropriation of funds from the general church, yet it must be kept in mind that the Sanitarium and Hospital is the center of the health movement of the church. Therefore we are committed as a church to its completion: first, because of the place that it is to occupy in the social and health program of the church; and, second, because of the need which exists for space greater than the present old hospital provides.

Again we must suggest that appropriation of church funds for this purpose must be kept well within the range of our ability, and money for such purposes must not be obtained through borrowings. This same principle applies to Graceland College where we now have need for a boys' dormitory. Facing the probability of increased costs for the administra-

tion of the college as it now operates precludes the investment of any substantial amount for buildings.

Some of the needs most imperative are those for houses of worship throughout the church. Caution is again suggested to all branches giving consideration to building projects, due to increased building costs and the probability of labor problems. It is suggested that contact with the office of the Presiding Bishopric be maintained at all times when such projects are under consideration.

2. *Liquidate Assets.* Many of the properties as set forth in item Number 9 have been sold and the proceeds applied toward debt. There are some properties still available which may be utilized for this purpose, and we are still putting forth every effort to sell same, that we may apply the proceeds on the debt. Subsequent changes in our total situation seem to us to justify the removal from the sales list of some of the properties which in the years of 1931 and 1932 it seemed necessary to sell. Particular reference is made to the Battery Block located in Independence, Missouri, which is an office building block. Over a period of years careful administration has been given to the management of this property, and many factors need be considered in respect to its sale. Also included in this classification is the Spring Branch Farm—a farm consisting of approximately 823 acres lying about six miles east of Independence. Until we have determined our policy respecting agricultural developments, it is now our intention to keep this property until we are sure that it has no place to play in our zionic movement. However, there are other properties which may eventually be disposed of and the proceeds either applied on debt or set up as reserves. The total amount of such properties on our books listed at book value is approximately \$200,379.78. (This includes the Battery Block, the possibility of sale of which at present seems rather remote.)
3. *A Balanced Budget.* As one attempts to foresee the future situation it is more and more apparent that a

continuation of the policy of operating on a balanced budget must be maintained. This means that there must be an operating budget set up and met before obligations are incurred for any other activities of any kind whatsoever. While for some few years it may be necessary for us to spend some monies for purposes beyond the operating budget, yet it is our hope we shall within the next few years be able to spend money only when it has been provided in the year or years previous to the year in which it is to be spent. In other words, this means the establishment of reserves beyond the budget needs. Reference to reserves will be made subsequently.

4. *Operate Economically.* During the first years of operation of our financial policy, careful scrutiny was given to every phase of our business management. This policy has been continued and is in effect at the present time. We are attempting to maintain a low level of expense in all of our operations; to avoid the assumption of investments or expenditures which would have a cumulative cost covering years ahead. Every expenditure is examined in the light of its utility in respect to the achievement of the major purposes of the church.
5. *Pay Indebtedness.* We have already set forth every year the absolute necessity of continuing this policy of debt payment until we have completely eliminated our debt. Information has been sent out to all of the financial representatives of the church, to district and branch officers, and to the membership of the church through the columns of the *Herald*, respecting the present effort to completely eliminate our debt in the years 1941 and 1942. To accomplish this it will be necessary for every member of the priesthood to give unqualified support both according to his personal ability and his official responsibility. When we think of the debt-payment already effected of almost \$1,500,000 since the beginning of effective administration of our financial policy, we feel that the church is to be congratulated. However, in view of world conditions, it is absolutely imperative that



we put forth every effort to free ourselves from debt as already pointed out.

Consultations with men in the field of finance have brought forth concurrence in the policies that have been inaugurated by our church. Practically every banker with whom we have talked has spoken complimentary respecting the church and the way that it has met its obligations and continued steadfast in adherence to its financial policy. We are definitely of the opinion that this is one of the best forms of missionary proselyting that we can possibly use.

6. *Creating Reserves.* We have finally reached a point respecting this phase of our policy where it is no longer idle talk or vague theory. Actual reserves are being created. Perhaps the most important is that of the ministerial reserve which represents the amount set aside in actual cash each month to meet the cost of retirement, costs arising from premature disability, etc., of our missionaries.

In addition to this the Houses of Worship fund, which at the beginning of the inauguration of our policy was only an Account Payable on our books, has now been rehabilitated with actual cash. While these are only a small beginning, yet the fact that this part of our policy has been and is continuing to be carried out should tend to bring continued confidence to the minds of our people.

Summarizing briefly the results of carrying out the above policy, the following are evidences of definite accomplishment:

1. The Auditorium has been freed of indebtedness. Properties surrounding the Auditorium which have been held on our reserve list for a period of years have also been freed of debt.
2. The Battery Block is now free and clear of encumbrance.
3. The Atherton lands and the Spring Branch Farm

wherein we have an investment of some \$400,000 are also free of encumbrance).

4. Additions have been made to our missionary list. These additions have been made in harmony with the policy developed when special effort was put forth to reduce our debt in 1936. This policy was to the end that interest savings would be utilized for the appointment of new men to the missionary field. Total interest savings have been used in harmony with that policy.

All of this we believe is the result of two things: first, the willingness of a devoted people to consecrate of time and talents and to contribute of resources to the ends that the church might function in its great mission; second, through adhering consistently and perhaps at times almost doggedly to the financial policy which was set forth in 1931 and to which we have made detailed reference above.

# A Twenty Year Study Showing the Allocation of Church Income (1921-1940)

Following the recent Clinic, we continued certain studies relative to financial trends for the purpose of getting a rather complete picture of the financial administration of the church covering a twenty year period. Our study was practically limited to this period because of inadequate information available of a comparative nature previous to that time. In other words, there have been some changes in methods of accounting procedure. However, information was available covering this particular period which we believe will be of considerable interest to the members of the priesthood.

Following is a tabulation showing the total income received during this period of time (1921-1940) and also a division of how this income was expended during the same period. We have also given consideration to the use of the average income dollar during that period of time as per figures indicated.

## TABULATION SHOWING THE USE OF TITHES AND GENERAL OFFERINGS FOR THE TWENTY YEAR PERIOD—1921-1940

| INCOME                              | EXPENDED FOR:                        |
|-------------------------------------|--------------------------------------|
| Tithes and Offerings \$7,902,285.65 | Family Allowances ....\$3,697,869.46 |
| Offr. to Elders—S.&F. 533,520.04    | Elders Expenses ..... 1,460,490.64   |
| Sundry Income ..... 95,384.43       | Administration ..... 1,065,278.93    |
|                                     | Aid ..... 512,599.11                 |
| Total ..... <u>\$8,531,190.12</u>   | Graceland ..... 502,499.91           |
|                                     | Interest ..... 607,073.89            |
|                                     | <b>MISCL. EXPENSE</b>                |
| Special Funds—Not Included Above.   | Sundry Expenses ..... 81,593.80      |
| Auditorium Cont'btions \$648,975.33 | Sanitarium Loan ..... 75,000.00      |
| Graceland Endowment .. 233,446.70   | Auditorium Loan ..... 55,585.59      |
|                                     | All Other Uses ..... 473,198.79      |
|                                     | Total ..... <u>\$8,531,190.12</u>    |

## DIVISION OF INCOME DOLLAR

|                         |        |
|-------------------------|--------|
| Family Allowances ..... | 43.3c  |
| Elders Expenses .....   | 17.1c  |
| Administration .....    | 12.5c  |
| Aid .....               | 6.0c   |
| Graceland .....         | 5.9c   |
| Interest .....          | 7.1c   |
| Miscl. ....             | 2.6c   |
| All Other Uses .....    | 5.5c   |
|                         | 100.0c |

There are a number of things to which we wish to call particular attention in respect to the above tabulation. The first is that during this period of time the total income to the church amounted to \$8,531,190.12.

The tabulation is more or less self-explanatory. The item of \$95,384.43 may require a little explanation. This income consisted of interest received on notes and on real estate contracts and other items of a similar nature. Because it only represents a small portion of the total income, we are not attempting to break this figure up into its component parts.

In addition to the income of tithes and offerings, etc., which totaled the \$8,531,190.12, the church took in in special funds almost \$900,000.00 more. To be exact, contributions for the Auditorium amounted to \$648,975.33, and those for the Graceland Endowment amounted to \$233,446.70. These, of course, are funds contributed for specific purposes and, therefore, should not be included in the income for tithes and offerings, but for the sake of making our financial income picture more complete adding them to the other income makes a total of \$9,413,612.15. It must be kept in mind that there is not included in these figures the contributions for carrying on the work of the church in the local branches. Neither does it include the contributions made for houses of worship throughout the entire world during this same period of time. We are hopeful that some day it will be possible to compile a more complete picture in respect to this phase of our church financial administration.

Referring again to the figures included in the above tabulation, it is interesting to note that the bulk of all income of tithes and offerings has been expended for the major work of the church. In other words, with the exception of 12.6c out of the income dollar, it has been expended for the ministerial, educational and benevolent work of the church. Therefore, it is quite obvious that the investments in activities other than ministerial and educational, while definitely entitled to critical scrutiny, are not in the amounts that one might suppose when considered over the total period, although they amount to the large figure of \$473,198.79. This figure, however, represents 5.5c only of the income dollar during this period of time. Included in this would be the purchase of land and investments of other kinds.

The other item to make up a part of this 12.6c is that of interest amounting to 7.1c. In other words, the amount of interest taken out of every dollar for a period of twenty years has been 7.1c. This, of course, is disproportionately high, and the fact that this expenditure reached its peak during the last ten years of this twenty year period and that payment of this item had to be made during a period of low income made the load much heavier during that period than was true covering the whole period. In other words, our tremendous interest-bearing obligations had to be met during periods of low income. Statistics are available which indicate that during the years 1921-1931 inclusive, operating deficits were incurred which had to be covered with borrowed money. The income dollar was thus weighted with an interest load because expenditures were beyond income.

The other items shown in the tabulation are definitely items which go to make up the cost of normal operation of the business of the church.

Turning to the expense side of the tabulation, those in the upper part of the tabulation again are self-explanatory. The Sundry Expense item is composed of all other items not included in those listed. Out of the income of the general church, there was loaned for the purpose of constructing the new Sanitarium building an amount of \$75,-

000.00. This, of course, has not been repaid and will necessitate at some future time action of the General Conference by way of actual appropriation.

The Auditorium item of \$55,585.59 represents the amount expended on the Auditorium taken from general funds in addition to those that were received as special contributions. In other words, the actual amount expended on the Auditorium is \$704,560.92. This information is given in the thought that it gives a rather comprehensive picture of what has happened to the income of the church over this period of time. It also points out quite clearly that there is a cost of debt which carries over a longer period than the amortized period of the debt itself. Consequently, we must follow continuously our policy of a balanced budget and operating without borrowed funds and, in so doing, can be free from interest bearing obligations, which will mean that that much more money will be available over a given period of time for the more constructive purposes of the church.

The item of interest expended during the twenty year period amounts to \$607,073.89. This amount used for constructive purposes certainly would have left the church in a much stronger position, both in the financial sense and in respect to the accomplishment of its major work.

It is our hope that these figures may prove both to be interesting and also serve to sound a note of caution respecting the need for maintaining our financial operations on the basis of a sound financial policy.

# General Church Finance

In order to appreciate fully the place of the financial law in our church, it is important that we first understand the responsibility placed upon the church to preach the gospel in all the world and to provide a ministry to the people that will perfect them in the ways of righteousness. It is not only charged with the task of affecting our regeneration and ultimate redemption, but it has the responsibility of so changing our attitudes and lives that the world in which we live will eventually emerge a richer and better place for living. Our hope of the achievement of our goals is based on the promise that if the church will perform its duty the kingdoms of this world will become "the kingdom of God and his Christ."

Having imposed upon the church such a sweeping and exacting responsibility, God must have made some definite provision for its maintenance and enlargement. It would not be consistent with his nature to leave such an important financial requirement to either impulse or caprice. The Father's business, in all its aspects, must be conducted in harmony with genuine business principles. We see the financial law, therefore, as an integral part of God's law, the primary purpose of which is to stimulate spiritual growth in the individual by teaching him a sense of stewardship responsibility touching the use and management of material things as they surround him day by day and to make him see their relationship to the growth of the church.

It is extremely unfortunate that the teachings of the financial law in the history of the Reorganization have been subject to diversity of opinions and to no little controversy. Unquestionably this has had a tendency to divorce, to some extent, the financial law from the other principles of the gospel which have been received with a definite degree of unanimity since the Reorganization.

As the church moves into its future program, there ought to be less and less difficulty in regard to this matter, and the priesthood stand in a unique position to teach and to unify the whole church in the matter of their financial responsibility. Whatever may have been the differences of opin-

ion in the past, the word of the Lord to the church is clear and its meaning is definite. "The word has already been given in agreement with revelation long since delivered to the church, that the temporalities of the church were under the charge and care of the Bishopric, men holding the office of bishop under a presiding head acting for the church in the gathering, caring for and disbursing the contributions gathered from the Saints of monies and properties under the terms of tithing, surplus, freewill offerings and consecration."

"The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance with other revelations given to the church, which have been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, harken once again unto the voice of inspiration, in warning and instruction, and conform to that which is given, and receive what is awaiting the upright and the pure in heart" (*Doctrine and Covenants* 129: 8).

We honestly believe that there are many blessings in store for the church as the priesthood, particularly the missionaries, will both teach and see that the law is kept.

### The Law of the Tithe

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deuteronomy 14:22).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 10).

"And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God. . . . Him whom God had appointed to receive tithes for the poor. . . . Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need" (Genesis 14: 37-39).

Before God created the universe, he devised the law of gravity that would govern the celestial bodies. Before he



created man and gave him dominion over the earth, he made the laws by which man should be governed.

Every law made by the great Law Giver is necessary and therefore has value. If it did not have, it would cease to exist. There is a definite reason for each phase of God's laws. There are reasons for the laws of nature. There are reasons for laws of life. There are reasons for every divine law.

There are two principal reasons for the law of tithing. First, it is God's way of financing his business—the church. Second, compliance with this divine law builds character, promotes a spirit of altruism and eliminates selfishness.

If we were asked to name the specific date that God gave the financial law we would be unable to do so, but like other laws it was given when occasion required.

The first account we have recorded of the law of the tithe was when Abraham paid tithes to Melchizedek, priest of the most high God. The second account is related in the story of Jacob and his vow at Bethel, in which he promised to pay the Lord one-tenth. The third came with the giving of the Levitical law. The tithe, in those days might consist of the firstlings of the flocks and herds, as also a tithe of corn, wine and oil. The tithe thus gathered was used for the support of the priesthood.

The law of the tithe is also mentioned in the New Testament and sanctioned by Christ. Paul may have had the law of tithing in mind when he admonished the membership to "give as God has prospered them." The *Book of Mormon* advocates the payment of tithing, and the *Doctrine and Covenants*, God's last word to his people, makes it very specific.

### Obedience to Law Necessary

There can be no physical growth unless the laws governing physical growth are complied with, and spiritual growth can be made only insofar as we comply with the laws of spiritual growth. If we disregard a civil law we strike at the foundation of government, and must answer for a misdemeanor. When we disobey a physical law, we naturally pay the penalty by physical suffering. If we disobey a moral law our character is weakened, and when we disobey a divine law, we do it at the expense of our spiritual growth.

The following Scripture will emphasize the importance of compliance with law.

“Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life; which gift is the greatest of all gifts of God.”—*Doctrine and Covenants*.

“And after you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father.”—*Doctrine and Covenants*.

“And Zion cannot be built up unless it be by the law of the celestial kingdom, and Zion cannot be built up unless it be by the principles of the celestial kingdom . . . and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer”—*Doctrine and Covenants* 102: 2.

“He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”—John 14: 21.

“The word has been already given in agreement with revelations long since delivered to the church, that the temporalities of the church were to be under the charge and care of the bishopric, men holding the office of bishop, under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the saints of moneys and properties under the terms of tithing, surplus, free-will offerings, and consecrations. The word which has been given at a late period should not have been so soon forgotten and disregarded by the church or any of its members. ‘I am God; I change not;’ has been known to the church and the eldership since the coming of the angel with the message of restoration.”—*Doctrine and Covenants* 129: 8.

### Good Citizenship

The definition of citizenship is: One owing allegiance to, and entitled to protection from a government; a resident of a city or town.

It is the duty of a good citizen to work for the better-

ment of his country. The best place to begin the work is at home. One should set his own house in order. Therefore, one must watch himself and use all his powers to the best possible purpose.

Citizenship demands we comply with certain rules and laws. We may acknowledge the sovereignty of a state; we may hold property in our name after having paid for it; yet the state reserves the right to assess taxes against it which we must pay, or the property is sold and we lose title. To evade the payment of certain taxes, is in the sight of the law, a felony, and is punishable by fine or imprisonment or both. No one believes in the good citizenship of an American who evades his honest taxes.

Citizens of the kingdom of God are required to adhere to certain rules and laws, among which is the law of tithing. But unlike the state laws it is not compulsory, however a member demonstrates how much he values his citizenship in Christ's church by his willingness to contribute of his time, influence, power and money.

Complying with the financial law pays God his share of the increase, gives the church a chance to perform her work, and at the same time gives our lives and our souls a chance to grow and develop. That which one receives may enrich him materially, but it may impoverish his soul. This, of course, depends on his attitude toward it.

One cannot put off the paying to God his share of the increase, and build character at the same time. Stronger character will come as a result of making the proper accounting to God and paying to him the tithe due.

Someone said: "Two things are involved in God's claim upon us for our time and income. First of all he has in mind our need of cultivating the noblest possibilities of our nature on the high level of moral and spiritual values. He knows that only as we catch a vision of the life that is a growing fellowship with him in Jesus Christ, do we realize the richest unfolding of spiritual realities and seek the possibilities of unselfish service in behalf of our fellow men."

## What Consistent Paying of the Tithe Would Accomplish

Last year approximately 29,000 members, about one-fourth of our membership, contributed to the church \$510,000. This

enabled us to meet the expense of the yearly budget and reduce our church debt in the amount of approximately \$200,000. If another such group would contribute as liberally we would have another such amount with which to do constructive work.

Now, members of the priesthood, do not get the idea that we are trying to sell you on the law of tithing. We are not. You believe in that principle fully as much as we. What we are trying to do is to arouse you to see the opportunities and possibilities that are ours. Won't you help in the program of the church by complying now, and pointing out to your membership the rich spiritual blessings that will come as a result of obedience to God's laws?

### The Purpose of the Financial Law

Obedience to the financial law will not only provide income for the church by which it may fulfill its obligation to humanity, but it also furnishes a basis for stewardship relations between God and man. We are enabled to share our increase with the church for the accomplishment of divinely established goals.

The financial law is also for the purpose of bringing us to face our own lives. Complete acceptance of its requirements will prove to be a soul expanding experience. It makes possible the mutual sharing of our material things with God and others, but more than that it shifts upon us a very definite sense of responsibility demanding careful management of our material blessings. In other words the law will direct us in a more rigid discipline of our lives. We shall learn to turn aside many temptations to spend heedlessly our Partner's share, and by it we shall learn to manage and spend in accordance with divine purpose. It will clarify the purpose of living and help to strengthen us morally and spiritually.

### The Family and the Law

Priesthood will find that the most good will result when compliance with the financial law is taught and lived in our homes. Every family in the church should make compliance with the law a specific part of their economic life and be encouraged to see to it that stewardship is understood and

accepted. The law governing our temporalities will help in the following ways:

1. Accounting for our possessions gives a depth of joy and partnership with God. It will help tremendously to manage the economic affairs of the home, and more than that it will indicate our just share of financial responsibility to the church.
2. The revenue derived from tithes and offerings is used primarily to preach the gospel or good news to the church and to the world. In another article in this issue covering the income and expenses of the church over a twenty-year period, we will discover that a very large percentage of income has been spent for the missionary work, both pastoral and evangelical. In addition to a consciousness of having done one's duty, it is very stimulating to think of the fact that compliance with the law is helping to keep some missionary family in the field. The payment of tithes or offerings at the present time will help to pay the remainder of the church debt and open ways for more advancement in our Zion building program.
3. It will definitely help to uproot any selfish tendencies, enabling us to become fellow laborers with God in the work of serving and saving men.
4. It will make our religion more real to us and give us a deeper appreciation of its blessings because tithe payers make a real and tangible investment in the work in which they believe.
5. The continuance annually of our stewardship relation with God by the filing of a financial statement indicates a consistency and our ability as well as willingness to assist financially in the ongoing program of the church. Every family should be taught to honor the law of God. In fact, the financial law presents to the priesthood an opportunity to accomplish an immeasurable amount of good.

### Junior Stewardship

As the name implies, Junior Stewardship is a training experience for juniors in the best the church understands in

practical stewardship. It is both a training program in the principles of good accounting and responsible stewardship, and a fine experience in actually participating in everyday life, with others of the church, on a stewardship basis. We recognize Junior Stewardship as a well-developed plan through which our children who are baptized into the church may enter at once into this phase of our membership responsibility.

Junior Stewardship is built about the keeping of a daily and monthly record of income and expenditure. It anticipates consistent tithe paying, the filing of an inventory and the annual tithing report. It provides instruction and guidance in the principles involved in stewardship as understood in the laws of the church. These principles include industry, frugality, partnership and careful accounting. Stewardship also should encourage wise and careful expenditure of money and a conscious distinction in purchases between those which one really needs for health and efficiency and others which merely satisfy wants.

The principle of stewardship in the church applies in all phases of life. We are stewards unto God and responsible as partners with him in the development, care and use of our time, our health, our physical powers, our minds, our opportunities, our talents, as well as our financial means. God wishes to share with us in all of our work and he wishes us to share with him in the work he would have done in the world. Junior Stewardship seeks to develop this sense of responsibility and to lead to joys and satisfying experiences which build the habit, character and disposition required of those who shall establish the kingdom and render its service.

A chief characteristic of Junior Stewardship is the effort made through wise guiding of expenditure and careful accounting, to secure and determine an increase over and above one's expenditure for necessities. This should show in one's monthly accounting as an "undivided increase." That is, one-tenth of the increase belongs to God as our partner and nine-tenths is our own. We do not know how this increase may be expended in coming months, some perhaps for necessities. The final amount of tithing for the year cannot be determined until our account for the year is closed. From the undivided increase, each month, we may

make some expenditure other than for necessities, but as a just steward we shall wish to give unto the Lord the tithe of any sum so used. This is an important principle. We quote from page 4 of the Junior Stewardship Record Book:

“‘Money used from the undivided increase.’ All that one receives in a year, more than is used for his needs, is his increase. To secure an increase one must earn all he can honestly, he must spend carefully and wisely to supply his needs, he must take good care of his clothing and other things and try to save a reasonable part of his income. Of course, one may, and all of us do, spend some money for things other than to supply our needs; as tithing, offerings, gifts, investments and the purchase of some of the good things we want for ourselves. (See Columns C, D, E, F and G.) But usually this money is taken from our increase along through each month. Since one-tenth of the increase belongs to the Lord, we plan to pay each month as tithing, one-tenth of all the ‘undivided increase’ we spend. This will show at the end of the year when we shall know our total increase for the year and the amount of the Lord’s share of that increase. The summary will show also the amount of the undivided increase we have already used and the tithing we have paid. We may now pay the remaining tithing due, from our “cash on hand or in savings,” and our account will be square with the Lord for the year.”

The monthly summary provides an accounting form to assist the junior to determine the amount used from “the undivided increase” and the amount of tithing he should pay for the month to keep the Lord’s share paid in full.

*Junior Stewardship Record Books* are prepared by the Presiding Bishopric, but they are sold at 10c each for project use from the Department of Religious Education. In the local branch the sponsor of Junior Stewardship is appointed by the pastor, the church school director and the branch solicitor. The project is carried out as a part of the training work of the church school. Juniors who fulfill junior stewardship requirements are reported to the Presiding Bishopric at the end of the year, December 31, to receive personal Certificates of Commendation. Those who receive these certificates for two or more years receive also a Certificate of Continuous Stewardship Recognition with special seals to

be affixed for each year of commendable service as a steward in the church. In the current year (1941) there are about 1,000 books sold for use. In 1940 there were 262 who received Certificates of Commendation.

### Youth Stewardship

For young people of 16 years and up a similar *Youth Income and Expense Record Book* is available. This record provides a wider range of expense classifications suited to young people who are beginning to earn their own way. A *Family Budget Book* is further adapted to the accounting of household expenditures. Zion's League sponsors Youth Stewardship among its members as a special "Keep the Law" projects.

*Youth Income and Expense Records* with mimeographed directions and report blanks for project use may be had from the Department of Religious Education at four for 50c. Single copies of *Youth Income and Expense Records* may be had from the Herald Publishing House at 20c each.



# Administration of General Church Finance

In accordance with the law and church enactments, the gathering and disbursing of general church funds comes under the direction of the Presiding Bishopric. In 1932 the following resolution was adopted by the General Conference:

“Resolved, that the Presiding Bishopric shall assume and are hereby directed to assume 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 they shall be held answerable to the general church in General Conference assembled.”

In order that the priesthood of the church may see the picture of responsibility as well as the routine for the administration of general church funds, we are setting forth hereunder our procedure in brief:

## Collecting Funds

The personnel for the collecting of general church funds is as follows: For bishops under General Conference appointment, the First Presidency appoint these men to the stakes and to some districts, and these men come under the direction of the Presiding Bishopric in the handling of finance. In other districts the Presiding Bishopric is represented by local bishops or bishop's agents. These appointments are made by the Presiding Bishopric, and it has been customary, although there has been no church legislation in respect to it, for the First Presidency to give their approval of the appointments. In turn the local bishop or bishop's agent appoints solicitors for branches of the districts, and these appointments should have the approval of the branch president.

The solicitor has a very important task in connection with the work of the Bishopric as he is the primary contact person in collecting and receipting for the tithes and offerings contributed by the Saints. His job is one of great impor-

tance because to be successful, he is required to have many important qualifications. Some of these are as follows:

1. He must be a righteous man, strictly honest, one in whom all the people have absolute confidence so that without hesitancy they will pay to him their general church contributions.
2. Obviously, he must keep the law himself so that by reason of his own conduct he may effectively teach and stimulate obedience to the law.
3. He is to be more than a receipt writer; he is to be a solicitor in the truest sense, one who, commensurate with his circumstances, will visit the people and to the best of his ability teach the financial law and give such ministry to families of the church that may be needful.

### Making Personal Contact

It is important that the solicitor arrange to make personal contacts with the people in the discharge of his responsibility. Such visiting should be done with the purpose of bringing about a larger response to the work of the church, and obviously to net the best results such calls must be carefully planned and prior arrangements made before making the visit. He will be effective in his ministry because he is acquainted with the family's past participation; he will know something of their present ability and circumstances to continue such participation; and he will endeavor to relate the family's interest to the total work of the church.

Much ministry can be given to the Saints by a solicitor, and he can be assisted very materially by the priesthood generally in this regard by being posted in the financial condition of the general church and by knowing its responsibilities and financial policies, etc. People have the right to know facts concerning the church, and such should be given to them without evasion.

The work of the solicitor in the nature of things puts him in close touch with the confidential affairs of the people. He goes as a minister and will be well received if he has proved himself worthy of such confidence. Naturally, he should not

go as an inquisitor nor in the attitude of being anxious to pry into the business affairs of other people. He will make it an unalterable rule to forget the family situations as soon as his ministry has realized its purpose, and under no circumstances should he talk of or repeat the affairs of the family to others. No personal information should be dispensed, and no one has the right to expect such information from the solicitor unless specific approval has been obtained from the local bishopric or the Presiding Bishopric.

### The Solicitor and the Pastor

The work of the solicitor is of such a nature that it requires closest co-operation with the pastor of the branch in order that general information regarding the church and its financial status may be disseminated to the congregation. Every pastor should be willing to help the solicitor in his work, as it represents a part of the spiritual education and growth of his people.

### Writing Receipts

The solicitor should issue receipts for all money received from the Saints, and he should not accept any contribution without immediately writing a receipt or making a memorandum and delivering a written receipt at the earliest possible date. Saints are entitled to a receipt immediately for money paid to the church. The only exception to this rule would be where duplex envelopes are in use in which case receipts are written once each month and should be given to the contributors as soon as issued. In respect to the issuing of receipts, it should be understood that the accuracy of the general church books depends upon the legibility of written receipts.

### Making Reports

When contributions are received by the solicitor and receipts duly issued, he is required each month to make a report of the receipt, the name of the contributor, and the amount to the Bishop or bishop's agent of the stake or district. The bishops and agents in turn consolidate the reports of the local solicitors, and send them to the Presiding Bishop

monthly together with a check covering the total amount of contributions from the stake or district. Few people realize the amount of work involved in the handling accurately of the reports from the stakes and districts of the church.

Immediately upon receipt of the bishops' and agents' and solicitors' reports, the Presiding Bishopric issue a receipt to the agents for the amount of money remitted. Each bishop's or agent's report is checked as also is each solicitor's report. In fact, each and every receipt is carefully checked to see that it has been correctly recorded. In this connection, it might be well to explain that a considerable part of a clerk's time is consumed in an endeavor to establish the identity of the contributor. This is largely due because receipts are not plainly written or they are not written in the same way for the same contributor each time. It will be helpful to the solicitors for the contributor to indicate each time just how he wishes the receipt to be issued, and this will also safeguard correct posting to his ledger account in the general office.

Our accounting methods require that each receipt issued shall be posted to the individual ledger account of the contributor. Therefore, it is necessary to handle the receipts with a great deal of care and accuracy. These receipts are sorted in alphabetical order, and from the receipts we post directly to the individual's ledger account. These tithing ledger accounts are controlled by the general ledger which means that the posting must be accurate.

In order to give some idea of the work involved in the financial administration of the general church affairs, we have eleven employees in our office force, in addition to the personnel of the Presiding Bishopric. In the United States and Canada there are approximately seventy-one bishops and agents who report monthly. This involves the checking of approximately seven hundred fifty to eight hundred solicitors' reports, which means that there are on an average of ten thousand receipts checked, posted and filed each month. While there have never been over 29,000 contributors in one given year, yet our general tithing ledger account involves about 40,000 accounts made up of an activity in a three-year period. This will give some idea of the routine and amount of work involved in the collecting of general church funds.

## The Disbursement of Funds

The Presiding Bishopric has the responsibility of the disbursement of general church funds. It should be understood, however, that they are committed to spend in accordance with a budget approved by General Conference. The budget for 1941 is as follows:

|   | <i>Approved for<br/>1940 and 1941</i> |
|---|---------------------------------------|
| <b>GENERAL EXPENSES:</b>  |                                       |
| Family Allowances   |                                       |
| Active  | \$108,989.36                          |
| Inactive  | 54,705.36                             |
| Ministerial reserve   | 13,000.00                             |
|   | \$176,694.72                          |
| Elders' Expenses (Less offerings from S. & F.)                        | 32,000.00                             |
|   | \$208,694.72                          |
| <b>ADMINISTRATIVE EXPENSE:</b>  |                                       |
| General Church Offices, Stakes and Districts,<br>and Foreign Missions | \$ 40,895.00                          |
| Graceland College Appropriation                                       | 16,500.00                             |
| Interest on Endowment Fund  | 11,700.00                             |
| Saints' Home Operating Expense  | 5,000.00                              |
| Individual Aid  | 7,000.00                              |
| Payments on Consecration Contracts                                    | 2,500.00                              |
| Houses of Worship Expense:  |                                       |
| Kirtland  | 2,000.00                              |
| Salt Lake City  | 500.00                                |
| Nauvoo  | 250.00                                |
| Other H. of W. Properties   | 600.00                                |
| Exchange  | 1,000.00                              |
| <b>INTEREST EXPENSE:</b>  |                                       |
| On Auditorium Bonds   | 8,000.00                              |
| On Debentures   | 6,200.00                              |
| On Notes Payable  | 5,900.00                              |
| Equipment Fund  | 2,500.00                              |
|   | \$319,239.72                          |
| <b>TOTAL EXPENSES AND INTEREST</b>                                    | <b>\$319,239.72</b>                   |

We must not only look at the situation of today, but we must project ourselves into the possibilities of the future. While it is true there may be some increase of the budget items as the debt is paid to meet the needs of the church, it must, nevertheless be borne in mind that we cannot relax our efforts to keep the rising costs of church administration within the bounds of a reasonable increase of income. There ought always to be a definite margin of safety between the income and the expense.

There is no question that the general church has made marvelous progress under the application of the financial policy adopted several years ago in respect to the financial administration of the church, and we feel that these principles will continue to apply as we promote the program of the church in the future. It is our hope that year after year we may be enabled to build for financial security and effective church work.

### Extending Aid to Indigent Members

During recent years we have been under the necessity of giving very careful administration to the funds available for aid for worthy members. In some instances emergencies arise which necessitate prompt action on the part of the financial representatives of the church. To safeguard the interests of all concerned and the church as well, discretionary right has been given to the bishops and bishop's agents of stakes and districts to extend aid up to an amount of not to exceed \$25. Such privilege, however, is restricted to bishop's and bishop's agents and does not include solicitors, as it is contemplated that solicitors will get in touch with their stake or district bishop or bishop's agent in the event such emergencies might arise. It is then necessary for the disbursing officer to immediately make a report of such extension of aid to the Presiding Bishopric together with details setting forth the circumstances surrounding the case.

If further assistance is required from the church, it is essential that the bishop or bishop's agent so advise the Presiding Bishopric making such recommendations as he may deem wise. In the event such aid is extended, the individual's family situation should be investigated and reported. Over a period of years, the church has taken the position that

immediate members of the family are responsible primarily for the maintenance and care of the individual. There have been and probably will continue to be extenuating circumstances which make it impossible for the family to assume the responsibility that normally it would assume. Therefore, all of the facts respecting the situation should be forwarded to the office of the Presiding Bishopric.

It is not the intent and purpose of the law that any worthy person shall be left destitute or without the necessities of life. On the other hand, it has been found impossible for the church during the period of stress through which it has passed to adequately meet all of the demands that have been made upon it. Nevertheless we have attempted to give assistance to those who were deemed worthy and at no time have we rejected applications for assistance which have been properly presented. Therefore, other facilities which are available to the individual such as Federal and State aid should be investigated and assistance received where possible.

During recent years the Presiding Bishop's office has followed a rule of checking up and investigating every three months any cases which have possibilities of becoming permanent. At no time does the church commit itself to the extension of aid on a monthly basis beyond a period of three months. Each case, therefore, necessarily comes up for reconsideration at the end of any three month period.

It is important that where such needs arise that the counsel and advice of the general church officers, such as members of the Twelve, stake presidents, and pastors, be sought due to the fact that information that might be available to them would have a definite bearing upon the case.

It is important that the above be given careful consideration to safeguard the interests of both the individual and the church.

### Hospitalization for Indigent Members

There are times when the problem of hospitalization for some worthy poor member becomes a real problem for the pastor or church representatives in a given area. It is thought advisable because of this to set forth briefly the relationship of the Independence Sanitarium and Hospital to the general church and the manner of procedure for admission of any indigent member to the Sanitarium and Hospital.

During the last ten years it has been necessary for the hospital to operate without support from the general church. The business management of the hospital, however, is vested in the Board of Trustees consisting of the three members of the First Presidency, the three members of the Presiding Bishopric, the Church Physician, the Mayor of the City of Independence, and the Judge of the Eastern Division of the Jackson County Court. (This addition of the two nonmember directors was made when the church and the community jointly undertook the project of erecting a new building.) Naturally this Board of Trustees cannot look after the details of management and such details and business administration is left to Miss Gertrude Copeland, superintendent of the Hospital. The administrative control, therefore, is vested in the officials of the church.

Inasmuch as it has not been possible to make appropriations from general church funds for the maintenance of a hospital, it has been necessary for the general church to take care of the hospitalization needs of worthy members from general church funds available for that purpose. Therefore, the procedure to follow in this connection is that of making contact with the Bishop or bishop's agent of the stake or district in which the applicant is living, and through him make application to the Presiding Bishopric for such consideration as may seem needed and in line with the ability of the church to meet.

The management of the Sanitarium cannot, of course, assume responsibility for cases for which no financial provision has been made. In the event that an emergency should arise within the environs of the Center Place, the Sanitarium and Hospital will grant admission, but the relatives and friends should immediately work out an arrangement with the management for remuneration for services rendered. After such admission has been granted and later the patient released, if there is further need for hospitalization the same procedure must be followed as set forth above because every admission comes up as a new case.

This information is placed in the hands of the members of the priesthood with the thought that much misunderstanding may be eliminated in the event such cases come to one's attention.



# Purchasing of Farms or Real Estate in the Center Place or Stakes

During recent years many inquiries have come to the office of the Presiding Bishopric relative to the purchase of farms or other property in Independence or in one of the surrounding stakes. In practically every instance, we have attempted to co-operate with the individual to best conserve his or her interests.

There are a few simple steps which, if followed carefully, will go a long way in safeguarding the interests of the individual. In the first place, many people are interested in purchasing farms who do not have farming experience. Immediately they are confronted with a management problem. Absentee ownership is bad both for the owner, for the tenant and usually for the farm. Real success in any farming venture requires an understanding of agricultural problems to be met, an appreciation of the necessary qualifications for a good tenant, and the hazards such as drought, poor soil conditions, floods, etc., that confront this form of industry.

One should also have an appreciation of the amount of capital required for investment in livestock and equipment. Too frequently people visit our office with the main thought of just buying a farm. It is the hope of the Presiding Bishopric that within the next few years our agricultural program may be clearly defined so that those having capital to invest can invest it in conjunction with others making possible the securing of reputable and intelligent management.

Due to the fact that soil conditions vary in and around the Center Place and surrounding Stakes, it is important that the best advice available be obtained before making any investment. The more recent developments that have taken place, making Federal and State agencies available, may if properly utilized be very helpful to the individual in selecting a farm. Soils may be tested, records of production of the farm obtained, crop allotments ascertained and farm plans of rotation and general management developed.

In making an investment of this kind, one should give con-

sideration over a reasonable length of time. One should not contemplate purchasing a farm while passing through the Center Place. Many times the savings of a lifetime are at stake, and surely it is not asking too much for the individual who has worked hard and perhaps accumulated savings as a result of sacrifices and thrift to use extraordinary caution in investing such savings in real property. It is our consistent advice to those seeking to buy real estate of any kind to make sure they are getting the best obtainable for their money, to avoid the problems of absentee ownership, to use care in selecting a location, to make sure that the amount of money invested will bear a reasonable rate of return.

Facilities are available to the Presiding Bishopric to assist those who will take the time to make careful investigation, but it is practically impossible for the Presiding Bishopric to be of much assistance if individuals are in too great a hurry in making an investment. It is our suggestion that those seeking to make investments of this type contact the Presiding Bishopric sufficiently far ahead of time so that proper plans may be arranged to render such assistance as may be within our power.

# Local Church Finance

Because of the studies made in the field of church finances, many of our branches have been helped tremendously in the management of their affairs. We feel that it will be helpful again to call attention to the principles of sound church finance for restudy by the priesthood as well as the workers whose responsibilities are within this field.

The success of the general church is largely dependent upon the alert, devoted and active branches of its people. The branch thus becomes an important part of the general movement, making financial support necessary if it is to give adequate service to the spiritual and social requirements of its people and its community. This support will involve such indispensable needs as housing, equipment, materials, as well as the other requirements of any active group.

The first essential in successfully financing a branch is that the branch itself shall be made worthy of liberal support. It must be a group marked by friendliness, prayer, peace and harmony, and constructive activities; a group presided over by a pastor, associates and priesthood who are worthy and who realize the church is a means to an end and not an end itself. The church must be more than an audience and four walls, for its members need social as well as spiritual life. Therefore, it must have an adequate social and missionary vision creating a real brotherhood of God's children enabling men and God to enjoy a closer fellowship.

## Financial Organizations

Branches and other local groups are supported by offerings made to local treasurers, who are the custodians of such funds. These offerings usually come under the division of "Local Expense" or "Building Fund." The amounts contributed towards such funds should be based upon the need of the group as set forth in its budget. Contributors to local branch expenses should also keep in mind the needs of the general church as indicated by the budget appropriation approved and accepted by General Conference. The law provides, as a first requirement, the payment of the tithe to the general church. In connection with this, consideration should

be given to local needs, which are also vitally important to the progress and the life of the church.

There are various ways in which the administration of local finances can be successfully organized. In larger branches or groups, a finance committee or a board of stewards composed of representative people of the group may be appointed. This committee or board usually includes the branch president and treasurer.

The purpose of the finance committee is to determine the financial policies, to prepare a budget and to devise means for securing income necessary to meet the requirements of the group. Obviously care should be taken to select capable persons having an appreciation of the needs of all ages of the branch. Such a committee will be enabled to consider sympathetically the budget requests from the various department leaders and at the same time keep expenditures within reasonable bounds. An active, interested committee of this sort will keep a branch well supplied with revenue for the conduct of its business and provide for the natural expansion of its program.

In smaller groups the branch president, treasurer, and possibly one other representative person can well comprise this finance committee to meet the problems arising in such groups.

### The Use of a Budget

In technical language the budget means "making an annual statement relative to finance." We use it as a means of forecasting the costs of operating our church activities for a certain period, usually for a year. It not only enables a branch to plan its expenditures, but it enables it to organize its resources for the most effective and intelligent use of the same. Moreover, it enables a branch to systematize its affairs by which its general course is shaped and its main activities are determined. The use of the budget is no longer an experiment, for time and again it has proved itself to be an indispensable instrument for the successful administration of church finance. To some it may suggest economy, and by economy they mean not conservation, not frugal management, not value received in service for value given in church funds, but less money spent. Ordinarily this is the result

of budgeting rather than the purpose of it, the purpose being that of more equitable distribution of the available funds for the most worth-while projects undertaken. At the same time it will enable the branch to operate on a cash basis.

### Preparing the Branch Budget

Budget proposals should be prepared by those in closest touch with the work. In some places it is customary for the branch president, collaborating with the treasurer, to present to the various department heads a budget request blank by which they can indicate the expected needs of their respective departments for the ensuing year. When these estimates are received, the branch president and treasurer with their assistants should prepare a budget to be presented to the finance committee or board of stewards for final scrutiny before it is submitted to the branch for consideration and approval. The branch has the right to make such changes as the majority may wish; the budget is not valid unless it is approved by the formal action of the branch.

In preparing the budget several points should be observed:

- A. How much money will be needed for conducting the branch affairs during the next fiscal period?
- B. What money is on hand and from what source is more to be expected and how much?
- C. What shall be the amount appropriated to each function of the branch?

The budget should include such items as:

For operating expense:

1. Pastor's allowance
2. Janitor
3. Fuel
4. Lights
5. Water
6. Music
7. Library
8. Repairs
9. Interest
10. Miscellaneous

For church school:

1. Quarterlies
2. Supplies
3. Equipment
4. Miscellaneous

For general purpose:

1. Missionary funds
2. District funds
3. Miscellaneous

For building fund:

1. New building
2. Improvements

Other items may be included as needed to meet any local situation. Each branch should make provision to care for the expenses of district officers and missionaries by having the items included in the budget and by making the funds available when needed.

### **Approving the Budget**

Again we wish to call attention to the fact that the approval of the budget for local branch expenses is largely in the hands of the branch because budget proposals are not binding until action is had by the branch. The branch can by formal action accept, reject, increase or decrease the budget proposals.

### **Raising the Budget**

There is always a good reason why a branch is successful in its financial endeavors. Inevitably it is because the workers are not only acquainted with the task to be performed, but they are united in it. They must also have faith in the work of the church.

After carefully selecting the workers for soliciting funds, arrangements should be made to canvass the branch four or five weeks before the financial year opens. A meeting of the workers should be called in which they can be informed as to the nature of the budget and the requirements of the church to enable them to answer any questions that may be asked. If possible, inform them also of the nature and

extent of response of the members they are visiting. The attitude of the thinking giver is that of a careful investor, and the approach should be made upon that basis with full confidence in the solicitor's mission. There is no need for either begging or apologizing. Regular and proper contact between the priesthood and members during the year will always make the financial campaign more pleasant and profitable.

Unquestionably it will be helpful for the pastor to write a letter setting forth information in respect to the financial needs of the branch and the budget so the contributor will be fully informed. The letter should neither beg nor command response to the financial program, but should, on the other hand, offer an opportunity for sharing in the costs of the work.

It is important to have a well-understood system for the collecting of finances. Many local groups adopt a system which is particularly adapted to their own needs. However, the envelope system has been generally used with excellent results. The duplex envelope, which can be obtained through the office of the Presiding Bishopric at a nominal cost, has been quite successful because its use tends to deepen the interest in worship and promote recognition of one's responsibility to the Lord so that he will have a definite share of the weekly income. Information regarding the use of the duplex envelope will be furnished upon request. Write the Presiding Bishopric, The Auditorium, Independence, Missouri.

### The Treasurer

Only one treasurer is necessary for a branch. All funds, whether of the branch, church school, organized class, etc., should be under the supervision of this treasurer. The law of the church contemplated the ordination of bishops in large branches and districts (*Doctrine and Covenants* 117:10). When an active bishop is available, he should be placed in charge of the finances. If no such bishop is available, then a deacon, all things being equal, should be selected as treasurer. In large branches the treasurer may well have one or more assistants, designated as financial secretaries. The financial secretary assists only in the gathering of the funds to

be turned over to the treasurer who is the custodian thereof.

It should be borne in mind that the continued success of church finance will depend very largely upon the efficiency of the treasurer selected. This position is one of great responsibility, and the person chosen to occupy it should be one of the highest reputation whose name and administration of his duties will inspire confidence. Honesty, efficiency, interest and diligence are indispensable qualifications to be had by any successful treasurer.

The treasurer should make sure that an adequate record of financial transactions is maintained either by doing it himself or by choosing, training and supervising someone who will do it for him. The most businesslike and up-to-date methods of handling finance should be used in order to insure efficiency and to keep the finance committee and congregation posted as to its financial status.

The church treasurer should be more than a custodian of funds. He should really understand the financial system and the needs of his branch thoroughly. He should be able to detect financial dangers and keep the finance committee and the branch presidency fully informed with respect to the branch's financial condition and needs.

The treasurer and financial secretary should be in possession of receipt books at all times and issue receipts at the time an offering or payment of a pledge is made to them. They should not under any circumstances trust to memory such contributions, because it is not safe. Standard receipt books prepared by the general church can be had at a small cost.

### **Branch Bank Accounts**

The treasurer should deposit all funds in the bank promptly when they are received, and he should exercise extreme care to permit no overdraft. It is his responsibility to safeguard trust funds for his church as carefully as those of a widow.

Above all, care should be taken by the treasurer to keep branch funds which are in the nature of trust funds separate from his personal funds. The account should be placed in the official name of the church including the name of the branch, for example:



THE REORGANIZED CHURCH OF JESUS CHRIST OF  
LATTER DAY SAINTS,

.....Branch Building Fund

By .....

Treasurer

or

THE REORGANIZED CHURCH OF JESUS CHRIST OF  
LATTER DAY SAINTS

Branch Expense Funds

By .....

Treasurer

### Keeping of Accounts

It happens that the people of the church are very sensitive about their offerings to the church, and it is right that they should be. Much trouble and loss of confidence may result if the tabulation of money received is done carelessly or incorrectly. Since the treasurer is required to handle trust funds, he ought to understand how to account for them accurately. He need not always be an expert bookkeeper, but he should be ordinarily intelligent and accurate respecting these matters.

In cases where offerings are collected during church service or where the envelope system is used and the treasurer does not issue a receipt for each individual amount received from the contributor but does so periodically on an accumulative basis, it is always wise to have someone check funds with him. When money is taken from an envelope the amount removed should be noted thereon and these envelopes kept until an audit of his accounts has been completed. In order to check the record, the total amount of cash removed from the envelope should balance with the total of the amounts noted on the envelopes. These should also balance with the cash book which gives a three-way check.

In regard to the expenditures made from the church funds, it is always wise to have supporting papers or bills giving evidence of the treasurer's authority for making the expendi-

ture. These papers should be kept as a part of the book-keeping record and made available to the auditor for checking.

In addition to the keeping of accurate financial records there should be a complete and full report of receipts and expenditures made to the congregation at least once a year. It may be wise to report to the finance committee or to the branch presidency in case of a small group, for a shorter period, but the congregation is entitled to know the status of its business affairs at least once a year.

In addition to making a complete report to the branch, the treasurer should insist on a periodic audit of his accounts. The church itself is under obligation to see that there is a reasonable audit made of its books. This will not only reassure the congregation, but it will also protect the treasurer and avoid any temptation for the misuse of funds. Any treasurer should want his accounts to be in such a condition that an examination and approval may be made at any time. For anyone to oppose a thorough audit is, in a business sense, to arouse suspicion. Remember that only those whose deeds are dark and evil need fear the light.

It is a good plan to inform each member periodically, preferably quarterly, of the amount contributed to the various local funds. The Saints justifiably appreciate recognition for the good work they have done, and to those who unthinkingly permit their accounts to become delinquent the statement will serve as a reminder of their obligation. Such a notice is also a safeguard to the treasurer because it will afford opportunity for any member to call attention to any discrepancies that may appear respecting their own contributions. The following sample form can be used to an advantage.

At the close of the quarter ending ....., 1941, your account stood as follows:

| <i>Local Expense</i>                     | <i>Building Fund</i> |
|--|----------------------|
| \$.....Balance due from previous quarter | \$.....              |
| \$.....Amount due during quarter         | \$.....              |
| \$.....Total due at end of quarter       | \$.....              |
| \$.....Total paid during quarter         | \$.....              |
| \$.....Balance due now                   | \$.....              |

## Supporting the Missionary

The Master gave instructions to his disciples while he was yet upon the earth that they were to forsake their various vocations to give their entire time to the work of the ministry. "Whosoever receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."

There was a time in the church when individuals made it a practice to give such help as they felt they could to missionaries who were ministering in their communities or branches. This practice was tremendously helpful to both the men under appointment and to the church, and we believe a great deal of satisfaction resulted to the persons who without ostentation shared with those who ministered. We feel that we should again encourage this practice of the individual helping the missionaries, as his circumstances will permit.

However, one should not make the mistake of thinking that they are paying tithing in so furnishing expense money to the missionaries. The Bishop's office is designated as the proper avenue for the dispersing of the tithes and general church offerings.

There have been cases where branches reimburse the elder for his railroad expenses, but overlook or neglect the other items of his personal expense. This provision, as any other, should not be stinted, but should exemplify a wholesome attitude towards the work of God.

# Houses of Worship

An increasing need for some of our congregations throughout the church is for new or better buildings and facilities. Obviously a congregation is somewhat handicapped in its work if it does not have adequate quarters in which to worship and to which it might invite its friends in a missionary endeavor. With the diminishing of the general church indebtedness we are approaching a period when more attention can be paid to the condition of our local houses of worship. However, it is imperative that when any congregation makes an approach to its building needs it does so with wisdom and clear insight respecting all the factors involved, both temporal and spiritual.

In view of the fact that the central aim of the church is the development of Christian personality and character, we must look upon our houses of worship and other church equipment simply as instruments assisting in the accomplishment of this aim. The local church buildings should, therefore, lend themselves in attractiveness and utility value to the achievement of our purpose. Since the whole church program centers in the task of building men for Christ, consideration to building, remodeling, or maintaining our houses of worship ought to assume the nature of a worthy spiritual task.

## Procedure for Building a Church

Because church building projects are regarded as tasks of spiritual import affecting the general work of the church, the Conference has adopted several resolutions touching building programs. These make available to local officers the consideration and advice of the general officers in respect thereto. "That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field" (Resolution of April 14, 1927).

Resolution No. 785 provides "that no church site be chosen

or edifice erected by any branch without first conferring with the Presiding Bishop and the Church Architect.”

The purpose of this legislation is not to curtail the activities of any branch or district, but to safeguard the interests of all concerned and to promote better co-operation among branch, district, and general church officers for the accomplishment of the work of the church.

### Building Committee

The first step in any building program for a branch is the appointment of a committee to be in charge of the building program. This should be done at a regular business meeting or a special meeting called for that purpose. The members of the committee should be selected because of their qualifications for the work assigned to them. The need of careful consideration in this selection cannot be overemphasized because decisions made and recommendations brought resulting in the ill-advised erection of a building may affect the branch, handicapping its work in the community for years to come. The branch president and local bishop or financial agent may be ex officio members of the committee, and all things being equal, the treasurer of the branch should also be the treasurer of the building fund.

The work of the building committee is to investigate thoroughly and determine the housing needs of the branch. Its study should include the requirements of the entire congregation with due consideration given to all ages from the youngest to the oldest. It should also include a study of the membership trends to ascertain whether the number of members has been increasing or decreasing. The reason for either should be understood and plans made with a view of conserving to the church the natural as well as the missionary membership increase by providing, as best it can, a location and building suitable for the work.

The committee ought to give careful thought to the selection of a site for the church building. The choosing of a lot for the church involves the question of convenience for the present membership and the possibility for missionary work. To know this adequately, a study of the trends of the religious elements of the community should be made.

The location should also be evaluated in view of a long-time community program. Furthermore, it should lend prestige to the work of the church, being indicative of the type of faith we claim to have in God and the work representative of him.

In addition to its other responsibilities, the building committee must accurately determine the ability of the branch financially to build. This will, of course, involve the style of architecture, the size of the building, etc. It is not a reflection on any committee to say that it will probably find itself unprepared to determine the kind of building it should have without seeking advice. It is extremely difficult to solve any architectural problems by following the plans of another organization. Every building constitutes a separate problem, not only from the standpoint of location and membership, but also with regard to program and finances. It is important, therefore, that the committee arrange to obtain the services of a local architect who will work with them in the development of plans to meet the needs of their branch. The General Church Architect, who should approve the plans, is willing and glad to give as much help as possible in respect to the style of building. While it is true in some cases such co-operation with the general officers of the church may entail some delay, yet the erection of a church building is of such importance that every possible angle should be considered before proceeding. There is no question that the cost of obtaining services of a local architect at a reasonable figure is justified in every particular. It is customary for him to submit several studies for the consideration of the committee. Utmost freedom should be assumed in the changing of these preliminary studies to meet the needs of the branch and to satisfy the committee. These preliminary studies may be submitted to the General Church Architect for his suggestions. In that way it may be possible to develop a distinctive architecture suitable for our particular church. However, when plans are submitted to the architect for completion, the committee should not expect him to change them subsequently without additional cost.

In addition to the need for determining the style of architecture and the size of the building and the location, the committee should plan their investment from the standpoint

of being most practicable and profitable viewing the building for present use and for possible future resale.

The taking of the title for church property is important, and this has been discussed in another article under the caption of "The Legal Aspects of Church Titles."

In case of the larger branches, the responsibilities of the building committee might be divided as follows:

1. Plans and architect.
2. Finance.
3. Publicity.
4. Purchase of equipment.

It might be well to call attention here to the cost of church equipment. Many committees make plans for church buildings and involve themselves in expense without giving due consideration to the cost of equipment. It has been estimated that the equipment will cost from 20 per cent to 30 per cent of the total cost of the church building.

The policy of the church in respect to the building of houses of worship may be briefly summed up as follows:

1. That no local group should involve themselves in indebtedness to build a building.
2. That wherever possible they should proceed on a "pay as you go" basis.
3. The only exception recommended is where groups who are now required to pay rent and who would have every advantage in building their own church may assume an obligation that would not require more of a monthly payment than the present cost of rent.

### Conclusion

Summing up the procedure for erecting a building:

1. The appointment of a committee to be in charge of the building program.
2. The building committee should determine the needs and the ability of the branch to build.
3. The committee should secure the approval of the branch to its recommended building program.

4. The general church architect should be consulted as to plans and specifications.
5. When plans have been completed, the approval of the First Presidency, the Presiding Bishopric, the member of the Twelve concerned, and the general church architect should be obtained.
6. No debt should be assumed by the committee without the approval of the branch body and general church officers.

### Insurance on Local Church Buildings

A large percentage of the local church buildings occupied by the Saints for worship purposes are covered by fire, wind-storm or extended coverage insurance, but occasionally there comes to the attention of the Presiding Bishopric some branch which does not provide such insurance. The persons in such branches seem to feel that on account of its being church property the Lord will protect it from any such damage.

We believe that in times past God has indeed protected our church building from such damage when in our ignorance we failed to provide insurance, but there have also been a few cases in which branches have suffered very disastrous losses on account of not having proper insurance coverage.

Our feeling in the matter is that the Lord expects us to use good business judgment and take all of the precautions which are necessary and customary in the world today, so that in the event of any such loss resulting from natural hazards over which man has no control, it will be possible to replace the loss from reserves which have been set aside for such contingencies. This, of course, is what an insurance company does, namely, out of the premiums that are paid there is built up a reserve fund to pay for such losses.

It is possible that sometime in the near future the church will develop its own reserve fund to cover this type of risk, but up to the present time it has been found most advantageous to make use of the services of the commercial insurance companies which have been developed in the economic structure of the present-day world.

The responsibility for seeing that each local church building is properly covered with insurance rests with the branch president or such branch officer as may be especially designated



by the branch or the branch president, and the cost of the insurance premium in each case should be paid for from local branch expense funds.

The amount of insurance to be carried should be a reasonable proportion of the face value of the property, and in most cases a reduced rate can be obtained where 80 per cent of the present value is covered by insurance.

It is advisable to provide insurance not only on the building, but also on the contents. In regard to the contents, a detailed inventory should be kept in some place outside the building, so that in the event of a loss it will be easy to show what contents were lost or damaged.

Provision should be made not only for fire insurance, but for windstorm and hailstorm as well. A new type of coverage has been developed in recent years, known as "Extended Coverage," which includes windstorm, tornado, cyclone, hail, explosion, riot, aircraft, self-propelled vehicles and smoke damage protection, the cost of which is only slightly more than simple windstorm insurance.

Before ordering a policy, investigation ought to be made as to the financial status of the insurance company.

The name of the insured in the policy should be the same as the manner in which title is held, and in most cases it will be as follows:

"G. Leslie DeLapp, Presiding Bishop as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints."

All insurance policies should be forwarded to the office of the Presiding Bishopric for filing.

The legal department in the office of the Presiding Bishopric is ready at all times to give advice on any aspect of insurance or other matters covering the local church property.

### Legal Aspects of Church Titles

It is very important that proper attention be given to the matter of title to church property. The legal department in the office of the Presiding Bishopric, the Auditorium, Independence, Missouri, has been especially established to give complete service and advice respecting such matters, and it

is, therefore, best to immediately get in touch with the Presiding Bishopric when a piece of property is about to be purchased or donated to the church.

There are, however, a few suggestions which can be followed to advantage in the preliminary steps involved in buying or obtaining a piece of real estate.

1. In the first place, a complete abstract of title from the United States Government to the time of purchase should be obtained, and this should be examined by a local attorney or sent to the office of the Presiding Bishopric for such examination.

2. The contract of purchase covering the property should specify that a complete general warranty deed be furnished, warranting a fee simple title to the property free from encumbrances.

3. If the property is not to be fully paid for at the time of the purchase, the contract should be signed and any necessary mortgage papers executed by three trustees selected by the local branch, subject to the approval of the Presiding Bishopric, and who would be authorized by the branch to accept title to the property until paid for in the following form:

“....., ....., and .....,  
as Trustees in Trust for the members of the .....  
..... Branch of the Reorganized Church of  
Jesus Christ of Latter Day Saints, and to their suc-  
cessors in office for the benefit of said members.”

The first three blank spaces would be filled in with the names of the trustees, and the fourth space with the official name of the branch. When the property has been fully paid for and is free of encumbrance, it should be conveyed to the Presiding Bishop as Trustee in Trust for the church, as hereinafter explained.

4. When a piece of church property is completely paid for, the general rule is that the title should be conveyed to the Presiding Bishop as Trustee in Trust for the church, in the following form:

“G. Leslie DeLapp, Presiding Bishop, as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints, and to his successors in office for the use and benefit of said church.”

5. In certain emergencies, title may be taken in the name or names of one or both of the counselors to the Presiding Bishop, in which case special instructions will be given.

6. In a few states it is also possible to have the title taken in the name of the church as a corporation, but this should be done only after consultation with the Presiding Bishopric.



# THE PRIESTHOOD JOURNAL

Volume 7

October, 1941

Number 4

A quarterly publication devoted to the interests and activities of the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri.

Published by the Herald Publishing House, Independence, Missouri. Subscription prices: \$1.00 per year (4 quarters); 25c per single copy.

Editors: The First Presidency.

Entered as second class matter September 24, 1937, at the post office at Independence, Mo., under the Act of March 3, 1879.

## THE CHURCH SCHOOL AND EVANGELISM

### TABLE OF CONTENTS

|  |    |
|--|----|
| Materials for Workers in Evangelism, President<br>L. F. P. Curry .....           | 3  |
| Teaching Serves Evangelism, Dr. F. M. McDowell .....                             | 6  |
| The Responsibility of the Church School for Evangelism,<br>C. B. Woodstock ..... | 10 |
| Evangelism in the Children's Division, Fern Weedmark.....                        | 15 |
| Evangelistic Opportunities of the Junior High Age,<br>Eunice Livingston .....    | 20 |
| Evangelism in the Young People's Division, Dr.<br>F. M. McDowell .....           | 23 |
| Evangelism in the Young Adult and Adult Divisions,<br>C. B. Woodstock .....      | 32 |
| The Church School and Priesthood, C. B. Woodstock.....                           | 38 |

Printed in the U. S. A.

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

"Go ye, therefore, and teach."—Matthew 28: 19.

"Feed my lambs . . . Feed my sheep."—John 21: 15, 16.

"Inasmuch as parents have children . . . that teach them . . . to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism . . . for the remission of sins when eight years old, and receive the laying on of hands . . . they shall also teach their children to pray, and to walk uprightly before the Lord."—*Doctrine and Covenants* 68: 4.

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."—*Doctrine and Covenants* 85: 36.

"To be learned is good, if they hearken unto the counsels of God."—*Book of Mormon* 109: 61.

# Materials for Workers in Evangelism

By President L. F. P. Curry

This issue of the *Priesthood Journal* completes the series of five on the evangelical program of the church begun with the October 1940, number. Contents of the previous numbers follows: October 1940, To Whom Shall the Gospel Go? and Objectives in Evangelism. January 1941, The Fields of Evangelism, Classified and Analyzed. April 1941, Missionary Programs and Reclaiming Nonattending Saints. July 1941, Financing the Church. This number discusses the Place of Religious Education in Evangelism.

## Purpose of This Issue

In 1940, 56 per cent of the baptisms of the church arose from those aged 8-14 years; 10.5 per cent, 15-19 years. These are substantially the children of church members. The number is so large that few responsibilities facing the church can be more pressing than gaining them for the church and nurturing them in the church. Hence the explanation of the place of religious education in the evangelical program is of primary importance. Neglect in this field is a fatal omission.

The Religious Education Department bears an onerous burden, for upon that department and its workers throughout the church falls the principal duty of reaching and holding through the formative years the children and youth of the church, while at the same time providing for those in adult life courses of an instructive and inspiring character. This number tells what the department is trying to do. The materials utilized are described clearly so that those working in conjunction with the church school field may fully understand how these materials serve the purpose. It will be seen that the children and youth of the church have materials provided giving them a knowledge of God and his son Jesus Christ and an understanding of the message which lived builds enduring character and socially responsible lives. The grading of these materials is explained. Methods are not discussed and have no place in the discussions of this issue.

The pastors of the church, the priesthood, and the general ministry require such a presentation periodically, for outlines of the past, because of change more or less constantly necessary, quickly becomes out-moded. A working statement of the field covered by the church school is a necessity in co-ordinating pastoral and evangelical branch work. The church school does not stand apart. It belongs in the team. Its significant facilities should be fully used.

Occasionally criticisms of inadequacy are leveled at the church school, but an examination of these criticisms frequently discloses a lack of comprehensive information as to what the church school is trying to accomplish, the nature of materials with which it works or results obtained. Constructive criticisms, however, are valuable in adapting the church school materials to the problem of evangelism which the church faces, and such criticism is always welcome. This issue, outlining the material by grades, at once is an introduction to the church school work for the purpose of more effective co-ordination with all departments of the branch, and at the same time enables others concerned to familiarize themselves with the material without unnecessary delay.

As steel cannot be made by following a cake formula, so the nurturing of souls in the knowledge and experience of the Lord Jesus Christ cannot be accomplished by materials applying to another field. The contributions in this issue show the excellence of the church school material and its practical adaptation to existing needs. The fact stated above that 66.5 per cent of the baptisms of the church come from those aged 8-19 years is a singular attestation of the high-grade work being done by the church school in conjunction with parental or other guidance of this age group.

### Comprehensive Program Completed

The five numbers of the *Journal*, of which this is the last, have attempted in a limited space to present a rounded and fully coherent program of evangelism. The treatment has been in sufficient detail to serve the priesthood as a study course in evangelism and a handbook of applied evangelism.

The treatment, furthermore, has harmonized with the plan for the Clinic in Evangelism and has been an extension of the papers presented at the Clinic. In the *Journal* some sub-



jects have been somewhat further analyzed and duplication of material has been kept to a minimum.

### Uses of the Five Numbers

These numbers should be used as a group for private study and refreshment. They can be carried in the pocket as one travels about and they are well adapted to home reading.

For priesthood classes the numbers are an invaluable presentation of the evangelical problem. Those branches which have not taken advantage of this material should use it to give point and coherency to priesthood meetings by devoting time at each meeting to a study of the *Journals*.

Finally, in planning the pastoral and evangelical programs of a branch or larger units, and for use in workers' conferences where all priesthood and department workers are considering together their entire responsibility for the pastoral and evangelical work of the church, the *Journals* should be put to steady and very practical use, along with the report of the Clinic, *The Church and Evangelism*.

### When?

The effects of the evangelical program are being felt more strongly from month to month throughout the entire church, notwithstanding, an intensification of the missionary drive is needed to hasten growth through the winning to Christ of larger numbers of men and women and continued steady progress in establishing Zion in all of the aspects within the range of the church's power today. If this intensification is achieved while evangelical activity through the church school goes on unflinchingly, the next ten years will witness outstanding growth.

In this the church waits for those who will do her work with understanding, sympathy, and love. A business man, head of a large organization, when finally convinced of the soundness of a plan presented to him for executive approval, asked one question concerned with putting the proposed plan into full effect, "When?" The church must put into full effect its evangelical program as quickly as possible. Well may our Father ask us the question, When?

# Teaching Serves Evangelism

By Dr. F. M. McDowell

The Department of Religious Education welcomes the repeated and continuing challenge which arises out of such divine imperatives as "Go ye into all the world and preach the gospel to every creature" and "prosecute the missionary work at home and abroad so far and so widely as you may." This challenge now comes in a concrete and practical form in the present church program, as initiated by the First Presidency and the late General Conference. Certainly, no department can long command the respect or allegiance of our priesthood if it is not found to be making an increasingly valuable contribution to the forwarding of this divine purpose and program.

Before we can truly evaluate the contribution of our educational program to the work of evangelism, it will be necessary to refresh our minds as to just what it is we are attempting to accomplish. In other words, just what are the objectives of evangelism? What are the tangible goals of our collective endeavor?

Fortunately, these objectives have already been made available through the pages of the *Priesthood Journal* (see *Priesthood Journal*, October 1940, pages 58-78). It will suffice here, therefore, to briefly summarize these, that they may serve as a springboard for our attempted appraisal of the program, materials, and methods which are being utilized by this department as contributing factors to the work of evangelism throughout the church.

## Our Twofold Objective

According to this symposium evangelism has a twofold objective:

1. The conversion and regeneration of human beings. This involves:
  - a. A growing knowledge of, belief in, and conviction about God, Christ, the gospel, the church of Christ (its history, doctrines, structure, priesthood, mission, objectives), the Three Standard Books, etc.

- b. Willing acceptance of and obedience to Christ's doctrines, standards, and way of life.
  - c. Willing acceptance of and obedience to all of the requirements of membership in the church, including the commonly accepted standards of morality and ethics, the church ordinances, the financial law, etc.
  - d. A continuing life of personal righteousness which requires being right with God, with ourselves, and with our fellow men.
2. The regeneration of society—the enthronement of God in all of the institutions of the social order—the building of the kingdom of God. This involves:
- a. A growing knowledge of, commitment to, and practice of Christ's standards of social righteousness.
  - b. A growing knowledge of, commitment to, and practice of zionic procedures as taught by the standard books of the church and interpreted by the proper authorities.
  - c. Increasing skill in the application of such standards and principles in the various social relationships, i. e., marriage and family life, the branch and the community, industry and leisure, church and school, national and international.

When our task is conceived in such terms, we are overwhelmed by its magnitude. Verily, it involves the purposes of God for man. Nothing less than utter devotion to its accomplishment on the part of every Saint, member of the priesthood, officer, quorum, or department will suffice. Even this will not be potent unless it shall be characterized by the abiding presence of the Spirit of God.

### A Task of Teaching and Learning

From the viewpoint of those who are asked to serve the church in the field of religious education, the achievement of these objectives involves a gigantic task of teaching and learning, i. e., education in the truest sense of that term. How, for example, may an individual acquire "a growing knowledge of God, Christ, the church of Christ (its history, doctrines, structure, priesthood, mission, objectives), and the

Three Standard Books. Or how could there be "created in the mind of the prospect a sincere respect and broadening understanding of the Scriptures, an appreciation and understanding of the place of the *Book of Mormon* in modern civilization, and an acceptance and understanding of the *Doctrine and Covenants*."

Then, too, it is obvious from the above statement of objectives that our evangelistic endeavor must touch and save every aspect of the individual life and every area of human relationships. This requires that the gospel message shall be woven into the fabric of the whole developing personality. It means that the learner must be guided through the successive experiences of life, learning as he lives—becoming Christlike by being more and more Christlike in all that he is and does. To guide him in this process of growth we shall need to "discover the divinely ordained process by which individuals grow in Christlikeness and work with that process." This is creative teaching of the finest sort.

### "Conversion a Process of Growth"

Since conversion from this viewpoint may well cover a lifetime and since in evangelism "we have to deal with a process which is on the move, a sort of spiritual assembly line" officers and teachers of the church school and leaders in the allied activity programs will be constantly asking themselves and all others engaged in the work of evangelism certain very pertinent questions, such as the following:

Are those to whom we seek to minister growing in their consciousness of God, in their faith in him, in their personal conviction of his reality and in their willingness to keep all of his commandments?

Are such persons growing in their understanding and appreciation of the personality, life and teaching of Jesus Christ?

Are their lives marked by progressively and continuously developing Christlike characteristics?

May we observe a continuous growth in their ability and disposition to participate intelligently, actively, and efficiently in the work of the church?

Are such persons growing in their knowledge and appreciation of the standard books of the church?

Are they evidencing a constantly improved ability and dis-

position to participate in and contribute constructively to the building of the social order we call Zion?

In the pages that follow we have sought to evaluate the program and materials now generally understood to constitute the work of religious education. It should be helpful to observe the success with which the lesson materials have been provided for each age group to contribute to the work of evangelism for and among such respective groups. It should be noted, however, that the quarterly and text materials are themselves revised, expanded, and extended each year as lessons are printed for current use and as new treatment of subject matter is made available. In the older young people and adult levels, wholly new material is usually made available each year as our study and research push out into relatively unexplored areas of belief, consecration, and service. This permits such additions or special emphasis as may be desired and possible in teaching the full message of the church.

### The Service of the Priesthood

The ordained men of the church are charged with the major responsibility of furnishing leadership in the work of evangelism as outlined in successive issues of the *Journal* and other church literature. Our thought here has been to present briefly for their assistance some of the materials and programs which are now available through the Department of Religious Education and the Herald Publishing House. We feel certain that our brethren of the ministry will both appreciate and utilize these more efficient tools as they endeavor to win souls for Christ.

# The Responsibility of the Church School For Evangelism

By C. B. Woodstock

Attention is repeatedly called by authorities in religious education to the surprisingly large percentage of the additions to church membership which come from the age group between 8 and 21. Walter Bishop, in a challenging pamphlet "Win All You Teach," (Baptist), stressing the importance of the church school in evangelism, calls attention to the fact that the membership of the church school is composed largely of children and youth and asserts, "Every survey indicates that about four out of five who decide for Christ do so before they are twenty-one." In the report of the recent Clinic in Evangelism Apostle F. H. Edwards quoted the statistical records of baptisms in our own church in 1940. He points out significant facts: "Fifty-six per cent of our baptisms are won among candidates less than fifteen years of age. Eleven per cent more are below twenty years of age. About two-thirds of our baptisms are among people less than twenty-one years of age as compared with one-third among those who have attained their majority. In view of these figures the greatest single factor in building church membership is obviously the church school."

In the light of the above facts we must set ourselves assiduously to the task of ministering effectively through the services of the church school and related activities. Children and youth are in attendance in larger numbers at the church school than at any other service during the week, no doubt chiefly because of age group divisions and the personal ministry which is afforded in classes and activity groups. Of course, there are other factors which contribute to the large percentage of baptisms in childhood and youth: home training and influence, the plasticity of early youth, the susceptibility to teaching and to following leadership and the further guidance and ministry of other church services and contacts. In addition we may note that the church school provides opportunity for a direct approach to the understanding of a child in terms he may readily understand and calls to deeds and services on the level of his everyday experiences.

## Baptism at Eight Years of Age

We are concerned that boys and girls should be ready for baptism and membership in the church at eight years of age, or soon thereafter. This is a divine injunction of the Restoration. No effort or expense or care should be withheld, at home, at church or church school to provide the adequate instruction, guidance, nurture and encouragement to make this possible in a normal way, and then to provide with equal diligence for continued education and growth in service in ever-increasing satisfaction in the work of the church. In all of this the church school must carry its share of the responsibility with clarity of purpose, with adequate materials and with competence and skill in methods and procedure.

Special responsibility rests upon the nursery, kindergarten and primary departments of the church school to supplement the teaching and influence of the home with the instruction and encouragement needed to prepare children for baptism and membership in the church when they are eight years of age. Children should have the groundwork laid for an appreciation of God, Christ and the message of the church; satisfactory patterns of love, kindness, sympathy, truthfulness, reverence, faith and prayer, of thankfulness and gratitude and loyalty should have furnished the beginning of a disciplined life on a religious level; and habits and attitudes should manifest a desire to follow the Master in obedience to the divine will.

Perhaps, however, the responsibility of the junior, junior high and young people's departments is equally great that the weeks and months following the baptism and confirmation shall be fruitful in growing understandings, in deepening convictions and in strengthened loyalties, as individuals grow mentally, physically and spiritually. The school must minister effectively in the lives of growing young kingdom builders.

### Spiritual Growth Is a Continuing Process

Evangelism in the church school deals with a continuing process. Life is built that way. Boys and girls are changing, growing, coming into ever new and different experiences. Growth takes place in everything they do. A growing God-consciousness, a feeling of love and reverence for God and

Christ, the desire to be God's helper, the decision for baptism and church membership and the coming of the spiritual birth—each is a process and stage in the unfolding processes through which an individual comes into conscious fellowship with the Heavenly Father and with the church. The further maturing of a Christlike personality requires time. Our evangelistic work with boys and girls is not a one-day affair. It is doubtful if there ever have been cataclysmic experiences of conversion in childhood, nor is it desired that there should be. On every level of childhood experience there come choices, decisions, the exercise of reason and the will. In these times there must be sufficient background of guided experience, the urge of worthy ideals, the suggestion of approved patterns of action, the drive of an intense desire for approval of one whom we love as a parent or companion, and above all, the approval of a cherished personality represented in Christ and in God. With all of us, a chief motive to Christian conduct is the compelling surge of the consciousness of divine pleasure and approval, or displeasure and disapproval as represented in the consequences of an anticipated choice.

With each individual there comes a time of major choice, represented in evangelism. With some young people and adults this may mark a crisis in life, an abrupt change in life's attitudes, a moral right-about-face prompted by a vital decision, followed by baptism and confirmation. Or, as we have said above, the decision for baptism may be a matter of slow and deliberate growth. In any event, it should be a definite commitment of the individual in all sincerity and earnestness and the ordinance of baptism should be made as beautiful and meaningful as possible if it is to be effective.

### Baptism Is Essential

We should recognize at once the essential values which inhere in baptism as a sacred ordinance in the church. Performed in the name of Christ by one having authority, following repentance, there is sincere promise of forgiveness of sins and the gift of the Holy Spirit. A primary purpose is the commitment of the individual to follow the Master, the entering of a covenant relationship with God, the mark of one's acceptance of the way of Christ as the way of life and



one's pledge to God and to the church that he will love and serve God with all his heart, might, mind and strength, and that he will love his neighbor as himself. He affirms the belief of the church and pledges himself to honor and support the church and its program. In turn God covenants with the individual to give the abiding presence of the Holy Spirit, the Comforter, and the church pledges its ministry and fellowship. This mutual covenant is consummated in the confirmation service and made effective in the life which follows.

It is the work of the church school through its materials, its methods and procedures, the personality of its teachers and leaders and the spirit of its sessions, to lead the pupils progressively to understand the essential facts, truths and considerations of the Restoration, on the level of the individual's capacity to understand and to incorporate the ideals of the church into their daily thinking, purposing and living. Even a child of eight years shares in some measures in this commitment at baptism. Baptism is meaningful and effective in giving strength and direction to the individual only in the measure that our instruction and guidance have prepared him for the event, and that baptism and confirmation are followed by continued guidance and rich fellowship as his understanding expands and he moves on into ever new and untried areas of experience. Supplementing and making vital the gift of the Holy Spirit, we must meet the pupil helpfully again and again in his ever-expanding experiences. The church school may provide for such a progressive ministry for it can take the child in his earliest formative years and guide him continuously through each successive stage of growth and development, securing his renewed and growing decisions in relation to each stage of life's new experiences. It takes years of purposeful teaching, heartfelt worship and stimulating fellowship to result in a maturing philosophy of life which shall build ideals and attitudes of an enduring Christian character and conduct.

### Our Teaching Must Win and Hold

When we consider that two-thirds of the baptisms into the church occur between the ages of eight and eighteen and that of those baptized at present one out of each two drop out of

church relationship more or less permanently, we realize the imperative need that these young people have every advantage possible to make their choices, to build their loyalties and to devote the energy of their lives in harmony with the ideals and purposes of the church. This calls for wise and inspiring leadership in the church, interesting and helpful fellowship, sympathetic guidance in home and church school, a challenging program of activities and personal service to tie the individual into a growing and progressive church group. This means that the message of the church must be interpreted in terms of all of life and our ministry must reach helpfully into every phase of life's need. We lose our young people to the church at some point where the attraction, temptation or urge from without is in a field of experience which has not been fortified from within with clear thinking and resolute loyalty to the high purposes maintained in the gospel of Christ. The "good news" that we proclaim can be glad tidings in nothing less than the full orbit of life. We dare not give our youth a false feeling of comfortable fellowship with God when they are failing to keep the laws of his kingdom. This will apply with equal force in our relationship with older young people and adults.

# Evangelism in the Children's Division

By Fern Weedmark

Since it is an undisputed fact that habits and attitudes formed before the age of twelve hold more firmly through life than at any later time, we feel justified in saying that "the very groundwork for evangelism is laid in the children's division." The essential element of evangelism is winning souls to the Christ way of living, and the "winning process" should have its beginning in very early childhood. This *winning* of boys and girls to the Christ pattern of daily living is the primary function of the materials edited by our church for use in the children's division. The Department of Religious Education is responsible for the preparation and distribution of such courses of study that bring the message and quality of the gospel to children. Only through our own publishing house can these materials be made available. No satisfactory substitute can be found in the vast realm of published literature, since not a breath of the Restoration Message can be found in the innumerable attractive and really splendid materials produced by other churches. Therefore we look to our own editors, our own Department of Religious Education, and our own publishing house to produce materials effective in evangelism. Too few of our leaders outside the active work of the children's division have a knowledge of the subject material used with our children. *Are* they such as will cause evangelism to happen and to continue in the children's division?

Every lesson in the children's courses does not have to do with evangelism, yet every lesson is an opportunity *for* evangelism in the hands of the leader who is a skilled and sincere "witness." *All* of these materials lend themselves to evangelistic purposes, and many of the lessons, also a number of entire units of study, point directly to evangelism. A brief survey of these materials should help pastors, priesthood, and all concerned to know *how* the "foundation" is being laid, and to see the possibilities for Christian experience and growth extended to the children through the use of

our own current courses of study. The "possibilities" and the "purposes" of the present children's curriculum might be weighed against what is actually happening in our children's religious experience—that which is evident in attitudes, preparedness for baptism, and quality of work and worship.

## The Kindergarten Child

(Ages 4 and 5)

The first step in teaching the gospel to little children is to help them to know and to love God the Heavenly Father, and to recognize and appreciate his good gifts. The child will naturally desire to serve one whom he loves and trusts. To build that love and confidence which is fundamental to the urge to serve, is the purpose of the *first year* kindergarten series of lessons *Leading Childhood to God* (Mrs. Tessie Smith, Editor). The most natural approach to this purpose is through nature study and appreciation. The most fundamental laws of life may best be presented to little children through nature, and as they grow older they will have a foundation of truth upon which to build as larger concepts are formed and character is builded.

The first quarter of this kindergarten series consists largely of nature lessons. The last quarter introduces choice lessons about Jesus. Certain gospel ordinances are introduced to the child in the subject material, as "Blessing Little Children," and "Healing the Sick." The first of the gospel principles, "Faith," becomes real in the religious experience of the four-year-old.

The *second year* of the kindergarten course of study, *In God's Friendly World* (Mildred Goodfellow, Editor), further develops the love of the five-year-old for God and Jesus, and now he becomes better acquainted with the world they created and in which he lives. Little by little the child comes to know how *he* can help others in making it a more beautiful and friendly world. Among other valuable teachings, the third gospel principle, "Baptism," is introduced to the five-year-old; also, both years provide lessons concerning the resurrection in terms of a child's comprehension.

## The Primary Child

(Ages 6, 7, 8)

The world of the six-year-old child extends to others as he is led to an appreciation of "friends" in the *first year* primary course of study, *Helpers in God's World*. He has already learned that he and the Heavenly Father are friends, and now he discovers that certain others and God are also friends, and God expects certain action of his friends. Significant gospel lessons include "The Lord's Supper," "A Beautiful City (Zion)" and another lesson emphasizing baptism.

The *second year* of the primary series, *Learning to Live as God's Children*, provides the primary child specific guidance along evangelistic lines. The fourth quarter is a baptismal quarterly which furnishes a consistent review of subjects in preparation for the baptism of children of eight years. Each lesson contains a simple statement of belief to be memorized by the child, and is concluded by a paragraph to the pastor who may plan to conduct a series of short sessions of discussion and conversation especially for the help of the children seeking baptism. This quarterly provides careful instruction in fundamental beliefs of our church pertaining to God, Jesus, the gospel principles, tithing, the Sacrament, *Book of Mormon*, and Joseph Smith.

*Working Together With God*, is the theme of the *third year* primary subject material. By these lessons the child comes to recognize his place as a partner with God in the stewardship of his time and money. The fourth quarter of this year, and the last in the entire primary cycle, is a church history quarterly. The child, now a member of the church, becomes acquainted with the major events of the history of the church to which he belongs. His loyalty and devotion can be given to that which he understands and reveres.

Note: The three years of primary quarterlies are edited by Mildred Goodfellow.

## The Junior Child

(Ages 9, 10, 11)

We find the junior child fast "increasing in stature" and the increase in "wisdom and favor with God and man" should

be correspondingly active. This is a part of evangelism and the objective of the three-year junior course of study. The peak of the child's ability to make use of the gospel principles and to apply them to everyday living is reached in the junior years. It is the need and the natural urge of the junior to *do* something about that which he hears, which fact is the basis for the entire three-year course of junior study, entitled, "Doers of God's Word and Not Hearers Only."

The *first year* junior material is divided into three units of study and activity, the first of which is covered by the first two quarter's lessons, entitled, *Doers of God's Word in Old Testament Times*. Bible characters who *lived* the gospel teachings portray to boys and girls right choices and Christian attitudes. The second unit, or third quarter of thirteen lessons, *Book of Mormon Friends Who Were Doers of God's Word*, gives the junior a new understanding and appreciation of the *Book of Mormon* as he lives with and learns from the people who lived on the Americas long ago. The third unit of study in the first year is *Junior Stewards—Doers of God's Word*. This provides thirteen lessons for boys and girls concerning their personal stewardship as Latter Day Saints.

The *second year* junior course includes two units of study under the general theme, *Choosing to Live as Jesus Lived*. The first unit covers three quarters of lessons concerning the life of Jesus and the gospel as he taught it. In the Christ juniors are led to see the supreme example of abundant living. The fourth quarter of thirteen lessons makes up the second unit which is a missionary study entitled *Friends Around the World*. Through them boys and girls learn of our missionary program and are able to determine something of their own opportunities and responsibilities as "home missionaries." They also become acquainted with our churches in many lands and the church workers who have them in charge.

The *third year* of the junior course of study climaxes the three-year cycle in a strong church-centered series of lessons entitled *Working in Christ's Church*. The first two quarters follow the great missionary, Paul, as he went about establishing the church of Christ throughout the then known world. The third quarter is devoted to a study of our own church history and brings a hero "like unto Paul" into the

expanding ideals of juniors. With Joseph Smith our boys and girls learn something of the price of the Restored Gospel. The fourth quarter of the third year, and the last in the entire junior cycle, is devoted to our church doctrine and organization. On their own level of understanding and appreciation eleven-year-olds learn of the objectives of the church, the priesthood, stewardship, the *Doctrine and Covenants*, certain sacred sacraments, and other important subjects of our church doctrine. It is written for the purpose of familiarizing the children, before they leave the children's division, with the purposes, beliefs, and present organization of the church.

Note: The three years of junior quarterlies are edited by Fern Weedmark.

It is the most natural thing in the world for a person to *grow up* in the church school—developing from the very early years of childhood to later adulthood as well-informed, devoted followers of Christ without ever having been separated from him. This is God's plan, but it is one that does not "just happen." The best possible materials for study and activity, the most devoted of leadership and the application of the best-known teaching skills are not only important but are absolutely *essential* in this gradual process of evangelism.

# Evangelistic Opportunities of the Junior High Age

By Eunice Livingston

One of the great opportunities before the church today is the conversion of its children and young people to the cause of Christ. It is nothing less than a spiritual tragedy when, because of our indifference and ineffective teaching, our youth fail to respond to Christ's call to service and to accept the responsibilities of church membership.

Boys and girls of the junior high school age, twelve to fifteen years, are entering a period of significant physical, mental, and spiritual development with particular needs which afford an unusually rich opportunity for missionary work. The difficulties of "reaching" this group arise largely from our failure to recognize these needs and to make our evangelistic approach accordingly.

These needs are twofold: First, those which arise from the individual's present personality, inner desires, inclinations, and characteristic ways of reacting, with their particular demands upon life; second, those expressed in terms of social demands upon the individual with resultant preparation to meet the requirements of vocation, citizenship, family life, and other social responsibilities. It is imperative that these young folk come to realize that Christ's teachings are primarily a way of life which will help them live more abundantly *now* as well as prepare them to function as adults.

Junior high youth will choose *only* those morals which are associated with adventure, action, and romance. All other moral lessons are lost on them. If we utilize and direct the forces that are operating at this age and make character growth and righteousness a source of adventure, our efforts will be highly successful. On the other hand, it is futile for adults to attempt to pass on to young people experiences they consider vital and significant when they are not relevant to the immediate needs of youth.

It is important that we help these boys and girls develop a dynamic theology and a philosophy of life which is consonant with the needs and facts of their life and that will



yield satisfaction to their basic urges in wholesome and spiritually effective ways. Let us remember that righteous living is an individual achievement, not a donation.

Young adolescents are responsive to all that touches their lives, and they are often startlingly idealistic. These facts account for their sharp criticism of self and others, and much of their cynicism. Their developing interest in others and their desire to be one of the crowd can be used in advantage in working co-operatively with the group in carrying out a missionary project in which they share with others their knowledge and appreciation of the gospel. Likewise, the ready quarrelsomeness and the confused standards and loyalties which characterize this age should be given intelligent guidance. Loyalty to the ideals of the church should be encouraged, and ways should be suggested in which they may express this loyalty through service.

This is a period when ideas about God, Jesus, prayer, Zion, etc., should be growing and expanding, yet actual surveys show that in many instances there is practically no progress in religious thinking during the years from twelve to sixteen. The sixteen-year-olds are seldom more mature in their religious concepts than were the twelve-year-olds. This infantile theology tends to persist through life unless thoughtful leaders make provision for constant growth of these religious concepts.

### Evangelistic Content of the Church School Curriculum

The church school curriculum, consisting of lesson materials and experiences and activities of the scouting and Oriole programs, offers abundant help in winning and training these young folk to become dependable followers of Jesus.

The history, life, and teachings of the *Book of Mormon* is presented in an interesting, narrative form in *Lessons From the Book of Mormon* (Roy A. Cheville, Editor). Historical events are given in their natural sequence and in a manner which arouses enthusiastic appreciation of the book as a part of God's divine law. The lives of the great and some not so great characters of ancient America afford opportunity for character evaluation and a realization that all may share in the purposes of God, even though imperfect.

Concepts of God, faith, repentance, baptism, and prayer are discussed in the light of junior high problems.

*The Highway That Leads to God* (Fern Weedmark, Editor), introduces the early adolescent to the Bible in such a way as to bring a new and deeper appreciation of its characters, events, and teachings. Through the life stories of outstanding characters and the prophets, the Bible is presented as a record of God's purposes and his will for us. Through the life and teachings of Jesus a clear conception of the place He should occupy in the lives of his followers is developed.

*Discovering God With Youth* (Margery Williams, Elaine Carson, and C. B. Woodstock, Editors), presents an expanding appreciation of the ways of God, the personality and love of Christ, and the provision of the divine plan for each to lead happy, useful lives. Through these lessons it is hoped that young people will become aware of their relationship to God and to their fellow men.

### Activity Programs

These study courses present splendid material for the more formal aspect of the early adolescent's spiritual training. However, it is very important that we should provide ways of embodying the moral ideas of our teaching in actual conduct. Too often moral knowledge does not result in moral conduct. The development of right behavior can take place only through practice of right behavior. The activity programs of scouting and Oriole work are most helpful in providing experiences which will make possible the translation of religious ideals into religious behavior. These activities are of tremendous value in helping to overcome undesirable types of behavior which are so characteristic of this age and substituting for them behavior that is genuinely righteous. The undesirable is made to appear weak and dull while the desirable is presented in a thrilling and adventurous way. Few leaders recognize the evangelistic opportunities that these programs offer.

If Junior high young people are faced with the *challenge* of bringing relief to a chaotic and war-torn world and given an *invitation* to participate constructively in the great and significant movements of God in these latter days, they will respond wholeheartedly.

# Evangelism in the Young People's Division

By Dr. F. M. McDowell

We present a summary of the materials of the young people's division with special attention called to the possibility of their use, both in the conversion of nonmembers in church school classes and in the strengthening of Christian conduct and character through re-emphasis and commitment in the lives of our own young people. Here as in other divisions, there is slight value in content material except as it becomes common knowledge among a group of people, finds timely illustration in the ideals and lives of teachers and leaders, and is lived into actual practice in personal, family, group, and community life. Naturally the beliefs, ideals, and programs of the Restoration are given continual re-statement and application. Members of the priesthood will find in these materials an abundance of available helps for their work with young people.

## Senior Young People

First Year: *Youth and Life* (Vida Watson Lautier and C. B. Woodstock, Editors). This course should constitute a most valuable tool in the hands of alert teachers and members of the priesthood. This would furnish guidance for young people as they endeavor to understand themselves, their fellows, their world, the church, and to utilize the means available, both human and divine in building Christlike character. The various lessons of this course start with life and, searching the standard books, church history and human experience, and return to furnish helpful guidance to young people as they attempt to grapple with life problems.

First Quarter: *Building a Character*. As a young person what choices must be made? What rules must be followed? What helps are available as one attempts to build a character that is Christlike?

Second Quarter: *Habits and Ideals*. What is the place of habits and ideals in my life? How are they formed? How

do they contribute to my success, happiness, and character?

Third Quarter: *Our Relation to Others*. How may I learn to play the game of life with others? What is the price and value of friendships? What place have I in my community? in my church? and in the home which I sometime hope to build?

Fourth Quarter: *Our Relation to God, Christ, and the Church*. What can I believe about God? Christ? and the church? How can I know for myself? What are the plans of the gospel as taught by my church? Why should all such matters concern me as a young person? What am I supposed to do about it? Why should I be bothered with it all now?

Second Year: *The Call of the Church* (Alice Burgess and Elva Oakman, Editors). This series of lessons deals with many of the most persistent problems of youth. How hold young people to the church? How help them find a place to share in its work? Why should young people choose to give their support to the church in the midst of so many other attractions? Surely this course will be of great value to those who would retain and reclaim our youth.

First Quarter: *The Call of Christian Personality*. Just what does my church expect of me as a young person? What kind of life will I be called upon to live if I follow its teaching? Can I pay the price? Is it worth it? Will it take the fun out of life?

Second Quarter: *Our Place in the Work of the Church*. Does the church crimp my life? What opportunities for worth-while service does it offer? If I should decide to give my life to the church, is preaching the only way I can serve? Must I surrender my education and business ambitions if I serve the church?

Third Quarter: *The Call to Qualify*. Once I am sure of my desire to serve the church, how shall I know that I am called to such service? How shall I prepare for service? Can I be a good nurse, lawyer, or businessman and still be a good church member? What constitutes success from the viewpoint of a Zion builder.

Fourth Quarter: *Our Call to Live*. What does the call of the church mean in my life? What difference will it make with my school work, my leisure time, my dating and marriage, my friendships, my vocation? What is the relation of all this to Zion?

Third Year: *What It Means to Be a Latter Day Saint* (Roy A. Cheville, Editor). Survey reveals that young people have little understanding of the nature, beliefs, and program of the church. The lessons of this course arise out of the actual questions and problems of young people of the high school age. They assume that there will be provided for young people patient, wise, and sympathetic leadership which can meet the young people on their own ground and, without dominating discussions, guide them toward sound conclusions of their own.

First Quarter: *Relation of Our Church to Other Churches*. How does my church differ from other churches? How did it all come about? Why have Latter Day Saints been persecuted? How can I discuss my religion with others? Shall I join with other young people of other churches in community activities? Just what does it mean to be a Latter Day Saint?

Second Quarter: *The Beliefs of the Church*. What are the significant and unique beliefs of my church? Why is it necessary to have other churches anyway? Why are the Bible, *Book of Mormon* and *Doctrine and Covenants* spoken of as the Standard Books of the church? How may I use them in meeting life's obligations? Why should I pray?

Third Quarter: *Membership Qualifications*. What are the earmarks of a genuine Latter Day Saint? What will be expected of me as a member? What difference should such membership make in my personal life? in my home? among my associates? in my business? What does stewardship mean to me?

Fourth Quarter: *The Program of the Church*. Just what is my church trying to do? What are its goals? What is evangelism? stewardship? Why should I pay tithing? Why should I attend branch business meetings? Could I be a delegate to General Conference? What is all of this talk about "gathering"? Just what are Latter Day Saints anyway?

## Older Young People

First Year: *History of the Church for Young People* (Hazel Minkler, Editor). This series of lessons presents an account of the development of the church from the birth of Christ to the present day. Here we see God at work through

the centuries. Here is unfolded the chapters of one continuing story. Here the church of our day takes on a richer meaning, for as we see it in the light of all that has gone before, we now catch the significance of the term "restoration." Here, indeed, real history begins "a record of the past and the prophecy of the future."

First Quarter: *From Christ to the Year 1,000 A. D.* Christ said, "I will build my church." The lessons of this quarter reveal the significance of that statement. They recount the ministry of Christ, the sacrificial devotion of his followers, early missionary exploits, etc. In short, the remarkable history of the early Christian church.

Second Quarter: *"From the Year 1000 A.D. to 1800 A.D.* As the story unfolds we see in true perspective, the apostolic message and the changes which left only a form. Now we know the significance of the dark ages. Here we meet those who kept the spark of life glowing. Later we see the effects at reformation and why the restoration had to be.

Third Quarter: *Restoration to 1838.* This quarter presents the story of the origin, organization, and progress of the church during its first eight years. We relive the tragic years and view their unfoldment with a balanced perspective. Here we behold the wisdom of God and the folly of man.

Fourth Quarter: *The Restoration, 1838 to the Present.* More tragedy follows, ending in the dark days of 1844. Then the reorganization and the outstanding leadership of Joseph. Here we see the spread of missionary endeavor, the establishment of stakes, districts, and branches and the origin and promotion of educational and youth movement.

Second Year: *The Message and Witness of the Restoration* (Arthur and Elva Oakman, Editors.) Each lesson of this series begins with a life question and problem such as is daily raised by our young people. Each takes a story from the life of today, each delves into scriptures and history for guidance, each provides for ample discussions by the young people themselves, directed toward sound solution.

First Quarter: *Its Creative Beliefs.* Why believe? What to believe about God, Christ, myself, life, sin, and eternal life?

Second Quarter: *Its Challenging Tasks.* What does belief in the Restoration Movement require of me? What does

the Restoration do for me? What is my part in the gathering, in the building of Zion?

Third Quarter: *Our Means of Response*. Why a church? What church shall I join? How may I join? How is the church organized? Governed? Under what conditions does God continue to speak to us?

Fourth Quarter: *The Place of the Church in Our Lives*. What is expected in regard to my material possessions? my physical being? moral and social life? Why should I pray? Why should I worship? What are the spiritual gifts? What concern are they of mine? What is God's part and my part in promoting the church program?

*Gospel Principles of the Restoration* (Alice M. Burgess, Editor). The nature of this course is amply surveyed in the following from the foreword by the author: "The Gospel Principles of the Restoration" is an attempt to present to the young people of these maturing years the whole gospel plan in its vital relationship to life and especially to their lives. That as they mount to the years of womanhood and manhood in Christ they may pause to look again from their new vantage point upon this whole noble panorama of principles, ethics, and world meanings, and that they may evaluate anew the doctrines and faith of the Restoration.

In my personal experience as a teacher of young people I have found them hungry for real Latter Day Saint religion. They seem to feel the need of a more perfect knowledge of the distinctive theology and fundamental principles of the faith of their fathers.

The first quarter attempts a discussion of the fundamental principles basic to the salvation of the individual.

The second quarter discusses and evaluates the principles of group salvation as set forth in the gospel of the Restoration.

The third quarter takes up the code of personal ethics as upheld by the Latter Day Saint message.

The fourth quarter is devoted to an evaluation of the worth of the church of Christ to the world. The value of the Jewish church, of the New Testament, and *Book of Mormon* churches, as well as the message of the church of 1830 and of the Reorganization are discussed.

*Our Call to Evangelism* (C. R. Hield, E. A. Smith, F. H.

Edwards and F. M. McDowell, Editors). At the General Conference of April 1940, a special emphasis was given to the message and methods of evangelism, with a definite urge in all the church to increase missionary zeal, to improve and extend our missionary materials, and to center the effort of every institution and department of the church for the coming two years in evangelism. This series represents an attempt on the part of the Department of Religious Education to respond to this challenge.

First Quarter: *Christ and His Message*. Here we see the Master as the Christ—Savior-Teacher, the supreme realization of his Father and the way of life for all man. Here we see his missionary passion and skill, together with his marvelous sacrificial devotion. Here we are moved by the love and cooperation of his disciples as they go out to tell the story.

Second Quarter: *The Missionary Message of the Restoration*. In this series the missionary passion, spirit, purpose, and the message of the early Christian church is found to live anew in our church. Here is stated clearly our message to the world today about God, Christ, the *Book of Mormon*, Zion, etc. Here is sounded again the call to united missionary endeavor, "We've a story to tell to the nations."

Third Quarter: *Personal and Family Evangelism*. These lessons place before each member and officer of the church the responsibility to tell the story of Christ and his church. Here are the obligations, the principles, and methods of personal evangelism. Here we see the craftsmanship involved in telling the story to our friends and neighbors.

Fourth Quarter: *Evangelism and the Teaching Method*. In this series we see teaching at its best as exemplified by the Master-Savior-Teacher. Here teaching is seen as an ally of evangelism. In fact, the two go hand-in-hand since the aim, methods, and message are, after all, one. Here we see teaching reaching out effectively to each age group of growing persons. Here we see teaching as a divine obligation imposed upon the church.

*Studies in the Zionite Home and Family* (R. A. Cheville, F. M. McDowell, H. L. Livingston and Alice M. Burgess, Editors). The spirit and purpose of this series of lessons is expressed in the following words spoken by one of the authors:



"This tablet is dedicated to  
the family of the future.

Lamenting over the passing of yesterday's family is useless.  
It is gone.

We cannot return to it, for conditions have changed.

We should not want to return.

Let us rather analyze the situation, see things as  
they are, and

In the methods of science,

In the idealism and spirit of religions  
at their best

Lay the foundation for the family that is to be."

First Quarter: *History and Significance of the Family in the Work of the Church.* These lessons lay the foundation for this course by reviewing the history and social significance of family life. Here we consider what and why the family; what the homes were; what changes have taken place; its present status and our ideals for the future.

Second Quarter: *Preparation for Marriage and the Building of Zionite Homes.* The author contends that the most productive way for the church to safeguard family life is to safeguard religion. He presents an outline of the belief of our church regarding marriage and a complete program—a complete and progressive program—for the church in safeguarding marriage as a sacrament of the church.

Third Quarter: *Management of Family Finance.* These lessons present a sound program of family financing in harmony with the best human experience on the one hand, and with the social program of the church on the other.

Fourth Quarter: *Religion and Culture in the Home.* The year closes with a careful study of the place of the home in the religious and cultural development of its membership. Here books, music, drama, prayer, Scriptures, find their place in home life. Here, also, we see how courtesy, fellowship, hospitality, and democracy make for the zionite family.

### Other Texts for the Use of Our Young People

In addition to the above courses of study, attention should be called to the growing number of splendid textbooks, each of which presents a year's course of study. These have been

listed under materials for the young adult and adult divisions. Many or all of them are suitable for older young people, especially when qualified teachers are provided.

Members of the priesthood who are concerned with the problem of evangelizing youth should not overlook the following splendid textbooks:

*The Bible in Everyday Living*, by Roy A. Cheville.

*Fundamentals*, including a fifty-two lesson outline and study helps by F. Henry Edwards.

*Studies in the Life and Ministry of Christ*, including the fifty-two lesson outline and study helps by F. Henry Edwards.

*A Commentary on the Doctrine and Covenants*, including the fifty-two lesson outlines and study helps by F. Henry Edwards.

*The Story of the Church*, a student's history, by Inez Smith Davis, including a teacher's guide of fifty-two lessons by F. Henry Edwards.

*Evangelism in the Young People's Division*, an earlier issue of the *Priesthood Journal* (see *Priesthood Journal* for January 1941) presents at some length various matters having to do with our program for evangelizing young people. These studies should be reviewed by the leaders and students at the very outset of their study of the relation of the church school to the work of evangelizing young people.

### Significant Emphasis

Among other significant emphases of this earlier study the following observations are suggested:

"Youth asks for guidance, not for a century ago or in a century to come, but in the living now."

Before we can educate or evangelize young people we must know them, their interests, their needs, their problems.

The growing age of anyone's knowledge is at the point where questions push out—a person can advance only from this point—the point where he now is.

Young people have many persistent problems in the field of theology and religion—in finding a place in the church—in the wise use of leisure, vocation, education, marriage, family, and social life.

One who would successfully evangelize young people dare not overlook these significant considerations.

A well-known American educator has stated that "only a youthful religion can hold youth," and this he says refers not to "periods of time," but a "quality of life." Such a religion may be "old" in years, and yet "new," "youthful," "prophetic" in outlook. It holds that the way is forward, not backward, and that the best is yet to be, and that youth will be won to its cause only by being permitted to share with God, with adults, and with his fellows; making that best come true in the building of the kingdom of God.

This can mean only one thing. For young people, our teaching-evangel must present materials that are vital, dynamic, challenging, present-tense in significance, outlook, demands, and application.

This does not mean that we shall omit any fundamental part of the message of the Three Standard Books, of the gospel story, or of the history, doctrine, program, and ideals of the church. It does mean their presentation in such a way as to meet the interests, needs, and problems of youth. It will require too, a wealth of material which grows out of the special needs of young people.

# Evangelism in the Young Adult and Adult Divisions

By C. B. Woodstock

In recent months there has appeared a desire to recognize a young adult group within the adult division as distinct in many ways from the older adult group. This is due largely to the psychology of the younger group, a felt need for a social grouping of young married people who have recently been young people and who still have much of the energy drive of their youth. Their interest now centers chiefly in their homes, their children, problems of industry and employment, as contrasted with the complacency and more fixed and quiet ways of those in middle and advanced age.

However, the mental capacity and the ability of young adults to share in the constructive work of the church permit them to share in large measure the same class material, working as a single group in a small congregation, but meeting in separate class groups where the size of the congregation will justify division. The young adult age is usually from 25 and 30 to 40 and 45. It would be harmful to attempt to set definite age limits. We shall treat the two together in this discussion.

## Evangelism and Membership in the Church

It seems unnecessary to limit evangelism to the mere matter of persuading one to enter the church by baptism. The focal point, of course, is baptism of the water and of the Spirit, the commitment of the individual to the faith, belief, and membership in the church and the mutual covenant between the individual and God. The chief result anticipated is the new birth of the individual in spiritual vision and power, to live and serve among his fellow men in touch with God and in the fellowship of the church. But whether we call it "evangelism" or continued religious education, our work must carry on from the time of baptism in the same type of educational endeavor, for the urge to understand and to obey divine will must continue in all the walks of life, under all conditions; the individual gaining vision and

strength and desire to overcome obstacles and temptations, growing in faith and in wisdom and in active service. There should be ever renewed commitment as one discovers new duties and responsibilities opening to him. The partaking of the Lord's Supper affords a periodic appraisal of one's life, an occasion not only for repentance for failure to obey, as judged by usual standards, but a lifting of the standards as we come more fully to understand the divine will. The teaching work of the church must help furnish the background and the inspiration for this growth. In this task the church school must render a large and important service.

Accordingly the curriculum and the program of religious education in the adult division must provide materials and an occasion for study and an appreciation of life to meet the whole range of adult grouping, leaving to local leadership the selection of subject matter and the ordering of class procedure to suit particular groups. Thus some classes will be made up largely of new members or of newly baptized members. Other classes may contain a mixed group of old and new members and some nonmembers, while, in our older and larger branches, there are classes of adults advanced in age and in church experiences.

Again, the objective of class instruction and fellowship must envision a wide range of purposes, depending upon the make-up of the class. It may be (1) to convert to membership, (2) to complete conversion of those recently baptized, to a fuller understanding and active participation in the program of the church, (3) to provide for continued growth in knowledges and sharing in the program of the church, on the part of all members, and (4) to carry conviction and commitment to the full message of the church in all areas of experience.

### The Church School in Adult Evangelism

The church school is definitely set for the teaching-learning process. It is under the general direction of the pastor of the branch, as one important factor of congregational life. Learning begins with the home reading and study of quarterly or text material and continues in class instruction and discussion. Essential factors are the personality and life of the teacher, the spirit of the class session, the fellowship of

class members, the worship of the school and the tie-in of the other services of the church. The outcomes of church school work are found in clear understandings of the gospel message as found in the Three Standard Books, and of the teaching objectives and program of the church made vital as these understandings waken desire and quicken the urge to comply fully with divine will. The student finds guidance under the leadership of the class and encouragement to share personally in activities undertaken by the class. Through these activities, personal and group projects, individuals find growth and development, conduct is molded and character formed. Thus the gospel message is made effective in the lives and homes of individuals, in the life and work of the church and in our larger community and world relationships.

### **An Analysis of Studies Available in the Adult and Young Adult Division**

It should be noted that quarterlies and texts prepared for this division are not arranged for reprinting and use in a cycle, as is true in divisions up to and including the senior grade. That is, each year's unit is chosen to fill a specific need in the adult range and sufficient copies printed to maintain a supply over a reasonable length of time, from three to five years. If there is a continued need for the material, the text is revised or wholly re-written and published in a new edition. It should be observed, too, that while some new courses are added each year, some of the older courses are "sold out" and are lost from the available list. Thus some of our best materials are temporarily out of print until they can be reprinted or new ones take their places. Each year we plan for one or more new units, venturing into relatively new or unexplored fields of investigation and study, in keeping with the expanding program of the church and to provide new vision and challenge to a people who are growing in comprehension and devotion to the tasks implied in the full realization of the objectives of the Restoration—stewardship, Zion, evangelization, and our contribution to the building and work of the kingdom.

Naturally all of these units cannot be advanced courses, for as the years pass, there are new groups of people coming up into the adult range from the younger age divisions and these

should be encouraged to take in the beginning the relatively less profound studies. Thus Apostle Edwards' *Fundamentals* should be studied before *The Divine Purpose in Us*. Similarly new members should begin with the easier materials rather than to attempt to digest *Zion's Procedure* at once. At present most adult materials pre-suppose the knowledges and experience of the eighteen years of study and training in lower departments.

### Young Adult and Adult Materials

A previous discussion has presented the Zion's League and older young people's courses as contained in the young people's division. No sharp line can be drawn between older young people and young adult, the dividing line may be about the thirty-year age. Nor should we attempt to sharply distinguish young adults from adults. The groupings are made largely for social reasons and in small schools may be disregarded.

The following brief survey of the materials will serve to indicate the distribution of treatment with a brief summary of contents in each case. One should consult current "Quarterly Guides" for further analysis and for the announcement of new courses.

*Bible: The Bible in Everyday Living*, a text by Roy A. Cheville. This is an introductory Bible study in the older young people's grade, but available to young adults. An inspiring treatment of the composition and message of the books of the Bible, the story of the Hebrew people, the New Testament writings, the translation of the Scriptures and the use of the Bible in everyday living.

*The Life and Ministry of Jesus*, a text by F. H. Edwards. This text covers the significant events and teachings of the Master and the early ministry of the apostles. It contains a most challenging analysis of the philosophy of Jesus in terms of our present-day life and the evangel of the Restoration.

*Book of Mormon: An Introductory Study of the Book of Mormon* by Sylvia McKeage and C. B. Woodstock. The editors have endeavored to present an interesting and profitable study of the life and times and teachings of the *Book of Mormon* record as they definitely apply to our present-day

life and the work of the kingdom. In general, the lessons follow the movement of *Book of Mormon* peoples and events, but the purpose is clearly the gaining of information and inspiration which will serve to motivate our choices as sons and daughters of God in our day. Frequent references are made to supporting evidences of *Book of Mormon* truths as found in recent archaeological research.

*Doctrine and Covenants: A Commentary on the Doctrine and Covenants*, a text with *Student's Guide*, by F. H. Edwards. This text treats the historical setting, evident import and present-day application of each of the sections of the *Doctrine and Covenants*, sections 1 to 131, inclusive.

*Church History: The Story of the Church*, a text by Inez Davis, study helps by F. H. Edwards. In an interesting manner the story of the Restoration and the message and work of the church is told. Movements and events of importance are pointed out in the study helps.

*Financial Law: A Study of the Financial Law*, quarterly series by G. L. DeLapp and J. A. Koehler. This treatment sets out the purposes and provisions of the financial law and discusses the principles involved in the establishing of Zion.

*Zion: Zion's Procedure*, quarterly series by G. L. DeLapp. This is a timely discussion of the economic, financial, and other considerations in our zionic program, by the Presiding Bishop of the church. "The present effort is to face the problems involved in the light of what has been done, facing present needs and noting present social and economic trends about us, at the same time searching the revelations given to the church to discover the most significant guides and direction in purpose, plan, and procedure."

*Evangelism: Our Call to Evangelism*, a quarterly series, older young people's grade, by C. R. Hield, E. A. Smith, F. H. Edwards, and F. M. McDowell. Each quarter is a unit of outstanding value, discussing in order: *Christ and His Message*, *The Missionary Message of the Restoration*, *Personal and Family Evangelism*, and *Educational Evangelism*.

*The Philosophy of Our Faith: Fundamentals*, a text by F. H. Edwards. An intimate study of the fundamental convictions of the Restoration.

*The Divine Purpose in Us*, a quarterly series by F. H. Edwards. This is an advanced course in the doctrines of Christ



and the philosophy of the church as they find expression in the Restoration.

*Home Building: Studies in the Zionite Home and Family*, a quarterly series by R. A. Cheville, F. M. McDowell, H. L. Livingston, and Mrs. S. A. Burgess. The lessons discuss the fundamental principles which must undergird family organization and life among a people called to establish Zion and build the kingdom. The topics treated are: *The History and Significance of the Family in the Work of the Church, Preparation for Marriage and the Building of Zionite Homes, Budgeting the Family Income; the Use of Money in the Home and Religion and Culture in the Home.*

### Courses in Prospect

In addition to the annual revision and improvement of current quarterlies in the divisions below the young adult, necessary in planning for each new church school year in October, the following new courses are now in preparation or in prospect:

For Zion's League age (senior young people) there is now in preparation a fine new course entitled, *Our Neighbor's Religion and Ours* by C. B. Hartshorn, an appreciation of current religious beliefs compared with our own. This should help to form a basis for missionary endeavor.

For newly baptized members and for nonmembers we should have a new course presenting in an attractive but easily understood way "The Gospel Plan," the message of the Restoration, the faith, belief, and practice of the church as taught in the Three Standard Books, the Bible, *Book of Mormon*, and *Doctrine and Covenants*. (Yet to be assigned.)

For adults there is in preparation by our honored quarterly editor of more than fifty years, Sister Anna Salyards, a new manuscript in which is developed the theme of the continuity of the gospel, *The Gospel Through the Ages*. Sister Salyards is an untiring student and a most careful writer. We shall trust and pray that in her advancing years she may be permitted to complete this valuable work for the church.

# The Church School and the Priesthood

By C. B. Woodstock

Previous emphasis has been given to the fact that the pastor as chief administrative officer in the branch is chiefly responsible for the functioning of the total program and, hence, has this relationship to the church school. The church school director and other officers are but assistants to take over details and to carry the purposes of religious education into effect. The sessions of the school, the worship, classwork, and related activities serve the pastor as most valuable tools and processes through which in large part the educational growth of the membership is accomplished. Especially is this true in the field of evangelism, as has already been discussed. A wise pastor will keep in close, sympathetic touch with the school, both to assist in its work and to secure the finest possible contribution from the school to the total branch program.

If the branch visiting officers keep in touch with the materials and program of the church school they will have first-hand information to give to members of families as they visit among them. Children, young people, and adults found not attending church school classes should be encouraged to attend and given help in locating in proper classes. Church school officers will welcome the co-operation of visiting officers in following up nonattendants, in locating new members, and in calling upon those in distress or in need as discovered by church school people.

Above all, perhaps, is the responsibility of the priesthood to share in the ministry of teaching in the church school. Others of the laity who have the qualifications *may* teach, but men of the priesthood *must* teach and, other things being equal, men of the priesthood should make the most valuable teachers, at least in certain classes. It must not be presumed, however, that priesthood alone provides adequate qualification. In addition to the recognition and inspiration which comes with a call and ordination to priesthood responsibilities, there must be added the further requisite of painstaking,

prayerful study to gain a full and ready understanding of the message of the church and training in the methods and skills of the teaching process. Not only does church school teaching provide a worthy service, but it also affords most helpful contacts with the church membership. In addition, many of the adult materials furnish fruitful sources of information in the whole range of the faith, belief, philosophy, history, objectives, and program of the church. These materials are well gathered, arranged, and made readily available for priesthood use.

### The Function of Activity Groups in Evangelism

The program of the church includes many organized activity groups not directly administered by the church school, but definitely related to the processes of religious education. It is an accepted principle of education that the learning process is far from complete until the ideas and impressions have found expression in actual living experience. In the public schools children are taught and encouraged to share in the community life of the home schoolroom, to make necessary adjustments to playground games and to participate in community and civic activities. It is thus that they are initiated into the home, business, industrial, and social life in which they are to find their place as they mature.

Similarly, we shall fail in the training purposes of the church school except as our teaching effort shall find expression in the daily lives of those we seek to teach. Children, youth, and adults should find their places in devotion and contribution in the regular services of the church, made more attractive and satisfying by the experiences of the church school. Home life should be enriched and made more beautiful and happy as the lessons of the school are applied in daily living. To supplement both church and school, a series of age group activity programs provide both incentive and leadership, on age group levels, to carry over the teaching of the church as ideals, conduct patterns and inspiration to share in the services and work of the church and to render helpful service among one's fellows. It is natural and desirable that these activity programs should have large social interest content, for one should learn to make happy adjustments in worship, work, and play the while they are engaged in carrying forward some worth-while endeavor.

Space will prevent an extended discussion of each of the activities listed, but for each there is adequate literature available. We list them here because of their close relation, at least in many of their aspects, to the purposes and processes of the church school. With each the church school is in hearty sympathy and seeks to give most helpful co-operation.

#### FOR THE JUNIOR AGE

*The Blue Bird Program* for girls eight to twelve years of age, provided under the direction of the Girls' Headquarters Committee.

*Cub Scouts* for boys ten to twelve years of age, under the supervision of the Boy Scouts of America.

*Junior Stewardship* for both boys and girls provided by the Department of Religious Education for the Presiding Bishopric.

#### FOR THE JUNIOR HIGH AGE

*The Oriole Program*, for girls, under the direction of the Girls' Headquarters' Committee. This is a program of instruction, recreation, and service provided by the church for its girls. (Where it seems better to meet the local need, Girl Scouts or other national programs may be used.)

*Boy Scouts of America*, for boys, a well-known and recognized national organization, endorsed by the church as its program for boys. Administered for the church by the general Boy Scout committee.

*Junior Stewardship*, for boys and girls up to sixteen years of age, provided by the Department of Religious Education for the Presiding Bishopric. This is a practical program of financial stewardship accounting, suited to the lives of growing boys and girls.

#### FOR ZION'S LEAGUE AGE

*Zion's League*, a church-wide organization and program of activities for the young people of the church, administered locally under the direction of the pastor and the young people's leader of the branch, but under the general direction of F. M. McDowell, young people's leader for the church, and the Young People's Advisory Council. Zion's League,

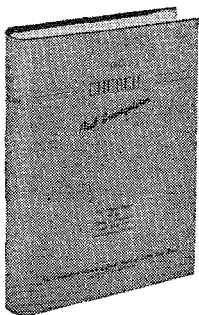
as the young people's activity program carrying on through the week, is closely related to the young people's division of the church school which meets on Sunday morning. In many places they are identical groups.

*Youth Stewardship*, a practical program of stewardship instruction and financial accounting provided by the Department of Religious Education for the Presiding Bishopric.

The above activity programs are administered more or less directly through the general Department of Religious Education, The Auditorium, Independence, Missouri. Address the Department for full information concerning any of the activities and for program supplies.

# **“LATER” MAY BE TOO LATE**

**TO GET YOUR COPY OF**



## **The Church and Evangelism**

The official and complete report of the proceedings of the Clinic in Evangelism, held in Independence in the spring of 1941.

**APPROXIMATELY 200 COPIES LEFT.**

**IT MAY NOT BE REPRINTED.**

**ORDER YOUR COPY TODAY. PRICE \$1.50.**



●  
HERALD PUBLISHING HOUSE  
103 S. Osage St.  
Independence, Mo.