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Introduction

This issue of the *Journal* is devoted to Part II of the "Pastoral Ministry and the Family." Part I will be found in the October, 1938, issue.

On page 3 of that issue, we briefly outlined several objectives or aspects of our program of "Pastoral Ministry and the Family" as follows:

- *The development and presentation of a Christian view of family life.
- *Building spiritual foundations in the family.
Strengthening family-church ties.
Safeguarding marriage.
- *Managing the family finances.
Safeguarding the health of the family.
Promoting a sane program of leisure-time activities of the family.
Promoting family evangelism.
Building the home beautiful.

In that issue of the *Journal* we were able to present a discussion of a limited number of these topics. These are indicated in the above list by an asterisk (*).

In this issue we are presenting the following articles:

- "Stewardship of the Home," by G. L. DeLapp.
- "Strengthening Family-Church Ties," by J. A. Gardner.
- "Safeguarding the Health of the Family," by Dr. Charles F. Grabske.
- "Building the Home Beautiful," by Frank Jennings.
- "Safeguarding Marriage," by F. M. McDowell.
- "Family Evangelism," by Ward A. Hougas.

These together with a splendid introductory article on the "Stewardship of the Home" by Bishop G. L. DeLapp, will, we feel sure, maintain the high standard set by previous issues of the *Journal* and will round out our presentation of the significant relationship existing between the church and the family. We regret that we are not able to present at this time a discussion of a suitable leisure time activity program for the family. Perhaps we may look forward to such at a later date.

In the words of our introduction of the October issue "We sincerely recommend the contents of this issue of the *Journal* for the most prayerful and painstaking study of our priesthood and home builders. Then, we beg of you, let us do something about it."

F. M. MCDOWELL.

Stewardship of the Home

(This is a summary of a lecture given by Bishop G. L. DeLapp at the Institute for Workers in the Department of Religious Education in Zion held in November, 1938.)

Much has been said during the course of this Institute regarding the present conditions and problems confronting society. Current periodicals and publications carry their daily headlines of war, fierce strikes, labor union problems, conventional and sexual vices, increase in divorce, etc. It will not be my aim to discuss these particular subjects further, but rather to affirmatively give consideration to that one institution through which any approach to the above problems must necessarily first be made.

I am sure that most of us here this evening will agree with me that the home is the most important unit of society, and because of that we are interested in establishing, safeguarding, and maintaining the home. Furthermore, we cannot help but agree that because of the influences which are continually projected into the thinking of every member of the home it is important that we give careful consideration to the need for planning to protect the life and function of the family as an indispensable cultural unit. This means a directing of thinking processes of the individual members within the home into those channels which will bring about productive and creative thinking. This will mean the development of attitudes that will make us keenly alert to the dangers concerning the home of the present day rather than to proceed on the basis of refusing to acknowledge that these dangers are present and that there is nothing that we can do about them.

It is equally important that we recognize that the home of today is facing its greatest crisis and that the forces which seek to destroy society itself seek first of all to destroy it through the destruction of the home. Let us, therefore, give consideration to some of the steps we can take not only to save the home, but through it to save civilization itself. Time does not permit a review of the origin and development of the home, and we must necessarily limit ourselves to a discussion of the home as we find it today.

Personally, I have difficulty in finding the starting place of the family, i. e., whether it begins with the child or when two separate spirits meet and culminate a partnership through

the sacred ceremony of marriage. Needless to say there is a definite relationship, for the kind of children we are determines the kind of homes we build, and the kind of parents we are determines to a large extent the kind of children we give to society. As we enter into the conditions of married life to establish a home it makes little difference whether it is started in the apartment building, a house modest or pretentious as the case may be, or whether it be a room or two with the parents of one or the other, the successful establishment of that home involves many more factors than its physical surroundings.

For the sake of convenience, however, let us give consideration to the establishment of the home beginning with the couple contemplating marriage. As it is our purpose here to discuss the stewardship of the home, we can proceed upon the assumption that love is the basis, and as one writer has stated, "Where love is the motivation, inequality, tyrannical possessiveness, parasitic individualism, and self-abnegation tend to disappear. Equality, freedom, mutuality, and cooperative reinforcement tend to take their places." Fundamentally this is true—at least it must be presupposed.

But even with such a beginning, however, there is also the entrance of economic and financial problems which tend to make demands upon time and disposition. These financial problems begin to project themselves immediately with the engagement period of the young man and the young woman, for practically the first thing that the young man has to determine is that of making a choice of the engagement ring, and unless he has given thought to this matter previously, he may not have provided himself with funds sufficient to make a suitable purchase. Whether one may overemphasize the need for an engagement ring or not is beside the point. The fact remains that it is a custom and tradition of long standing and means a great deal to the young woman which places it beyond a monetary value, and nevertheless whether we will or no, the purchase of such a token is a matter of dollars and cents.

It is important, therefore, that the very first act looking toward the establishment of the home should be one which is well financed, not regarding the amount of the investment made, but rather that whatever the amount may have been it should have been provided for through a well planned financial program on the part of the young man in order that he may not be required to start this new life immediately upon an installment basis.

From this time on, there will be discussion regarding many

phases and problems of home building which will require a consideration of financial management. Where and how is the home to be established? How much money will be available for furniture, for linens, for bedding, for silverware, and the hundreds of other things which are needed and which are the every-day working tools required in every home? There is the decision of renting a place in which to live or perhaps the decision of buying, and in either case there comes the question which must be answered, "How much of the income, how much of the capital which may have been accumulated may be used for the purpose of rent or of home purchase?" These are problems which are not to be solved by either husband or wife alone, but must be solved in some joint understanding which comes as a result of the mutual exchange of confidences.

The question may also arise as to the economic necessity of both husband and wife working. Times have changed during the last twenty or thirty years regarding this matter, but today it is a current problem and because it is a current problem it requires all the greater skill in the maintaining of happy domestic relations between husband and wife.

There are still the problems involved—and these problems are economic as well—regarding the living with parents of either one or the other of the members of the partnership. All of these are problems which demand consideration from the moment of the engagement if not before.

The purpose of stewardship fundamentally is that of enabling individuals to get the most out of life. Therefore, to get the most out of home building, one needs to make an application of stewardship principles. If the young man or the young woman has been a good steward from childhood, a knowledge of many of the problems of married life is already his or hers, and the chances for a happy married life are much better than they would have been otherwise because the home, too, is a problem of management. It is a problem of stewardship.

As previously mentioned, there must be first of all the mutual sharing of responsibility regarding the solution of the problems involved—the matter of knowing how, of budgeting, of buying—whether it's the car, or the furniture, or the groceries, or clothing, or dishes, or what not. These are all important whether the income is small or large, and then there are these other problems which we face which are a part of the cost of building the family.

The couple which finds life most worthwhile is the couple which faces rather realistically the importance of having

children to complete the family circle, and the husband who thinks seriously of such a responsibility is concerned about the welfare of his companion, and he makes arrangement for the doctor and the hospital care of the mother and together they make financial arrangements to provide for both. With the coming of the child, it is important that consideration be given to the place that the child is to occupy in the home. A child should have a room of its own. It has a personality of its own that should be given the opportunity for development and growth, and planning for that room one needs to think of the financial cost involved and to plan accordingly. This means planning ahead as far as practicable and possible, not that it will always be possible to reach the ideal, but certainly it is important that adequate provision be made within the range of the ability of the family.

Then there is another aspect of home building which is most important. It is that of developing family responsibility and fellowship. Regina Wescott Wieman in her book entitled *The Modern Family and the Church* states, "The family is a fellowship. The world has little concern for fellowship these days. They do not produce marketable goods." There is undoubtedly a good deal of truth in the statement made by this writer, and yet as we think in terms of the building of the home we must recognize that it can be made a fellowship and that we have a stewardship responsibility of making it a fellowship.

How may we do this? Well, even in this respect there are the principles of stewardship which enter into this phase of home life. It is that of teaching the children the value of and the use of property both personal and real. This means the program which involves the giving of information to the children according to age and capacity regarding the routine problems of finance and management, the cost of clothing, the food, the property upkeep, the cost of schools and education, and even the looking towards a higher education the advantages of which most children do not have but which should be within the range of most. There should also be the encouragement of home building tendencies in the child, the guiding of that possessive instinct which the child has and which makes it inclined to gather around it, the same things that are found in the circle of the home itself—the child's furniture, dolls, toys, clothing and what not that give it the opportunity for personal expression and development.

As we proceed further in our thinking regarding the im-

portance of the home, we recognize that it must be related to that other institution which is so important in society today—the church. The great purpose of the church is to assist in the cultural and religious development of the child. It should serve as an agency in conjunction with the home for directing and developing the child in devotion and loyalty to God. There should also be that interpretation on the part of the child in his devotion to God that it may be expressed in a sensitive way to the most vital realities of daily family living. In other words, the child may express a love for God in his every-day association with other members of the family, and this holds true with parents as well as with the child.

The church further offers a closer opportunity for the expansion of the ideals of the family into the broader plane of society. The church also affords the agency for educational advancement of the family, the protection of its (the family's) own interests.

Stewardship responsibility is best discharged through a unified effort as between church and family. The filing of the statement (financial statement or annual accounting) is for the purpose of recognizing responsibility to God for the management of temporal possessions. But it goes beyond that. It means the expression on the part of the family and the individual members of the family of the acknowledgment of a responsibility which is broader than the family itself; i. e., to all mankind.

The paying of the tithes provides the opportunity of the individual and the family giving expression to that love for all mankind through the preaching of the Gospel of Jesus Christ throughout the entire world, and thus it serves as a means of safeguarding the home through the building of a higher and finer type of society which comes as a result of preaching the gospel and teaching those things pertaining to the establishment of God's kingdom. Thus the tithe takes on meaning and significance which is far out of the realm of taxation and penalty. Then beyond this there is given to the family the joint responsibility of managing its affairs in such a way as to make possible the giving of offerings that society might be blessed.

Thus stewardship implies the teaching of financial responsibility must necessarily begin with the child, not as a matter of compulsion, but rather that through such teaching the child might know better how to live. Through it the child is impressed with the need for good business management. The child in acknowledging his stewardship responsibility

immediately is required to make choices as between good and bad, and these choices are wise or unwise. It is important that as we think of teaching the child that we teach in terms that are within the range of the child's understanding.

Money and money management are not one and the same thing, but they are definitely related. It is a simple matter to give a child a ten cent piece and then to have no further responsibility regarding the manner in which the child uses that ten cent piece. It seems the more simple way to meet the insistent demand of children from time to time; i. e., in just giving a nominal gift of money to the child and then forgetting what that may mean in the life of the child itself. It takes a little more time to give some direction and instruction regarding the management of that ten cent piece.

Perhaps this may be illustrated from a personal experience. Children, of course, are not always the same. In fact, it is very seldom that we find two who are very much alike, but yet there are certain characteristics which they have in common and so we seek to teach them upon the basis of those things which they do have in common. In this particular instance we gave a ten cent piece to each of two of our children. One gave fairly good consideration to the matter of how that ten cent piece was to be used and made a rather fair division, but the other one had not yet learned that a dime could and should be divided up into small parts or pennies so that the whole dime was spent for candy. In this latter case it involved only one choice, and if no further consideration had been given to it, it would have perhaps been an unwise choice. But taking advantage of that opportunity, using it as a point to illustrate how a number of choices could be made and the use of the one coin expanded and provide a variety of things there resulted in the life of the child a new appreciation of the value of money and the need for good management. It is much more important for a child to have to make a number of decisions regarding the disposition and use of one coin than it is to have only the one choice to make. It takes more time but it pays dividends in the long run.

Teaching the child the church financial program impresses it with the need for business management. It ties the child into the broader program of the church, and it makes more possible the proper management of the home which some day the child will help build. It goes even beyond the problems which arise in the establishment of the

home. It will eliminate much of the cause for divorce.

In my own personal experience as I have met with the Saints throughout the entire church, I have had cause to appreciate the importance of stewardship within the home.

Furthermore, I have learned to appreciate the importance of the youth of our church marrying within the church. Upon occasion I have had individuals come to me filled with a keen sense of responsibility regarding their obligation to the church but deprived from the privileges and joy of discharging that responsibility because of having for a companion one who was not interested in the church or its program. Such as these have oftentimes come with tears in their eyes wishing that they could do something to further the work in which they personally are so much interested. Stewardship and the financial program of the church when complied with are bound to create a greater degree of harmony within the home, when there is a mutual love and devotion to the church.

It is sometimes difficult for parents to understand why their boys and their girls when they go out to establish a home are not as successful as were their parents in the establishment of that home. Many times the answer is found in the attitude of the parents themselves toward their children. There are still those in the church today who take the position that a child has no financial responsibility until it is of legal age, so father and mother make all of the decisions for "Johnny" and "Suzie" which involve financial management instead of allocating to them a portion of responsibility regarding the financial management of the home itself. Then when they see Johnny and Susie launch out into a program of home building which is after all one of the most difficult experiences of life and find that they fail, they should not be surprised. The stewardship program of our church has as one of its aims the teaching of young men and young women from childhood up regarding the responsibilities of home management, and if complied with will give them reasonable assurance of success in this field of their home life.

Stewardship does something else for the family. It actually sets goals—goals which are within the range of achievement for each individual member of the family. Through the achievement of these goals, the members of the family are apt to find happiness, for as one writer has stated. "Happiness comes in just one way. It comes when one, having chosen an objective which he feels is of worth, discovers that he is making progress toward that objective."

Thus happiness in the home is determined by the choice of objectives and the progress made.

Well, there are lots of commercial institutions today who are interested in setting objectives for the individual members of society. What we need to think about are home developed objectives. We need to think in terms of the development of a resistance to commercialized practices by the setting up of a well outlined program within the home. This means a program of music, of reading, and of supervised play, etc., and one can hardly mention a single one of these activities but what he becomes conscious of the expense involved and the need for the allocation of income to meet the needs of the various members of the family. Yes, we are becoming more and more conscious of the need for a stewardship program within the home.

Recent social trends indicate an increase in the number of people unemployed—millions and millions of people who are not learning how to work or who are not learning to manage what little income they have. We see as well a transition from rural to urban. We find that there are 630,000 fewer people engaged in agriculture in 1930 than in 1910. This definitely means a trend toward industrialism. These trends are meaningful. It means a lack of close association between parents and children, so the home is called upon to give consideration to a greater degree than ever before to the importance of directing the activities of our children, creating those conditions of fellowship, and establishing proper relations.

None of these can be accomplished if we ignore the problems of financial management within the home, for the home, then, is steward over both temporal and spiritual aspects of life, of health, finance, education, and of home building itself, and all of these together combine to make it possible for the family to fit into that state of society which we work for and which sometimes we dream about, and which becomes a great motivating influence of our lives—that society which we call Zion.

Stand in Christ's presence and mirror His character,
And you will be changed in spite of yourself,
And unknown to yourself, into the same image
From character to character.

—HENRY DRUMMOND

Strengthening Family-Church Ties

By J. A. Gardner

The strength of the church is measured by the family life within its membership for the church strengthens as the family life strengthens and it weakens as the family life weakens. If the family life disintegrates we have lost the fundamental loyalties for communal solidarity in both church and state. The family offers abundant resources from which to draw support if it is strengthened by integrated interests. In turn the family soon discovers its need for the church and what the church has to offer. God will not maintain his church arbitrarily when the family disregards it as the agency he has instituted for human betterment.

A NEW DAY

We would not bring back the "church in the wildwood" and place it on Main Street or install the kerosene lamp in our modern home. A generation ago the entire family went to the "meeting house" mainly for two reasons; first, it was the center of all activities in the community; second, there was no place else to go.

Today, changed social and economic conditions present an entirely different picture of the family. Now a hundred diversified interests divide our time, our money and our loyalties. We face a new day. These new times bring new interests, new living conditions as well as new challenges to traditional faith. Many have wished for a return to the "good old days" but those days have served their purpose. They were epoch making days—why not let them remain where they should be—in the history of their time.

We face a new day with the church. The principles are the same but the church stands today with clarified objectives and refined methods of procedure based upon a more intelligent concept of God and on accumulated experiences. We face a new type of family life with its members subject to the insistent beck and call of new vocational interests, new recreational activities and new educational opportunities, all of which take the members of the family out of the home.

How to find in the church a place for every member of the family and how to develop an appreciation of the church in family life becomes an increasing challenging problem. How can the family-church ties be strengthened? Why not let those who have been lost to the church for a

time and have found it again, speak for us? Why not let those who have been helped or hurt in life's conflict tell us how? Perhaps these experiences will match the experiences of many.

WHAT THEY SAY

In recent weeks this question was asked of a number of people within the age range of 20 to 55 years; "In the early years of your home life what helped or hindered your interest in the church?" The replies are retold here and suggestions offered which if considered and applied in relation to similar problems of today may greatly strengthen the family-church ties.

Example 1: "I was sent to church while my parents remained at home. Eventually I stayed at home too and lost interest in my church."

Comment: If friendly pastoral ministry had been given to this family it might have been united on church interests. The church school teacher might have helped by visiting the home. Some small responsibility (small to the pastor or teacher but important to the child) might have been given which would have tied him in to the church work. The church attendance record, showing the continued absence of the child's parents, should have stimulated the priesthood to discover the needs of this family and to supply those needs. These are suggested tie-ins that might have helped to keep the entire family in the church and to sustain the church interests in the home.

Example 2: "The example of my parents and my home life was such that there was little or no difference between church influence and home influence. I owe my place in the world and church today to these valuable family-church ties."

Comment: A knowledge of this case reveals an ideal situation. Here the pastor encouraged and the entire family responded. There was no sudden shifting of gears from family life to church life. There were years when the strange urges of adolescence caused doubt, discouragement and rebellious challenge to all kinds of authority. But in this case the urges were never strong enough to overcome the stable background of family and church life inseparably interwoven because of mutual interests.

Example 3: "I do not attend church today because I became disgusted with it when I was younger. The branch president preached continually about the restoration and Zion but made his public appearances in soiled clothing, was

frequently unshaven and used terrible grammar when he preached to us. Then the church was always dirty. I did not want to go, neither did I want to take my friends there."

Comment: This situation prevailed thirty years ago. Today it is quite a thing of the past. Further inquiry shows that this branch gradually lost its standing in the community, the members became indifferent to the church and it finally died. Leadership today can win respect and confidence only by deserving it. The break between family and church has often occurred because of improper conduct on the part of the pastor and the local ministry. Dignity and beauty in ministry must be expressed by leadership before the family and the church can unite in mutual religious experience. Today both youth and age demand and have a right to require that the public appearance of the ministry of this church be fully in keeping with the occasion and the public performance of the sacraments and ordinances of the church. A pastor with soiled hands and unkempt nails will repel his congregation when he prepares the bread and wine for the communion service. Strengthening the ties between family and church cannot begin or be sustained when members of the ministry disregard the common niceties of behavior. Personal cleanliness in public conduct and in private habits is required before any family-church ties can be made and maintained.

Example 4: "Up to the age of 22 years the church was dull and uninteresting to me. As a child I was 'taken to church.' As a girl of ten and a few years following I was told I must go to church. As a girl in my teens my parents always checked with friends when they could not go, to see if I was in church. I regarded it as a place from which some day I would escape. Then for the first time in my life I was asked to help by singing in the choir. That changed everything."

Comment: Early antagonisms are hard to overcome. Here is a girl required to attend church but given no adequate reason as to why she should go. She came, she sat through the service but listened only for the amen. Children need to know (according to their understanding) why they should go to church. Some small personal recognition might have tied this little girl into fellowship with the members of the church in her earlier years, making it possible for her to receive with willing understanding, an explanation of the church and its purposes when her pastor, her church school teacher or some interested friend talked

with her. This personal recognition might have made her church going a happy experience. Up to 22 years of age there was no fellowship between her and her church. Her eager response to a request reveals the point of contact that might have been discovered years before. Similar cases in our church families today can be discovered easily. With understanding care such persons can be tied in to the religious experience of the church by its ministering agents reaching out and meeting specific needs with adequate ministry. Wasted years is a terrific price to pay for leadership that is indifferent to the needs of the family.

Example 5: "I was married when I was 19 years old, by my pastor. My parents spent a good sum of money on my wedding but did not talk to me about the important matters concerning the marriage relationship. Of course this was the duty of my parents. My marriage was a failure because my husband and I did not know how to make our adjustment to our mutual good. No one seemed to know how to help."

Comment: Tying in a new home and its family with the church and extending the ministry of the church into the family is the first duty of the church. Especially should the pastor feel a responsibility if he has performed the marriage ceremony. This is the church's opportunity to promote development of a center, an intimate group whose interest can be guided to things of high value and deep significance. This girl had the misfortune of not knowing and understanding the essential requirements of a happy, successful married life. A pastor might have helped her parents to know what to teach her regarding marriage. However, lacking this teaching, the pastor and his wife may now step in and tie this new family to the church. An understanding pastor and his wife, frequently better than the parents of either the young wife or the young husband, can bring to these young people such fellowship as will foster congenial, social experiences before outside associations whose standards are not stimulating to marital loyalty have claimed them. The pastor may introduce them to other young married people—a good-time group—whose standards are moral and clean. Then the pastor and his wife may now begin to build a common interest between this family and the church by introducing books on home-making. These and literature on religious beliefs, experiences and training can be used together in building this common interest. Material on budgeting and vocational guidance go along together in building this mutual interest and the church should

strengthen this interest into permanency. If the church through its ministry can foster these four essentials to successful home-making to the extent that they become governing factors in the home, it has thereby secured the respect of the new home-makers. Out of this respect will soon emerge the loyalty and support which the church needs from the home. A new home should mean that the church is strengthened by a new center of family-church fellowship. And this should be the concern of every pastor.

Example 6: "There was no family worship in our home because my father said we should go to church to worship. I grew to manhood without the experience of family worship. Then I visited the home of a missionary and observed family worship for the first time. What I have missed!"

Comment: Our homes offer the most fruitful laboratories for the practice of what may be taught at the church. When that which is taught by precept works out in experience it is ample basis on which to build a relationship between family and church. Worship in the home and in the church has the same principle of religious experience. Family worship should be taught publicly and practiced privately. The fact that the modern family of four often finds it difficult for all of them to be at home at any appointed time either morning or evening for family worship raises the problem of uniting the family for a worship period. If it is impossible to have family worship with all members present then let those who can unite, do so. The pastor may urge this publicly and thus get the idea and principle of family worship firmly established in the minds of the family. The home with regular family worship finds its place easily in the church for the fellowship with God thus developed is akin to the same spirit of fellowship experienced in church services.

To summarize, strengthening the family-church ties mean coordination of family and church interests; the church reaching out into the home in such a way that the family responds to its understanding, loving interest. It means too, that the family absent from the church is not merely being absent but missed. Not forgotten but sought after. To keep families intact and alive to spiritual experiences and responsive to these influences requires the unfailing devotion and vigilance of the pastor-shepherd and his helpers. The wise man said "With all thy getting get understanding." Both church and family must eventually stimulate each other, and possessing this "understanding" means less blundering as family and church approach the problems in

which each has a mutual interest. As the family life is strengthened, in like manner church life grows strong and purposeful.

Practical Suggestions

By F. M. McDowell

1. Objectives:

- a. The development of an appreciation of the close and vital relationship which exists and must ever exist between the church and the family.
- b. Increase of ministry to the family by the church.
- c. Increase of the contribution of the family to church work and services.
- d. Development of well-being of the family as a whole and of its individual units.

2. General Methods for Promoting:

- a. A quality of life and ministry by members of the priesthood calculated to win confidence and respect for the church—for the institution which they represent.
- b. The same requirements for the membership.
- c. An attractive church building, premises and program.
- d. Let the church prove itself indispensable to the family and its members. Let it provide a quality of service in the form of advice, instruction, counsel, guidance, etc., so rich that it will carry its own credentials.
- e. The enlistment and organization of various groups and agencies of the local branch for this task and the allocation of responsibility to special persons or groups.
 - i. e. priesthood, women, church school, Zion's League.
- f. Let the church recognize the rights and needs of the family and family life and promote and encourage such.

3. Special Methods for Promoting:

- a. Provide special program features:
 - (1) Conferences and forums for parents.
 - (2) Special courses in parent education.
 - (3) Study of home problems in adult classes.
 - (4) Make the church the center of happy fellowship.
 - (5) Take advantage of special days.—i. e. Father's Day, Mother's Day, Children's Day.

- (6) Have "Family Day."
 - (7) Recognize events of special interest to the family.
 - i. e. graduation, unusual good fortune, births.
 - (8) Have special service in honor of those recently married.
- b. Promote activities for groups of families.—i. e. Social, recreational, educational, inspirational events and activities.
 - c. Enlist family efforts to win other families—either members or nonmembers.
 - d. Have special young people's day services.
4. Promoting Church Attendance:
- a. Study the church attendance problem.
 - (1) Keep accurate record for each service.
 - (2) Analyze extent and distribution of non-attendance.
 - (a) Consider such factors as areas effected, age groups, cultural groups.
 - b. Plan and put into operation a method for discovering reason for non-attendance.
 - (1) Arrange card index of families.
 - c. Organizing forces for a concerted attack on the problem.
 - (1) Priesthood.
 - (a) Should be enlisted and instructed.
 - (b) Appoint attendance officers (teacher preferred).
 - (2) Enlist all departments in a program to build up attendance through their special activities.
 - (3) Work on limited number of families at first for study and experience.
 - (4) Do everything possible to meet needs of persons through the church program.
 - (5) Plan pastoral sermons dealing with need of church attendance.
 - (6) Make special assignments for pastoral calls.—i. e. by pastor, priesthood, women.
 - (7) Try out special plans and programs.—i. e. special day program as mentioned above. Sponsor plan.—i. e. Assign sponsors of small groups or limited number of persons.
 - (8) Pastoral letters.—i. e. Letters of commendation, invitation, appreciation, inquiry.
 - (9) Advertising—bulletin board—newspaper—effective announcements.

- (10) Indicate interest in new attendants—invitation, greeting, welcome, registration.
- (11) Look to church plane, location, attractiveness, equipment.

5. Promote the Use and Distribution of Church Literature:

- a. Distribute samples of *Heralds* and tracts.
- b. Loan books; encourage reading.
- c. Call attention to special articles in publications.
- d. Arrange for sermons based upon discussions in *Saints' Herald*.
- e. Have current events reports on church activities, etc.
- f. Seek to develop a group that is up to date on all church events.

Note: For further material in this field see mimeograph copy *Pastoral Ministry and the Family* by F. M. McDowell. It may be secured at the Department of Religious Education by calling at the office in Independence, Missouri. Price 20c. This publication is especially helpful in the field of promoting church attendance and contains a splendid bibliography.

Look thou character. Give thy thoughts no tongue
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar:
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel; but, being in,
Bear 't, that th' opposer may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man.

—Polonius to Laertes in *Hamlet*.

“Building the Home Beautiful”

By Frank Jennings

One hundred years after the founding of our church by Joseph Smith and his associates, we have an epistle signed by the grandson of the founder, Frederick M. Smith and his associates. In this epistle issued just before the historical Centennial Conference of 1930, interesting and important projects were outlined:

“Two great projects above all others, engage the attention of the church at this time: Our missionary program and the gathering. To evangelize the world is still our primary function. To build, as a result of this successful evangelization, a new type of community, a new and ideal social order, Zion with the right atmosphere for our homes and children.

“When it was declared ‘and this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, a task was set for the church and on each member it imposed the responsibility of participating in the work of raising before the people of the earth, an ensign which shall be to them ‘a testimony, a witness.’

“The greatness of the task is matched by the idealism of the purpose. To preach the Gospel does not complete our task. There is an additional responsibility of preparing a place from out of which the beauty of perfection and the glory of God shall shine: Zion must become a reality! Out of the nations shall be gathered the elements to comprise Zion from which the effulgent glory of God shall radiate.”

With the above as official authority and inspiration we hope to bring to the reader some new and a revival of old ideas that may with sufficient interest, enable him to make his house and yard a home worthy of pride.

Environment is the strongest factor in man's development. One may live so long with bad odors and noises, inharmonious colors and cluttered interiors and yards that he becomes immune to their annoyance. They are there, are just as bad as they were at first, but one has become used to them and they no longer annoy. This being true, it follows that concordant sounds, harmonious colors and pleasing arrangements have immediate effect with a tendency toward refinement, culture and artistic appreciation instead toward brutality, ignorance and indifference. It is easy

for one to see what effect is produced by wrong environment. As a person accustoms himself to it, he becomes like it. When he is like it he will admire only its kind and whatever he does will be as nearly like his environment as he himself is.

The importance of thoroughly comprehending this truth cannot be overstated. The mental, artistic, religious and even physical comfort depends upon it.

First of all "home" is the center of all life's activities. We are born there and our first impressions of the fundamentals of life are fixed here long before we have seen the school, church or shop. These early impressions are deep set and hard to efface.

The school can hardly hope to counteract in the child's mind the effect of hearing incorrect language spoken at home for six years. The church is greatly handicapped in its influence where wrong principles of life have determined habits during the first years. The artistic sense, the appreciation of the beautiful is stunted in the child when parents have given little heed to wall papers, rugs, hangings, pictures and other objects of his limited environment. Occasionally, durability or comfort may have been considered, but too often color and pattern were pitifully ignored.

Most educators place the home high with other institutions of life for moulding life. It may be well to here consider some important points of view worthy of consideration.

First of all, the house is for physical comfort. Not only is it true for each article of furniture, but it is true also of the placing of each piece as it relates to the other pieces. For instance, a divan, a chair, a table, a lamp, some books and a foot stool. It is not enough that the chair, divan and stool be comfortable to the body, but comfort demands each be so placed that one can use the divan or chair with the stool, while the books on a table with a lamp are placed so that one may lounge or sit and read without expending energy. The best possible arrangement requires more skill than at first may appear.

Second and more important is "mental comfort." One should find in this home an intellectual stimulus, and a refining influence to complement the activities and struggles of his life outside. The home should calm and rest tired nerves and relieve material or commercial stress. Unconsciously, man and child not finding this mental comfort at home, seeks it outside on the street, theatre, or other public

place to which they have access. Provided the home supplies relaxing rest and mental refreshment and play, it will become the social center it should be. To accomplish this there must be an expenditure of effort and skill to gain the most we are capable and desirous of.

Few of us can afford to buy everything we desire or appreciate, but good things are not all costly and many cheap things are not bad. Knowledge furnishes the greatest defense against things in bad form. The more one knows, the more capable he is in selecting that which is best. It is far better to buy a used article in good taste than a new one in bad taste at the same figure. Intelligent selection of appropriate furnishings and decorations for the home, leads logically to intelligent arranging and decoration, to make possible a thoroughly attractive home and keenly enjoyable living for the family.

Over-sentimentality often makes rooms unattractive to others than the one or two so afflicted. Admiration and affection for ancestors is good, but is not excuse enough to clutter the living room with things dear to them. In my father's home hangs a great elk's head, a trophy he had shot. It meant much to him and recalled a joyful occasion. No one loved or admired a parent more than I did my father, but to inflict his trophies on our friends who did not know Dad would be farthest from his wise wishes. The painting Aunt Mary made, the photos of Mother's girlhood friends, the beautiful girl on the calendar, the ship in a bottle, or other interesting but inappropriate items should be relegated to the bedroom of its owner, or the attic.

Pictures are a decoration only when they are appropriate and good subjects. More pictures are better left unhung. Dowdy paintings on black velvet, or plaster paris harm the serenity of rooms more than blank walls, and photographs of successful politicians are appropriate only in appointees offices. I was impressed recently on entering the home of a Colorado farmer, by the good taste his wife had used. Only two fairly small inexpensive pictures, copies of recognized masterpieces, were hung in a fairly large living room. The attractive wall paper was far more interesting and relaxing than many poor pictures could possibly be.

The reputation of a family is damaged or elevated by the appearance of their yard, especially the front yard. If we do not know a person, we will think him slovenly if his yard is ill kept. A little effort will do more to improve in a yard, than almost anywhere else. Neighbors and friends are always willing to share shrubs in order that the neigh-

borhood will be more attractive. A few spirea bushes around the porch, hollyhocks along the fence and the grass trimmed around the walks do wonders to a simple dwelling. Don't use rubbish for front yard decorations, old auto tires do not make attractive flower beds and old hot water tanks do not make beautiful flower boxes. Leave these on the trash heap with old tubs, boilers, etc. Plant your flowers in the ground and if you desire, line the beds with flat stones on end, or better, just an earth trench.

There is no such word as can't in the vocabulary of him who wishes a more attractive home in spite of his purse. Each of us have been blessed with talents, but fortunately they are different. Some are better painters, some have skill along other lines that makes exchange of labor practical. Also barter of shrubs, odd pieces of furniture for labor benefits both parties.

A few years ago I was canvassing a section of town for a civic drive. On one street were two cottages of exactly the same size and architectural design. Both were owned by old residents of the town, who had been married many years and naturally collected a number of things through those years.

The appearance of these two houses was vastly different.

The first one had a cluttered yard, grass overgrown, walks unswept, litter in the yard and a dish pan filled with dirt from which blossomed some petunias. On the porch was a broken rocker and a general appearance of disorder and slovenly habits.

The woman who answered the door invited me into the entrance hall from which I could view the living room. The place seemed dingy, cramped with dark walls, limp dark hangings, a faded worn rug, and the small room literally filled with large pieces of oak furniture, upholstered in well worn dark plush.

I felt anxious to get outside and breath the fresh clean air—the whole interior was depressing and it was such a beautiful day.

As I walked on down the street and turned into the yard of the second house, built exactly like the first, the grass was cut, the walks clean, the flower beds a profusion of blooms growing in their natural environment. On the front porch were two trellises covered with Paul Scarlet climbers and as I walked upon the porch there were two rockers, old ones, with fresh green paint and unbleached muslin pads, trimmed with a little band of color.

The owner invited me in and the interior was delightful,

light buff walls, floor covered with small braided and hooked rugs of her own make, fresh white ruffled curtains hung at the windows, and odd pieces of furniture of the most inexpensive type of wicker, painted at home, in a beautiful blue. On the table was a blue bowl, filled with yellow and orange zinnias.

This woman had no more money than the owner of the first home, but she had knowledge that enabled her to create from her God given talent a home of beauty and order.

One's attempt to achieve ideals, although they may never be realized, makes it easier for him who follows to achieve such ideals. The things we enjoy today would be impossible, but for the sacrifice, toil and suffering of our predecessors.

May the Spirit that inspired their noble efforts, be kindled again within us and may we give equal effort to give to our posterity, a place of beauty and provide a fountain of inspiration out of which the beauty and perfection, and the glory of God, shall flow. Zion must become a reality!

Additional Considerations and Suggestions

There have been in the history of religion many sects or "isms" which believe that decoration or any form of ornamentation or beautification of homes or persons was anti-Christian. Members of such organizations have felt that humility required drab surroundings and colorless garb. Many of such groups finding their young gaining interest in such worldly things as lace curtains and colored dresses have moved into isolated places only to find themselves sooner or later surrounded by civilization making necessary to migrate again. Finally with the passing of frontiers many such sincerely religious groups have also disappeared, oft times because their religious philosophy and practice was not attractive enough to hold the youth.

This ideal was never part of our belief of our religious life. One has only to visit the homes of Joseph Smith and other leaders of the church at Nauvoo, Illinois, to be convinced of this. There, within five years after leaving Missouri, they built a community of beautiful homes, correct in architectural detail, beautifully executed inside and out, and constructed so well that they have endured for a century. These homes of early Saints should inspire us to make an effort to beautify our homes so that our youth

will take pride in them and be happy to bring their friends there.

The inspiration and responsibility of the home usually rests on the wife or mother. This does not mean that she should do all the work but that she should lead in the making of plans, and once they are perfected push them until something worth while is accomplished even though this requires a rather consistent adherence to a program covering a period of several years.

Members of the priesthood can help in improving the homes of their various groups or congregations by taking the initiative in these matters. They cannot give technical advice any more than one trained in agriculture can describe medical treatment. They may, however, create an interest in and continually foster such a movement until members of their various families will be lead to do something about it.

The greatest asset of members of the priesthood should be the women's leader in each group or congregation, with her cooperation it may be possible to organize a Home Beautiful Club. Such a club might well promote the study of such topics as balance, color harmony, historical background, etc. Lectures could be provided by calling in skilled mechanics, decorators, and landscape artists. Such may be secured without expense and often from within your own community.

The following will serve as an indication of some of the topics which might well be discussed by such a class or club:

1. Exterior of house—shrubs, grass, flowers, etc.
2. Living room in good taste; selection of furnishings; arrangement of furnishings. Repair and covering of old pieces; redecoration and use of slip covers.
3. Dining room in good taste, selection and arrangement of furnishings.
4. Bedrooms—plans for revamping or redecorating old pieces of furniture making them attractive with little expense.
5. Boys' and girls' rooms—equipment for both study and sleeping.
6. Work shop—how equipped, significance as a place for making and repairing articles for the home.
7. Kitchen suggestions for arrangement of furniture and equipment, color combinations, etc.
8. Table decorations for annual occasions such as Thanksgiving, Christmas, etc.

9. Topics of special interest: home artcraft, hooked rugs, quilts, textiles, hobbies.

The following outlines present in greater detail some of the above mentioned topics. They are offered as types of outlines that might be prepared for class work in this field.

Choice and Arrangement of Furniture

I. Choice

1. Analysis of architectural conditions
 - A. The dominating lines
 - (a. low ceiling rooms; low furniture
Not for board (
 - (b. high ceiling rooms; tall furniture
 - B. The focal points for grouping
 - a. Fireplace
 - b. Large wall-spaces
 - c. Space between windows
 - d. In front of casement windows
 - C. The nature of furniture required
 - a. Character of architecture determines type of furniture
 - b. Size of room determines scale of furniture
2. Analysis of furniture needed
 - A. Purpose of room; utility of pieces
 - B. Shape and line
 - C. Kinds of wood
 - D. Color
 - E. Select pieces of interest not "suites" except for dining room
 - F. Upholstery coverings that harmonize with character and color of room

II. Arrangement of furniture

1. Related usefulness
 - A. Bookcase, reading chair and lamp.
 - B. Chair, side-table and lamp
 - C. Desk, desk chair, lamp and occasional chair
 - D. Davenport, end table and chair
 - E. Piano and music cabinet
 - F. Bed and night table
2. Balance
 - A. Opposite sides of room must receive equal emphasis
 - a. By pieces of corresponding size and weight
 - b. By built up groups

3. Fundamental rules of placement

- A. Furniture should be placed to parallel the lines of the side or end walls
- B. Chairs and small tables are the only exception to the above rule
- C. Do not place pieces in front of openings
- D. Do not place tables in the center of the room except in the dining or breakfast room
- E. Do not sacrifice comfort to effect
- F. Do not overcrowd
- G. Keep units of grouping as stated under "related usefulness"

Hints About Hanging Pictures

1. Hanging

- A. Place about on the level of the eye
- B. Hang flat and parallel with the wall (not tipping forward)
- C. Hang by two vertical wires to conform to contour of frame. *Not by a triangular hung wire.* (Draw example.)
- D. The only exception to the above rule is an oval frame which requires a triangle hung wire to conform to its contour
- E. Small pictures hang together to form a balanced group
- F. Pictures should be hung to make for a pleasing composition with the furniture over which they hang
- G. Heavy pictures must not over-top and weigh down light furniture pieces

2. Frames

- A. Wide and heavy type for oil paintings dull gilt.
- B. Slender molding for water colors, prints, etc.
- C. Simple frames are better taste.

3. Portraits

- A. Unless portraits are done in oil and are of real artistic value, do not hang them in rooms of general use as library, living-room, dining-room, etc.
- B. Unframed photographs should not be placed along mantel top, top of piano, etc.

4. Good prints, etchings and engravings are inexpensive and in good taste

Safeguarding Marriage

By F. M. McDowell

Introduction

In a very true and vital sense, all of the discussions contained in this and the preceding issue of the *Priesthood Journal* have to do with "Safeguarding Marriage." Clearly any instruction, procedure, or practice which makes more secure the financial and spiritual foundations of the family or contributes to the happiness and well-being of its members constitutes a safeguard to marriage as an institution. That which is offered here should, therefore, be considered in the light of the entire program of "Pastoral Ministry to the Family" as such has been outlined in these pages.

This discussion of the means and methods of safeguarding marriage is motivated by certain deep seated convictions.

The modern family faces a crisis which threatens its very life. This threat involves grave dangers for society as a whole and for the church as one of its primary institutions. We are convinced that the welfare of the church and the family are inseparable. The one will not survive without the other. They "sink or swim" together.

There is no more fruitful point of attack upon the problems involved than that of an adequate preparation for marriage coupled with a consistent follow-up program on the part of the church during the early post-marital period at least. This program should, of course, be affirmative rather than negative; its emphasis should be "preventive rather than curative." Consider the following:

1. Young people do not desire ready-made solutions or the more or less cut and dried opinions of adults. They want not so much to be "told" as to be helped to discover, not so much "facts" as education. They will gladly accept intelligent and sympathetic guidance to that end.
2. The fundamental teachings of the gospel of Christ furnish a sound basis for the philosophy of sex and marriage as for other aspects of life. We shall do well, therefore, to formulate for ourselves a statement of the Christian philosophy on sex and mar-

riage. Certainly if the philosophy of Christ is not adequate here, it fails entirely as a means of individual and social regeneration.

3. The time has come for our church to give an affirmative and consistent guidance in this matter. The situation calls for and justifies the co-operation of parents and leaders of young people, pastors, and members of the priesthood, in a joint intelligent, prayerful, and consistent endeavor.
4. Preparation for marriage is fundamentally a matter of preparation for life. There is no solution for the problems involved that ignores the fundamental necessity of personal integrity and sound character. Training for marriage is fundamentally a matter of training for manhood and womanhood. The only salvation for sex is found in its complete identification or blending with all other aspects of life, individual and social.
5. From this point of view there can be no solution of the problem of the preparation for marriage and family life separate from the entire program of religious education.
6. Here, therefore, as in all aspects of the program of social redemption the first and most important consideration is individual regeneration. If we cannot produce reborn individuals, lives characterized by intelligence, virtue, honor, integrity, righteousness,—i. e., Christ-like personalities, we have no permanent solution to offer for the problem of marriage and the home.
7. There can be, of course, no permanent solution to these problems outside of the complete social regeneration contemplated in the establishment of Zion.

Prevention Versus Cure

Dr. Roy A. Burkhart, author of *From Friendship to Marriage*, writes:

“We are hearing a good deal about the cure of souls. There is a general recognition among some pastors that the methods of psychology and the resources of spiritual redemption should be summoned for the healing of souls. These efforts are important and they should be commended.

One may well wonder, however, whether there is not a danger that the minister may be satisfied with finding a cure for spiritual maladies. Important as this is, is it not even more necessary that a constructive emphasis be

given to keeping souls healthy? Medical practice in the past made the same mistake. The majority of energy was given to the cure of disease. It is only of recent date that medical profession has given a primary emphasis to prevention. It takes just as much skill to prevent disease as to deal with it after an onset. As much skill is needed to maintain spiritual, mental, and emotional health, as to find restoration for it.

"The wise and alert minister must give attention to spiritual maladies. To overlook this responsibility would be to fail miserably. He should have an even greater concern in guiding the spiritual and emotional growth of his children and young people in such a way that souls maintain their health and keep in touch with the sources of their vital sustenance."

The writer has the good fortune to be personally acquainted with Dr. Burkhart and is convinced that he would insist not only in theory but in practice that this preventive emphasis be carried over into the field of marriage and the home. For example, Dr. Burkhart will perform no marriage ceremony without having first had at least one unhurried interview with the contracting parties. He insists also that each shall present a health certificate, properly signed by an accredited physician.

Recently the writer served as a substitute teacher for a class of young married people. The class discussion revealed that not a single individual in a class of approximately twenty had ever taken a course of any kind in preparation for marriage. Not one could ever remember having attended a lecture in that field. Three or four confessed that they had heard one sermon on the subject.

Remaining after class the son of a prominent family of the church plead with no little feeling and conviction for an affirmative program on the part of the church in this field. Said he, in effect, "The church waits until wreckage occurs and then it steps in, often too late to cure, and entirely too late to prevent marital discord. There are several hundred young people in our congregation who are now attempting to establish homes of their own. If the church wants to win our respect and allegiance let it learn to help us where and when we need help. I am, and I believe that the majority of my age are, more interested in such practical considerations than in historical or theological discussions."

The wisdom of the preventive emphasis has been proven again and again in matters of epidemics, accidents, fires,

etc. Slowly and painfully this approach is winning its way in the field of medicine. Surely if "to prevent" is better than "to cure" in the matter of physical health it will likewise be far better when mental and spiritual health is involved. But why stop here? Surely we can and must do something about the collapse of one out of every four marriages (in one section of the country the ratio is now one out of every two). The writer of this article is convinced that the church can do something about this situation and that the time to begin is now and the place to begin is where we are.

Looking Toward a Church Program

It may be of value to present in a brief outline form some of the essential features of what, in the opinion of the writer, would approximate an adequate program for safeguarding marriage on the part of the church.

Some of these suggestions will, we trust, be found immediately practicable. Others undoubtedly present ideals which may be very difficult to realize. With such an outline before us we may not only be enabled to see the problem in its larger aspects, but to discover some helpful point of attack in the circle of influences and factors involved. We are told, for example, that before we can train children and young people, we must train parents, and before we can train parents we must train priesthood and leaders. Where can there be found a more fruitful point of beginning in the training of leaders than with our young people. So it seems we have a vicious circle. Wisdom would seem to dictate that we should start *somewhere* and that we should capitalize upon resources available both in the church and through educational and social agencies and organizations.

Central Features of Our Program

The following represents "an approach" rather than "the approach" to this problem. We do believe, however, that some such procedure can and must be followed through—that we can and must do something about meeting the needs in this field.

Any adequate program for safeguarding marriage would most certainly include many of the following features:

1. A program of counseling:

- a. Appointment by the presidency of the council or or commission on marriage and domestic rela-

tions. The purpose of this council or commission would be to conduct research, provide opportunities for counseling and guidance, promote education for marriage and the general welfare of family life.

The members of this council or commission to be composed of carefully selected individuals from the following professions and interests, pastors, physicians, lawyers, educators, parents, young people's leaders.

- b. The training of pastors, members of the priesthood and other capable adults for the difficult and yet highly important work of counseling.
- c. Provision of opportunities for intensive training in this field at Graceland College, General Conferences, Youths' Conferences, and Summer Schools. The encouragement of our young people to enroll in courses in this field in colleges and universities.
- d. Provision for the counseling of special groups as follows:
 - (1) Parents.
 - (2) Young people. Counseling should be provided through the various steps involved in friendship, courtship, engagement, and marriage. This would involve highly definite and specialized counseling in anticipation of the marriage ceremony.
 - (3) Young married people. A program of post-marital counseling by the pastor and others would involve:
 - (a) Guidance in the growing relationships of marriage.
 - (b) Maintaining established marriages. Guidance to keep pace with needs, interests, events, and intimate family problems.
 - (c) Working with unstable or broken families.

2. An educational program:

- a. The development and presentation of the view of marriage which is compatible with the Christian philosophy of life—a Christian philosophy of sex and marriage. (See *Christianity and Sex* by Richard C. Cabot.)

- b. The development and presentation of any elaboration of this view by our own church law and procedure—an L. D. S. philosophy of marriage. (See *What Latter Day Saints Believe About Marriage and the Home* by Elbert A. Smith.)
- c. Provision by the church for the training of pastors, members of the priesthood, leaders and teachers in order that they might in turn assume the responsibility for the work of instruction and counseling in this field. (*Safeguarding Marriage* by Federal Council of Churches.) (See also articles in *Saints' Herald*, *Priesthood Journal*, and bibliography below.)
- d. Provision by the church for the training of parents in order that they in turn might assume the responsibility for the nurture, guidance and instruction of children and youth in the home. (See such publications as *Growing Together in the Family* by Leben Foster Wood, *Achieving a Christian Home Today* by Percy R. and Myrtle H. Hayward, *Parents as Teachers of Christian Living* by Helen C. and Goodrich C. White.) (See also various publications mentioned and bibliography.)
- e. Provision by the church for a program of instruction, guidance and counseling for its young people. This would require general preparation for all young people and specific preparation for each couple. (See *Thinking About Marriage* an outline for study prepared by F. M. McDowell.) See also articles in *Saints' Herald*, October 15 to November 12, inclusive, "You Both Mutually Agree" by F. M. McDowell, "Testing the Permanence of Love" by C. G. Mesley, "Approaching Courtship" by C. G. Mesley, and "For the Satisfying Home" by Elbert A. Smith.)
- f. The discovery (or production and distribution) of printed material in this entire field—Provision for a circulating library. (See various bibliographies provided in *Saints' Herald* and *Priesthood Journal*.)
- g. Provision by the church of textbooks, quarterlies, mimeographed outlines, correspondence courses in the field. (Write the Department of Religious Education, Auditorium, Independence, Missouri, for additional suggestions.)

3. An activity program for young people:

- a. An active enlistment in and promotion of the entire Zion's League program for young people.

Such is calculated to promote increased church participation, the development of church loyalties, the creative use of leisure, sociability, fellowship, a wider range of friendships, increased spirituality and the development of Christian character. (See *Zion's League Handbook*, Herald Publishing House, Independence, Missouri.)

- b. Planning, organizing and promoting a sane, balanced, wholesome program of creative leisure time activities for young people. (See *Zion's League Handbook*, also *Youth Action in the Use of Leisure*.)

In this connection the present church wide young people's program should be understood and appreciated.

- (1) Zion's League program as a whole is a splendid provision for creative leisure time activities.

- (2) More especially this program as worked out in Independence provides for vice-presidents who are to promote and supervise leisure time activities in the following fields:

Music—Dramatics—Hobbies—and individual leisure time activities, physical education, and sports.

- (3) If such a program were actually carried out it could not fail to make a major contribution to solution of problems incident to preparation for marriage.

- c. Provision for guidance, instruction and fellowship in and through the church of young adults and young married people.

This in order to:

1. Tie up such with the church.
2. Maintain open avenues for counseling.
3. Provide opportunities for instruction in the arts of family life
4. Provide for recreation and fellowship.
5. Enlist their services in the work of instruc-

tion, guidance and furnishing examples for young people.

- d. Young people's organizations may well promote additional studies and activities in this field along the following lines:

- (1) Appointment of a committee to explore the possibilities in this field and to suggest plans, programs and activities to Zion's League. (Such a committee already appointed in Independence.)

This committee or another committee appointed for the purpose might well make a study of local conditions and opportunities as such have a bearing upon the problems involved.

- (a) What situations exist in the community to militate against promotion of this program.
- (b) What opportunities are available or should be made available in the community, in the public schools, through civil, social or business organization.
- (c) What evidence is there of legal and ministerial practices locally or in the community or state which are negative or detrimental in the results.
- (d) How adequate are our laws relative to marriage?
- (2) Young people could unite in bringing pressure to bear with a view to the improvement of marriage practices. This may well include:
- (a) More uniform standards on the part of the church men in performing marriage ceremonies.
- (b) The practice of having pastoral interviews before marriage.
- (c) The practice of having a physical examination before marriage.
- (d) The practice of allowing a period of time to elapse between the securing the license and the wedding.
- (e) The maintenance of a high standard for wedding services and ceremony.
- (f) The practice of holding a dedication service in the new home.

- (g) Encouragement of opportunities cementing the relationship of the new family and the church.

The Church Dealing With Marriage

Undoubtedly one of the very best of the recent books in the field of the "church and the family" is one entitled, *The Modern Family and the Church* by Regina Westcott Wieman (may be secured through Herald Publishing House, price \$3.00). We recommend this book especially to the mature student who is interested in making an intensive study of the problems involved. It will be difficult to find a more intelligent and Christian approach to the task of the church in its ministry to the family.

Since few of our readers will have access to this book, we have taken the liberty to make a digest here of the chapter: "The Church Dealing With Marriage." This chapter is filled with many splendid suggestions relative to the Christian philosophy of marriage and as to how the church may deal with the problems involved.

Introduction

"The first step on the part of the church in dealing with the family is careful attention to the inauguration of each new family. Soundness in the establishing of marriage is the most telling factor in promoting the normal family."—"The church has great responsibility in this field and also a great opportunity."—"The church and the family are two great institutions whose prime concern is the fostering and strengthening of fellowship, of love."—"The approach of the church must be positive 'through the appeal of enduring values, not negative through the restraining feel of penalties.'"

The home, church, and state are all vitally involved in the problems of marriage. Each has been prone to leave the matter in the hands of outside and remedial organization and these in turn have been largely concerned with the "cure" rather than the "prevention" of marital ills.

The interests of the home and the church are inseparable, and the one is dependent upon the other; in their essential motives they are *one*. Theirs it is to demonstrate the power and beauty of the "fellowship of love." Let the church foster this "fellowship of love" in the family as the very best method of fostering it in the relationships of Zion. Must

we not have "Zion" in our home before we can have it in our larger social groups?

Church Guidance in Marriage

The church may provide guidance in marriage by:

1. Teaching and demonstrating the principle of love, not so much talking about it but living it.—"Let adults live zestfully, a life of loyalty to this principle of love."—Such is the best training of youth for marriage.
2. Before and after marriage young people need fellowship—the church should make accessible to young people the soundest sanctions of the sanest married couples—the whole adult membership should be led to realize the responsibility for shaping the prevailing attitudes of marriage.

The rule is "So live that the attractiveness of marriage, when undertaken intelligently and creatively may become manifest to those who are considering it."

The church can foster groups of congenial, young, married people and make available for them leadership, physical equipment, social opportunities, etc.

3. The church should recognize the significance of marriage. It is a matter of "profound importance to religion and hence to the church."

"Ideally the ceremony itself will be a joyous ritual (1) of recognition that the two being married have sufficiently prepared themselves in every way for the launching of their communal enterprise, and (2) of pledging their loyalties to the greatest values discoverable through their community of interests."

The author suggests that the young people themselves participate in planning the ritual. This will lead them to think seriously in regard to the factors involved. It will serve to impress upon them the significance of the step they are about to take and the fact that the pastor and the church recognize the entire matter as one of utmost importance not only to the parties involved, but to the church and society as a whole.

4. The church should sponsor a program of education for marriage. This would include general preparation for all young people and specific preparation of each couple.

This premarital education should not be a course

of study handed down to or forced upon the young people but rather should be a program of guidance "fulfilling the natural interests of the young people who are ripe for such education . . ." It should be education and not mere information. Facts alone are of little value. Information and practices in this field must be woven into the fabric of life as a whole and all of this finally into the relationships with and responsibilities to God:

5. The author urges: "Sacrament of betrothal" as a splendid opportunity for the church to safeguard marriage. "The ceremony of betrothal should be impressive, marked by fitting, natural, and symbolic beauty." It should be private, including only a few of the very closest friends and the family. There should be no display of any sort; it should be a beautiful, sacred, solemn, happy experience.
6. The church should encourage the development of responsible attitude towards marriage, especially on the part of the adult members. There should, for example, be an intelligent appreciation of such problems as;—the causes and dangers of postponement of marriage, the need and dangers of financial assistance, the basic need of a Christianized social order and the elimination of "disloyalty"; of "civil traitors," those who hold it their right and privilege to break up marriages for purely selfish reasons.

A basic weakness of church membership is their lack of an intelligent approach of the problems involved in this field.

7. The church may assist in providing guidance in the growing relationships of marriage;—
 - a. Maintaining close contact with the new family.
 - b. Furnishing opportunities for fellowship among new families.
 - c. Instruction and counseling in the handling of intimate family problems.
 - d. Working with unstable and broken homes.

The church has not yet appreciated its opportunities and responsibilities here. Too often the new family is lost to the church. Alert pastors are coming to recognize this as the source of our greatest loss of membership and are taking steps to do something about it.

8. The church can help in this field by cultivating an affirmative rather than a negative attitude; to frown

upon divorce is of little avail "as long as marriages are carelessly and ignorantly and lustfully contracted." "The best attack upon divorce is the constructive treatment of the premarriage period."

9. The author lists a number of practical procedures in dealing with the problem of marriage. She insists that these are not standards or requirements but rather possibilities and opportunities, among these are: church libraries with the few, well selected books, carefully prepared reference lists, bulletin boards, study classes, series of lectures or sermons, research groups, program of counseling, group of married members selected and trained to help, organization of groups who would assist each other, definite contact with community agencies, preparation, printing and distribution of literature.
10. The author pleads for a "broader, cultural emphasis on the part of the church in dealing with marriage." This would include:
 - a. "Awakening or arousal of those interested in marriage to the consciousness of its peculiar and previous, and far-reaching significance!"
 - b. "The ceaseless centering of the attention of those to be married upon the greatest religious values which the church fosters."
 - c. "The church thus connects the pleasures of loyalty given in marriage with the deepest pleasures of religious living and religious loyalty." Let the church seek to connect the pledges of loyalty given in marriage with the deepest commitments of the persons pledging including their religious loyalties.
 - d. "The church should attract the attention of such people to the wider and richer interests of humanity by giving them something to think about and to do in the building of a new world."

The purpose here is that of guiding the attention of the participants "to something outside themselves which is greater than they are, to something that is worthy of their highest devotion."—"Then, not only are they somewhat fortified against introversion, ingrowing interests, discouragement, boredom, and disillusionment, but they are rightly oriented in their quest for value toward high and ever-

higher causes. Further, their quest thus oriented, leads them to a progressive widening of their intimate fellowship to form an ever-largening human community." (See *The Modern Family and the Church* by Regina Westcott Wieman, Harper and Brothers, New York.)

Suitable Study Courses

"Safeguarding Marriages"

A Suitable Study for Parents and Members of Priesthood

Prepared by the Committee on Marriage and the Home of the Federal Council of Churches. This booklet may be secured through the Department of Religious Education, Auditorium, Independence, Missouri, at the price of 20c. It presents a brief discussion of the following significant topics:

1. The wisdom of the preventive emphasis in dealing with marriage.
2. The sin of carelessness in this field on the part of ministers.
3. The nature and value of premarital instruction.
4. The technique and aims of premarital interviewing.
5. The dangers of hasty and unwise marriages.
6. The content of premarital instruction.
7. The atmosphere of sacredness in wedding ceremony.
8. Pastoral service to the families following marriage.

The following represents both a statement of the purposes of the committee in preparing this booklet and also a summary of the points emphasized.

1. Education of young people for marriage and home-making as an intergral part of the program of religious education.
2. A definite effort to safeguard marriages through premarital interviews, through the enhancing of the religious value of the ceremony itself, and through post-marital follow-up.
3. A permanent program for family and parent education in classes of married people in various age groups.
4. The stimulating and guidance of a program of worship and spiritual growth centered in each family in the church.
5. The educating of church leaders to a greater awareness of the need in this important field.

Achieving a Christian Home Today

Recommended for Pastors, Home Builders,
Members of the Priesthood

Achieving a Christian Home Today by Percy B. and Myrtle H. Hayward. A study outline similar to a quarterly with Scriptural citations containing thirteen lessons. This can be secured through the Department of Religious Education, Auditorium, Independence, Missouri, for 10c.

A brief outline of the subjects discussed follows:

- Lesson 1 Conditions facing modern homes. Here are discussed—the automobile, machine, motion pictures, radio, tobacco, and liquor, marriage and the new morality in newer psychology.
- Lesson 2 Achieving maturity ourselves. Here are discussed the relationship of parents to children's problems, the causes of parents' inadequacies, methods of overcoming parental handicaps.
- Lesson 3 Developing self-control. Here are discussed the purpose of discipline, and principles for developing self-direction.
- Lesson 4 Guiding an all around development. Here is discussed the meaning of an all around development and the methods by which such may be secured.
- Lesson 5 Managing money. Here is discussed the meaning of money, the attitudes to cultivate towards money, problems of planning, and budgeting, the methods of making a family budget, the matter of the children's allowance.
- Lesson 6 Using the radio. Here is discussed the present situation in regard to the radio, the negative character results of the radio, the constructive character values of the radio, and what parents can do about it.
- Lesson 7 Attending the movies. Here is discussed the importance of the motion picture, effect of the movies upon children, and suggestions for dealing with the problem.
- Lesson 8 Managing personal relationships. Here are discussed such topics as, why personal relationships

are important, the opportunity of the home and social relationships, and practical suggestions for the developing of such relationships.

- Lesson 9 Special problems of adolescence. Here is discussed the choice of friends, the requisites of successful friendship, problems of boy and girl relationships, the choice of a vocation.
- Lesson 10 Using leisure time. Here is discussed the importance of spending leisure time wisely, principles for guiding leisure in the home, and what the children can do in their leisure time.
- Lesson 11 Make the most of Sunday. Here is discussed our need of Sunday, changes in Sunday observances, the purposes of Sunday, and helpful family customs.
- Lesson 12 Cultivating church relationships. Here is discussed the home and the church, how the church helps the home, and what the home can do.
- Lesson 13 Developing a religious atmosphere in the home. Here is discussed the nature of religious atmosphere, the value of the home atmosphere, and suggestions for developing a religious atmosphere.

Following each of these lessons there is a series of pointed questions to parents dealing with intimate and practical problems. Additional suggestions are offered for further study and discussion with some timely book references.

This course is highly recommended as suitable for a class of adults which might well include parents and home builders and members of the priesthood.

Thinking About Marriage

Outline for study and discussion selected and arranged by F. M. McDowell. This study is based upon a selected group of pamphlets which may be secured together with the outline from the Department of Religious Education, Auditorium, Independence, Missouri, the price of this entire course including outline and seven pamphlets is \$1. Topics discussed in this outline are as follows:

Introduction—Importance of the proper attitude in the study of this field.

- I. What Latter Day Saints believe about marriage.
- II. The Christian ideal of marriage.
 1. The authority of Jesus.
 2. Fundamental consideration of the religion of Jesus.
 3. A Christian concept of marriage.
 - a. Present condition of home life.
 - b. The function of the Ideal.
 - c. The American Ideal of marriage.
 - d. Factors effecting success in marriage.
 - e. Specific Recommendations.
- III. Education for marriage.
 1. The mating instinct.
 2. Why educate for marriage?
 3. Foundations of Marriage.
 4. Plans and specifications.
 5. Adjustments needed before marriage.
- IV. Things that count in courtship.
 1. Making good use of the courtship opportunity.
 2. The question of petting.
 3. Things that count in courtship.
- V. Choosing a home partner.
 1. Importance of choosing a mate.
 2. Objectives and motives.
 3. Standards of choice.
 4. Rules for the choice of a marriage mate.
 5. Inter-marriage between members of different churches.
 6. The marriage ceremony.
 - a. The Latter Day Saint marriage law.
 - b. The marriage ceremony.
 - c. The marriage covenant.
 - d. The Latter Day Saint Covenant.

The publications on which this study outline is based are as follows:

What Latter Day Saints Believe About Marriage and the Home by Elbert A. Smith.

Ideals of Love and Marriage by Committee of Federal Council of Churches.

Education for Marriage by M. J. Exner, M. D.

The Question of Petting by M. J. Exner, M. D.

Choosing a Home Partner by Newell W. Edson.

Love, Courtship and Marriage by Newell W. Edson.

Youth Action in Preparation for Marriage and Home Life by International Council of Religious Education.

Love, Courtship and Marriage

A lecture and discussion outline prepared by Newell W. Edson. This may be secured through the Department of Religious Education, Auditorium, Independence, Missouri, price 10c. This booklet contains an excellent bibliography of materials suitable for additional study in this field. The topics discussed in this outline are as follows:

Representative Short Course for Young People in Preparation for Marriage

- I. The significance of the home partnership.
 1. What the home partnership is.
 2. The significance of the home partnership to the mates.
 3. What the home partnership means to *your* mate.
 4. Significance to children.
 5. Significance of the home partnership to society.
 6. Why think seriously and straight about the home partnership.
 7. Why marry?
- II. Choice of mate.
 1. What standards for choosing a mate?
 2. The significance and limitations of such a yardstick.
 3. At what age to marry?
 4. On what finances to marry?
- III. Love, sham love and courtship.
 1. Straight thinking required—usual procedure—non-sense.
 2. What is love?
 3. How can one tell when in love?
 4. Does one fall in love?
 5. Can there be love at first sight?
 6. Sham love is the form without the substance.
 7. Values and limitations of habitual petting.
 8. Some considerations concerning courtship.
- IV. Emotions and their control.
 1. Our emotional development.
 2. Factors in the emotional responses.
 3. The sex emotions.
 4. Teasing the sex emotions arouses them to seek outlets.
 5. Find satisfactory outlets to sex emotions.
 6. Directed sex emotions.
- V. The fine art of living together.
 1. What a home partnership is.
 2. Significance of the marriage vow.

3. Ideal characteristics to possess before and after marriage.
4. Reasons for difficulty in attaining success in marriage.
5. Everlasting teamwork required.
6. Constant adjustment required.
7. Things that make adjustments difficult.
8. Things that help adjustments.
9. Some probable results of teamwork.
10. The home partnership is your great adventure.

A Step in the Right Direction

The following letter addressed to presidents of stakes, districts, and branches throughout the church, represents a very commendable and helpful approach on the part of the First Presidency to the problems involved in this discussion. We reprint this letter here thinking that it deserves to be a part of our permanent records and that it should be accessible to administrative officers and members of the priesthood for their study and guidance in such matters.

September 20, 1938.

District and Branch Presidents,

Dear Brethren:

The Presidency has been concerned in recent years over the laxity of marriage standards among the Saints. A factor in the present unfortunate situation in many of our homes has been the hasty, unwise, and undignified manner in which they were established. We come to you at this time with certain suggestions which we hope you will incorporate in your ministry.

Marriage is a contract of the utmost importance to the parties involved, to the church, and to society itself, hence it is very desirable that persons enter into marriage only after making adequate preparation. We advise, therefore, that in your public and private ministry you urge that ample publicity shall be given every wedding well in advance of the time when it is to be solemnized.

Marriages may be unwise for reasons other than undue haste. According to our tradition, elders and priests are authorized to solemnize marriages. There are frequently strong sentimental reasons which cause brethren to ex-

ercise this right when they would not otherwise do so. We suggest for your consideration, however, that whenever there are no strong reasons to the contrary men of established wisdom and experience should be called on for such services. If this is done, the church will be well represented and the tone and quality of the marriage service will be constantly elevated.

We call your attention to the importance of holding marriage services in places which are suited to the dignity of the occasion, and nowhere else. Marriages should usually be held in the church or in the home. The "public meeting" referred to in the law (*Doctrine and Covenants* 111:1) evidently refers to meetings which are open to all who are properly concerned, and we should guard against the performance of marriages under "freak" circumstances. With us marriage is a sacrament and it must not be debased by making the ceremony contribute to the desire for show or publicity.

The law is quite clear with regard to the marriage of persons who have companions still living. It is not to be expected that everyone can be an expert in analyzing the past marital record of anyone who might request marriage, and in pronouncing the exact bearing of the church law in each case. We suggest, however, that where those asking for the marriage ceremony are clearly outside the law, our ministers should state courteously that they are unable to perform the rite. Where any question exists, we suggest that the minister applied to get in touch with his superior officer. In cases where one of our ministers has refused to officiate, other ministers of the church should not officiate without authorization after due consultation with his superior officer. Under all circumstances, whether there is any problem or not, it is well for the branch president to be informed before a marriage is consummated.

We feel sure that our ministers will be glad to join us in our attempt to elevate the marital standards of our people through the affirmative approach here suggested.

Very sincerely yours,

THE FIRST PRESIDENCY,

By F. M. SMITH.

For Your Reading and Study

The following publications are recommended by Roy E. Dickerson:

For Parents:

<i>Parents and Sex Education</i> —B. C. Gruenberg— Viking Press	\$1.00
<i>New Patterns in Sex Education</i> —Frances B. Strain—Appleton. Many illustrations of answers to questions of children.....	2.00
<i>Parents' Questions</i> —Child Study Association of America—Harpers	1.00

For Children:

Growing Up—Karl De Schweinitz—Macmillan.. 1.75

For Young People:

<i>Growing Into Manhood</i> —Roy E. Dickerson— Association Press. Boys 10-14.....	1.25
<i>So Youth May Know</i> —Roy E. Dickerson—As- sociation Press. Young people over 14.....	2.00
<i>The Three Gifts of Life</i> —Nellie M. Smith— Dodd Mead. For younger girls.....	1.00
<i>The Hygiene of Marriage</i> —Millard S. Everette —Van Guard Press. For those who are about to be married.....	2.50

Additional Suggestions:

Thinking About Marriage. A mimeographed outline prepared by F. M. McDowell to accompany the following pamphlets. The entire set may be secured from the Department of Religious Education for \$1.

What Latter Day Saints Believe About Marriage and the Home, by Elbert A. Smith.

Ideals of Love and Marriage. Committee of Federal Council of Churches.

Education for Marriage. M. J. Exner, M. D.

The Question of Petting. Newell W. Edson.

Youth Action in Preparation for Marriage and Home Life. Prepared by International Council of Religious Education.

Love, Courtship and Marriage. Newell W. Edson.

<i>Safeguarding Marriage.</i> By Committee on Marriage and the Home.....	\$.20
<i>Growing Together in the Family</i> —Leland Fos- ter Wood .....	.50
<i>Making a Home</i> —Leland Foster Wood.....	.50
<i>Youth and the Homes of Tomorrow</i> —Edmund T. Dalberg	1.25
<i>Thinking About Marriage</i> —Roy A. Burkhart....	1.00
<i>From Friendship to Marriage</i> —Roy A. Burkhart	
<i>Christianity and Sex</i> —Richard C. Cabot	1.00
<i>Betrothal, Popenoe, A.S.H.A.</i> .....	.10
<i>Established Points in Social Hygiene Education,</i> M. A. Bigelow, A.S.H.A.	
<i>Guiding Our Attitude Toward Sex,</i> E.D.N. Emory .....	.15
<i>Growing Up in the World Today,</i> E. V. Clapp, Mass. S.H.A.	
<i>Guiding the Adolescent,</i> Children's Bureau, Washington, D. C., .....	.10
<i>Sex Education in the Home,</i> H. W. Brown, A.S.H.A. ....	.10
<i>Your Daughter's Mother,</i> Gardnier, A.S.H.A.	.10
<i>Reading List in Sex Education,</i> Popenoe .....	.25
<i>Notes for a Talk on Syphilis and Gonorrhoea,</i> <i>Marriage and Morals,</i> Newman, A.S.H.A. ....	.10
<i>Reading List in Sex Education,</i> Popenoe .....	.25
<i>Youth vs. Society,</i> Towner .....	.10
<i>Youth in Training for Marriage Through the</i> <i>Churches,</i> Wood .....	.10
<i>A Social Hygiene Program for Today and To- morrow,</i> Winslow .....	.10
<i>Suggestions for Organizing a Community Soc.</i> <i>Hyg. Assn., A.S.H.A.</i> .....	.10
<i>Social Life of H. S. Boys and Girls,</i> Popenoe ....	.10

The Department of Religious Education at the Auditorium will be glad to furnish information in regard to these and other publications.

How Other Churches Seek to Safeguard Marriage

There is a decided swing from the individual to the family as the unit of the church. The family is regarded as the normal form of life. It is the opportunity and duty of the church to foster the fellowship of families.

Among the Quakers particular emphasis is placed upon pre-marital education of the young people—the integrity of the family is the prime concern of the church—divorce rate is unusually low.

The United Lutheran church reports annually a survey of the condition of the families of the church and the social conditions which make or mar the families, i. e., the status of divorce, of gambling, vice, moving pictures, indecent literature, etc.

This church has prepared a packet of twelve letters to be mailed quarterly to parents during the first three years of a child's life.

It is said of certain Baptist churches that they "literally live with their families." There is much co-operative activity and much counseling.

A Christian church in Kentucky reports a definite program of counseling, a family visiting committee, emphasis upon a family pew, private reading library including books for parents, sex education for adolescents and pre-marital interviews.

A large Presbyterian church reports that the pastor keeps marriage and family life in mind continually as the plans for the church year are made. This is evidenced in a variety of ways, in series of sermons, discussions, interviews, opportunities for counseling.

Others report special days, such as Mother's Day, as being used to stress the significance of parenthood and to encourage family attendance and sitting together in church. One pastor arranges a special service annually for all the couples he has married.

A Kansas City pastor turns over one Sunday evening service a month to the young people. They arrange the preludes of drama and music and he gives the sermon. The theme of his year's efforts is "What God Hath Joined Together." The titles for his twelve sermons are: "Male and Female—The First Wedding," "The Way of a Man With a Maid", "Finding a Wife", "Choosing a Husband", "Why Some Marriages Fail", "How to be Happy Though Mar-

ried", "An Ideal Mother", "God's Gift—the Baby", "The Right Kind of Father", "The Daughter in the Family", "The Son in the Family", "When Home Is Heaven."

The Federal Council of Churches through its "committee on marriage and the home" has recently launched a campaign which gives among its objectives the following:

Promoting Educational preparation for marriage.

Promoting parent education.

Giving aid to ministers as to personal counseling.

Co-operating with educational institutes in providing courses in this field.

Interesting Items in Regard to Marriage Laws from Journal of Social Hygiene

NOVEMBER, 1938

After discussing the various points of view and customs relative to marriage that have born fruit in a large variety of state laws, the author says, "It is a coat of many colors, because in the spiritual sense we are a folk of many colors.

"This may appear to make a picture of confusion, in which it is impossible to find a common feeling or a common purpose.

"However, there is a unifying principle, a modern principle if you will, but one which grows naturally from the American tradition of the pioneer.

"This unifying principle was first stated, I believe, by Christian Gauss, Dean of Princeton, in his book *A Primer for Tomorrow*. He called it the 'reversal of the time sense.'

"This means that men have turned their eyes through a spiritual arc of 180 degrees. They no longer measure their achievements by the past, but by an ideal pattern of the future.

"Science is largely responsible for this 'reversal of the time sense.' Science gave men power over nature and therefore power over the future. Destiny is no longer something that is going to happen to us but a state of things that we shall take part in shaping.

"For without destroying the American tradition and the American way we have the tools of science, gigantic in their power, miraculously swift in their accomplishment. We can control floods, make the desert bloom, house a nation in

comfort, conquer poverty, stamp out disease and add a cubit to the stature of our children.

"We know that with the tools of science we can do these things—if we will to do them.

"In twenty-six states, comprising two-thirds of the population, the people have willed a great social change, the outlawing of syphilis in marriage."—*Shall We Break With Tradition in Marriage Laws?* by Paul Cornell, pages 464, 465.

"It is encouraging, too, that nineteen states bar hasty, spur of the moment marriages by law which require applicants to wait a specified period after a license is issued. In Connecticut, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, Ohio, Rhode Island and Georgia this period is five days, though Georgia does not impose a delay if both applicants are over twenty-one, and Rhode Island does so only if the woman is a non-resident. Seven states, California, Illinois, New Jersey, New York, Oregon, Pennsylvania and West Virginia have a three-day wait, as does Tennessee if both parties to the marriage are under twenty-one. In Delaware the interval is 24 hours, in Washington, D. C., four days.

"Undoubtedly this ounce of prevention has curbed runaway weddings inspired by irresponsible impulses. These laws, most of them enacted since 1920, imply no break with tradition, they merely reinforce a growing conviction that the state must surround marriage with every feasible safeguard. Logically the spread of laws controlling premarital health should supersede these delay statutes. However, there are still nearly a score of states that have neglected both precautions. This lack is an open invitation to border jumping and emphasizes the need for universal protection."—Page 466.

"The cry is for education and more education, to turn this brilliant attack into a nation-wide advance; to link tradition with science in fulfillment of a people's destiny.

"Let us not forget that these marriage laws reach deep into the lives of millions. Each year some three million people in America get married. Thousands will be refused the right to marry because of syphilis. The edict, which condemns them to this tragedy, should not come from an arrogant and remote government, arbitrary and cruel. It should speak from the conscience of the people. Only in this way can it be accepted.

"The victory over syphilis in marriage, which we shall win, will clear the way for other and greater victories. Let

us make no mistake about it. This is a great battle of the people against death by preventable disease. A people who have conquered death on one front will not yield on another. This victory over syphilis is a battering ram. It will breach a gate to life."—*Shall We Break With Tradition in Marriage Laws?* by Paul Cornell, page 468.

Walk more miles, make more calls,
Take more chances, and more falls,
Times more hard, try more ways . . .
The more you do, the more it pays.

Find more spots, use more bait,
Start more early, stay more late,
Try more schemes, use more tact,
The more you do, the more men act.

Talk more hope, use more skill,
Seek more prospects, then more still,
Smile more smiles, spread more cheer,
The more you do, the more you hear.

Think more thoughts, more intense,
Give more reasons, with more sense,
Work more hours, work more well . . .
The more you do, the more you sell.

E. O. H.

Pastoral Ministry and the Family

A Course of Study Designed Especially for Priesthood and Parents

TEXT—PASTORAL MINISTRY AND THE FAMILY

PRIESTHOOD JOURNAL, OCTOBER, 1938, AND JANUARY, 1939
PARTS I AND II.

Lesson I: *The Christian Philosophy of the Home* (see *Priesthood Journal*, Part I, October, 1938, pages 7 to 12).

1. Make a brief outline of two addresses or sermons dealing with the family life of today. Let one of these be largely negative or critical in its approach, and the other affirmative or constructive. Which of these do you feel to be the more helpful approach? Which should be the method followed by our priesthood?
2. What are the advantages and dangers of the "transition period"? In what way is the present transition period a real opportunity for Christian ministry?
3. Compare and contrast the home life of today as of fifty years ago today. Which is to be preferred? Were the "good old days" always good?
4. What has our Christian philosophy to say relative to the worth of each member of the family? Suggest applications of this view point of modern family life.
5. Discuss the statement "what makes a good Christian makes a good family member." Do you agree?
6. Name some of the bonds which hold a family together. Which of these have been weakened during years? What new ones may be developed? What can be said of the value of religion here?
7. Do you agree that there is very close relationship between the "fellowship of love" afforded

in the family and that anticipated in the kingdom of God?

8. Can you think of any more important task for the ministry than that of fostering family life on the Christian level? Can Zion ever be builded otherwise?

Lesson II: *The Latter Day Saint Home* (see *Priesthood Journal*, Part I, October, 1938, pages 13 to 24):

1. Cite evidences of divine concern for family life.
2. What points relative to family life are emphasized in divine instruction received in the early days of the church?
3. List the nine characteristics of the Latter Day Saint Home suggested by the author. What would you add to or take from this list?
4. Define in your own words a spiritually adequate home. How would you go about to build that kind of a home? What points would you emphasize in your pastoral ministry?
5. Discuss the place and merits of "external control" and of "internal control" when dealing with children. Which should increase and which decrease as the child grows older? Do you conceive of Zion as a place entirely without temptation? Summarize briefly the essential characteristics of:
 - a. A mentally stimulating home.
 - b. A missionary minded home.
 - c. An artistically satisfying home.Is it possible for even poor families to have such homes?
6. How would you go about it to develop a socially responsible home?
7. Why should a Latter Day Saint home be a physically, healthy one?
8. Is the matter of the "economical soundness" of a home of any concern to members of the priesthood? What is the relationship between an economically sound home and to the wel-

fare of the individual members of the families to the progress of the church; to the establishment of industrial Zion?

9. What evidences are cited to indicate that the home is really a business institution requiring intelligence and skill in its management?
10. Why should the home be a center of unselfish love?

Lesson III: *Managing Family Finances* (see *Priesthood Journal*, Part I, October, 1938, pages 25 to 31):

1. Discuss the statement "90% of the American people are only a year away from the poor house, and 50% are not more than a week away from it."
2. Make a list of the six essential elements of sound family finances.
3. Why should a family make a budget? What items should be considered? What are the advantages of the family budget?
4. Make a budget for your family.
5. Why keep accounts? Have you a family book-keeper? Why should children have an allowance and keep their own accounts?
6. Make a list of the places where waste occurs in your family expenditures.
7. Discuss pro and con this statement "the time is coming when members of the local priesthood will be expected to discuss and give guidance to families in the matters discussed in this lesson, i. e. the making of a budget, keeping accurate accounts, living frugally, etc."

Lesson IV: *Building the Spiritual Foundations of the Family* (see *Priesthood Journal*, Part I, October, 1938, pages 32 to 37):

1. Why does the author welcome a program for the preparation of the priesthood in the work of ministering to the family?

2. What agencies are attempting to help the family today? Is there a place left for the priesthood?
3. What advantages does a divinely ordained ministry have for this task?
4. What attitudes are essential to success in priesthood work?
5. Along what lines may we build spiritual foundations?
6. How significant in your thinking are these spiritual foundations as related to the stability and happiness of family life?

Lesson V: *Building the Spiritual Foundations of the Family* (see *Priesthood Journal*, October, 1938, Part I, pages 48 to 53):

1. State in your own words the two ways of facing life which have been outlined by the author. Look for illustrations of these two among the people about you. Make an honest analysis of your own attitude.
2. Discuss the significance of these two view points with reference to;—the happiness and well-being of the family, the progress of church work in your branch, the task of building Zion.
3. Do you agree that we may do much to improve relationships in homes already established?
4. List some of the ways in which families may be added through pastoral ministry.
5. The author provided a series of seven tests of effectual ministry to families (see pages 52, 53). State each of these tests in your own words. Do these constitute a fair major of ones pastoral ministry? How would you change the list if at all?
6. Why not set these up as worthy objectives for your next year's priesthood program?
7. Note that on pages 37 to 48 the author suggests a number of practical projects for the develop-

ment of the spiritual foundations of the family. Try some of these in your branch, in your home, encourage others to try them. Compare results. How are we ever going to build spiritual foundations unless we start building them? Does the task appear hopeless to you? Are you willing to try to do something about it?

Lesson VI: *Safeguarding Marriage*, (see *Priesthood Journal*, Part II, January, 1939, pages 27-34):

1. Do you agree that "prevention is better than cure?" Why should the church and church men prefer the "preventive approach?" Cite examples of broken health that might have been prevented—broken homes. Can the church do something about it or must we let things drift until it reached the attention of church courts?
2. With how many of the "deep seated convictions" of the author do you agree? With how many do you disagree?
3. Where, in your opinion, is the best point of contact for the priesthood in their endeavors to safeguard marriage and to improve family life? With children? With young people? With parents? With priesthood and leaders themselves? Give reasons for your choice.
4. Make an outline of the proposed church program for safeguarding marriage. Is such a program feasible? What features would you eliminate? What additional features would you suggest? Do you agree that we can and must start somewhere with this problem?
5. Outline a program for your branch or district along these lines. Plan some definite point of attack on this major problem in line with the opportunities and needs of this program.

Lesson VII: *Safeguarding Marriage* (see *Priesthood Journal*, Part II, January, 1939, pages 35-39):

1. Name some of the interests and purposes which

are common to the family and the church.

2. To what enduring values may the church appeal in its attempt to strengthen family life?
3. Do you agree that the experience of a "fellowship of love" in our family life is just about the best possible preparation for a "fellowship of love in Zion"?)
4. List the ways in which the church may safeguard marriage. Which of the following do you feel would be most helpful: "Example," "fellowship," "education," "recognition," "guidance."
5. Suggest ways in which these various methods may be used in your local church.
6. Note the list of practical methods suggested for dealing with this problem. Which of these are possible for your local church?
7. What does the author mean by the "ceaseless centering of the attention of those to be married upon the greatest religious values?" How about centering the attention of a young married couple on the task of building Zion?

Lesson VIII: *Family Evangelism* (see *Priesthood Journal*, Part II, January, 1939, pages 62-70):

1. Do you agree that there is a very close and vital relationship existing between "pastoral" and "missionary" problems? Is it possible that we have been quite wrong in attempting to separate these two forms of ministry?
2. How many branches in your district need "new blood"?
3. Do you agree that for a branch "to lose its missionary spirit" is to die?
4. What is the purpose of a survey? What are significant facts which may be discovered through a survey? What conditions are frequently revealed as far as the needs and opportunities of missionary work?

5. Can the average pastor know "these conditions" without a systematic survey?
6. In what way is the problem of the "inactive member" similar to that of the "nonmember"? In what ways do the problems involved differ? Is the attempt to reach each of these groups essentially missionary?
7. What methods does the author advocate in enlisting workers in the task of family evangelism?
8. Do you agree as to the wisdom of the "laity" as well as members of the priesthood in this work?
9. What methods are suggested for discovering "openings"?
10. Why is a continued "follow-up" essential? In what ways may this be carried out?
11. Do you agree that "cottage meetings" constitute a most practical method of missionary work? What methods are suggested for conducting these meetings?
12. Note the entirely new type of missionary material suggested. Have you seen these materials? Have you tried them? With what results?
13. Is the author too optimistic in regard to possibilities in the field of missionary activities along the line suggested?
14. Outline a program of missionary work in your community or branch according to the principles herein suggested.

Lesson IX: *Building the Home Beautiful* (see *Priesthood Journal*, Part II, January, 1939, pages 19-26):

1. What is the relationship between the picture of Zion as presented by President Smith and clean, beautiful, Christ-like homes? Can we ever have the former without the latter? To build a beautiful Zion must we not first of all build beautiful homes?

2. Do you agree that "environment is one of the strongest factors in man's development?" Why? Cite illustrations.
3. What importance would you assign to the home as a factor in one's environment? As a factor in character education?
4. Which is the more important in the home—"physical comfort" or "mental comfort"? Why?
5. Do you agree with the author that poor people may have beautiful things about them if they really care?
6. List some things that the average families could do in the way of beautifying their homes.
7. Note the word pictures of two homes. Is this picture overdrawn? Have you examples of each type? Which type should characterize the homes of Latter Day Saint communities? Can you as a member of the priesthood do anything about it?

Lesson X: *Strengthening Family-Church Ties* (see *Priesthood Journal*, Part II, January, 1939, pages 11-18):

1. Cite examples of the close relationship of church and family life. Do you agree that one is very much dependent upon the other?
2. Make a list of the social changes of the last fifty years which have a very definite bearing on church attendance.
3. How may we best meet this changed situation? By going back to the "good old days"? By adapting our methods to changed conditions?
4. Make a list of the things your local officers and priesthood might do to strengthen the ties between the church and the families of your congregation.
5. Note that the author cites six examples of personal experiences. Make an analysis of the particular problems involved in each case.

How could an alert priesthood have improved the situation or avoided the difficulties involved?

6. Note that following this article the text contains a series of practical suggestions for promoting a closer relationship between the church and its families. Select from these those that seem practicable in your local congregation and work out a program for developing a closer relationship between your church and the families of your group. Organize a concerted effort to increase church attendance. Why is this the special responsibility of those who hold the office of teacher?

Lesson XI: *The Stewardship of the Home (Priesthood Journal, Part II, January, 1939, pages 3-10)*:

1. What shall be our attitude towards present day dangers which threaten our home and family life? Shall we be content with merely bemoaning these dangers? Shall we close our eyes to them and attempt to ignore them? Shall we face them squarely with faith that we can do something about them?
2. Just what is the best point of attack in this matter of improving our family life? Shall we begin with the children? With the young people? With the adults? Give reasons for your choice.
3. Is "romantic love" a sound basis for marriage? Is there such a thing as intelligent love?
4. Make a list of types of financial problems which demand consideration in the establishment of the home. Is it to be hoped that such problems may be avoided?
5. What does the author state to be the fundamental purpose of stewardship? Do you agree?
6. What is the significance of the statement "the home is a stewardship"? Discuss.
7. How do these problems become even more complicated with the advent of children in

the home? What suggestions are offered as to ways and means to help the child accept his stewardship responsibility?

8. Just what is the relationship of the "stewardship of the home" to the financial law of the church?
9. Can one keep the financial law without careful home management, accounting, budgeting, etc.?
10. Suggest several ways in which the ideal and practice of stewardship may contribute to the success and happiness of family life.

Family Evangelism

By Ward A. Hougas, Saint Joseph, Missouri

In considering the subject of Family Evangelism we must extend its scope to include anything that might be termed Family Ministry. Experience has taught that it is almost impossible to do what might be termed regular missionary work without being drawn into some of the tasks more commonly classed as pastoral. The reverse of this is true also. Regardless of which field one attempts to push into he soon finds that his task assumes a dual purpose and that he can best serve in his chosen field by ministering consistently and efficiently in the other also.

The discussions which follow are based primarily on our experience as president of Far West Stake for the past eight years. We believe that our problems are quite similar to the problems of any other stake or district where the rural element predominates yet which possesses sufficient of the smaller type of city to give it something of the touch of urban life.

As the needs of the twenty-five congregations of the stake were faced, it became quite evident that if progress was to be made there must be brought into these groups a constant flow of new blood. This is necessary not alone that new members may be added to take the place of those dying off but that through the process of winning new members the older members might be kept spiritually alive and healthy.

History backs us in the statement that when any congregation loses its missionary spirit it begins to die. It may take the time necessary for a whole generation to dwindle and die before the death of the congregation is complete, but it is certain to die. Empty churches and forgotten centers of activity in former days bear mute testimony to this fact.

THE SURVEY

No pastor can know just what his problem is until he has it in a position to analyze it. The biennial survey has been the means by which we have seen our picture. This survey has been made on the basis of family units. Mimeographed sheets with columns for checking information have proved the most satisfactory and return much more information than is received when it becomes necessary to

write out the data. Many questions are asked as to finances, distance from church, etc.; besides the more important information regarding activity and nonmembers in the family. Pastors, assisted by high-council men, have completed the taking of the surveys.

When complete the survey shows you a picture of the entire family, the degree of activity of each, names and ages of all nonmembers in the family, etc. With each member on your record accounted for, the needs of the group become at once apparent. Generally it will show that somewhere near one-half of your entire congregation is either totally inactive or at least only part active. There may be some legitimate reasons for the inactivity of some but the truth is that most of them have become inactive because of a lack of interest as well as a lack of ministry. The non-member content of your families will surprise you. Some congregations have nearly as many nonmembers as members in their families. Others have practically no nonmembers. This condition may or may not be a sign of spiritual health. If there are no nonmember prospects because there has been no missionary work to bring in new blood, the condition is unhealthy. If they are missing because they have been lately converted, it is healthy. In other words, this condition is a good condition if it is the result of activity; a poor condition if the result of spiritual indolence.

THE PROBLEM

The problem resolves itself then into two tasks, which, after all, are so closely related as to defy any attempt at divorcement proceedings. Some means must be evolved that will reinterest those who have become inactive and likewise some means must be determined upon to take the gospel to these nonmembers with the power of a conviction that will convert them. Then, too, there is always an unlimited number of nonmember prospects who are not connected with our present families classified as nominal church members.

GETTING WORKERS

It is comparatively easy to hold a mass meeting, paint a vivid picture of this dire need and obtain a number of volunteers from both priesthood and laity. It is quite another thing to convert workers to the point that they will really go out and work consistently from month to month—but it can be done!

A half dozen workers, really converted, can change the picture in most any congregation regardless of the size. In fact, we have found that sometimes just one real worker will change the entire spirit and movement of a congregation.

The use of a positive enlistment card has proved of value: Some will enlist that won't work, of course, yet for those who are really serious it gives a definiteness that is healthy. Any enlistment card should pledge the signer to the entire church program, financial as well as otherwise. No one, regardless of his enthusiasm, is going to do much for the church in either field unless he is sold to the fundamentals enough to comply with the financial law and get on the job in regular support of the church services as well as all activities.

The promotional work will needs be done mostly in public with care exercised to stimulate interest and conviction, yet avoiding any high pressure methods in obtaining volunteers for work.

Priesthood should lead the field yet it is foolish to expect that this dual task can be met by the efforts of the limited number of priesthood members in the average congregation. In fact the laity, once busy, will keep the priesthood more than busy with those duties that must be performed primarily by priesthood. The two work together. Much strength can be developed by the use of families as visiting units in both fields of operation.

OPENINGS

Having held a series of public meetings as well as private conversations which have netted you a few workers, where do you start? Consider the fields separately for the time being, giving attention first to the missionary work.

Openings in this field can be obtained in a variety of ways. Here is where the originality and tact of the workers count for much. The most fruitful missionary openings for cottage meetings ordinarily come through contacts made by some of the members. Sister Jones has a very nice family as a neighbor on the left. She has talked to them about the church, in fact has taken them to one or two of our special programs. Now Sister Jones goes to them and sells them on the idea of allowing someone to come into their home for a few evenings with some posters or a picture machine of some sort to tell them of the interesting and unique story of our church. This accounts for perhaps the greatest number of openings to start with. Once cottage meetings

are being held and conversions begin to occur, then these new converts generally find twice as many openings as you can get to among their friends and relatives. So the movement grows. The biggest problem is to get started.

One pair of resourceful chaps desired to start in a town of about 4,000 people. Lacking any contacts that would give them openings they took the telephone directory and picked out forty names and addresses, walked past the addresses to see that they were desirable homes and then deliberately scheduled a series of one-hour appointments with each during the daytime and mailed each home a common postal card advising them that on a certain day at a certain hour they would be there to tell them of our story.

On the appointed day and promptly on the hour the young missionaries pushed the doorbell and almost without exception obtained a respectful hearing. These contacts opened several of these homes for cottage meetings, some of which meant the conversion of entire families to the work of our church in that town.

Personal contacts must bring you most of your cottage openings. The field is limited only by your originality and perseverance. Any contact may prove to be the opening wedge in the family. Don't pass by any opportunity to get into a home. If no opportunity presents itself figure out some way to make the opportunity.

Most of the so-called pastoral visiting by adults as well as by entire families is done on assignment from the pastor. Having seen his problem and recruited certain workers he proceeds to assign the inactive families to those willing to work. Sometimes one family will accept the responsibility of as many as five or six inactive families.

It must not be thought that all that is needed is simply an invitation to come to church. It may take months of patient contacting, visiting, etc., to form sufficient contact and confidence to bring you any success. In some cases they are inviting their inactive "adoptions" to wiener roasts, park suppers, dinners, athletic events or whatever it takes to get their interest. In some congregations as many as ten or fifteen old members have come back to service in a single week simply because three or four people took this work of visiting seriously.

One must remember that in most of these inactive families are nonmembers, so the opportunity immediately becomes a missionary opportunity as well as a pastoral opportunity. Here, too, it takes tact, patience, and, above all, a real passion for souls if you are to be successful.

THE COTTAGE MEETING

Not all missionary work should be done through cottage meetings yet we are convinced that it is the most practical method yet devised for use under ordinary conditions and by the average local or general ministry.

By a cottage meeting we mean a meeting in a home, preferably that of a nonmember, in which the minister tells the gospel story to the one family. Sometimes visitors are invited in but the best results are obtained where the attendance is limited to the immediate family. The reason for this is simply that the best salesmanship can be exercised in a personal conversation and not in a public appeal. The needs of the various members of the family are generally about the same so the speaker can direct his message definitely towards their interest.

In some places there has been an attempt to hold cottage meetings in the homes of members inviting the nonmembers in. This is not nearly so successful as to move directly into the homes of the nonmembers. Here you command their respect and interest and by coming to them it eliminates much of the tendency to be irregular in attendance.

In some cases cottage meetings can be held but once per week in a home, in other homes oftener. About twice per week seems to be ideal in most cases. Meetings are generally quite informal being opened with prayer but void of any music. It is best for the speaker to follow something of the lecture method allowing for questions yet keeping the control of the conversation at all times.

MISSIONARY MATERIALS

To be a successful salesman one must have something to sell and know what he has. The missionary is selling the gospel and must know his product. In order to help those who need help, and that is most of us, a series of outlines of eleven night's lectures has been prepared. These have been mimeographed and made available to all interested in this work. The outlines are quite full in their scriptural and other references and treat the following subjects in the order named; "Whence Came the Red Man?" "The Stick of Joseph", "The Kingdom of God", "The Apostasy", "The Restoration", "Church History", "Zion", "Life After Death", "Authority", "The Laying on of Hands", "The Necessity of the *Book of Mormon*."

Some may question the material and order of presentation. Our experience has been that the presentation of

our unique history in connection with the *Book of Mormon* tends to arouse a sympathy and confidence at the very start that eliminates much of the friction so often prevalent in the later part of some series.

Much of the better missionary work has been done in our own stake by young men with practically no previous experience in missionary work. These have been able to bring about conversions almost from the very start.

The material from these outlines has been transferred to posters of two general sizes, 11 x 14 inches and 14 x 22 inches. The former size is the most ideal for the cottage meeting. The lettering can be done in India ink with a "Speedball" pen by anyone who is at all handy in lettering. Any amateur can produce very good looking posters. If a local amateur artist is available they can be decorated with some color to a very good advantage. The sets average about thirty posters to the evening's lecture. These can be set up on the dining room table, radio or any place that is convenient and turned down one at a time as the speaker progresses with his lecture. The larger size poster is fine for use in small congregations.

Where electricity is available many missionaries are using a small reproduction machine called the "Brischograph." this machine sells for \$10 and uses opaque copy instead of slides. It is a small machine and is designed for use only in a home with not over a dozen present. Set about five feet from the screen it reflects a picture about a yard square.

"Slides" for the machine can be made by hand on cardboard strips 5 x 8 inches, either lettered by hand or type-written and decorated when possible. These machines, as well as the posters, carry the principle of visual education over into the religious field with very good success and at a cost that can be met by most any group if not by the individual. The making of the opaque "slides" forms a very fine project for any Zion's League.

Many openings are available where some method of visual education is offered that flatly close the door on any "preaching" that may be suggested. The entire program is carried forward as an educational program and when presented with a deep spiritual conviction there are bound to be good results follow.

In suggesting methods it is taken for granted that any effort to tell the gospel story or to do missionary or pastoral work will be prefaced by much prayer, meditation, preparation and investigation.

THE RESULTS

Over a period of about fifteen years the conversions in Far West Stake averaged 69 per year. The present program of evangelism was introduced in 1935. Although the fulltime missionary number was much less than that of former years the total for 1936 pushed up to 117 baptisms. The year 1937 saw that number pushed on to 147. With thirty days yet to go in 1938 our number of baptisms stands at 180. It CAN be done.

Don't gather the idea that a large number of people in Far West are out in active missionary work. The increased number that are working at the task is surprisingly low. This is both encouraging as well as discouraging. If such a tremendous increase can be brought about because just a few more good people actually go to work at this task, think of what would happen if several hundred actually accepted the challenge and tackled the job.

The question of the quality of the converts from cottage meetings may be raised. You have a much closer control of the quality of your converts in cottage work than in regular congregational work. The opportunity of being thorough in their conversion is better, too, as you can fit your message to their particular need much better than you can in a general congregational movement. We do try to get our cottage prospects started at the regular services just as early in the experience as possible so that by the time they are baptized they are acquainted with and interested in the activities of the congregation. There is danger if you carry through with no hook-up with the congregational activities.

For some reason we have come to value the newly baptized person much higher than we have the one who has been inactive for a period of time and who has been stimulated to return to church for services and fellowship. There is value in both.

Where the complete program has been introduced and furthered there has been a very definite upsurge in both numbers in attendance and in the spirit of the congregation. This increased attendance is quite general wherever there has been any effort put forth. Results are more quickly discernible than in the field of regular missionary work. Where as many as four or five have accepted visiting assignments and have really gone to work on them, attendance has increased as much as five to ten per cent in the first three months of work.

FOLLOW-UPS

No method will bring much results unless a definite follow-up is established. It is easy to make visiting assignments and then forget them. After a group of workers have been given visiting assignments for either type of visiting they must be checked and rechecked continually. It is generally encouraging to everyone to meet together in worker's conferences and report successes and failures. It will probably be found that some assignments should be changed. Some may be gone from the city so must be cancelled and other assignments made in their place. Suggestions may be asked for this situation or that. Oftentimes someone can offer a word that will help tremendously or give a suggestion that will help solve a problem. The psychology is good also as it stimulates those meeting to get out and get going.

In the beginning such meetings should be held at least every two weeks until the pastor is satisfied that all are actually at work and busy at their task. Once everyone has sort of found his stride then such report meetings may be less frequent. It is doubtful though if you should ever go more than a month without getting all of your workers together. Regular mimeographed report forms are advisable from the standpoint of both the pastor and his office record and the worker. It helps to definitize accomplishments.

Many a movement that had a good start has been allowed to die because the pastor either lost interest himself or failed to realize that his job wasn't done once he had made the assignments.

Where much visiting is done in the evening and the workers are so located as to make it feasible, it is fine to meet at the church at a certain time for five or ten minutes of prayer together before they go out to their tasks. In some places certain nights each week are set apart for visiting work. This has some advantages and some disadvantages.

Some sort of a clearing house for your experiences and ideas must be established. The regular meeting under the supervision of the pastor is generally the best. Plan your follow-up and you'll be successful.

POSSIBILITIES

The possibilities in connection with such a program are limited only by the willingness of the people and the leadership of the pastor. If there is a real passion for souls pres-

ent in the lives of the workers there is no end to what can be done. We have one group that a few years ago was a struggling little group with but little hope for their success showing in any way. One man became converted to the possibility of missionary work there and during the past three years approximately 100 new members have been added to their congregation. Most of these members have been young married people with their families of children. In one service twelve children were blessed who belonged to parents who have been converted within the past twelve months. A basement has been added to their church building and already the entire structure is so full on Sunday mornings that you can hardly wedge yourself in.

In the process of winning new members you reconvert yourself. In the effort to win back those who have become inactive you stir your own activities to a higher pitch than ever before. Because of this we say frankly that there is nothing that can happen to a congregation that will redeem it so much as a good program of family evangelism in which the inactive members are again sought out and new families are added to the working force of the group.

Financial problems dwindle as the interest in other activities grow. In the congregation of which we spoke their budget last year was several times that of three years ago and was met much more easily. General church funds, tithing, etc., also increase with the increased activity.

If the gospel is to have value to you and if you are to really enjoy spiritual life and not spiritual laziness it will be when you learn to lead the way into fields of activity where you really give yourself to other people and share the hope that is yours.

My life shall touch a hundred lives
Before this year is done,
Make countless marks for good or ill
Ere sets the evening sun.
So this is the thought I always think,
The prayer I always pray:
"Lord, may my life bless other lives
It touches by the way."

—ANONYMOUS.

Safeguarding the Health of the Family

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

The religious leader, be he called the minister, the priest or the medicine man, is and has been from the far distant past, the adviser to the family in affairs concerning its sorrows, its pains and its illnesses. He is considered to be wise, cautious, conservative, well-intentioned—God led in his counsel. This imposes a very real responsibility and obligation on our priesthood which is definitely and officially certified as “called of God.” This truth should stimulate our ministers to consistently steady prayer for guidance and direction, to study for knowledge and to effort for wisdom. Moreover, his pattern of living will be more followed than his admonition. He, himself then, should live the type of life that he proclaims to others as being worth while, as one provocative of happiness, as godly. The facetious pleasantry—“do as I say not as I do,” is patently futile. Therefore to be an effective leader one should approach as closely as he is capable, the position where he is enjoying the fruits of right living. In this short article there will be discussed a few matters that should be of interest and value to such an aspirant to effectual ministry.

A newly born babe comes into the world somewhat like a brand new machine, all parts unworn and perfectly put together. Like the mechanical apparatus this is not always exactly so. Some children are born with congenital defects, birthmarks on the skin, supernumerary fingers and toes, defects in spine, head, brain, or heart. How to prevent such deformities is not clear to man at this time. Probably the health of the mother in the prenatal period has much to do with the various phases of the unborn child's development. Infections, “colds,” fatigue, injuries, falls, malnutrition, inadequate sleep, unwholesome mental states, lack of peace and such, are thought to influence the growth of the foetus and families can affect future happiness by thinking ahead in the care of the mother during the period antecedent to childbirth. Syphilis plays a great part in the destruction of an unborn child's future. An untreated syphilitic mother may infect her unborn child—she very often does. Families should be certain that the mother and father are free of this disease or at least under

treatment during the antenatal period. Syphilis is a common disease. It is not always shouted about or announced as, say, chicken pox, but the amount of it is enormous. In 1931 the admission rate per 1000 in the United States Navy was 25.46 and for the Army 11.5. It is estimated that approximately 8 to 10 per cent of the population or larger is infected. This condition is widespread and everywhere prevalent, yet it is spotty and irregular in its distribution. Age, sex, social standing, race, education, marital condition affect it. In some strata of the social scale it is almost absent, in others it is quite otherwise. It varies in different groups, prostitutes 100 per cent sooner or later, criminals 20 to 40 per cent, men of better families 2 to 10 per cent. These are Rosenau's figures. Such are however, greatly speculative. For example, such extent is far beyond our experience with conditions in Independence. I have stated them as they are usually given however, to give an idea of the frequency that it may be encountered all around you, on the street car, in the cafe, among your acquaintances and at work. It should influence our thinking in looking upon the marriage of the sons and daughters of our people. Chance meetings lead to friendships and these to unions. The church should protect its youth by providing opportunities for social contact. Thoughtful planning will create institutions and gatherings that will be inviting to our youth—to *all* of them. This afterthought is quite important. Not only should those be intrigued that enjoy working in Sunday school, church and prayer meetings but the other ones also. We love these too, as we find to our pain when other institutions and groups attract them away from us. We should find the way to interest all of our youth.

In the attention to the expectant mother, certainly the physician should be engaged early and the attention and care that he alone can give in the prevention of avoidable damage to mother and babe be provided.

Once born, the new person starts both toward development and also toward decay. The former tendency should be encouraged the latter delayed. Trauma, broken bones, cuts, scratches, bashed-in bodies limit the lives of many. Much of it is preventable. Our attitude toward carelessness, thoughtlessness and unbrotherliness in automobile driving and toward unbecoming conduct on public thoroughfares by pedestrians should be fixed. Those attitudes must be stimulated by us by example and by precept in pulpit and in the family circle. Our gains will be actual.

Infection comes along with trauma to destroy—measles, mumps, chicken pox, smallpox, diphtheria, typhoid fever, whooping cough, rheumatic fever, tuberculosis, syphilis, gonorrhoea. Some of this may be delayed until the body is more able to subdue it. Tuberculosis to an infant is quite fatal. Some infectious diseases can be quite preventable. Man in his search for truth, for an understanding of God's ways, believes that he has approached Him in learning how to avoid certain destroyers. It is known that the malaria and the yellow fever are carried to man by mosquitoes and that by keeping away from them he need not battle for his life against such malignant enemies. He has found that to do this he can live where these mosquitoes do not exist or, if he must live among them, to screen them away from his living quarters. He has found how to discourage their breeding, thus limiting their numbers and decreasing the burden of avoiding them. It would be foolish to "kick against the pricks" and not obey the rules of avoiding these pestilences. It would be irrational to suggest that our God, the Father of us all, would set up certain special laws for protecting Saints that would not apply to others. Rather the dictum of Jesus Christ should remain with us that if we continue in his word, we shall know the truth and the truth shall make us free.

Typhoid fever is known to be carried by direct means from the intestinal discharges of the sick to the uninfected. It is so that the disease is transmitted. It is known to be carried by the common housefly, by contaminated milk and water and that there are human carriers who themselves are well but who may carry it to others. The implications are plain. Is it the minister's function to trifle with these laws of things as they are and to counsel disregard of them or to keep those in danger in tune with them? Should he walk among the afflicted and count on faith as his only necessary protection?

Diphtheria, typhoid, smallpox and probably lockjaw, whooping cough, and various other diseases can be kept away from us by other protective devices known as immunization or vaccination. Up to almost 100 per cent, these diseases are preventable and unnecessary, if sufficient forethought is given them. Should God's people be characterized by being among those who have such diseases, or should they be absent among us? The ministry can decide which.

Anemias, stomach and bowel disorders, syphilis, gonorrhoea, diabetes, kidney and glandular affections as well as many

other chronic conditions are curable. Many have such trouble to impair their possibilities and limit the length of their lives. Most of such folk are unaware that they are so afflicted. The American Medical Association has advised as a part of their plan to improve the health of the whole American people that they have periodic physical examinations, say, once a year or once every two years. Thus limiting forces might be uncovered and more abundant health be made possible. It appears to me as a program fraught with great productivity. Should such a plan be envisaged by us? Many of our leading ministers have periodic physical examinations. Should this extend to all of us? The economic difficulties would be large? Could they be surmounted and how? Would it be worth all the effort?

We are living in a period of co-operative movements. Recently our Sanitarium in Independence became part of a group hospitalization movement whereby people may, for a small cost, prepay their possible hospitalization. In the first five months of its offering to the public in the Kansas City area, the various hospitals included in the plan have enrolled fourteen thousand members and their dependents. The county medical society is studying now plans for pre-paying medical service in a somewhat similar fashion. Should our people be interested in "health insurance" or "medical service insurance" for its own membership?

Malnutrition and disorders of nutrition constitute a new class of recognized disabilities. Much has been learned of the laws governing nutrition in the past few years. Very much is as yet not known. Briefly a well-rounded diet is necessary to health, vigor and vitality. Starvation or restricted diets impair life's possibilities. Carbohydrates, proteins and fats are necessary to life, health, happiness. Water, minerals and vitamins in adequate amounts are just as important. A balanced menu of fruits and vegetables including greens, with meat and dairy foods will usually provide all the necessary elements. Among such often inadequately provided are calcium though abundant in milk and cheese, iron which is rich in liver, the vitamins found in various fish liver oils, the outer coatings of the grains and in brewer's yeast and in citrous fruits. The Word of Wisdom is regarded as of value by us but there is much danger of reading into the wonderful message, other and foreign ideas. Some of these notions actually produce illness by depriving the body of required building and energy elements. Let us protect ourselves against those that would

make the *Doctrine and Covenants* a vehicle for the propagation of their own conception of wisdom.

Now the human temple has been stretched through life toward the end. It has been born, usually structurally sound, though occasionally infirm from the start. Some little of such debility may be manageable. Trauma and infection follow. Much of this can be controlled. The disorders of poor diet are largely within human powers to constrain.

Neoplastic catastrophe is only partly amenable to our direction. We know very little about the causes of these conditions. Laymen usually bulk them all in one classification to which they apply the term "cancer." As a matter of fact most of these "new growths" are benign. Only some of them are destroyers. Early recognition and management of these growths will save life but it absolutely *must* be early. Delay is sin.

The other plagues of advancing years are high blood pressure, hardening of the arteries and overweight. The first two of these troubles are degenerative diseases of uncertain cause and are rather unsuccessfully controlled, once the body is under their subjection. Unrest, inadequate relaxation, undue strain and obligation upon the body and mind certainly play a part. These same factors destroy mental health. Demanding of an individual more than he is capable to deliver will cripple him, whether the demand is made upon him by his friends, his relatives or even himself. Therefore a life characterized by an abundance of American "drive" may cause a marked acceleration of the forces of disintegration. These we have earlier noted to set in during infancy and proceed with varying rates among different people. There are many other factors in this aging condition most of which are imperfectly understood. But the one fact of an overworked, constitutionally limited body and mind should be remembered as a major factor in early senility and debacle. "Peace, sweet gift of God's love" is not merely poetry.

There are so many other opportunities for the minister to help in supporting the onward and upward march of our people toward health. The import of cleanly living can hardly be understressed. Cleanliness is next to godliness could be better stated as godliness requires cleanliness. A dirty body, in a dirty costume, in a dirty dwelling is already attacked by ill health. He may and often does resist it. Nevertheless, energies are diverted for defense that could otherwise have been used elsewise.

I have mentioned the need of rest and recreation. These with sleep are as important as food. The admonition in the *Doctrine and Covenants* to early retire to sleep is as fundamentally sound as any statement in the three books. This advise is more often disregarded than almost any injunction I know. It is often neglected when hours are spent arguing controversial passages of the Scriptures. Rest, recreation and sleep are three agents that buttress the body against decay.

The minister's counsel is often weighted by the family with the authority of the law. Much is known of the laws of health that can be demonstrated in his own life and much can be taught by word to make the lives of the people more strong and free of disease. Read good books. An up-to-date authentic journal for laymen to read and upon which confidence can be placed is published by the physicians themselves for reading by the families whom they serve. I recommend it most highly, it is called *Hygeia*, The Health Magazine. It is published by the American Medical Association, 535 North Dearborn Street, Chicago, Illinois. There is much published however which purports to be truth and care must be exercised to protect one's thinking from propaganda.

In case of doubt as to the truth of what is brought to you by word, by radio, or by print, your family physician should be the best authority to consult. The American Medical Society, at the address given, is likewise authoritative and will answer questions for you.

Therefore let your counsel be tempered with caution and conservatism and as free from bias as a minister's word should be.

Lesson XII: *Safeguarding the Health of the Family* (see *Priesthood Journal*, Part II, January, 1939, pages 71-76):

1. Note the suggestion that the medicine man, as well as the minister, may be a religious leader. Do you agree?
2. Discuss the statement "His pattern of living will be more followed than his admonition." Is "Do as I say, not as I do" a worthy philosophy for our priesthood?
3. Should our priesthood know the facts about syphilis? Why?

4. What does the author suggest the priesthood may do about it?
In helping parents? In helping young people?
5. Note the statement: "We should find a way to interest all our youth." What bearing does this have in the matter of protection against syphilis?
6. Has the minister any responsibility in regard to preventable accidents? Preventable diseases?
Should L. D. S. people expect to be immune from such?
7. Should L. D. S. people be characterized as having such diseases, or should they be absent among us?
Note the statement, "The ministry can decide which." Do you accept this challenge?
8. What should be the attitude of our ministry toward such matters as, regular health examinations, group hospitalization, the Word of Wisdom?
9. What are some of the diseases of old age? The author says, "Delay is sin." What is meant by this?
10. List several ways in which the ministry may support the march toward health among our people.
11. How may the minister prepare for leadership in this field?

In men whom men condemn as ill,
 I find so much of goodness still,
 In men whom men pronounce divine
 I find so much of sin and blot,
 I hesitate to draw a line
 Between the two, where God has not.

—JOAQUIN MILLER.

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Introduction

Many letters coming to church headquarters from the ministry, over an extended period of time, have indicated the need of a collection of materials on the subject of revelation. Many fine things had been printed in our periodicals from time to time; but they are out of print, or inaccessible to those who cannot maintain a library of bound volumes of church papers, and wholly inconvenient for teaching purposes. Hence the need of a small publication on the subject. The *Priesthood Journal* affords a convenient medium for reaching those who will need the material most.

This issue is composed entirely of quotations with some headings inserted for convenience of reference. There is no attempt to make any systematic current study of the subject, which would have required at least a good sized book. All we can possibly have room for is a few of the best quotations on the subject. Naturally, we have given the greater part of the space to material from our own church writers. But it did seem necessary to represent some of the fine things written on the subject by some eminent scholars of other faiths; particularly in view of the fact that they give such substantial support, and such clear understanding, of some views that we cherish. It is well for us to know that we do not stand alone.

It is regrettable but inevitable that many good things that might have been included have had to be omitted for lack of space. A few week's research could hardly apprehend all worthy statements on the subject, especially among secular writings. This is about the best we can do at present; and obviously the time will come when further publication on the subject will be desirable. Looking forward to that time, we are maintaining an open file on the subject, and we invite all who have such material to make it available for future use.

Our people need a better understanding of the revelation of the will of God which comes through the practice of prayer, the reading of the Scriptures, and group worship. We trust that this collection of material will assist the priesthood to bring to the people the understanding and obedience which are essential to the completion of all revelation.

L. L.

Statement on Revelation

By President Frederick M. Smith

THE MANNER OF RECEPTION

At a certain time of my life it became necessary for me, especially since I was asked to accept a position that is unique among all the organizations of the world, to give considerable thought to this question of how God shall reveal himself to his people. There was a disposition at one time on my part to limit God as to how he should reveal his will. But I passed this point and have been able to say, If thou, oh God, art desirous of revealing thy will to us, or to me, be it far from me to say how. If it be that thou desirest to write across the arch of thy heaven those words that thou shalt see fit to transmit to thy people, then give me the wisdom to read. Or if thou dost choose to manifest thy power in the thunderous tones that thou art capable of giving, so that they will ring through all the arch of heaven, let my ears be open. Or if, in the still, small voice that comes from within, thou shalt choose to reveal thy will to me, then let thy Spirit attune my spiritual ear to the reception of thy word. Or if thou dost choose to utilize those powers with which thou hast by nature endowed me, quickened by thine own processes of development, to transmit through them the message that thou hast to give to thy people, then my pen shall be ready. Or if thou dost choose to bathe my soul in thy Spirit until my spiritual vision shall behold what thou dost desire thy people to accomplish, even then shall I endeavor as thy instrument to transmit the message to thy people.

And strange to say, at times the very last of the ones that I would have believed probable, in trying to express his will through me to this people is the one he has chosen to use; for I have felt that quickening of spiritual vision until my spiritual eyes were enabled to see almost as a panoramic vision extending over the years yet to come, not in detail, but in one grand, general ensemble, the work to be accomplished by this people. And when I have thus seen the work yet to be done spread out before me, I have been at times suddenly turned from contemplation of these splendid things, and with my own natural eyes and powers have looked upon the work already done, I could not but exclaim, "How long, oh Lord how long!"

And so, when there arise persons claiming that they have

had the will of the Lord revealed to them, that such and such is wrong in the church, and that such and such would be right, the safeguard that God himself has placed before you is always available for your protection, and you have the right, and not only the right, but the duty to weigh that which shall come, and be alert to the fact that God will reveal himself in the way that pleaseth him best; but always and at all times shall that will be in harmony and consistent with his revealments in the past, however they may have come.

And so we still stand for one of the fundamental ideals of the church, and that is not only belief in God, but a sure and secure belief that God will reveal his will to us, and speak to us in our own language and in his own way.—Fredrick M. Smith, in *Zion's Ensign*, November 7, 1918.

Revelation

By President Joseph Smith (1832-1914)

*"Whatever is revealed belongs to men;
Whatever is withheld belongs to God."*

—Wisdom.

In attempting to write a chapter on the subject of revelation, it is perhaps a first duty to ascertain what revelation is, or at least to determine what degree of understanding of the subject is necessary to the validity of that which I may write thereon, keeping in view the object I have in mind, viz., to present the subject with a direct regard to the religious movement with which I have been identified.

THE WILL OF GOD

It has long been held that the Gospel is the revelation of God's Will, and that such expression, constituting a revealed religion, is for the purpose of effecting the salvation of the human race. Revelation from God, through whatever channel it may reach man, must be considered as an expression of the Will of the Creator concerning the obligation of man to that Maker, the all-powerful and all-wise One, and as authentic direction of man's proper conduct toward his fellow men. In order to please God, therefore, those professing faith and belief in Him must place themselves in the line of obedience to such direction and acknowledge the Divine Will expressed in the revelation.

NOT BY MAN'S WILL

It is evident from a consideration of the history of the past with regard to the conduct of the human race toward the Creator, recognized as God, that the means by which such revelation is given to man may be said to be infinite. It is clear that whatever revelation may proceed from God concerning the affairs of man is controlled solely by the supreme wisdom of the Revelator, and equally clear that those to whom the revelation is made are not, and cannot be, in control over it, either as to the character of the revelation itself or as to the time when, place where, or manner in which it shall be given or received. In other words, revelation has not been receivable or controllable by the will or power of man in any period of the world's history.

CHRIST AND REVELATION

The New Testament shows plainly that upon the coming of the Savior in the form of Jesus Christ, He "brought life and immortality to light through the Gospel," and that by the spirit of wisdom and revelation this mission of his was connected to the history of the world before that advent; also that the things He revealed, in which the mystery of Godliness was made known, connected the then present with what was to follow thereafter. Dreams and visions which had formerly been in existence and exercise among the believers in God—associated together and recognized as the "church" or people of God—but which had fallen into disuse through the lapse of those people into infidelity were revived under the administration of Christ and his disciples, and all other forms of Divine communication which had been prevalent were again had in connection with the rise and development of Christianity. The time had come for bringing into light once more the promises made:

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, and also upon the servants and upon the handmaidens in those days will I pour out my Spirit."

Things which were in existence and gave rise to this statement of the Prophet Joel were revived by the coming of the Savior, and the things He taught were delivered under the influence of this Spirit of revelation, as He stated in the closing verses of the twelfth chapter of John:

"For I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that his command-

ment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

In the prosecution of his mission the Savior clearly showed that He moved in the inspiration of the Father. When He sent his disciples out into the field He plainly foreshadowed that this same Spirit of revelation should accompany their ministrations, and one of these disciples wrote as a final testimony about Him: "for the testimony of Jesus is the Spirit of prophecy." (Revelation 19: 10.)

Before the coming of the Savior, Divine messages were sent to man through the instrumentality of ministering spirits and Angels, and the Spirit of prophecy accompanying those messengers revived the devout ministers sent of God in olden times. In this group are the messages which came to Mary, Joseph, and Elizabeth. After Christ's advent the visitation of Divine messengers and the intervention of revelation continued, the direction sometimes being given by an audible voice, the voice of the Spirit, as in the call of Barnabas and Saul, when the Spirit said to the assembled disciples:

"Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 12: 2.)

It is not my intention to write a dissertation upon the many instances in history in which such manifestations were had. These to which I have referred will suffice for the purpose of these *Memoirs*, as they have to deal with the work of the church with which I have been identified and the influence under which that work has been done in the day I have lived. What I write concerning revelation must have a direct bearing upon the institution of the Church of Jesus Christ in these last days, as a partial exposition of some of the means employed by the Divine Leader to call and qualify men to act as ministers therein, authorizing them to preach the Gospel as the means of life and salvation, and directing in the formation and conduct of the association known as the church, designed to carry on his work in the world. In attempting to do this I shall confine myself more particularly to that which has come under my own observation and knowledge.

RESTORED REVELATION

When it pleased God in his Divine providence to revive by restoration the Gospel economy, He first prepared the mind of the human instrument He chose to use, by giving that individual much instruction through the several different means of communication and ministration known and recog-

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

HOW IT IS MANIFESTED

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

The outward manifestations which have occurred in the church from its institution to the present time—such as speaking in tongues, prophesying, interpretation of tongues, and other "gifts" mentioned in the New Testament—have at times been supplemented by the reception of the Spirit indwelling, under the influence of which the speaker was able to emphasize the message conveyed by the added testimony, "This saith the Spirit."

While study and experience have shown me that under differing conditions God has used various ways of communicating his Will to his people, I am convinced that one of the highest and best of these methods is that which, through the ministration of an unseen Spirit or unseen power, results in creating in the individual a complete obedience to

the Divine Will, in which condition he becomes conscious of what that Will is and is moved to speak or write accordingly.

RESPONSIBILITY OF THE PROPHET

In accepting the office of President of the High Priesthood, as I did on April 6, 1860, I knew that one consequence of my ordination to that office would be an assumption of one of the most responsible duties—and perhaps the most gravely important—that could be placed upon a human being. That was that I was being inducted into the position of “Prophet, Seer, and Revelator,” understood by those with whom I was associating myself as being the instrument through whom questions of grave importance to the body could be presented to the Divine Director of the faithful and through whom the church should receive whatever that beneficent Power might deem wise to give for its guidance. I was not blind to the fact that the position I was to occupy would place me under obligation to hold myself in readiness, as far as was possible for me, to ask the Great Teacher for instruction of value to the people, and that—what was perhaps more important—it would be expected that I would at all times be worthy to receive and transmit to the body that which would be acceptable as the Word of the Lord, or the Voice of the Spirit.

ATTEMPTED MISUSE OF REVELATION

Those who will read these *Memoirs* may have some conception of what this responsibility meant to me, but it is doubtful, unless they have a sufficiently large degree of imagination and the ability of thorough self-analysis, if they can, by simply reading what I have written, feel the gravity and seriousness of this obligation as deeply as did I. There would be, I definitely anticipated, a constant demand and eagerness for revelation; and my experiences from the very beginning of my labors have confirmed this expectation.

I have noted, too, that whenever difference of opinion occurred among the brethren there was a disposition on the part of many of them to shun the important duty of conferring together as counseled in the Word and to prefer to seek for a decision to be given through inspiration or revelation.

Thus it was with a recognition of these factors and a deep consciousness of the gravity of my situation that I began my service as President of the High Priesthood of the church. . . .

THE EXPERIENCE OF REVELATION

The first revelation I received for the church as incorporated in the *Doctrine and Covenants* is dated October 7, 1861, and was given at the fall Conference. The question as to the rights, privileges, and duties resting upon the church by virtue of what is known as the law of tithing had been brought into prominence and seriously and earnestly discussed. Since opinion about its administration and operation varied, it seemed that an opportune time had come for asking for a directing work from the Lord, and upon me was laid the burden of making the inquiry needed in the case.

Accordingly I placed the matter before the Lord in humble and sincere prayer, doing all that lay within my power to put myself in a proper condition before Him that I might receive the answer desired.

While pondering over the matter after an earnest engagement in such prayer, I became aware of a power being exercised over me such as I had never before experienced, and, vividly impressed upon my consciousness, came that which is embodied in the revelation mentioned. It was presented in words to the church, as stated, on the 7th day of October, 1861. . . .

A PROPHET MUST BE CAREFUL

It will occur to the reader of these *Memoirs* that, in consideration of the importance of the messages which it might be his province to convey to the church as revelation from God, the one holding the office of President through whom it was understood the Lord would speak and give direction to the body if such were needed must always act with the utmost carefulness and propriety, if for no other reason than to preserve in the minds of the spiritual authorities and the general membership the integrity of his office. The necessity for this extreme care seemed especially imperative in the absence of those safeguarding concurrent authorities provided for in the law through the full organization of the other leading quorums.

It is but just to myself to state that I had labored under the full consciousness and extreme embarrassment of these conditions. I knew what was required and intended in the law, as far as such knowledge could be obtained by reading and study. None could know better than I the peculiar conditions under which I might be called upon to receive and transmit to the church that which would be presented with the ostensible authorization of a "Thus saith the Spirit."

THE PERIODS OF SILENCE

As for the absence of revelation between those periods when they might be received and transmitted by me, and for any failure upon my part to receive such directing Word when desired, I, at least, well knew that such withholding could not justly be charged to any indisposition or disinclination upon my part either to receive or to give what might be vouchsafed. Therefore, for such silences I had no apology to make. In all humility and sincerity I had placed myself in a position to be at all times a ready and willing instrument, and I felt under those conditions it was just as easy for the Lord to address me if He had anything to communicate to the church as it was for Him to reach any other member who might presume to dictate or to criticise me for not receiving such revelation. . . .

It will be noticed that in the reception and embodiment of the revelation found in *Doctrine and Covenants* as Section 124, there was a marked change in the method employed. That I was directed to write gives the communication the characteristic of apparent dictation. I seemed to feel and recognize the presence of an Administrator by whom the counsel was delivered to me, and I was more sensibly impressed by the personification of the Spirit in form than I had ever been before—if that were possible.

Upon two or three occasions in my life, when occupying in the pulpit I had been permitted to preach as if consciously aware of the nearness of some Divine Personage. This Personage at one of these times placed his hand upon my shoulder with a sufficient degree of pressure as to make me sensibly aware of his presence. So it was in the ministration of the dictation received in this revelation of 1897. (*Memoirs*, chapter 45, in *Herald*, July 17, 1937.)

Divine Revelation

By F. H. Edwards

The idea of revelation is an integral part of every religion which is based on the concept of God as a person having an interest in man. Members of the Reorganized Church of Jesus Christ of Latter Day Saints believe that divine revelation is the very heart of genuinely religious experience, and that to know God fully is to enjoy the fullness of eternal life.¹

IN ALL THINGS

One of the outstanding teachings of the Bible is that God is revealed everywhere and in all things. Nature speaks with an ever potent voice of His creative genius and His love of beauty.² There is a further revelation of God in the lives of men. We feel after God like children coming to their parents in the night, because we are completely dependent upon Him. Some men are so attuned to the whisper of God that they see the truth before the general mass of humanity do; they are the men who proclaim it, and are recognized as revealers of the light, prophets of the highest.

The revelation of God "at sundry times and in divers manners" came at last to its climax and fulfillment in "the light of the world," Jesus Christ, the very Son of God, who took on himself the form of a man and lived and died among us that in seeing Him we might know God.³ All this has been one process. Jesus, the Word of God, was always speaking; in the voice of nature, in our great literature and art, and in the voice of the prophets. He was steadily "coming into the world," but at the climax of this long process He was not "coming" but had already come. Henceforth the light of Christ lighteth every man who will come to the Lord of Life and learn of Him.

CONTINUOUS

Although this process of revelation came to its culmination in the life of Jesus, it is also going forward continuously. The reverent and inquiring soul can discover new insight into the heart of God every day that he studies the book of nature, or inquires into the ways of man, or meditates on the life of Jesus. This is true for several reasons, but most of all because our understanding of God and of His purposes depends on our ability to understand as well as on His willingness to reveal Himself. His greater revelations constantly await our greater growth. He has many things to say to us, but we cannot bear them now.⁴ Because of His great love for us our Father helps us to grow, in order that when we have come to maturity He can share with us the riches of His grace.

All revelation ultimately depends upon the will of God. It is for Him to say how and when and under what circumstances He will make Himself known. If He reveals Himself to one nation more fully than to another, and to one person more fully than to another, then this is but part of the "management of His household." We may glimpse

His purpose, but it will only become clear to us as we approach Him in understanding. "In the wisdom of God, the world through its wisdom knew not God."⁵

MAN'S RECEPTIVITY

It is for God to bestow the light; it is for us to open our eyes and our ears to the truth which is available for us. It is "he that hath ears to hear" who will hear. Moreover, this eagerness and this preparation are not things of the mind only but of the heart, and of the soul itself. "The secret of the Lord is with them that fear Him,"⁶ and "everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."⁷

The ability to see and to understand the things of God is not an extraordinary faculty communicated to a man and apart from what he is. It is related to that man's entire self—his mind, his heart, his life—and is the finest fruitage of a personality reconciled to God. The work of Jesus was primarily one of reconciliation. He persuaded men to abandon falsehood and uncleanness and the many other evils which obscured their view of God; and then the light of God shined in their souls and they knew Him. Jesus saves us and reconciles us to God in order that He may reveal God to us; and he reveals God to us as fully as we can now understand Him, in order that we might be saved and reconciled in preparation for a greater revelation. He does not work in such a way as to save us from the trouble of using our faculties, but He seeks to persuade us to use mind and heart and spirit in a constant endeavor to understand God and His purposes for us.

God is revealed in everything that He does, just as I am revealed in every letter that I write, or in every word that I speak. Yet the divine revelation which is all around us needs to be supplemented by divine inspiration within. Revelation around us is like the beautiful landscapes of the Rockies or of Norway or of Switzerland, invisible until the rays of the sun touch the snowy mountain peaks—and even then visible only to those who have eyes to see. Though revelation may be all around, understanding of that revelation is reserved for men of good will. It is upon these two facts taken together—the good pleasure of God and the response of men—that the course of revelation has depended.

ADAPTED TO MAN'S NEEDS

This progressive adaptation of the revelation of God to our capacity and experience is made necessary by our

nature. We must proceed from where we are to where we want to go, and from what we want to know to what we wish to understand. The immigrant coming to the United States does not see the full meaning of the American way of life all at once, but must grow in understanding. The truth which he learns soon after his arrival is not contradicted by the truths which he learns after many years; yet the significance of this truth is modified as his experience is broadened. In like manner, it is not possible for God immediately to make known the secrets of His will to us, when our lives have hitherto been shaped by sordid and uninspiring daily contacts. The first big change that God makes in revealing Himself to us is to bring us from among aliens into the fellowship of His people. Then He gradually discloses the truth about Himself and about His way of life for us; and as the revelation all around us is met by the growing understanding within, so we come to realize the truth, which has been awaiting our growth, but which we have not yet been ready to receive.

The revelation of God is quickened in the souls of men by the touch of the Spirit of God. Yet the idea that in religion the individual soul is making a solitary adventure into unexplored continents of spiritual understanding is not true to the facts of history or of experience. The element of originality is present in any true religious experience; but the element of continuity and of solidarity with the spiritual life of others, is also a part of every such experience. God speaks to us through each other. He calls on each of us to tempt our fellows upward. He uses the witness of one man to challenge another, and the example of the third man to inspire a fourth.

TESTED, ACCUMULATED TRUTH

When once we recognize our mutual dependence in matters of the spirit, we naturally look around us for a revelation of God enriched with all the insight of the years. He has revealed the truth to our fathers and has inspired them to make this truth available for our guidance. This truth has then been illustrated in countless ways in the lives of thousands of good men and women, and has achieved the authority of years of testing. An important part of this testing is that it has shown itself capable of supporting the weight of other dependent truths, and has become part of the structure of revelation, standing clear above the level of man's commonplace thought and feeling. So the movement of revelation has gone on. In our march

toward the understanding of things divine we have found no place to stop, and God Himself has found no time to withhold Himself from those who continue to seek after Him.

NO FINALITY

The attempt to find a static finality in religion has never succeeded. After the Torah was completed, the Mishna was created to bring it up to date, and the Gemara of the Talmud to bring the Mishna up to date. The "faith once delivered to the Saints" ⁸ has actually grown and developed, even while always remaining consistent with itself, as any faith must develop when it is directly related to growing experience in a changing world. John Robinson was true to the very genius of Christianity when he declared to the Pilgrim Fathers that "the Lord hath yet more light and truth to break forth from His Word."

The Bible is indeed "the word of God." But it is not the "last word" on all religious questions, but the "seminal word" out of which a new apprehension of truth springs up in the mind of man. Any one who has tried to picture the beauty of the sunset, either in words or in color, and has realized how little this attempt would convey to one who had not himself seen the sunset, must know also how inadequate the mere record of revelation is to convey to men the spiritual essence of the presence of God. Paul had this in mind when he wrote that Christ "hath made us ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But as the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was done away; how shall not the ministration of the spirit be rather glorious?" ⁹

THE REALITY, AND THE RECORD

Revelation is one thing, and the record of revelation is another. The revelation of God has come to men by dreams and visions and by unusual happenings in the quiet ongoing of daily life. But to record the truth thus received has involved the almost insurmountable problem of injecting spiritual significance into words which have become heavy and soiled in the commerce of human experience. The Scriptures fully recognize this peculiar difficulty of putting spiritual truths into earthly language. Thus Paul reminded the saints in Corinth, "What man knoweth the things of

a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. . . . We have the mind of Christ." ¹⁰ We hold the truth only as it is reflected in imperfect speech. "Now we see in a glass, darkly," ¹¹ but the situation may be clarified by increasing the power of vision in us, even though the record shall remain inadequate. This is what the Spirit of God does.

THE OLD AND THE NEW

It is much easier to try to live by past revelation, which is hoary with the weight of years and contained forever in a book, than it is to live for constantly fresh and challenging revelations which take note of the expanding means of understanding which the years have brought, and require us to march purposefully toward new high lands of understanding. Because our natural spiritual inertia has thus led us to seek a standard rather than a guide, a theory of revelation has grown up which regards the Bible as the infallible and final revelation of the will of God. This is not true to experience, nor to the claims of the divine word itself. The revelation of God in vegetable life is far from perfect, because the divine perfection has been marred by the impingement of natural forces. In much the same way the revelation of God in His word has been marred by the rudimentary understanding of men and the natural incapacity of words to express divine truth. This does not mean that vegetable life is useless for the satisfaction of our needs, or that the word of God in the Bible is without value to men who hunger for truth. It means, instead, that men must work with God to free nature so that God can express Himself there in beauty and grace; and it means that men must also work with God to open the windows of life, to perfect the record of truth and to clear the channels of revelation, in order that God may show new values in the word already written and may write more clearly than ever those new things which He now wishes to say to us.

The world into which the Word of God is spoken is deeply enmeshed in sin, and in the evils which always accompany sin. Revelation has to be addressed to men as

they are, with their crude conceptions and their childlike modes of thought and of expression, and with their defective moral ideas and inadequate social institutions. Imperfect conditions have to be borne with for the time, while germs of truth and principles of life are implanted. Then, as these grow and become strong, they can be transplanted into a constantly more adequate and more fertile setting, and so produce finer fruitage and more beautiful flowers.

A UNIVERSAL PRINCIPLE

We find evidence of the inspiration of the Almighty in the literature and the lives of people who lived ages before the patriarchs of the Old Testament. We should not be surprised at this. The God who loves us loved our fathers from the very beginning. When the stars were set in their courses this love was shown, "The heavens declare the glory of God and the firmament showeth His handiwork." This revelation, whose beginning we cannot trace, is constantly reaffirmed in the literature of the Old Testament. There is a living movement of growth and development under the guiding hand of God all through Hebrew history; there revelation is made to the few in order that the many may ultimately be reached. This movement is carried forward even more beautifully into the New Testament. But for that very reason we must still look for further revelation from God, and must expect further revelation to be received in terms of our growing experience and our eagerness for light, and to be recorded by men of peculiar prophetic genius who are moved on by the spirit of inspiration and whose word becomes part of the richest treasure of all times.

All ancient revelation was once modern, and its first advocates in any age were regarded askance. Nevertheless, so long as God is, men will have visions of Him and communications from Him. If we are men, we will not be cheated out of the heritage which is ours as His children. Our God is the God of the living. As we truly live and grow, so will all "grow up unto Him in all things."¹²

"We need not go up to heaven to bring Christ down from above, or back to a dim and vanished age with painful research, to revive a fading image of the past. He is near us, here and now, the light of all our seeing, the ever present, inexhaustible source and well-spring of spiritual life, and strength and joy. In the living experience of every Christian spirit, if we but read it truly, there is the witness to the abiding presence of another and higher, raising it

ever above itself, the irrefragable proof that that redeeming, hallowing, saving spirit, which for a few brief years identified itself with a perfect human personality, is not a thing of the past, but a living operating spirit and power, imparting to every soul that will but open itself to receive it, the strength, the purity, the peace of a life that is one with the very life of God." ¹³—F. H. Edwards in *Commentary on the Doctrine and Covenants*, pp. 7-12.

¹ John 17: 3; ² Romans 1: 20; ³ Hebrews 1: 1; ⁴ John 16: 12; ⁵ 1 Corinthians 1: 21; Mark 4: 33; ⁶ Psalm 25: 14; ⁷ John 3: 20; ⁸ Jude 3; ⁹ Corinthians 3: 6-8; ¹⁰ 1 Corinthians 2: 11-13, 16; ¹¹ 1 Corinthians 13: 12; ¹² Ephesians 4: 15; ¹³ John Caird in *Fundamental Ideas of Christianity*, volume 11, page 99.

Divine Revelation to Man

By A. B. Phillips

The infinite love and condescension of God for man is manifested in his interest and solicitude for human well-being and happiness. Though he occupies the celestial realm in a spiritual atmosphere immeasurably higher than our physical world, yet he constantly is informed concerning us, our problems, our needs, and the degree of our receptivity to his will. And he desires to give us such guidance as we are willing to receive and heed.

Human wisdom alone is not sufficient for our guidance in life. Unless our ideals and aims are superior to ourselves, we cannot develop or improve, and our unaided wisdom will not adequately comprehend that which is above itself. We are therefore dependent upon the Creator for superior wisdom and instruction concerning the proper aims of life and the goal which he makes it possible for us to reach. The communications of instruction that man receives from superior or divine sources is called divine revelation.

THE SOURCE OF REVELATION

In its ordinary meaning, anything made known to us of which we previously were ignorant would be a revelation. Hence revelation in this sense might be derived from various sources. But divine revelation comes only from God the eternal Father, though there are several ways in which his revelations are imparted to man. Whatever the instruments or the processes may be, yet he is the supreme source of all wisdom and knowledge. We are informed that:

"He giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him."—Daniel 2: 21, 22.

So wonderful is the divine store of his wisdom, that Paul, who had received marvelous manifestations of his grace, is led to exclaim:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Romans 11: 33.

THE NATURE OF REVELATION

Except as God may reveal himself in the laws and processes of nature for the physical benefit of man, his revelations concern those spiritual things that are designed to enrich the soul, and which constitute right relationships with him and also between mankind. They are designed to make spiritual things—eternal things—comprehensible to man, so that he may become worthy of the divine communion and of eternal life and may in this life order his conduct in accordance therewith. By the Spirit of God the spirit of man is made aware of spiritual things, as explained by Paul:

"God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, except he has the Spirit of God."—1 Corinthians 2: 10, 11, Inspired Version.

The word *revelation* itself is a translation, in the New Testament, of the Greek word *apokalupsis*, which literally means a disclosure, uncovering, or unveiling, of which the word *revelation* is a faithful rendering. The primitive significance of the word implies the making known of something secret or hidden by taking away a covering or veil. The Old Testament word possesses the same meaning.

GOD ALSO REVEALED THROUGH NATURE

The revelation of God through nature is not only a different process, but it pertains to different aspects of life and in some respects of divinity than that which will be considered at this time. It concerns the laws of God with respect to the physical universe of things, and by inferential reasoning the wisdom, power, and eternity of God are thereby revealed. This is stated quite clearly by Paul to the Romans. A comparison of versions will be interesting when making a study of the text, the following being taken

from the Syriac Version, as the oldest version in existence. It says:

"For, from the foundations of the world, the occult things of God are seen, by the intellect, in the things he created, even his eternal power and divinity."—Romans 1: 20.

Regardless of race, language, or generation, the witness of God is indelibly written on every page of the book of nature for all intelligent people to read and interpret. The Psalmist declares this truth in poetic thought when he says:

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."—Psalm 19: 1-3.

THE PROCESS OF REVEALING

But it is the secret things of God that he reveals to man by the process of inspiration and of divine manifestations. These are all manifestations of the power of God whatever may be the means employed, and the fundamental principle involved is stated by Jesus, to whom God had committed all sacred things. He explained:

"When he, the Spirit of truth, is come, he will guide you into all truth: . . . He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine."—John 16: 13-15.

This statement by Jesus helps us to understand that the process of revealing involves the enlightenment of man by the Holy Spirit, by which is imparted a comprehension of the matter which God designs to reveal at that time. This was the manner in which the word of God came to man through the prophets and seers of past ages. Peter bears witness that:

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 20, 21.

METHODS OF REVEALING GOD'S WILL

The Inspired Version states that at the beginning the gospel was declared by "holy angels sent forth from the presence of God" (Genesis 5: 44). To Adam God spoke by his own voice and in a similar manner he spoke to Enoch (5: 24), Noah (7: 1), Abram (12: 1), Moses (Exodus 3: 4), and many others, including Jesus (Mark 1: 11). By means

of spiritual dreams God revealed his will to Jacob (Genesis 28: 12), Joseph (37: 5), Solomon (1 Kings 3: 5), and to Joseph the husband of Mary (Matthew 1: 20). But dreams do not appear to represent the highest type of revelation, if we may so interpret God's rebuke to Aaron. It states:

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches."—Numbers 12: 6-8.

To many God has also revealed himself by visions, including Abram (Genesis 15: 1), Isaiah (Isaiah 1: 1), Iddo the seer (2 Chronicles 9: 29), Daniel (Daniel 2: 10), Peter (Acts 10: 9-20), and others. Among the many who have received angel messengers of God, the Bible includes Lot (Genesis 19: 1), Moses (Exodus 3: 2), Gideon (Judges 6: 12), Mary (Luke 1: 26-38), and Peter (Acts 12: 7). Concerning angels we have the comforting assurance:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34: 7.

REVEALING BY SPIRITUAL GIFTS

Not all of the revealments of God are for the same immediate purpose, and this may help to explain why various means are employed in making known the things of the heavenly realm. Under the New Testament dispensation many spiritual manifestations were enjoyed by the followers of Christ and were declared to be gifts designed for the benefit of his church. Paul states concerning them:

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Corinthians 12: 8-10.

THE PURPOSE OF REVELATION

We are apt to think of revelation as meaning the messages of God delivered to prophets. It is true that such messages are revelations, and the word of God thus received by man is a revelation from God. Doubtless the Scriptures represent to us the revelations of God that most completely instruct us in the way of life, but the manifestations referred to by Paul are for the same pur-

pose, and they also constitute revelations to those who are thus given further instruction concerning the divine will. Revelation is therefore the source of spiritual life and development. Through Moses God declared that:

“Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”—Deuteronomy 8: 3.

It was in this sense and for this purpose that Jesus was the revelation of God to man. He spoke as the living Word, of whom John tells us: “The Word was made flesh, and dwelt among us.” Jesus himself states: “the words that I speak unto you they are spirit, and they are life” (John 6: 63). Peter explains the purpose of the divine manifestations:

“According as his divine power hath given unto us all things that pertain unto life and godliness, . . . that by these ye might be partakers of the divine nature.”—2 Peter 1: 3, 4.

GOD REVEALS ACCORDING TO FAITH

The revelations of God are of infinite worth to man and are not bestowed regardless of our willingness to receive and observe them. Jesus specified certain signs which he promised should “follow them that believe,” and Paul states that prophesying is not for unbelievers, “but for them which believe” (1 Corinthians 14: 22). So also the Savior declared that “all things are possible” to those having faith. It is “from faith to faith” that Paul informs us, the righteousness of God is revealed (Romans 1: 17). Through great faith a follower of Christ was permitted to enter paradise and hear “unspeakable words, which it is not lawful for a man to utter” (2 Corinthians 12: 4). It was by faith that Abel obtained witness from God of which we read:

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.”—Hebrews 11: 4.

REVELATION TO RECEPTIVE MINDS

The principle taught by Jesus: “Cast not your pearls before swine,” implies that things of great worth should not be offered to unreceptive minds. Therefore these precious things would not benefit those who will not appreciate them, and for this reason God observed concerning certain apostate people:

“To whom shall I speak, and give warning, that they

may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is unto them a reproach; they have no delight in it.”—Jeremiah 6: 10.

Even the believer may not always reach that spiritual development which is required for the most wonderful revelations that God desires to convey. And if so, he cannot receive them, for Jesus found it necessary to speak in parables to certain people “as they were able to hear it” (Mark 4: 33), and even to his disciples at one time he said:

“Moreover, I have much to say to you: but ye cannot comprehend it now.”—John 16: 12. Syriac Version.

DIFFERENT DEGREES OF INSPIRATION

The degree of inspiration which came to an individual was limited by his receptivity and response to divine things. God spoke to many prophets by visions and dreams, but to Moses he spoke “mouth to mouth” (Numbers 12: 8). Paul said of the saints of his time: “we know in part, and we prophesy in part” (1 Corinthians 13: 9). On some occasions he declared expressly that he spoke by the command of the Holy Spirit (see 1 Timothy 4: 1), but in giving his advice on widowhood (1 Corinthians 7: 40), he added: “and I think that I also have the Spirit of God.” That which is received depends also upon the “grace” of the one inspired to speak, and Paul admonishes such:

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.”—Romans 12: 6.

One might also be inspired to speak in an unknown tongue, yet lack inspiration for the interpretation of its meaning. Strange as this may seem, it is implied by Paul’s command:

“Let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . But if there be no interpreter, let him keep silence in the church.”—1 Corinthians 14: 13, 14, 28.

INSTRUMENTS OF BIBLICAL REVELATIONS

From the Scriptures we learn that the personality of the instrument by whom God reveals his message may be discerned to a degree in the language of the message. Each may use characteristic forms of speech. For instance, no one need mistake the style of speech used by an Ezra or a Daniel for the lofty rhetoric of Isaiah (called the “Golden

Tongued Prophet") or the poetic artistry of the Psalmist. Another striking personality, Amos, states:

"I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."—Amos 7: 14, 15.

An outstanding instrument was Moses, saved from death in infancy by the strategy of his mother (Exodus 2), educated by Egypt's ruler, also perhaps by Jethro the priest, and called when eighty years old to be a prophet of God and a deliverer of Israel (7:7). We read:

NEW TESTAMENT INSTRUMENTS

No greater prophet ever lived, says Jesus, than John the Baptist (Matthew 11:11). In his infancy angelic and prophetic voices foretold his mission (Luke 1), of which he said:

"This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matthew 3: 3.

In the calling of Matthew and John, two instruments of very different personality appear, as their writings reveal. Distinct from either of them was the learned Paul, whose scholarly messages of inspiration seem to strangely contrast with the manner of his conversion:

"Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"—Acts 22: 6, 7.

Some distinction may be noted between those to whom God has revealed a message for all mankind, such as the message of Jesus, and those to whom a special message applying to a specific situation or condition is delivered. The Hebrew canon of Scripture distinguished between the "Law" and the "Prophets," and Jesus himself made the distinction (Luke 16:16; 24:44). The term "major and minor prophets" is familiar to all students of the Bible.

Jeremiah and Ezekiel were particularly prophets to the Jewish people, though wider scope marked some of their messages. Joel and Micah were largely seers of the future, but had messages for Israel also. We hear nothing of the prophetic functions of Zacharias except when he prophesied of Jesus and John the Baptist and the part they

should have in the redemption of God's people (Luke 1: 67-79). Nor do we know much of the prophet Ananias before or after God sent him with a message to Paul (Acts 9: 10-17).

BY WHOM WILL GOD SPEAK ?

Human wisdom cannot fathom the ways of God nor can it determine whom God may select as a bearer of his revealed word to man. Yet in a general way we may understand that God will reveal himself to those of faith and integrity and the Psalmist affirms:

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalm 25: 14.

One of the most remarkable prophecies of Scripture came from one whom we would hardly suppose could have been inspired with such a message. It seems probable that the high priest Caiaphas was moved upon by God to speak in prophecy because of the high and sacred priestly office in which he occupied. Whatever the reason, he said to his priestly council:

"You do not reflect that it is to your interest that one man should die for the people rather than the whole nation perish. It was not as a mere man that he thus spoke. But being high priest that year he was inspired to declare that Jesus was to die for the nation, and not for the nation only, but in order to unite into one body all the far-scattered children of God."—John 11: 50-52. Weymouth Version.

The gift of revelation from God may be given to any of his people whom he may select, and when lawfully authorized they may become his messengers. When Joshua opposed two of the seventy elders because they prophesied in the camp, Moses replied:

"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"—Numbers 11: 29.

RELATION OF CHARACTER TO REVELATION

A study of the sacred book reveals the emphasis that God places upon sterling character when choosing those to whom he will reveal his word and will. Abel, Enoch, Noah, Abraham, Melchisedec, Joseph, Moses, and other outstanding examples, were men of deep devotion, resolute character, and faithfulness to their trust. Great men were intrusted with great messages and missions. Of deep significance was the character of Moses, of whom it is said:

"And there arose not a prophet since in Israel like unto

Moses, whom the Lord knew face to face.”—Deuteronomy 34: 10.

CAPACITY TO RECEIVE REVELATION

The spiritual state of man determines in some respects his capacity to receive the word of God, as does also the intelligence of his mind. When Jesus spoke to a multitude in a parable, he gave as his reason for doing so:

“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”—Matthew 13: 13.

In impressive contrast to those of such limited capacity to receive are such wonderful disciples of light as Paul, who received an “abundance” of revelations (2 Corinthians 12: 7), as John the Beloved Disciple, whose book of Revelation is the marvel of the world; and as those of whom Paul testifies:

“We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit”:—1 Corinthians 2: 7, 9, 10.

REVELATION ADAPTED TO HUMAN PROGRESS

God not only reveals according to our receptivity and capacity to benefit, but also in accordance with human development. The spiritual darkness of the pre-Christian age among the Greeks was followed by Paul’s message of light, of which he informed them:

“Such ages of ignorance God overlooked, but he now charges men that they are all everywhere to repent,”—Acts 17: 30. Moffatt Version.

Truth is said to be eternal, but it is progressively unfolded as man rationalizes it in his experience. This is emphasized in the inspired prophet’s message:

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”—Isaiah 28: 9, 10.

Even the Mosaic law, with its types and shadows, was God’s “schoolmaster to bring us unto Christ,” said Paul (Galatians 3: 24). And it is clearly explained:

“And it was a symbol, for that time, during which obla-

tion and sacrifices were offered that could not make perfect the conscience of him who offered them: . . . For in the law there was a shadow of the good things to come; not the substance of the things themselves.”—Hebrews 9: 9; 10: 1. Syriac Version.

But Israel failed to perceive the meaning of these symbols, and the vail on the face of Moses was a type of the spiritual vail upon their hearts. Paul states concerning this:

“They were blinded in their understanding; for until this day, when the old Testament is read, the same vail resteth upon them; nor is it manifest to them that it is abolished by the Messiah.”—2 Corinthians 3: 14. Ibid.

INTERPRETING THE THINGS REVEALED

Even if the one to whom a revelation is given and intrusted is able to fully comprehend its meaning and application, yet the incompleteness and imperfections of human speech are such that those for whose guidance it is given may disagree as to its import and purpose in some respects, unless all are equally enlightened with respect to that which it concerns. The knowledges and concepts of one age may be greater than those of another. Peter states:

“We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light which shineth in a dark place, . . . knowing this first, that no prophecy of the Scripture is given of any private will of man.”—2 Peter 1: 19, 20. Inspired Version.

The same problem that faced the Ethiopian eunuch when reading Isaiah exists with respect to prophecy today, in many instances. Luke states that:

“Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?”—Acts 8: 30, 31.

When Daniel the prophet heard the message of the angel by the river Hiddekel (Daniel 12: 5-8), he states that he “understood not.” Repeatedly Jesus expressed surprise that his disciples failed to understand him (Matthew 15: 16; 16: 11), and Luke states that after his resurrection:

“Then opened he their understanding, that they might understand the Scriptures.”—Luke 24: 45.

THE REVELATIONS OF FALSE PROPHETS

In various ages of the world there have arisen men who

claimed to be sent from God with revelations for the people, but whose messages were not divinely inspired. The prophet Elijah confronted and defeated 450 false prophets among Israel in the time of Ahab (1 Kings 18: 22), and a few years later the prophet Micaiah exposed 400 false prophets of Israel (1 Kings 22: 12-38). False prophets also arose in the time of Jeremiah, of whom God said:

"The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them:"—Jeremiah 14: 14.

By the word of the Lord, Jeremiah foretold the destruction of two of these impostors, Hananiah and Shemaiah (Jeremiah 28: 16; 29: 32), and Jesus states that many will claim to have prophesied in his name and to have cast out devils (Matthew 7: 22), but shall be condemned. At one time God warned the people concerning the prophets of Judah:

"Both prophet and priest are profane; . . . they commit adultery, and walk in lies; . . . they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord."—Jeremiah 23: 11, 14, 16.

THE TESTING OF REVELATION

The Scriptures indicate that it is possible for the prophet himself to be deceived in regard to his message. The Inspired Version (compare with other versions) explains:

"If the prophet be deceived when he hath spoken a thing, I the Lord have not deceived that prophet."—Ezekiel 14: 9.

To Moses God declared that if a prophet should speak in the name of the Lord, if that which he speaks does not come to pass, "the prophet hath spoken it presumptuously," and shall not be feared (Deuteronomy 18: 22). Paul declares that "whatsoever doth make manifest is light" (Ephesians 5: 13), hence it appears that no message that does not enlighten is a revelation from God. Revelation must also be in harmony with past revelations of God, and he commands that they are to be tested by this rule:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20.

THE BENEFITS OF REVELATION

By the revelations of God innumerable benefits are derived, some of which apply to all as rules of conduct in life, to be handed down from age to age. Moses states:

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever,"—Deuteronomy 29:29.

Divine inspiration is the foundation of our knowledge, ideals, vision, and progress. But man has not usually made full use of that which is available; otherwise his progress would have been much greater. As indicated by Jesus, it is God's monitor to guide "into all truth" (John 16:13), when his teachings are observed. Professor Zenos notes:

"Revealed truth has not come as a complete system, but as 'precept upon precept, line upon line' in concrete experiences, calling for specific guidance and instruction."—Standard Bible Dictionary, page 736.

By revelation God admonishes, directs, warns, explains, encourages, uplifts, witnesses, and foretells for the benefit of man. By it he calls men to his service (Acts 13:1, 2), gives guidance in labor (Galatians 2:2), and inspires their utterance of his message (1 Peter 4:11). Jesus gave assurance that his ministry should be inspired to speak wisely when tried before enemies (Mark 13:11), and Stephen experienced a remarkable fulfillment of this promise when opposed by officials of the synagogue, of which it is recorded:

"And they were not able to withstand the wisdom and the Spirit by which he spake."—Acts 6:10. Revised Version.

From Jerusalem the prophet Agabus went to Antioch and by revelation warned them of a great famine, which occurred not long afterward (Acts 11:28). To David the pattern of the temple was revealed by the Spirit (1 Chronicles 28:12).

THE TIMES WHEN GOD SPEAKS

God reveals himself to man when human need and receptive hearts are found. James says:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith,"—James 1:5, 6.

Jesus informs us that "there is nothing covered, that shall not be revealed" (Matthew 10:26). But certain things will be made known in a divinely appointed time. The mystery kept secret "since the world began" was known to Paul (Romans 16:25), and things not known "in other ages" were revealed to the apostles (Ephesians 3:5). Certain things unknown to Daniel were "closed and sealed till the time of the end" (Daniel 12:9), and concern-

ing the restoring of Israel's kingdom, Jesus informed his apostles:

"It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7.

WHEN REVELATION SHALL CEASE

Some have supposed that with the book of Revelation God ceased revelations to man. But evidently this book was not John's last prophetic word to the people, for he was informed:

"Thou must prophesy again before many peoples, and nations, and tongues, and kings."—Revelation 10:11.

Jesus promised to manifest himself to those who keep his commandments (John 14:21), and he promised divine manifestations to "them that believe" (Mark 16:17). His followers are told that the Spirit shall testify of him (John 15:26), and we are informed that "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10). Revelation by prophecy and other manifestations is promised Christ's followers, and prophets are an established office in his church (1 Corinthians 12:7-28) to remain until the perfection of the church to the fullness of Christ is reached (Ephesians 4:11-13).

These and many other texts clearly show that God will continue revelation to his people who are worthy to receive it, while his work among men continues. His word also declares:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

When God's work among men is done and his people perfected, revelation will no longer be needed, but will cease when we see him face to face, as testified by Paul:

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face:"—1 Corinthians 13:9, 10, 12.—A. B. Phillips, in the *Gospel Quarterly* (Q-741-35).

Friendly Queries About Revelation

By Roy A. Cheville

Revelation has always stood at the heart of my conception of Latter Day Saintism. The fact may be due, in part, to my own tendency in theological thinking; but in the main, it rises out of my understanding of that unique chain of events in which the movement had its genesis. The emphasis of revelation in my first contacts with the Latter Day Saints gave an early appreciation of it as significant.

A FUNDAMENTAL CHARACTERISTIC

A month or so ago a minister friend asked in a friendly inquiry what I considered the most distinctive feature of Latter Day Saintism. It was in an academic circle in a study of general church history, in which we had been selecting social and theological backgrounds that gave rise to sects and denominations. Attentive listeners awaited my reply. My introductory comment was that seldom could any single belief be taken as descriptive of a movement, but that if I were to select an outstandingly significant feature of Latter Day Saintism I should name its belief and practice of revelation.

At another time another minister friend asked me how our belief in revelation differed from his. He shared the conviction that God's manifestations were not limited to Biblical days nor confined to the denomination of his own membership. He searched for and preached the vital warmth that is felt in communion with God. This was no occasion for a debate, but a frank, intelligent testimony. So I answered that a most distinctive feature was that Latter Day Saints not only believed in current revelation but that it affirmed that the church was the agency for manifesting God's will and nature. The church included in its structure the means of receiving and cultivating the gift of revelation. In it was the prophet who should function in interpreting God's will. In it was the technique of calling ministers through divine designations. In other words, there was not only a belief but institutions, means, and regulations for revelatory expression. This organic aspect is distinctive. My minister friend looked at me in surprise. After a moment of silence he said: "I never thought of that before. Indeed, there is a difference." Sometimes

people insist on revelation but provide nothing for its cultivation.

BASIS OF PERSONAL BELIEF

Another question has often been asked. I recall, in particular, one interrogator who had been reared in the church but had never quite caught the spirit of its message. We drifted to the topic of inspiration, and he asked me what aspects of it caught my interest and converted my convictions. I might have answered that the Bible proved it and repeated scriptural statements in its support. Knowing him, he would have remained untouched with such an approach. However, I was not to try to argue with him. He had asked very frankly what had touched me. I do not know that I could recover all of my earliest viewpoints, but I could give him what appealed to me now.

First of all, the long history of religion, as told in the Bible, portrays the story of the operation of revelation as well as prayer of inspiration, specific forms, and the like, vary, but charting through the centuries, one sights revelations when he follows the course of religious living. That chart points to its continuance, if we are to keep in the pathway of our spiritual heritage.

In the second place I found it essential to the unity, and vitality, of the social institution, the church. Anybody that is renewed by its power can not do other than press sacrificially into the task of world service. I found it not only consistent with my concept of intellectual processes, but actually augmenting them. It would stimulate me to the best development of intellect to have the assurance that inspiration would come to enhance those mental powers.

Then, too, I was, and am, drawn to the belief because it responds to the hungers of my spiritual nature. There is something assuring and enlivening about the realization that one is not trudging along in a cold, unresponsive universe in which he prays with no returning gesture, but that he is living in a universe, vibrant with spiritual power, that will respond to his supplications and efforts in a companionable way. I am happy to join hands with those who will seek this revelation with me and feel it in a fraternal spiritual presence.—Roy A. Cheville, in *Zion's Ensign*, August 20, 1931.

Man's Search for Truth Leads to the Revelation of God

By James McKiernan

"What is man, that thou art mindful of him? and the son of man, that thou visited him?"—Psalm 8: 4.

I close this book, the Bible, shut out its divine light, forget its teachings, erase from history its influence on man, obliterate from memory the inspiration of its instruction, and step out into the field of nature with all the intense yearnings of my being calling for information, crying out for answer from a power somewhere in the vast universe that shall satisfy the intense emotions, aspirations, and longings of my inner being, which alone can answer its constant query and satisfy its continued demands.

To whatever point I turn, wherever I may go, I am confronted by the momentous problems: Whence am I? What am I? and Whither am I going? I stand face to face with these profound enigmas. I cannot shut them out, or bid them begone, nor can I flee from them, they are forever with me and cease not night or day during my hours of conscious existence to demand an answer.

I cast about me for some means of knowledge, for some plain road among the labyrinthian ways that present themselves on every hand, that will lead me out of this forest of uncertainty and doubt, and I find four avenues before me: First, what nature teaches; second, what reason demonstrates; third, what observation makes known; fourth, what claims to be revelation from God.

THE PATH OF NATURE

As I am a child of nature I pursue, first, this path, and find it laid out before me as the leaves of a mighty book. I read the first page. It is a picture lesson of grace, beauty, joy and peace. The green earth, beautiful flowers, luscious fruits, bountiful harvests, chirping insects, singing birds, contented beasts, and glorious sun, all tell of life, hope, and gladness. Surely this world must be a paradise, designed and fitted up by an intelligent power that has provided all the essentials for the welfare of a race of intelligent beings like men.

I turn over the leaf, and the scene changes. The bright sun is darkened; the sky is over-cast by black and angry clouds, out of whose depths the lurid lightnings flash and

fall with destructive crash upon the giant oak, the frowning crag, or the peaceful abode of man. The thunders roll and reverberate through all the vaults of heaven and earth as though the Grand Organist of the universe were playing in diapason tones the doxology of creation. The cyclone comes swooping down with terrible force upon fruitful fields, blooming meadows, contented beasts, and happy homes, and in its path leaves destruction, desolation, and death. The hurricane, the tornado, hail, frost, and snow devastate the face of the fair land. Earthquakes swallow hamlets, bury cities, engulf islands, and spread ruin and death over cast areas of land and sea. On all sides I behold the forces of wreck and ruin, devastation and death as intimately mingled and blended before me as are the sunlight and blessings. With her smiles and tears, her joys and sorrows, her light and shade, her life and death, Nature allures, alarms, and bewilders, but utterly fails to solve the riddle of my origin, my being, and my destiny.

THE PATH OF REASON

I turn to the path of Reason. Surely that will lead me out of the maze, for it seems the logical source and cannot lead astray. So I pass along and scan the magnificent universe around me, so full of grandeur, beauty, and order, every part so admirably adapted to every other part, and all adjusted so that harmony and diversity are deftly woven together in one transcendent whole, without jar or discord.

There are such unmistakable design and execution in framework and motion, in construction and perpetuation, that certainly somewhere I shall find how, by whom, and from what this all originated. On some page of his work the Author's name must be legibly written. I follow on in the path, but the mystery deepens. The great truth that seemed so near, now eludes the grasp, and, *ignis fatuus* like, disappears.

Now I fancy I behold the name written clearly, but the next flow of reason obliterates it as the waves wash away footprints upon the sand. In the starry realm above me and the dumb matter below there is order and precision, and all else is confusion—out of time with itself and the rest of nature. Thus baffled at every turn, Reason recoils upon herself in dismay, and my appeal to her is vain. She leaves me where she found me. The great hunger of my soul is unsatisfied. Soul? Have I a soul? Who can tell? Where the wisest have doubted, even Socrates at times, who can solve the doubt?

OBSERVATION

I next call to Observation. The response is quick, for the desire to obtain knowledge is insatiable and will not rest. I follow along and behold the beauteous vegetation moved to life and bloom, decay and death by a hidden force. I see the hidden instinctive and locomotive powers develop and die in beast and bird, but beyond these facts observation fails to lead. I turn to humanity and behold a mother in the first joys of maternity. She clasps in fond embrace that babe to her bosom, covers it with kisses, while her whole being is radiant with love. Surely, here is one Eden whose bowers are a perfect paradise, where dissolution would blush to enter, and will steal away and hide its hideous form. But I look again. There is the same mother, the same babe, but oh! how changed! Alas! the little hands no longer fondle the mother's face; the little arms no longer twine around the mother's neck. Its velvet cheek no longer presses hers. Its answering eyes no more respond to her gaze. Its tiny hands are folded across its pulseless heart. It is cold and stiff, and white as the drapery that enshrouds it. And in the "narrow house of clay" from sight and caress and loving care it is laid away forever. Forever? Oh, what a word to that mother's heart! But there is no light, no cheer, no hope, shining out of that lonely tomb.

This is but an example of what I behold on every side. There are songs and sighs, smiles and tears, joys and griefs, hope and gloom, laughter and wailing, pleasure and sorrow, ease and pain, life and death. The gloom grows darker about me. The one crowning truth for which my whole being is intensely yearning glides farther and farther away.

NATURE, REASON, OBSERVATION COMBINED

With Nature, Reason, and Observation combined, I continue my search. Scanning the whole plain of the world before me I see the strong oppress the weak, wrong usurps the place of right, error hides the truth, injustice often reigns. Wars, pestilence, famine, storm, disorder, violence, and death desolate the earth. The opposites of these are also found when sought for, and the web and woof of terrestrial things constitute an inextricable tangle, which cannot be unraveled to man. I gaze upward—there all is concord. I appeal to the heavenly orbs. Golden sun, silver moon give no answer to my anxious breast, and I cry out, "Oh, ye glittering stars of light, tell me whence I came, what I am, and whither I go!" But the stars twinkle on in cold

silence and mock me with their still and solemn splendor. I turn to this ball upon which we live, and plead, "O, mother earth, explain to me my origin, myself, and my destiny." But with mingled light and shadow, she coldly turns a deaf ear to my beseeching plea, and opens a dark, damp and clammy grave at my feet.

I reach out in the darkness of nature for succor in this the hour of my utmost need, but my hand clasps only phantoms and retains nothing, and at length my weary feet tread the cold pavements of death and the echoing footfall reverberates through its sepulchral arches and brings back but the wailings of sad despair. I shrink back in horror and dismay, and struggle against the powers of death that are seeking to compel my entrance; but resistance is futile; the fiat has gone forth, "Dust thou art and unto dust thou shalt return." Death may be resisted but cannot be evaded, and I enter the tomb, crying out in the agony of my soul, "Is this the end of all? Is there no life beyond?" Only the sad wail is echoed back in tones of despair, "No life beyond," as an answer to my anxious ear and aching heart.

Viewed thus from but a natural standpoint, at the very best, all is doubt and uncertainty, or a still deeper gloom. No guiding ray of light sheds its sure and steady radiance across my path. From within me there comes a voice which says, "If there be a God, he must be just and good and wise, and he will not leave me thus. He will not thrust me into this wilderness of uncertainty, doubt, and despair, to grope as a blind man and perish in darkness, without hope, guidance, or light." There is, there must be a revelation of truth somewhere to meet this inexpressible and insatiable craving of my whole being which he has planted within me. He who has created the demand will furnish the supply.

REVELATION

The necessity for a direct and distinct revelation from God to man being found in the very constitution and nature of man, I look for and find it in this blessed book, the Bible. I open its lids and upon the first page find the mystery solved as I read, "In the beginning God created the heavens and the earth." I read with delight the simple but sublime story of creation. I learn there that this body of mine is the workmanship of God; that this life of mine is the breath of God; that this active, thinking, living principle within me, this conscious *I am*, is in the image of God. I am a son of the Highest. I know whence I am. Being the son of a King. I am myself a king also, and

have "dominion over the beasts of the field, the fowls of the air, and the fish of the sea." The vegetable and mineral kingdoms likewise belong to my domain. My title deed to these possessions is given by the Author and Originator of all things and is absolute and undisputed. He tells me to possess, replenish, and subdue my inheritance.

A king I am—also a subject under law. A *steward* only in my own realm. I hold my tenure of possession by the will of him who gave it, and he fixes the terms. Obedience is the one law to which I am subject, and its penalty is complete forfeiture of my estate.

In an evil hour I disobey. The penalty falls like blasting lightning upon me. I am hurled from my throne and principality of innocence like a planet from its orbit; and destruction, disorder, conflict, and death sweep through all the vast empire from which I am driven. Now I see why earth is full of contradiction, mystery, and doubt. In despair I am forced out of Eden. I flee from my Father in fear. I hide from his loving face. Sin makes me a coward. Guilt impels me to hide. But the voice of God reaches me. I come forth a culprit to receive my sentence. The court is in session, the Judge in his seat. I stand trembling, my soul covered with sin and shame, and blotched with crime. and none to wash or make it clean. I was in debt, and an utter bankrupt, and there was no creature in the universe to offer a ransom for me, for they themselves, and all they possessed belonged to God already by proprietary right, and to take God's property to pay the debt due him would be but adding robbery to other sins, and injury to insult.

I was lost, and with no one to find me; in bondage, with no one to redeem me; under sentence of death, with no one to pardon. I had robbed God of his heritage in me, and there was no one to make reconciliation. I had rebelled, and there was no one to make peace. The sword of justice was descending upon my corrupt body and polluted soul, and I was at the gate of eternal death.

Then out of the bosom of the Godhead comes my Redeemer with all the requisites to pay my debt and the price of my ransom. He steps into my place and received the stripes that should fall upon me, lifts the sword from me and received the blow himself. I am reprieved. I am released from condemnation and the burden of the primal sin is forever taken away by him, all save the unavoidable fruits thereof, the sorrows of life and the pains of physical death. But more than this; he becomes my surety for the future on such terms as lift me again into kinship with

God and fellowship with angels, who are made his ministering spirits to me; and beyond all this he enters himself at the Court of Heaven as my advocate, surety, and redeemer.

THE MYSTERY SOLVED

Now I have learned that I am a child of God, lost and found, sentenced and reprieved, sold and redeemed, and by adoption an "heir of God," a son of his household. I am not restored to my earthly domain as at the beginning, but the crown and the kingdom are reserved for me in that country where there is "no more death"; while the wreck of my earthly heritage shattered and broken, though it be, is not withheld from me. But now the gift of God, "life and immortality are brought to light" through the atoning merit and the gospel of Jesus Christ, my Lord.

The mystery is solved, the mists are fled, the light is shining, gloom and doubt are gone. Death is not the end of all. The grave holds not its prey forever. The shout of triumph swells up from its portals as He stands upon its brink and declares, "I am the resurrection and the life."

The mother now consigns her precious babe to the tomb with the cry from her heart, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Hope spans the gulfs between time and eternity, and the victor's shout comes from the realm of death, "Oh, death, where is thy sting, oh, grave, where is thy victory?" The gates of immortality stand ajar, the eyes of faith look through into the glorious beyond, and the soul waits with the song of the redeemed triumph upon its lips, to set its feet upon the shining shore, and walk the golden streets. As in the beginning, there is but one condition to all the gifts of God through Jesus Christ, and that is obedience. He says, "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak." "And I know that his commandment is life everlasting."

My task is done, my quest is ended. I have learned whence I am, what I am, and whither I am going. But all this knowledge comes through direct revelation from God, and is found complete nowhere else. Nature, observation, and reason may, and do corroborate and support this revelation, and intensify and enforce its teaching, but it is written, "Man by wisdom cannot find out God."

Thanks be unto the Father for this revelation of himself, telling me whence I am, what I am, and whither I am bound—James McKiernan, in *Zion's Ensign*, July 16, 1925.

Why We Believe in Divine Revelation Today

By A. B. Phillips

Among the doctrines that distinguish the Reorganized Church of Jesus Christ of Latter Day Saints from other religious bodies of our time is one that is fundamental to religion itself, without which a knowledge of God could never have been brought into the world. It is the doctrine of divine revelation. Every Bible believer accepts the fact that God anciently spoke to men by prophets. The Old Testament would not exist had it not been that prophets were inspired to speak the word of God in the various centuries that precede the Christian era. The Bible books thus written at different times show that God spoke to the people through prophets in whom had been inspired the God-consciousness. They were instances of the divine Spirit speaking to the saint, the Creator talking to his child.

No Christian doubts that God is his Father in heaven, for did not Jesus tell us to pray, "Our Father who art in heaven"? And did he not encourage us to believe that our Father will answer the prayers of his children? The Bible is also appealed to as evidence that God has revealed himself to man; but the same sacred record tells us that he is no respecter of persons, and he who has in the past spoken to his people has power to speak to them today. It is in this respect that the belief of the Saints concerning divine revelation is unlike that of other Christian bodies. It is our testimony that God has spoken to us in this age by means of the gift of prophecy and revelation. This belief in present-day revelation and in living prophets is fundamental to the Reorganized Church. If it is true, the church is a divinely directed body. If it is false, then the church is based upon a fallacy.

IS THIS BELIEF REASONABLE?

Against this belief it has been urged that all that God has spoken to man is found in the sixty-six books of our modern Bible. It may surprise those who hold this view to learn that the Bible itself mentions twenty sacred books which have been lost. No one knows what inspired words, what divine instructions were contained in the book of Samuel the Seer, the book of Nathan the Prophet, the book of Gad the Seer, the book of Shemaiah the Prophet, the book of Iddo the seer, and other books mentioned in the Bible but which are nowhere to be found. (See 1 Chronicles 29:29; 2

Chronicles 12:15.) The inspired writings that are now lost are not confined to the Old Testament period. Paul's so-called first letter to the Corinthians (5:9) states that he wrote them a previous epistle; his letter to the Colossians (4:16) mentions an epistle from Laodicea; and Jude's epistle (3) speaks of a previous letter which he had written. These epistles were doubtless all of equal inspiration with those we fortunately still possess in the New Testament. If we had them we should prize them greatly. This is undeniable proof that the Bible does not contain all that God has revealed to man.

If God should see fit to reveal again some of the things which these inspired prophets spoke by his command, would the world receive the message? It is not unthinkable that a similar need for such a message might exist in our time; and if so, why should not God speak to us again? Peter tells us that anciently "holy men of God spake as they were moved by the Holy Ghost." Why should not the same conditions that called forth the word of God to the people anciently, also cause righteous men to utter revelation from him in this age? Truths once known may be lost to a later age which is less ready to receive; but a subsequent age may be in need of these truths, in which case we believe God will reveal them again. It is this divine care which identifies him as our Father.

REVELATION IS ADAPTED TO PROGRESS OR GROWTH

The Old Testament dispensations were not simply repetitions of the same words from the divine mind. At a very early date Israel was informed, and Christ emphasized that "man shall not live by bread alone, but by every word that *proceedeth* out of the mouth of God." (Matthew 4:4.) This word *proceedeth* indicates very definitely a continuation of instruction from God to man. While some may not have an adequate conception of what God has spoken, there are others who by development are ready to receive further revelation from him. This is one of the means divinely provided whereby we may "grow in grace and in the knowledge of our Lord."

Human necessity alone determines how, when, and what God shall speak to his people. That he speaks in the revealments of science, the processes of nature, and even in the whispers of the wind or the murmur of the waters, we gladly acknowledge. But, as through the centuries long since past, his voice may come in the message of the prophet whose inspiration is clothed in human speech.

Whatever may be the means by which God speaks to us, the all-important thing is that we try to understand. For though he should utter marvelous mysteries of infinite wisdom, of what avail is it to the man who does not understand? When Daniel heard the message of God, the record tells us that he "set his heart to understand." In life's great arena we may all play our part if we only will understand and follow the word of God. The messages of God found in the Bible itself are perceived in fullness only by the soul who struggles constantly upward, until the mystery of life is solved, and the divine purpose becomes clear to an awakened consciousness of God.

The history of man is largely a history of religion in which this God-consciousness has become more and more clearly experienced in the soul. It is a history of development, a development in which God has wonderfully supplied both the material and spiritual food needed by man in his upward climb. The revelation of history is therefore a revelation of God speaking progressively, as man has struggled to comprehend and apply. That which was obscure to the many of ancient times is becoming clear today to those who study to know. Life is taking on new meanings to us day by day; but to God those meanings were present from before the dawn of the world. From the fundamentals of his revelations we may step up to a comprehension of the sublime heights of life. He has always thus sought to elevate mankind.

THIS BELIEF IS SCRIPTURAL

When we affirm that God speaks today by the revelation of his Holy Spirit in the gift of prophecy, and through prophets raised up and inspired with his message, the unusual statement has at times excited the objection that God has ceased to speak to man, and that the Scriptures do not warrant our claim. If such objectors will closely examine the sacred word, they will find that not only does it support our position, but it positively affirms it. That it is God's intention to give progressive revelations to man is clearly stated by Isaiah, the orator of inspiration, who tells us that it is the divine purpose to give "precept upon precept, line upon line, here a little and there a little" (29:10). Coming forward to the Savior's day, we read that he said to his disciples (John 16:12), "I have yet many things to say unto you, but ye cannot bear them now." In the light of this statement it is significant that John (21:25) should say that if all the things which Jesus did should be written,

the world could not contain them; or that Paul should speak of one who was "caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12: 4).

Through all the ages, man has never drifted beyond the divine reach. The voice of God has come to him to show him the way whenever he was willing to follow the right path. So in the books of the prophets we may discern the contact of heaven with earth. The earth as his area of operation, but heaven not far away when sought truly and in faith. To Adam, Enoch, Abram, Moses, Christ, and others God spoke with audible voice. At other times the marvels of his revelations came in spiritual dreams and in visions. Again his messages have been sent by angels clothed in shining garments, who came from the regions of celestial light and intelligence. Revelments of the divine wisdom have also been given through the Holy Spirit speaking to the inner consciousness of the soul. All of these means of communication are not only scriptural, but such as are in harmony with the nature of God and his great love for humanity.

THE NEW TESTAMENT CHURCH HAD PROPHETS

The gifts of inspiration and prophecy were well understood to be in the church in the apostolic age, and for some time afterward. Paul had cautioned them to "despise not prophesyings" (1 Thessalonians 5: 20), and declared that the saints should "covet to prophesy" (1 Corinthians 14: 39). This divine gift was a feature of the Christian religion, and was one of the means by which the believer might go on unto perfection. The prophet held a regularly established office in the church of Christ, hence Paul states that "God hath set some in the church, first apostles, secondarily prophets" (1 Corinthians 12: 28), and (in Acts 11: 27) we are told that there were prophets in the church at Antioch, and in other places.

As the great head of the church, Christ became the supreme director of its affairs, not only while on earth but also after he had ascended into heaven. By the Holy Spirit he manifested himself to the entire church, speaking through the prophets and revealing his will to his people. Ecclesiastical history shows that this gift of prophetic revelation and direction continued for some time after the apostolic age, or first century. There is no evidence that God ever changed this divine plan. We do learn, however, that when men began to reject the principle of revelation to the church, and refused to walk in God's ways, these spiritual mani-

festations became less and less frequent, and were finally confined to very rare instances, until they were no longer enjoyed in the church.

REVELATION IS NEEDED TODAY

During the progress of the centuries many of the divine utterances have been recorded and collected in a volume. Many others have been lost. Through the copy of records, various differences have crept into the biblical manuscripts, and how accurate they are today, especially with respect to certain passages, is a disputed point among Bible scholars. Differences of translation also exist, some of which are of great importance, and the many interpretations placed upon doctrinal passages of the Bible have added to the confusion of denominational viewpoints. Never in the history of man has there been a greater need for inspiration from God, to make clear these disputed points of doctrinal theology. To concede sincerity and earnestness in all the Christian bodies, which we feel is their just due, is to concede the need of an authoritative revelation from God to point out the path of light, so that all may come to the unity of the faith for which Jesus so earnestly prayed while here among men.

There are several hundred Christian sects today, all doubtless equally sincere, and all equally confident that they are more nearly right than any of the others. Denominationalism has multiplied until we do not even know all of their names, much less the tenets of their faith. When the newly engaged young man said to his girl, "I must tell you, dear, that I am a somnambulist," it is not altogether strange that she replied, "Oh, never mind; we'll go to your church one Sunday, and to mine the next." If the truth were known, perhaps the state of nominal Christianity today might well be given the title of "Somnambulism." The religious world has strayed from the divinely appointed path, and has fulfilled the prediction of the Prophet Isaiah (29: 9, 10) when he said, "They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers, hath he covered."

Let no one make the mistake of supposing that the Reorganized Church is composed of fanatics, when it affirms that God has again spoken from his heaven, and has restored his church with a divinely called ministry and the prophetic office, through which inspired direction comes to his people as in Bible days. The Bible represents progressive revelations of truth. Truth is eternal. It can come to man only as

he is able to realize it. It is consonant with development, though it is itself complete and needs no growth. It simply awaits our comprehension, and God therefore reveals it from age to age, to the extent that man is receptive. This is the principle by which Scripture is made known to human experience. If it were not so, the divine word would not constitute a revelation to man; for revelation is essentially that which reveals.

A church in harmony with God the eternal Father must be a church which receives instruction from him from time to time. Its faith is not built upon the past alone, but more particularly upon the living present. It conceives a God who not only spoke in former ages to his children, but who still speaks to them to the extent they are willing to hear and heed his voice. Its religion is not confined to remote history, but includes a present actual contact with the spiritual world from which flows a refreshing stream of inspiration, the source of which is inexhaustible and all-satisfying to the soul. We invite all who thirst to come to this fountain and drink of the water of life, which still flows from the celestial throne.—A. B. Phillips, in *Zion's Ensign*, October 11, 1928.

Answers to Objections to Present Day Revelation

GOD WILL ADD TO HIS WORD

He (God) never said that no more was to be added. He said in Revelation 22, "If any *man* shall add unto these things." The Deity thus leaves himself free to do as he pleases. "These things," has reference to the book of Revelation which John was just concluding on Patmos; the Bible not having been compiled till about 397 A. D.—Alvin Knisley, in *Herald* 55: 221, March 4, 1908.

REVELATION CONTINUED AFTER CHRIST

We come down to the time of Christ and find that revelations were given both before and after his ascension, to his disciples. While he was with them he personally ministered to their necessities. After his departure he still kept in communication with them "through the Holy Ghost" (Acts 1: 2). We observe that these things were not restricted to the apostles, but we see by reading the epistles and Acts that all the members were entitled to and enjoyed the revelations of the Holy Spirit inasmuch as they lived

worthily. (See 1 Corinthians 12 and 14.)—Alvin Knisley, *Saints' Herald*, 55: 221, March 4, 1908.

THE NATURE OF REVELATION

The nature of these revelations may be said to be: 1. Individual. 2. Congregational. 3. Universal. That is, some of them applied to only one individual; others to a congregation of individuals; others still to all mankind, hence universal. "Repent and be baptized" (Acts 2), is universal. "Thou hast lost thy first love" (Revelation 2), is congregational, for it had in view only the church at Ephesus. "Take the young child and his mother and flee into Egypt" (Matthew 2), is individual, because it applies only to one man, Joseph.—Alvin Knisley, *Saints, Herald*, 55: 221, 222.

Not Adding To, Nor Taking From, the Word of Revelation

The Latter Day Saints believe Revelation 22: 18, 19, just as firmly as it is possible for any one to do.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

No man has the right to add to or take away from God's word; but God has never assured us he would not send any more prophets into the world, or that he would never speak again himself. The same restriction is found in Deuteronomy 4: 2.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

and in Deuteronomy 12: 32

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. and it did not prohibit the reception of the balance of the Old and all of the New Testament.—Asa S. Cochran, in *Saints' Herald*, 55: 629, 630.

Early Church Directed by Revelation

It was by revelation that the church sought to select Matthias (Acts 1); that they knew of the coming famine (Acts 11: 27, 28); that Cornelius was directed to send for Peter (Acts 10: 5), and that Peter was directed to go to him (Acts 10: 19); that they were told to repeal circumcision (Acts 15: 28); that Paul and associates were forbidden to go into Asia or Bithynia and told to go into Macedonia. These manifestations were peculiarly circumstantial in their nature, and who is there that cannot see that same or similar circumstances may arise today; that today there might be some place where God would prefer for the time being that his servants should not go, and some other place where he would prefer that they should go?—Alvin Knisley, *Saints' Herald*, 55: 222.

Continuous Human Need of Revelation

If, then, we be asked why we believe in present day revelation, we answer: Because the same want, the same demand, that it supplied in Bible times still occurs. Many revelations were circumstantial in their nature in that they called men to the ministry; pointed out their duties; comforted, reproved, and taught the church; and unfolded to the church the future. And so long as the church is ignorant of the future, in need of comfort, reproof, and teaching, so long as men need to be called to the ministry and their special duties assigned, just so long will the church be unable to subsist without revelation. It is extremely absurd to think that God would be in continual communication with his people for four thousand years and then suddenly cease. We admit he ceased, but, as John Wesley observed, "Because the Christians turned heathen again and had only a dead form left." No revelation, no Holy Spirit, for the very office-work of the Holy Spirit was to "bring things to remembrance," to "show things to come" (John 14 and 16).

Prophets and revelation are inseparable, and 1 Corinthians 12: 28 says that God set prophets in the church; and Ephesians 4: 8-13 says that they were for the perfecting of the saints, and to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Alvin Knisley, *Saints' Herald*, 55: 222.

Notes From "Revelation"

A Symposium

Edited by John Baillie and Hugh Martin.
University of Glasgow Press.
Macmillan, New York, 1937. Price

[Note: It is the object to present in this book views on revelation from leading members of various branches of the greater Christian denominations. The best items in the volume are the Preface by the co-editor, Dr. Baillie, the contribution by Dr. Walter M. Horton, Professor of Theology at Oberlin, and that by Sergius Bulgakoff, Professor of Theology at the Orthodox Theological Institute, in Paris. Space does not permit the representation of the other authors, whose contributions are, comparatively, of less interest to our purpose.—L. L.]

John Baillie

IMPORTANCE OF REVELATION

As an ever greater concentration of thought has been devoted to the problems of the church's *life and work* in our own time, the more have these problems been felt to "remount," as they say in French, to the problem of revelation. It is at this point that the conflict becomes most acute between the distinctively Christian attitude to life and that attitude of secularistic humanism which so largely dominates the modern scene. When again we pass to the issues that are at present confronting the *missionary enterprise* of the church, we find increasingly the same thing to be true. More and more the missionary problem is becoming a theological problem. More and more are our missionaries concerned with the clarification of the content of their message—a clarification that has been forced on them particularly by the rapid eastward spread of our western mechanistic and secularized culture, as well as by the heightened self-consciousness of some of the eastern religious cults.

It would appear then that the topic of revelation is of the first order of urgency as regards the church's total task in the present age.

Unfortunately, however, the Christian mind of our time is in many respects a divided mind; and there can be no denying that there is serious division in respect of this doctrine of revelation. There is also, it need hardly be said, a large and important area of agreement. At the very least there seems to be agreement as to the vital nature of the question. And *that there is revelation* is something which all parties seem equally concerned to proclaim. But there is undoubtedly also a very large measure of agreement as to what the revelation is. (Preface, pp. IX-XI.)

THE MATERIALS OF REVELATION

The idea of revelation has from the beginning played an all-important part in the thought of the Christian Church. From the very first it was taught and believed that the saving knowledge of God in Christ which the church exists to proclaim was a knowledge which had come to man only by way of a definite act and activity of self-disclosure on the part of God himself. But from a very early period this revealed knowledge of God was set in contrast to another kind of knowledge which was called natural or rational. It was taught that while some truths about God could be found out by man himself, there were other truths, and those most vital to salvation, which man could never come to know, if they had not been communicated to him by God through the medium of Holy Writ. (Preface, p. XIV.)

THE NEED OF THE REVELATION OF GOD THROUGH CHRIST

We are all agreed that there is no hope of deliverance from the evils that are threatening our age, and that so often appear to be leading us to the abyss of dissolution, save in the wholehearted reassertion, as over against the prevailing secularism of our age, of the revelation of God in Christ. And yet it may be doubted whether the word "Secularism" expresses quite the whole truth about the world's temper in the present decade. Perhaps secularism is beginning to give way to something even more disquieting—to something which instead of being merely human is actually *demonic*. Perhaps the struggle of Christianity in the next age will not be so much against religionlessness as against false and evil religions. The new philosophies of life that are springing up in many countries in close alliance with certain political programmes are hardly any longer to be characterized as secularist. They are no longer rationalistic, but violently opposed to rationalism; flouting

at reason rather than appealing to it over-much. They are violently anti-liberal. They are not libertarian, but strongly authoritarian, despising freedom of thought and speech and action, and exalting obedience. In their perverse way, therefore, they too must be regarded as belonging to the temper of the new age rather than to that of the old one; taking the form rather of pretended *counter revolutions*, preached with fanatical and almost messianic fervour by leaders who, far from relying on the *lumen siccum* of a by-gone Age of Reason, are rather as men possessed. Such being the situation, our Christian task is obviously not completed when we have led men back to a new realization of the necessity of revelation. There is a sense in which the new age seems very ready to be convinced. We may yet see the spectacle of competing "revelations" attempting to shout one another down, all alike refusing to submit themselves to any standard of judgment but their own. A large part of our task just therefore lie in the clarification of our grounds for embracing, and pleading with others to embrace, the proffered *Christian* revelation in preference to all such pretended rivals. (Pages XXI-XXII.)

JOHN BAILLIE, in Preface to *Revelation*.

Sergius Bulgakoff

THE CONTENT

Revelation does not consist only in a conveying of knowledge through the word, but in the communication of that life which cannot find expression in words. (Page 172.)

REVELATION IN HISTORY

Revelation constitutes the history of mankind in the portrayal of its relationships to the Deity, and in this sense it is the history of its surrender to the Deity which is handed on from generation to generation. Revelation comprises not only a memory of the past, but also the present living and abiding tradition. Whilst moving within time, past and present are an integrated whole, so that it is always maintained in the fullness of life. (Page 145.)

History is essentially "apocalypse"—the revelation of God in the thunder of events. For each man his own life is such an apocalypse, and likewise every historical epoch conceals its own revelation. History calls us to a *prophetic*

understanding, and we must answer its call by prophetic insight and daring. (Page 174.)

REVELATION THROUGH ETERNITY

This accomplishment (God's revelation to men), nevertheless, is not merely an event in time and a fulfillment of our own era. It holds for eternity as well, and the entire life of mankind is determined by its further manifestations in this æon and after it. Revelation comprises both the life of the separate individual within the context of his whole destiny, and the life of the whole church and mankind. It is a life of an ever growing knowledge of God. On the one hand this includes the personal acceptance of revelation. On the other hand, the Word of God, this book of life, the "eternal gospel," is continually being read afresh, and in the process is always being seen in a new light with a deeper penetration into its significance. (Pages 171, 172.)

PRESENT-DAY REVELATION

There is an unwritten, unauthorized revelation which is even now rising up within our own souls, though it must pass through a certain trial before it can be recognized by the church. The main questionings of our own epoch concern matters of practical Christianity and of creative Christian effort in the domains of social and cultural life. The whole social question is like a sphinx regarding us with dead eyes and saying: Unriddle me or I shall devour you. (Page 174.)

A CALL TO GOD

Man is called to union with God. God desires to be *all in all* both for the world and for man; God wants to reveal Himself to man, and to deify him. God's image in man is a living bridge between heaven and earth, a vessel for divine revelation. God's love of man—by the power of which creatures exist—is expressed in God's communion with man, in revelation, while man's love of God, enshrined in me through the image of God, finds expression in his search for this revelation. (Page 138.)

DEFINITION

What is it, then that comprises the revelation of God in man in the simplest meaning of the word? God *speaks* to man, and man partakes of divine *life*. The God-inspired word and its mysterious power—such are the two ways of

divine revelation in man. Revelation, above all else, represents a dialogue between God and man. God speaks to man in his own human language, and man listens to God's word and interrogates Him, using the human reason. (Page 139.)

Revelation must necessarily be a union of the divine with the human. (Page 140.)

Revelation is the activity of the Spirit of God, who descended at Pentecost; it is equally life in Christ, who abides with us now, and ever, and unto the ages of ages. The external facts of revelation can only come to life and receive power through this actual ever-present revelation: according to the words of the Apostle: "the letter killeth, but the Spirit giveth life." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6: 63). (Pages 147, 148.)

FULFILLMENT IN MANKIND

God discloses himself, according to His will, but revelation is fulfilled through man. Therefore it concerns his humanity. This quality of humanity has its own destiny, the principal moment of which is the upheaval which occurred in man at the Fall. Prior to this man was capable of direct communion with God, he could "converse" with God, and the paths of revelation lay open before him.

But after the Fall the image of God in man was obscured, man began to resist revelation and hid from God, thus all the human side of the divine-human process of revelation becomes burdensome and difficult. The divine rays only pierce this darkness of man's natural existence through certain elect souls and because of certain providential actions of God in various events of human existence. (Page 141.)

THE REALITY VERSUS THE RECORD

Because revelation is concrete it can never admit an equal significance in all its external records. These records differ one from another, in themselves, in their character, in their relative importance, in their content and in their significance. In addition life includes its own shades and distinctions, even when these cannot be expressed in an absolute theological formula. It is a fact that even the sacred books of Holy Scripture are not all of equal importance. (Page 150.)

SERGIUS BULGAKOFF, in *Revelation*.

Karl Barth

A DEFINITION—CHRIST AS THE REVELATION OF GOD

The Christian apprehension of revelation is the response of man to the Word of God whose name is Jesus Christ. It is the Word of God who creates the Christian apprehension of revelation. From Him it gains its content, its form and its limit. That is indeed what the adjective "Christian" implies, and thereby the field under consideration is imperiously defined and all discussion about it is ruled out. For the Christian apprehension of revelation is that apprehension which is bound up with the name of Jesus Christ.

KARL BARTH, in *Revelation*.

T. S. Eliot

A DEFINITION

I take for granted that Christian revelation is the only full revelation; and that the fullness of Christian revelation resides in the essential fact of the Incarnation, in relation to which all Christian revelation is to be understood.

The division between those who accept and those who deny, Christian revelation I take to be the most profound division between human beings.

T. S. ELIOT, in *Revelation*.

Walter M. Horton

MAN'S NEED OF LIGHT

The idea of revelation is the expression of man's desperate need of light upon the ultimate meaning and purpose of his existence, and his faith that though human wisdom is unable to find the needful light, it may be bestowed from on high, by the mercy of God, whose eternal wisdom forever struggles to overcome the dark incomprehension of His creatures.

Such an idea could never cross the mind of a perfectly contented creature, harmoniously adapted to his world. Contentment and self-complacency are the deadly enemies of faith in revelation; humility and self-distrust are its natural preconditions. It is not to be wondered at that trust in divine revelation wanes with the establishment of self-sufficient systems of civilization, and waxes again with their decay.

It is becoming evident that we are at the end of the period of expanding European culture which has lasted since the Renaissance, and at the beginning of a period of confusion and retrenchment which must last until some new principle of order emerges, upon which a new civilization can be based.

[We wish to interpolate here the statement that the "new principle of order" which Dr. Horton mentions but does not name, may well be the old principle of the stewardship of life and property which Jesus taught, which will lead to the building of the Kingdom of God which it was the object of His life to establish among men.—L. L.]

In the face of this disquieting prospect, men's moral and intellectual self-assurance is deserting them. Human reason and human will power are once more at a discount, as in similar crises before; and the danger now is, not that divine revelation will be spurned, but that it will be embraced with fanatical fervour, and understood in a superstitious sense.

[Here, let us insert the comment that the real danger does not come from men's acceptance of God's revelation at all; but rather peril comes from their acceptance of the false and meretricious statements and leadership of men who have made messiahs of themselves. Witness the fanatical fervor of certain of the leaders of the totalitarian states, and the blind fanatocism with which their followers accept them, regardless of the brutality and inhumanity of their actions and utterances. The dangers of falsehood are so much the greater, that we need not worry much about the dangers of truth.—L. L.]

It should be a primary concern of contemporary theology to reassert the full Christian idea of revelation in the clearest possible terms, and re-establish its supremacy in Christian teaching, while at the same time making plain that faith in revelation does not violate that reverence for all truth which liberal Protestantism has—let us hope—made permanently a part of the Christian conscience.

Revelation strictly applies only to the intentional self-disclosure of a gracious God. . . .

It is possible to believe that our ordinary human powers of cognition are truly heightened under certain conditions—

that clairvoyance really occurs, that genuine communication with spiritual beings is possible, that great flashes of insight occur in mystical states, which penetrate deeply into certain dark recesses of this mysterious universe—and yet note in all these extraordinary forms of knowledge that same imperfect, “bit-by-bit” quality which gives to our other knowledge its characteristic mark of finitude.

There remains the possibility that God should condescend to our weakness, and reveal to us the secret of the meaning of life, which we cannot discover by ourselves. This is a very humiliating idea, acceptable only to the humble and contrite mind aware of its own limitations and reaching out in faith beyond them. It is an idea which has always been “foolishness to the Greeks,” and to all those who pride themselves upon the sufficiency of their intelligence; yet to whittle it down so as to eliminate all rational difficulties is almost sure to destroy it. It means *divine self-communication*, it means *divine initiative*, it means *divine self-giving*, or it means nothing. This is what we believe in and teach, as Christians, so long as we remain Christian in the full sense of the word. (Pages 225-254.)

WALTER M. HORTON, in *Revelation*.

Importance of Revelation

Religion in our time is suffering not so much from rejection as from incompetence. It is not so much a frozen asset as watered stock, to use the language of today. In order to be sufficient in itself and sufficiently attested, religion must have a sense of God as a living personal Reality; and to that end adequate evidence that he has revealed himself. In other words religion needs to be reinforced by revelation in order to discover and maintain its true place among human interests.—JOHN WRIGHT BUCKHAM, in the *Christian Century*, November 1, 1933, page 1363.

How God Reveals Himself

God reveals himself, and always has revealed himself, in nature:

The heavens declare the glory of God;
And the firmament showeth his handiwork;
Day unto day uttereth speech,
And night unto night showeth knowledge.

(Psalm 19: 1, 2.)

God reveals himself in the events of history, be it history of individuals or of nations. Sometimes the voice may be almost inaudible; at other times it sounds like the roar of thunder; but always, recognized or unrecognized, God is working out his eternal purpose, slowly it may be because of man's stubbornness, but nevertheless steadily, because in the end the divine goodness cannot fail. Again, to many devout persons God speaks very distinctly through the outward acts of worship. To thousands of earnest seekers after God these forms and ceremonies are means of blessing and grace through which the divine comes into contact with the mind and conscience. Experience, moreover, shows that God, in his attempt to reach the human soul, may dispense with all external means; he may and does reveal himself by working directly in and upon the mind and spirit of the individual. Once more, God selects certain persons especially well qualified to hear his voice. These he commissions to declare him and his will to the people. The belief in this method of revelation is the philosophic basis for the offices of the modern preacher and religious teacher. In a real sense the revelation of God in and through Jesus belongs here, for in him, as he lives his life among men, God manifests himself more fully than ever before or since.—President F. C. Eiselen, Garrett Biblical Institute, in *Abingdon Commentary*, pp. 15, 16.

Jesus As the Revelation of God

We see in Jesus the fulfillment of the ideals toward which all scriptural thought moves. The highest human ideals find embodiment in him and in him the same ideals are taught and seen as holding good for God . . . Jesus sought in the Scriptures for the spirit that giveth life rather than for the letter that killeth. . . . To love God with the whole heart and the neighbor as oneself was the purpose and goal of the scriptural movement.

This gives us a clue as to the way we are to use the example of Jesus in the study of the biblical revelation. The spirit of Jesus himself is always discernible in what he says and does. We know how he feels toward man and God. We see in him the revelation of God himself. We are to judge the revelations in the Bible by their varying measures of likeness to the spirit of Jesus. In the light of that spirit we are to discover our duty in the application of Christian truth to the problems of our own time.—Bishop

Francis J. McConnell, "The Christian Approach to the Study of the Scriptures," *Abingdon Commentary*, pp. 35-6.

The Scriptures As Revelation

God's "revelations" are nothing more nor less than communications of truth in and to and through believing and holy men, men who came to know him personally and vitally in an experience that was at once genuine and normal, and no less divine because it was normal. If divine revelations were received in a normal way, and were recorded by the recipients in a normal way, with no supernatural accompaniments, they would still be divine revelations. Instead of calling the Bible a divine revelation, it would be more accurate to think of it as a trustworthy record of revelations which God has made from time to time to devout and holy men in and through experiences, which were none the less real and divine if they were normal and natural, than if they were abnormal and supernatural.—Professor Wilbur F. Tillett, "The Divine Element in the Bible," *Abingdon Commentary*, pp. 29-30.

Revelation As Growth

We see that revelation is a growth. It is a growth, not because there is anything imperfect in the Revealer, but because our human capacity grows. God can only reveal to one age what it is capable of taking in. And when we read the Bible we find that the truth God revealed, both about himself and about our duty, came by degrees, becoming always clearer and fuller and more mature. We can trace the stages, from primitive ideas about God (such as his repenting, walking, breathing, and the like), on through the conception of Jehovah as a national God, to the proclamation of monotheism by the great prophets, and especially the declaration in Jeremiah and Ezekiel that God has an interest in the individual, and, finally, to the revelation of God's Fatherhood in Christ. But the main fact for the student of the Bible is the progress in the revelation of God's love.—Professor F. J. Rae, "How to Study the Bible," *Abingdon Commentary*, page 6.

Notes From "The New Testament Idea of Revelation"

BY ERNEST F. SCOTT, D. D.

New York, Scribners, 1935. Price \$2.00

Introduction: This book is by far the best single volume that has come to our attention on the subject of Revelation. In the space below we can present only a few notes and quotations from the Author's Introduction and the very excellent first chapter. That chapter should be read in entirety to be appreciated, and the whole book is most significant, not only for a consideration of this subject but for its basic information on religion. While it diverges, some respects, from the viewpoint of our church, as many outside publications do, it has more to recommend it than most others. Read carefully, it will be found to contain extraordinary insight, understanding, and evidence of authentic experience by a great scholar.—L. L.

REVELATION IS FUNDAMENTAL

Everything else in the New Testament depends on the idea of revelation. The writers believe that God reveals himself, that he has made his final revelation in Christ, that they have been enabled by the Spirit to receive and impart the revelation (Introduction, p. v.).

THE EXTENSION OF KNOWLEDGE

Men are still confined within a narrow range of experience, and everything that lies beyond it is vaguely included within the realm of the unknowable. Any rare phenomenon . . . is set down to a supernatural agency. Operations of the mind which are in any way abnormal are ascribed to divine impulse. In all stages of progress the illusion in some degree persists, that whatever has not yet been explained must be inexplicable. Yet with the widening out of knowledge one mystery and another is brought within the compass of law; provinces which once belonged to the supernatural are gradually annexed to the domain of nature. It might thus appear as if the whole idea of revelation were at best a provisional one (pp. 2, 3).

[NOTE: Compare the above with the following from 2 Corinthians 13:10, 11: "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known."
—Editor.]

MAN'S NEED FOR REVELATION

There is something within us which insists that we are made for God, that we are subject to God's law, that our action is meaningless unless we can relate it somehow to the divine purpose. Ever since he appeared on earth man has been asking himself the eternal questions, "What am I?" "Whence have I come, and whither do I go?" "What is my duty and happiness?" These are the most urgent of all questions, and they cannot be answered without reference to that order of things which is beyond our knowledge. It was for this reason that revelation made itself felt from the beginning. Before they endeavored to understand this world, men were already seeking to discern something of that other world. They were demanding that, since they could not by their own efforts discover God, he should reveal himself (pp. 4, 5).

THE MATERIAL OF REVELATION—ANOTHER KIND OF TRUTH

Revelation, then, implies the disclosure of a realm of truth which cannot be apprehended by sense, or by ordinary process of thought. . . . In revelation . . . the truth disclosed is different in kind from that which we possess (page 5).

HOW THIS OTHER KIND OF TRUTH IS OBTAINED

It is not obtained through any exertion of our own thought. The mind waits passively for something which will be shown to it, and which may prove utterly different from anything it has conceived. There is indeed a period of preparation necessary, but it does not consist in assiduous learning or in training of the intellectual powers. It consists in nothing else than in willingness to accept what may be given from a power outside of us. "He that receiveth not the Kingdom as a little child shall in no wise enter into it." These words express, for all time, the

condition of the mind apart from which here can be no revelation (page 6).

RELIGION, REVELATION AND THE NATURAL ORDER

Religion, therefore, is bound up with this idea of revelation. Properly speaking there can be no natural religion, for this term suggests that the world we know by our own faculties is the only one. The natural order is everything, and religion is a part of it. But religion, even in its crudest forms, assumes the existence of a different order, which we cannot know unless it is revealed.

IS THE GOD WHO REVEALS HIMSELF IMMANENT OR TRANSCENDENT?

Here, however, we have a problem which has perplexed religious thinkers in all ages. If there is a reality which lies beyond all visible things we are aware also that it is the ground of all things and of our own being. Are we to conceive of God as transcendent or as Immanent? There is a difference here which marks the dividing line between two types of religion, and it is sometimes regarded as insuperable. Yet on the higher levels of all the great religions we find the two conceptions merging in each other. The Holy One who is enthroned above is known also as the pervading presence in the world around us. He is at once the Majesty in the heavens, whom men are to worship with infinite awe, and a God near to us, with whom we can hold the closest fellowship. Both conceptions are felt to be necessary, and a danger arises when they are kept separate. When all stress is laid on God's transcendence he becomes unreal and remote; when he becomes purely immanent we have the pantheistic confusion of God with nature, or the mystical absorption of the soul into itself. The two conceptions must go together (pp. 10, 11).

REVELATION DEPENDS ON BOTH IMMANENCE AND TRANSCENDENCE

In the Old and New Testament alike both conceptions find their place. God is the high and holy one, reigning in heaven, and yet there is always the sense of man's affinity with God. Man is made in God's image, and receives from him the breath of life. God dwells with the humble and contrite heart; he has made us for himself; he has searched and known us, and we are continually with him. It is this confidence that while he is transcendent he is yet near us which makes possible the idea of revelation. If

there were no community between God and man he could not reveal himself. Even if he spoke we should not be able to hear him; we should lack the faculty even of conceiving of his existence (p. 11).

KNOWLEDGE OF GOD IS MAN'S GREATEST NEED

Knowledge of God becomes necessary only when we believe that although beyond us he is yet intimately related to us. . . . Religion is rooted in this conviction that the knowledge of God is the most imperative of all our needs, since only by knowing God can we know ourselves.

It follows, then, that if God reveals himself to man there must be something in man which can respond to him. In a sense he must be already known, for we are able to conceive of him and to recognize him when he speaks. The revelation comes from without, as a great light, yet it manifests what has always been present to us. . . . Although we have that inborn sense of God, it is nevertheless revealed (p. 12).

THE BASIC, PRIMARY REVELATION OF DIVINE IMMANENCE

While there can be no natural religion, we must needs allow for what may be called a natural revelation—though it would be better described as an inward or antecedent revelation. As creatures of God, sharing in his mind and being, men are dimly aware from the first of that higher order, different from that of nature, to which they belong. All later revelation presupposes this one which has already been given. It imparts new knowledge, and is yet, in a true sense, only an awakening. This prior revelation, implicit in our very being, affords the point of contact between man and God. Without a common language there can be no instruction (p. 14).

THE INWARD REVELATION IS NOT ENOUGH. THERE MUST BE A MESSAGE FROM WITHOUT

Yet from the inward revelation alone man could never know God. . . . The inward premonition begins to have meaning only when it meets with an answer. A message must come to it from without which makes it conscious of itself, as sounds must come to a child and acquaint him with his sense of hearing. It is a fact of experience that the consciousness of God has always to be quickened by an impulse from without. The attempt has often been made to satisfy the religious need from the inward revelation alone. . . . Yet in all mystical religion

there is an emptiness which cannot be wholly concealed by impressive and often beautiful language. All that is given to the mystic is an abstract certainty of God's existence. Nothing is learned of the nature of God, or the manner in which he must be served. The inward experience is confined to the bare assurance that the soul, for this one moment, is in contact with God. . . . Wherever mysticism has been religiously fruitful it has allied itself with some positive form of revelation, and in Christianity, above all, it has proved an element of priceless value. It is only when something is given to it from without that the mystical perception begins to have content. The God whom it apprehends ceases to be an abstraction, without name or quality, and becomes the living God (pp. 14, 15).

THE VALIDITY AND SOURCE OF REVELATION

The objection has often been raised, and is strongly advocated by some schools of thought in our own time, that these revelations from without have no validity. It is maintained that the God whom we think of as speaking to us is nothing but a projection of our own nature, the magnified shadow of man. We have desires, ideals, sympathies, which crave for something to respond to them, and the world around us becomes a screen on which they throw their image. To this illusion attribute a real existence, and think of it as an infinite personality which controls the universe. . . .

This account of religion is altogether contrary to the known facts. Men were first led to religion, not by some delusive image of themselves, but by the sense of a power which stood over against them, and which they usually regard as hostile. They thought of this power as endowed with human moods and passions, but this did not mean that he was only their reflection. They knew him as God for the very reason that he was other than man—a will which transcended their own and to which they were compelled to submit themselves. . . . The conception of God as only the magnified shadow of man ought, in fact, to be reversed. The shadow is in man, and he can make nothing of it until he discovers the reality to which it corresponds (pp. 15, 16).

ALL RELIGION FOUNDED ON REVELATION

Religion, springs, therefore, from the belief that God, of whom man is dimly conscious in his own soul, reveals himself. The inward knowledge of God is confirmed and

interpreted from without. It belongs to the nature of this revelation that it must be *given*. Man is confined to his own sphere of being, and of himself can have no conception of what lies beyond it. By no exertion of his own thought can he discover God, and God must in some way come to him. There is a barrier between the seen and the unseen which must be broken through from the other side (pp. 16, 17).

COMMENT ON REVELATION IN NATURE

God is revealed by nature, but only in certain of his attributes. . . . Nature speaks to us of God, but tells us nothing of his purpose, and does not even teach us whether he is unconscious force or intelligent will (pp. 17, 18).

COMMENT ON REVELATION IN REASON

The God who endows man with reason and who himself possesses it, cannot be apprehended by reason. . . . The truth is that reason is inherently incapable of attaining to the higher reality. Like water it cannot rise above its own level, and it pertains to man's life within a given order of being. It exercises itself on data supplied by his senses, and with these data it can do marvelous things. . . . In the life of reason we are confined to our own element as the fish is to water.

REVELATION AND MAN'S MORAL NATURE

Above all else in the universe there is a will to righteousness, and by obeying it men draw near to God. . . . It is only in our moral activity that we rise completely out of the plan of the visible. . . . It has been principally in this ethical field that men have looked for revelation, and have felt assured that it came to them. . . . It cannot be doubted that in our life as moral beings we obtain our surest knowledge of a supernatural order. . . . All experience has proved that a moral system, without a root in religion, is powerless.

THE PURPOSE OF REVELATION

A distinction must thus be made between ethical and religious truth. It may be granted that revelation has for its main purpose the knowledge of God's commandments, and for this an enlightened moral sense may seem to be sufficient. Yet, morality by itself does not take us beyond the natural sphere. . . . We cannot but ask ourselves

what place there is for revelation if morality is the heart of religion. The answer is that morality is not an end in itself but the means to an end. In religion we seek the knowledge of God, who is the source and goal of the moral law. We cannot know him except through obedience to his will, but the true end of religion, and of life itself, is to know God (pp. 26, 27).

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Introduction

In 1926 a pamphlet was published under the title *Duties of District and Branch Officers*. Since that time it has served a very useful purpose for the instruction of newly ordained men and as a reference work for the general priesthood.

While the main outlines of the pamphlet have needed no change, the passing of time has brought certain economies in organization and changes in church work that have rendered some parts obsolete. The conditions of the present time seem to urge the necessity of a revised form of this information. Because it should be in the hands of all active members of the priesthood, it was considered a good move to make it into one number of the *Priesthood Journal*.

In its first form, the material appeared as articles and editorials in the *Saints' Herald*. Later came the pamphlet. Elbert A. Smith, then of the Presidency, contributed the parts on priesthood; Bishop Albert Carmichael presented the discussion of financial responsibilities; and J. A. Gardner wrote the section on publicity. A large part of the present revision was handled by Presiding Evangelist Elbert A. Smith. The financial section was reviewed by Bishop N. Ray Carmichael. The publicity material was brought up to date by Apostle M. A. McConley.

L. L.

District Presidents and District Organization

PURPOSES OF DISTRICT ORGANIZATION

The organization of districts seems to have been an effort to group branch organizations and membership for more effective legislative, administrative, and pastoral functions. The district conference furnishes a legislative body between the branch business meeting and the General Conference, its legislative functions being with respect to local needs and affairs. The district official force is a pastoral body ministering to a larger group of Saints than could well be reached under branch organization. Moreover, in actual practice district organization has been the stepping stone to the more complete stake organization (*Doctrine and Covenants* 122: 12).

District organizations are recognized in the law as follows:

"In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to relieve the twelve and seventy from the vexation and anxiety of looking after local organizations when effected."—*Doctrine and Covenants* 120: 1.

One specific purpose noted in the foregoing is that there may be orderly and organic provision for *pastoral* supervision of the Saints by the local priesthood, thus relieving the missionary arm so far as possible from pastoral responsibility.

The local officers are to bear the responsibility (so far as practicable) of managing local affairs; but are not free to neglect or mismanage those affairs to the detriment of the church. Thoughts previously expressed appear again in the following:

"In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."—*Doctrine and Covenants* 120: 7.

The local work is to be left to the standing ministry so far as is practical; nevertheless, working under the direction of the Presidency and in consultation with them, the apostles may move in and regulate and set in order when necessary, or where there is an emergency not permitting consultation they may act independently and meet the need of the hour, reporting later to the Presidency (*Doctrine and Covenants* 122: 4).

District and branch officers are to be honored in their respective places, and are responsible presidents of their respective organizations; no irresponsible person (even though acting professedly under the impulse of inspiration) is to set them aside and attempt to regulate:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regular authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—*Doctrine and Covenants* 125: 14.

GENERAL DUTIES OF DISTRICT PRESIDENT

The district president has the various duties attendant upon preaching and administering the ordinances set forth in regard to branch presidents. He has the same personal responsibility as to deportment and preparation. And he has a similar responsibility as a pastor, excepting that the size of the district and its numerous membership will often prevent the close personal contact that may be secured by the branch president; the district president must work more through the officers of the respective branches.

As an executive he is to carry out, first, the general program of the church as approved by the General Conference in so far as it may affect his district; secondly, he is to carry out the program of the district as it may have been approved by the people of the district.

He presides over the district, which usually means that he shall preside over the district conference. However, when general church officers are present it is customary to recognize them with the district presidency in presiding. The day of friction in that regard is happily past, to a great

extent, and official courtesy and "preference of the brethren" is the usual order.

In fact, all district gatherings should be to a degree under the supervision of the district president; though he may not necessarily preside in person. He is the logical chairman of the district reunion committee.

HIS RELATION TO THE BRANCHES

The district president should know the location of unorganized groups and regularly organized branches in his district and keep himself informed as to their conditions, needs, and their plans for future work.

Some district presidents work out a plan for "rotation" in consultation with the local branches by which speakers are supplied to pulpits that need help. Thus the district ministry is given an opportunity to serve; and the branches receive needed help and a variety of personalities and ideas.

The district president should keep out of branch difficulties so far as is possible, permitting branch officers to adjust them. Where there is a failure to adjust or a call for help, he should respond.

The district organization is the connecting link between the branches, and frequently may be used to promote district-wide undertakings, such as rally days, outings, picnics, in which the various branches may merge their interests and promote social contact; or conventions, "two-day meetings," and other gatherings of religious, educational, or recreational nature.

The ability to originate ideas, to plan and execute programs, in other words, the quality of *initiative*, is a valuable asset to a district president. He should be original without being eccentric. He should be prolific of ideas; but be sure that they are practical as well as lovely. Ideas may "shape a granite wall—or only tint a soap bubble." A successful district president writes:

"Firstly, the district president is in a sense a father to the Saints in the district. Just as a branch president is a pastor or father to his particular branch, so is the relation of the district president to his people of the district. He may not be able to keep so close touch with the situation as the branch president, yet through his branch presidents and his visits to the various branches he can get a fairly good idea of the conditions as they exist.

"He should know and understand the duties of each officer in the branch so that he may be able to counsel with them as to their duty. This, of course, should be done in cooperation with the branch president. I find a good way is.

to meet with the priesthood in the various branches and also to hold ministerial conferences at which subjects are discussed that will help the priesthood in the matter of duty. I find that in many branches the priesthood have a tendency to lean on the missionary for whatever work is done, not seeming to realize that their work is of an entirely different nature.

"Being in sales work, I can perhaps describe it the better in my own way, and yet in a way from which I am sure you will gather my point. I look upon the missionary as the first line salesman, who goes out and, in our terms, does the missionary work and procures the customer; the local officers then become the regular sales force who attempt through *service* to hold the customer that has thus been procured. In one of our department stores, I recently saw a word of advice to the employees that read as follows, 'After we have *procured* a customer, it is only through the courteous treatment and attention of our employees that we are able to *secure* him.' So it is in the church. Many of our branch officers, however, do not seem to realize that it is part of their job to see that these new converts that come into the church from time to time are to be helped in such a way that they may better understand the church and their part in it. In other words, What is it that is expected of them? We surely do not expect them to make the progress they should by attending church and listening to a sermon just occasionally and not entering into any of the activities. Recently in front of one of our large churches of the city I saw this thought, 'Does the church just *count* you or *count on* you?' In other words, our people should be brought up to the point at which they may be considered an asset and not a liability."

RELATION TO SCATTERED MEMBERS

The scattered members, those on the n. r., "non-resident" list, should receive the attention and prayerful care of the district president. He should visit them or arrange for other church representatives to visit them as often as is practicable. From time to time he should take to them the sacramental service.

He should endeavor to put the church papers into their homes by securing subscriptions; or, if advisable, see that they are supplied with free church literature. This is one of several ways in which he may keep them in touch with the church and informed as to its activities.

Few adult members are now resident in Zion who do not remember the time when in an isolated condition they were

visited by some faithful minister who was like a messenger sent from heaven to revive their drooping faith and set their feet again Zionward. Many members now isolated are potential pillars of Zion, waiting the fostering care of some minister who has an eye to their present needs and their future service. Do not neglect the scattered sheep. Christ came to seek and to save the scattered and lost.

HIS RELATION TO THE PRIESTHOOD

The district president should endeavor to work amicably with the other district officers and branch presidents. Indeed he should by the power of love and kindness win their allegiance as the first endeavor in his official capacity. That should be his first investment.

He should know the duties of local officers and help them to qualify for those duties. His point of contact with the men in branches will be largely through the branch president.

He may help to create openings in the district for the services of the ministry of the district. In many districts it is well that he should arrange at least an annual gathering of the priesthood of the entire district for study, and exchange of ideas, a district priesthood convention or conference. He should understand and help to carry on the general church program for the training and development of the priesthood.

Some district presidents make it a point to have a "monthly message" for the priesthood of the district. This necessitates a mailing list and a mimeograph or other inexpensive method of printing. Needless to say this message should be constructive and inspiring. Better to send it less frequently and when the "spirit moves" in very truth and there is a vital message to send, than to make it formal and a matter of routine.

A very successful district president makes this comment on his relations to the priesthood:

"I love the pastors or shepherds of my branches. I think they know I am with them, that I have confidence in them, and that they are expected to do their best. They are responsible to their branches, for *they* are the shepherds. They have a *great trust*. They know I know it, and that I am heart and soul with the man who makes good in his office; that I have at heart his flock, and that I go to him with any complaint that comes from his flock to me. He is the man I hold responsible, and he knows I have no respect for the man who purposely fails or neglects his duties.

"I talk very plainly to the priesthood in priesthood gather-

ings in my branches, and to the point needed in that branch as I see it.

"I must include the general priesthood of the district in with the branch presidents in much of the above suggestions. In the past, whatever success I have enjoyed in my districts I credit it to my whole-hearted love for the priesthood, and the Saints in general. God knowing my heart, I love my brethren. People will do much for those they love, and refuse to do things that displease those they love. This is the best suggestion I have to offer.

"I also believe and I try to practice it, that when I visit a branch they can depend on my coming with a message, one of instruction made as plain as the Spirit of God will help me make it; a message of encouragement that will take people out of doubt and fear and lift them up where they can see 'hope shining brightly before us,' and then try to instill the joy of service. The happiest moments of my life have been under such spiritual grace, when I could hold out before our people the joy, the pride, the satisfaction of success, when I can really give the real value of this work to them. With every man in the priesthood I try to instill the thought that he *can make good*; that God intends him to be the master of the situation, to forget this making excuses, to get out of that mood, and plant the other thought of his own possibilities."

RELATIONS TO MISSIONARY FORCE

The district president may aid in missionary work by keeping himself informed as to the best places for missionary effort. He may thus advise the missionaries under general appointment.

He should encourage local men who are competent to represent the church creditably to move out and make openings for preaching. The missionary spirit should be fostered. Really, every branch should be a missionary center, developing ministers and maintaining missions. One branch with only a local resident priesthood long maintained five regular missionary openings besides the first or central church. This is much better than for a group of elders to be sitting about listening to one preach and patiently (or otherwise) waiting their turn at the one pulpit.

The district president should co-operate wholeheartedly with the apostles or other general church officers in charge of missionary work in his field. There is no occasion for friction here; there is every reason for co-operation.

RELATION TO FINANCES

The district president should keep in touch with the financial arm of the district and help when necessary. He should know in a general way the financial standing of each branch and be prepared to advise in such matters, particularly when new church buildings are to be erected. (Saints should not be in too great haste in building. Take time to reach unity of opinion, to secure a suitable location and satisfactory designs, and to work out a program that will insure payment. Better be safe than sorry in such matters.)

The district president should be informed as to the general financial needs and policies of the church. Needless to say, his attitude should be helpful and constructive. He should be informed in the financial law of the church. In fact, he should believe, teach, and *practice* the financial as well as the other laws of God.

RELATION TO DEPARTMENTS

The district president should use his influence to promote co-ordination of the efforts of the various departments and their co-operation toward the general goal of church endeavor. The more sympathetic his attitude toward their work and the keener his understanding of their problems and program, the better will he be prepared to serve the district in its departmental as well as regular church work.

The Branch President and Branch Priesthood

"The elders which are among you I exhort, who am also an elder. . . . Feed the flock of God which is among you, . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5: 1-4.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

"The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare

of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."—*Doctrine and Covenants* 120: 3.

If the general organization of the church, with its First Presidency, apostles, seventies, high priests, bishops, and other officers, is admirable, the organization of the local church or branch is no less admirable.

High priests, elders, priests, teachers, and deacons constitute a working force of the "standing ministry" to administer the affairs of the local church and help build up the kingdom of God and establish his righteousness.

The physical hand enables man to get a grasp upon objects of his interest and enterprise. If one member of the hand be out of place or missing, it is hard to work; when all the members are there, each in its place, all active, the hand can grasp things perfectly. In the local church, if some of the officers and priesthood are missing, or out of place, or inactive, the church cannot get a good grasp on the "work in hand." But if all are there, each in his place, all active and efficient, the church can grasp and hold and advance the work.

It is very painful to have even one finger out of place. And it is sometimes very painful when a church officer is out of his place. So the Lord has said that every man should learn his place and stand in it. Every one should learn his duty and do it.

THE BRANCH PRESIDENT TO PRESIDE

It may seem to be a truism to say that the branch president is to preside. But we mean that he is to preside in fact, and not in theory only. He is at the head of affairs; not the figurehead.

All lines of activity in the branch should be gathered up and center in the hands of the branch president—though we do not mean that he should be an autocrat. The admirable features of local church organization appear when we reflect that with him are men who function in various departments of local church work. There are the priests, assisting him in all his duties, and moving among the Saints in house to house visiting, strengthening, exhorting, and preaching. There are the teachers, watching over the morals of the people, that iniquity may not abound; admonishing, exhorting, and if need be assisting to prune the vineyard of the Lord. Then there are the deacons, looking after the comfort of the congregation when assembled in the church building, as well as administering the financial affairs of the branch.

RELATIONSHIP TO LOCAL PRIESTHOOD

The branch president presides over these men as truly as he presides over the membership. To him they report. Yet he is not to be a despot. He should be a leader, not a driver. He should hold these men to him in the work by the power of love and sympathy and good fellowship.

He should consult with them, not only in private conversation with them individually, but also in the priesthood meetings, where they may meet to talk over important affairs of the branch. Thus he secures their fellowship and the aid of their counsel. Thus he is able to use the initiative of all the local priesthood and secure the benefit of their thoughts and ideas. Thus all may work together harmoniously, with concerted and precise action.

Yet after all he is at the head. There must be a program. This program represents the activities and policy of the local church. The church selects him to administer that program. He should have the courage and initiative to carry it out. He must shape the course of his own administration. He must learn to listen to men, get all the good he can from their advice, make up his mind carefully, with prayer, reach a decision, and then stand by it. A vacillating leader is always unsuccessful.

The branch president should study parliamentary law carefully and be able to direct a business meeting in a legal, orderly, and efficient manner. More than his own dignity is at stake in this.

We have been asked: "Should the presiding elder appoint speakers and those who are to have charge of prayer meetings, or should he leave all such matters to the vote of the priesthood meeting and abide their decision?" It occurs to us that the answer is found in the following:

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

"It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."—*Doctrine and Covenants* 46: 1.

In this article, we are supposing, all the way through, that the branch president is an elder or high priest. In those branches where the president is a priest, teacher, or deacon, the pastoral functions devolve upon him, so far as the limitations of his priesthood permit him to perform them. The branch president, or presidency, as the case may be, should make the appointments referred to above.

AS A PASTOR

The branch president is to be a pastor to the people under his charge. That is a high and exacting calling. Jesus instructed Peter to feed his sheep, and to feed the lambs, also. Peter passed the instruction on to the elders in the scriptural reading quoted at the head of this chapter.

This feeding may be done in part from the pulpit. It is greatly to the advantage of the branch president if he be a good preacher. We may scoff at those who are always clamoring for a "good speaker." But the fact remains that, whatever a man does, it is a fine thing for him to do it well. If the branch president is a good speaker, it but adds to his power; it enlarges the area of his influence for good.

By the term "*good speaker*," we do not mean a mere entertainer. We mean one who can do more than entertain. One who can both hold interest and give something worthy of that interest. One who can instruct and build up. One who can break the bread of life to those under his ministry.

PREPARATION FOR AND OCCUPANCY OF THE PULPIT

The pastor should endeavor to go into the pulpit prepared to present the mind and will of God, and do it in such a way as to meet the needs of the congregation to which he is preaching. Anything said further in regard to sermon preparation is said with the foregoing primary postulate in mind. No cut and dried lecture, however intellectual and brilliant yet lacking the fervor of the Spirit of God and the truth and light of the gospel, will suffice.

As to preparation, the minister's whole life should be a preparation. Living in the largest sense is the best preparation. Service is a stepping-stone to further service. Withdrawal from life to the study must not be carried too far, though there are hours for seclusion and study. Prayer and study are fundamental, particularly study of church books and doctrines. General study of a wide range of subjects such as are indicated in *Doctrine and Covenants* 85: 21; 85: 36 is valuable. Thus is afforded a wide and varied knowledge from which to draw in addition to the invaluable knowledge gained by experience and contact with life.

There is some prejudice among our people against homiletics. They have seen the dubious results of depending upon dry outlines and elocution in the pulpit work of those devoid of the Spirit. Yet given the prerequisites before noted, it is proper to give attention to the construction of the sermon.

A mass of very valuable material may be spoiled by throwing it together in a chaotic state. God brought order out of chaos. His house and all in it, including the sermon, should be orderly. It is worth while to know how to outline a theme and properly arrange its division in point of importance. What is your theme or text? What are the two or more important divisions? What are the chief and outstanding points under each division? What is the best method of introduction? How may the sermon be concluded in the best and most impressive manner.

God has an outline for every tree and plant. Every vertebrate has a backbone. The jellyfish seems not to be the highest order of his workmanship. If the sermon has a backbone and a well-defined outline, it is in harmony with the Lord's general plan of construction.

"PREACH THE GOSPEL"

The minister, however, should not forget that all his preparation of prayer and study and fasting, even of sermon analysis, but leads up to the preaching of the gospel, not the presentation of personal hobbies, or passing fads, or schoolroom theses. Fads pass; the gospel endures. Preach the gospel.

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the *Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—*Doctrine and Covenants* 42: 5.

"UNTIL YE BE ENDUED WITH POWER FROM ON HIGH"

Analyze Peter's speech at Pentecost. Is there anything in it, so far as we have it in words, sufficient to account for the astonishing effect produced at the time? But Peter was endowed with power from on high, as was promised. The spirit of Peter spoke much more than the lips of Peter could utter. The Spirit of God rode through and over and under his speech. It is well said that his hearers were "pricked in their hearts." There may have been logic there—but it was logic plus.

So, after all, there must be a profound philosophy in the injunction that we shall not preach without the Spirit. Without that powerful unction from on high that gave wings to his thoughts, Peter's pentecostal sermon might

have put the whole audience to sleep. We suspect that people did go to sleep sometimes when Peter preached, but not at Pentecost.

A study of homiletics, rhetoric, logic, public speaking, may help one in the arrangement of his ideas in an orderly and logical manner, and in the selection and delivery of his sentences. But if that is all he has, men very quickly discover that he is merely playing in the pulpit with words. They prefer to play with their own words on the street corner or in the club. After Jesus had taught the apostles for years, and when the mission field lay before them white for the harvest, as he himself had declared, he yet said to them, "Wait!"

Wait for what? Did they not understand the gospel message? Did they not have words—plenty of words, good words? Peter never lacked for words. The harvest was white. The laborers were few. Yet Jesus said, "Wait." Wait for what? "Wait till ye be endowed with power from on high."

A certain well-known elder who left the church felt that he could go on preaching without any trouble. He had been very popular as a preacher. He said, "Why, of course I can go on preaching. All there is to preaching is to make up one's mind what to say and then get up in the pulpit and say it." Very simple. Yet as a matter of fact he had lost his power to preach and never regained it. The change was patent, even to nonmembers.

Mark Twain once made a minister very angry of a Sunday when he said, "I have a book at home in my library which contains every word of your sermon." Mark referred to the dictionary. A pocket dictionary contains all the words that a man will need for a very good sermon—at least it has all that there are in the Sermon on the Mount. Pattison tells all about "The making of a sermon." Well, what more does a man need? There are the words, there are the texts, there are the rules.

But every time a man goes into the pulpit, if he be a man of sense and modesty, he is likely to be appalled by the thought, "How am I to portray Christ?" The words come to him also, "Wait—wait—until ye be endowed with power from on high." Jesus said, "My words, they are spirit and they are life." And the promise was given of old, "I will make my words in thy mouth fire."

AS A VISITING OFFICER

The work of the pastor is not confined to the pulpit. He must visit the Saints in their homes and get close to

them as individuals. He is with them in times of sickness, and in times of poverty, and in times of death. He strengthens and sustains them at such times by his faith, advice, and works. And at such times he gets closer to them than he ever can while preaching from the pulpit. His most fertile field is found in the homes of the Saints.

If possible to do so the pastor should have regular hours for study and visiting. But he should be ready to go when there is a real need for him in the homes of his people. Thus he gets a "hand hold" on their hearts and can draw them toward God and safety in times of danger. They should know him not alone as their teacher, but as their friend.

TO GUARD THE FLOCK

He is to guard the flock against all influences that would destroy it. He is to guard the flock against false teaching and false doctrine that might tend to corrupt and overthrow. And he is to guard it against evil and designing men who, like wolves, creep in to devour.

In all this work he should be diligent and watchful; and remember that "the Good Shepherd gives his life for the flock." Not that he may be required to die for them. The man who spends his life in the service has given his life for the flock. Jesus, the great Shepherd, both lived and died for his followers. He will always stand by his under shepherds when they are in line of duty.

AS AN ORGANIZER

The branch president should be an organizer and an administrator, able to organize and direct the forces at his disposal. This will be an important item making for his success.

He must be more than an individual worker. He must be able to show others how to work; able to co-ordinate their efforts, and indeed all the activities of the local body of Saints.

ORDERLY VERSUS HAPHAZARD METHODS

The man in charge of any church service should plan ahead and think things out. He should not leave the service to chance, to hap and hazard. He should not go to the stand and then delay the service to select someone to lead the singing, someone to offer prayer, to select hymns, perhaps summon a speaker from the audience.

It is far better to have the situation "in hand," which means in mind; to have the arrangements made before the

moment of emergency. The lecturer to a class in an "automotive school" advised his hearers, "Drive your car a block ahead of you." He meant to look ahead at least a block; do not rush up to a street crossing at full speed and then attempt to jam on the brakes too late, or perhaps suddenly decide to turn to the right or the left. Next to prayer, nothing will pay the branch president more dividends than good, hard thinking about his job. Think it out at every step of the way; plan it out under divine inspiration and direction.

ORDER AND DECORUM

In many congregations there is too much confusion between services. The branch president in connection with the other members of the priesthood should work for decorum. The social spirit leads to conversation and laughter. The social spirit should be encouraged to find expression in proper places and at proper times, at social and recreational gatherings and functions of a legitimate nature, and within reason at the close of the church service.

Too often, however, up to the very moment of opening the sacred service there is noise, amounting at times to hubbub. It does not tend to a reverent spirit for the meeting about to open. It offends visitors. It is not to be desired. Not by harsh or oppressive methods, but by education and persuasion the Saints should be taught to be quiet and orderly preceding and during the hour of worship.

In one of our churches this has been done so that now the Saints come in and quietly take their places without conversation. The pastor has the numbers of the hymns posted on a blackboard so that they need not be announced. The elder who is to offer prayer knows the place of the prayer in the order of service and is not announced. The speaker, unless a stranger, is not introduced formally. Printed announcements for the week are distributed at the door. At the close of the service the congregation retires to the lower auditorium, where those who wish to visit may do so. This plan is presented as being merely suggestive, and not as a rigid form to be followed. Confusion before and during the service may be eliminated by giving the matter due thought and by co-operation. On the other hand, we should avoid a cold formalism.

OTHER FUNCTIONS

The branch president may perform all other functions belonging to the Melchisedec priesthood as occasion may require, such as baptizing, administering to the sick, or-

daining officers, laying on hands for the conferring of the Holy Ghost, administering the sacrament, and all those high and holy duties that belong to his office and calling.

QUALIFICATIONS

It will be seen by all this that the presiding elder will require the gift of wisdom. He will need intelligence. He should cultivate tact. Diplomacy in the better sense is the gentle art of getting the right thing done with the least possible friction. He must be prayerful and of great faith. He should have the spirit of discernment. He should be punctual, always beginning and closing services on time. He should be a man of tender heart. He should be a leader. Everywhere today the church needs right leadership. Happy the branch where it is present. Unfortunate the branch where it is lacking.

This list of qualifications, with others that may occur to our readers, might tend to discourage some who feel their weakness. But remember that God has promised to give unto every man according to his need. "The Spirit helpeth our infirmities."

BRANCH OFFICERS SHOULD BE SUSTAINED

If we honor our officers, God will honor them. (See *Doctrine and Covenants* 125: 14.) That does not mean that if we dishonor them he will dishonor them; but it does mean that if we do not honor them he cannot work through them to bless us, because we will not receive their ministrations. This will apply to the presiding elder and to all others of the priesthood, including general church officers:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction."—*Doctrine and Covenants* 125: 14.

We should not feel resentful if the deacon calls us to order when we are whispering or disturbing the meeting. He cannot do otherwise and do his duty. We should not resent the ministrations of the teacher as an intrusion upon our private affairs, or repel the visits of the priest. They

are doing their work as required by the law. They cannot do otherwise and do their duty. And likewise with the presiding elder. Members should honor all these men in their offices and co-operate with them and help to make their work pleasant and fruitful, that all together the flock may receive the blessings that wait on an orderly, united, and devoted ministry.

USE OF OFFICERS IN THE AARONIC PRIESTHOOD

Formerly it was the custom in each branch to elect a presiding priest, a presiding teacher, and a presiding deacon. The priests worked under the direction of and reported to the presiding priest, and so on down the line. This procedure rested on provisions in the *Book of Rules of Order and Debate* rather than on any law found in the three standard books. And the provision in the *Book of Rules* for such procedure was rescinded or suspended by the General Conference of 1918.

Since the adoption of the legislation above referred to, most branches have abandoned the custom of electing presiding priest, teacher, and deacon, and all members of the Aaronic priesthood in a given branch who are in good standing and available for service are now considered part of the working force of the branch, ready for service under the direction of the branch president, to whom they report. The general church more than the branch confers priesthood, and these men serve by authority of their ordination.

A BRANCH PRESIDENCY OF THREE

Some of the larger branches have adopted the custom of electing a presiding elder and two assistants and counselors. There is no provision in the law for such an arrangement—on the other hand there is no law against it. In small branches such a custom might be unnecessary and impracticable and inadvisable. In larger branches it would have the merit of giving the president the assistance and counsel of two other members of the Melchisedec priesthood—presumably the best that could be selected for that purpose.

SHALL THE PRESIDENT PROVIDE FOR MEETINGS DURING ABSENCE?

We are frequently asked if it is proper for the branch president to arrange for someone to take charge of meetings when he is unable to attend, or during a temporary

absence from the branch. It is quite right for him to do so, to safeguard the meetings during any temporary absence; rather than to trust to chance that some one of the priesthood may be present, and possible misunderstandings over precedent if several happen to be present.

In making his selection, all other things being equal, he should give precedence to superior office in the priesthood. But the welfare of the work is paramount, and he is not bound to appoint one who is not qualified or not in touch with the local situation, merely out of respect to priestly position. (Take note: the rule in the old Book of Rules providing so specifically for precedence has been suspended by act of General Conference, as before noted.)

THE GROUP SYSTEM

In most of the larger gatherings of the Saints there has been an effort made, almost from the beginning, to subdivide the branch for convenience of work in visiting and administration. These subdivisions have been given various titles. In Nauvoo they were called wards. In Lamoni they were known as districts. In Independence they are called groups and several groups form a district. The name is not material. The idea is not new or an innovation.

We speak of division for convenience—really the work is one of consolidation. In Independence a certain number of families are consolidated into a group, the average being about thirty families to the group. Each group is in charge of an elder and has a priest, teacher, and deacon. Then a certain number of groups are consolidated into a district. Each district is under the care of a high priest or elder who directs the labors of the group workers. All are then consolidated under the Presidency and assisting pastors. Thus it is possible to reach all with one message. And it is possible for all to move at one time to the accomplishment of one purpose. At the same time intensive cultivation is possible. For instance, each little group has its midweek prayer meeting, and in that way many more people are reached and attend prayer service than would be the case if all tried to meet at one or a few central meeting places for the midweek service.

This system, with modifications, may be used in other large branches. Two or more groups may be formed if desired, each under an elder appointed by the branch president, or directly under the branch president, as may be determined. Each may have its corps of visiting officers. Each may have a midweek meeting, even though all meet on Sunday at a central meeting place. Probably only in

very large branches will it be necessary to organize divisions, as is done in Independence.

In every given locality the Saints should work towards solidarity. In cities where there are now from two to five separate branches, there might well be but the one church organization, with one central headquarters for its administration, and with one presiding pastor. There might be in the city many groups, each with its officers and its meeting place, but only one organic body. It would be possible then to work together toward one end, rather than to work independently, if not indeed in competition and at cross purposes. This is an ideal towards which we may be looking. It is already realized in several places.

FIDELITY TO TRUST

The branch president (pastor) will no doubt meet adverse criticisms and opposition. This can scarcely be avoided. Christ himself could not avoid it. He should not become too easily or deeply discouraged thereby. He must learn to discount purely destructive and ill-natured criticism, which is only faultfinding in its worst form. Such should not cause him to stop or turn aside from his duty. It may be an evidence that he is a forward-moving, active man. Constructive criticisms he should always consider and profit by.

On the other hand, he will probably make many warm friends. His head should not be turned by their praises. He will be trusted to the limit by many of the members of his flock. He should never betray the confidence of man, woman, or child. When a spiritual advisor, a father in the church, betrays a trust, it is one of the most serious and inexcusable of betrayals. "I would be true, for there are those who trust me." Confessions will be made to him, and intimate confidences bestowed. He should know how to keep his counsel in such matters and not advertise such things abroad. They are made to him as an official representing the church and God. He has no right to make them a matter of gossip, even in his own home and to his own family.

Native ability plus preparation, divine guidance, devotion to duty, fidelity to trust, faith, hope, and charity—these will help the pastor to function as he should; to become that which ordination to the Melchisedec priesthood implies, a man "after the Order of the Son of God."

LEADERSHIP UNDER CHRIST

All admit that Christ is the great head and leader of

the church. Isaiah says that he is our "leader" (Isaiah 55: 4). The admonition given to Joseph in his first vision was, "This is my beloved Son; hear ye him." Upon the organization of the church, April 6, 1830, the church took upon it his name. Joseph says of that memorable occasion: "I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints. After which he ordained me also to the office of an elder of said church."—*Times and Seasons*, vol. 3, pp. 944, 945.

Persuant to her historic precedent, the church in the General Conference of 1926 declared for, "The supremacy of God, who so loved the world that he gave his only begotten Son; and the divine right of that Son as builder of the church militant and the church triumphant to overrule and guide all the affairs of his church through the ministration of his Holy Spirit in testimony to all faithful Saints and through revelation to the one called and ordained to receive revelation for the church."

Some have argued that Christ is our *only* leader; that there is place in the church for no other leader. Yet the law clearly provides for leadership under Christ. Christ himself said, in effect, "The works that I do shall ye do also." Isaiah said that God gave Christ to be our "leader." And Jesus said, "As thou [God] hast sent me into the world, even so have I also sent them [his disciples] into the world" (John 17: 18). If he was sent as a leader, so are his ministers sent to be leaders.

The book of *Doctrine and Covenants* tells us that men of the Melchisedec priesthood are men after the "order of the Son of God" (*Doctrine and Covenants* 104: 1). He sends them to be leaders, even as God sent him to be a leader. Every ordained man, particularly of the Melchisedec priesthood, should be a leader under Christ. Indeed, if he sets any example at all, and he must set some example, if only that of quiescence, he is bound to influence some. If he influences at all by precept or by example, he is a leader.

This leadership of the ministry is a very real and potent thing. It is to be seen in almost every branch. Some branches have almost entirely taken their color and opinions from someone who has led them. In that way a very few branches at times have been almost entirely turned from the church. Leadership, both good and bad, is a fact to reckon with. Many others by wise leadership have been saved to the church.

Presidents of quorums, of branches, of districts, and of stakes, in particular, are in position of leadership. How im-

portant then does it become that the ministry shall endeavor to be indeed "men after the order of the Son of God." It is very important that they shall be leaders under him, leading in his way and Spirit.

The Priest

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."—*Doctrine and Covenants* 17:10.

THE PRIEST MAY PREACH, TEACH, EXHORT, ETC.

The priest is to preach, teach, expound, and exhort, according to the law found in the Book of *Doctrine and Covenants*.

And the *Book of Mormon* says that the disciples of the church on this continent, when ordaining priests, said:

"In the name of Jesus Christ I ordain you a priest . . . to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end."—Book of Moroni 3:2.

Very important instruction as to the character of their preaching is found in the following:

"And again, the elders, priests, and teachers of the church shall teach the principles of my gospel which are in the Bible and the *Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them."—*Doctrine and Covenants* 42:5.

With others, the priests share the duty to conserve the gospel of Jesus Christ, teaching those things that are written in the standard books of the church.

MAY BAPTIZE, ADMINISTER SACRAMENT, AND SOLEMNIZE MARRIAGES

The priest may baptize (see *Doctrine and Covenants* 17:10). He may administer the sacrament, as stated in the

same section. Also the *Book of Mormon* has the following: "The manner of their elders and priests administering the flesh and blood of Christ unto the church."—*Book of Moroni* 4: 1.

And the church law concerning marriage says that "the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest," etc. (*Doctrine and Covenants* 111: 1.)

While teachers and deacons may not lay on hands in confirmation, the privilege is extended to the priest to ordain other priests, teachers, or deacons: "He may also ordain other priests, teachers, and deacons."—*Doctrine and Covenants* 17: 10.

A PRIEST MAY PRESIDE

A priest may preside over a branch in his own right when so elected by the people. (See *Doctrine and Covenants* 120: 2.)

THE PRIEST A VISITING OFFICER

The priest is to visit the house of each member (see *Doctrine and Covenants* 17: 10). He goes not as an inquisitor, but rather "exhorting them to pray vocally and in secret, and attend to all family duties."

This is one of the most important duties falling to the lot of the priest—to move among the members from house to house, meeting them in the privacy of their home life, strengthening them with wise counsel, exhorting them to attend to all their duties, and in all this representing the interest of the church in their welfare. For the priests go into these homes representing God and the church.

This is their duty, and the members should honor them in it and co-operate with them, not resenting their visits as an intrusion, but welcoming them as a wise and legitimate part of the gospel economy. God knows the weakness of human nature, and he has so ordered the organization of the church that there are these officers whose duty it is to visit the members, exercising a kindly watchcare, and extending a helping hand.

The priests in these visits should use good judgment and be guided by the Spirit; so there are no rigid rules that can be laid down to govern them. The Lord himself has not attempted to do that. They must be actuated by the spirit of love, and go about their work because they desire to do good. They should avoid that spirit of formality

that moves men to do things merely to fulfill the *text* of the law. They should endeavor to get close to the Saints and in sympathy with them, and in this way they will accomplish great good and obtain a goodly reward for themselves.

It will be observed that while the teacher is to "see that all the members do their duty" (*Doctrine and Covenants* 17: 11), the priest is to exhort them to attend to their duties, especially those duties that are termed family duties. It is the work of the priests to exhort and persuade and advise and admonish. The teacher also persuades and exhorts, and failing to secure desired results he may set in motion those processes that will result in the disciplining of those who do not obey the divine law and put away all iniquity, hardness, backbiting, and evil of every nature.

PRIESTS MAY TRAVEL

The law provides that when practicable and desirable the priest may travel and preach:

"And, behold, the high priests should travel, and also the elders, and also the lesser priests."—*Doctrine and Covenants* 83: 22.

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up the church unto me."—*Doctrine and Covenants* 83: 20.

Those who do not travel, but officiate in branches, in their calling as priests, will find a splendid field to occupy in the discharge of duties outlined in the law—especially in their work as visiting officers—they will never travel far enough to find a finer field of work.

Most of the priests are laboring or professional men, and many of them find it difficult to take the time to make visits. But it is said that difficulties are made to be overcome. The quarterly report from one branch showed one hundred and sixteen visits for the quarter, made by three priests. These were working men and men of family, and had little or no time for visiting except evenings and Sunday afternoons. Their record for one quarter shows what may be done.

HIS PRIMARY WORK

While the priest, like other members of the Aaronic priesthood, may preach when necessary, that may not be his primary function. His greatest work is as a visiting

officer. If he does that work well, he has rendered a distinct and great contribution. In that work naturally he works with and under the general direction of the branch president.

As in every sort of ministry for the church, the priest should think of his mission as being fundamentally important and sacred. He should say to himself, "I am going into this home to visit this family as a personal representative of the Lord Jesus Christ."

In making his visits the priest should be clean and presentable in his personal appearance. He should be friendly and cheerful in his manner. He should endeavor to carry with him the "good Spirit." He should leave faith and strength behind him. He may well study methods of approaching people. A good salesman for vacuum cleaners or aluminum ware, or what not, gives the most painstaking care and attention to details of approach to people and presentation of his message. Representatives of the gospel should be no less solicitous to succeed in their work.

CONSTRUCTIVE WORK

Attention to methods is not enough. The priest should go in true humility and faith, with a really constructive message. Jesus went about doing good. When people even touched the hem of his garment they received new strength and courage. And he said that the works that he did his disciples should do also.

The priest should not go with a negative or fault-finding spirit. He should not leave the people with doubt and perplexity and pessimism as a result of his visit. Rather should they have new vision, more faith, be more disposed to pay their tithing, offer their prayers, go to church, and in every way help to build up the kingdom. The priests will be known by their fruits in this regard, and are, with the missionary, equally under the divine injunction, "Avoid sowing seeds of distrust and suspicion either in public ministrations or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of those who administer in the name of Jesus Christ the Lord." —*Doctrine and Covenants* 131: 4.

Going in that spirit and with an affirmative message, the priest may be a real benediction to the families he visits. And after his visit, passing from the portals of the home, he may truly say, as did his Master, "Peace be unto this house. My peace I leave with this house."

POSSIBILITY OF A CONCERTED MESSAGE

The priests of a given branch may at times by agreement among themselves and with the pastor go out with a uniform and concerted message. The message, in addition to the usual and fundamental exhortations concerning duty, might by the agreement convey simultaneously to all the Saints of the branch a bit of counsel, such as advice to attend a particularly important service, or to attend the annual district reunion, or to subscribe for the church papers, or to buy and study the *Book of Mormon* and *Doctrine and Covenants* in addition to the Bible, or to engage in prayer for a particular boon of common interest. The special and worthy messages which the priests of a given branch might carry simultaneously are numerous.

SPECIAL SERVICE WHERE THERE IS URGENT NEED

The priest may well have a certain amount of routine method in his visiting. He should not visit haphazardly, but may well mark out an itinerary on which he can with least loss of time and motion visit the greatest number of families the greatest number of times during the year.

But this routine should not be purely formal; and he should be alert to render aid when and where it is most needed. A given family that has had sickness or a trying hospital operation, or a death in the family, a tragedy, a great temptation, or a trial of faith, may need visiting often, even to the exclusion of some other family that has no trouble. As in all other things, the law of "the need" works here.

THE POINT OF CONTACT

We cannot repeat too often that the priest goes into the homes of the Saints to represent the church. He is the point of contact which the church has with the Saints in the intimate circle of the home. No more sacred or dignified calling could be conceived. Great wisdom and inspiration are needed in that work. There should be developed throughout the church a great band of devoted men giving their time to such work.

The Teacher

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."—*Doctrine and Covenants* 17: 11.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—*Ephesians* 4: 11, 12.

PEACEMAKERS

The writer lived for a number of years between two neighbors who did not belong to the church. At first the neighbors were very intimate friends; but presently they quarreled over some insignificant matter, and after that they did not speak to each other, though they did not hesitate to speak about each other in very bitter language.

No civil officer took notice of this incident, for organized society has no officer whose duty it is to engage in the ministry of reconciliation. Had they proceeded to blows and created a disturbance of the peace in that way, society would have taken notice and perhaps imposed a fine or a jail sentence.

Within the church, however, there are officers who should take notice of such incidents when they occur between church members. For hate is a foreign element in the church and must be eliminated. Not so in the world, for the world is not founded on a basis of love. But the church must eliminate hate and cultivate love. Paul charges us to take heed that we do not backbite one another, lest we be devoured of one another.

Within the branches the teachers are the ones specifically designated to act as mediators and peacemakers, by virtue of the charge that they are to see that there is no "hardness with each other," nor "backbiting, nor evil speaking."

Jesus said, "Blessed are the peacemakers," So this is indeed a blessed position to occupy, and calls for consecrated men of a high order of spirituality, and possessed of great tact and good judgment. It is true that all members and ministers should be peacemakers, and by calling and disposition conservators of the peace, but when the church as an organized society takes official notice of those quarrels and misunderstandings that sometimes occur between members, the teacher is the one through whom the church acts (when a teacher is available who is not in any way involved or disqualified).

In another sense the teacher is a peacemaker between the church and those members who are in transgression, for the man who is in transgression of the church law is in a sense at war with the church and with God, and in all such cases occurring in the branch there is work for the teacher to do in his official capacity.

As a last resort, he may prefer charges against those who are in transgression, after having performed faithful labor with them in an effort to secure reformation.

In those cases where difficulty occurs between members, the rule adopted by the church is in harmony with Matthew 18: 15-17, but is more specific, and when practicable involves the presence of the teacher as a mediator and witness. It is provided that the one offended shall first meet the one offending, privately, and seek reconciliation. In the event of a failure to secure reconciliation, at the second attempt "he shall take with him some teacher of the church, or if such teacher be not obtainable, or be an interested party, a deacon if obtainable, otherwise a member, and shall try a second time to secure an adjustment of the difficulty existing, but shall not state the matter of grievance to such officer or member except in the presence of the party offending." (Rules of Order and Debate.)

A WATCHMAN ON THE TOWER

The law says that the teacher's duty is "to watch over the church *always*" and to "see that there is no iniquity in the church." This accords with the further statement, "The deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church" (*Doctrine and Covenants* 83: 22).

The statement that the teacher is to "watch over the church always, and be with, and strengthen them," indicates that it is the duty of the teacher to be present with the church at its services, whenever it is possible for him to do so, and to scrutinize the congregation and exercise

a watchcare over it, noting individuals as well as the general assembly, that he may judge of their spirituality and know when to exercise himself in his calling in specific cases. He should be there, on duty, as an example to others, and ready to help and strengthen in every legitimate way, by precept, by example, by exhortation, by prayer, by word of encouragement and brotherly cheer.

He cannot know when hardness, evil speaking, backbiting, lying, iniquity, indifference to duty, exist in the church unless he is alert and at his post. He must be free from these things himself and not given to gossip about the "cases" he may handle.

In addition to his watchcare over the morals of the members, he is charged to see that they do not neglect to attend services. This he may do by exhortation in public or in private, and by moral suasion, as it goes without saying that force cannot be employed to make people attend church. They must be persuaded, and persuasion does not mean scolding. People must be attracted, or impelled from a sense of duty understood as a result of correct teaching.

A VISITING OFFICER

While the teacher is not specifically named as a visiting officer, the nature of his duties seems to make him of necessity to an extent a visiting officer. He cannot ascertain the condition of those members who absent themselves from the church and may need his special care, unless he visits them. He cannot get a general understanding of the spiritual condition of the people unless he moves among them.

For be it understood that the teacher is not merely an "undertaker," who is to act only when the priests have reported the presence of a spiritual corpse in the branch; nor is he a meat ax surgeon, whose only work is to cut off and expel. He should be a conservative force in the branch. His first duty is to reconcile, to save. He may be obliged to take the initial steps that will lead up to expulsion, in some cases, but this is done as a last resort, after efforts to save have failed. His labor is performed, not to "make a case" that will stand in the courts, so that the erring one may be expelled, but with the whole-hearted desire to save the individual. If he fails in this, of course his labor stands as a witness against the offender, when the matter comes to the courts; but that was not the primary purpose of the labor.

No one can be a successful teacher who does not love

humanity. This work requires the Spirit of the Master, who came not to destroy men, but to save them.

In this work, as we have said, the teacher will find it necessary to visit the members in their homes. He may visit with the priest under certain circumstances, as when a branch has but one priest and one teacher, and it is unwise for one to visit a family alone, but under such circumstances he goes as a teacher, and acts in his own capacity as a teacher, and not as an assistant to the priest. Or, where a deacon is available, he may take the deacon with him, as it is said that the deacon may assist the teacher in all of his duties, when necessary.

On this point of visiting we wish to quote a paragraph from an address by Elder Joseph R. Lambert (delivered in Lamoni, March 22, 1904, and published in the *Herald*), as it is to the point:

"I gather that the teacher is a visiting officer from a consideration of the character of his work as a teacher. It seems to me that this work cannot be properly and fully performed without more or less visiting among the members of the branch. And while I do not regard him as a visiting officer in the same sense as I do the priest, yet I think it is impractical for him to accomplish the work that is imposed upon him in the law, without visiting among the members of the church. . . . I remember a little branch to which I belonged when I was a teacher; sometimes I would notice that certain persons failed to partake of the sacrament. And I thought it my duty to find out why they did not partake. I took their names at once, when they did not partake, and on the first good opportunity (I did not wait long, either) I approached them and told them in as good a way as I knew how, and as kindly as I could, that I noticed that they did not partake of the sacrament on Sunday; then they would tell me why. . . . So I believe that the teacher should be on the alert; and that he is required to do a great deal of visiting in order to honor the law which defines his duties as an officer in the church."

THE TEACHER MAY PREACH

The teacher may preach, in a local way, as the following will show:

"Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within the branches to which they belong, when they are presidents thereof, or with the advice and consent of the presiding officer."—General Conference Resolution, number 449.

"After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher), I ordain you a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen."—Book of Moroni 3: 2.

"High priests should travel, and also the elders, and also the lesser priests; 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.

THEY ARE TO WARN, EXPOUND, EXHORT, AND TEACH

"Neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."—*Doctrine and Covenants* 17: 11.

"The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the *Book of Mormon*, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—*Doctrine and Covenants* 42: 5.

This function of exhorting, warning, expounding, and invitation may be exercised either in private or in public, as wisdom, the circumstances, and the ability of the teacher may direct. Our observation has led us to believe that the field of public instruction from the pulpit is pretty well occupied by the general ministry, while the field of private instruction, teaching, heart to heart exhortation, fireside preaching, is not so well occupied.

Not every good public speaker is a good conversationalist. The teacher who is a good conversationalist, spiritually minded, and well posted, will find a broad and fertile field for him to occupy as a teacher of the law in the homes of the people.

THE TEACHER MAY PRESIDE

A teacher may be elected to preside over a branch, in which case, of course, he presides in his own right as head of the branch:

"A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."—*Doctrine and Covenants* 120: 2.

A further reading of the paragraph discovers the wisdom of electing high priests or elders where such are

available and are considered fully qualified to act, and are so situated that they can act; but that which we have quoted shows that a teacher may under certain conditions be chosen to preside over a branch.

In his work naturally the teacher works with and under the general direction of the branch president, and there should be the closest of co-operation.

The Deacon

FROM THE BIBLE

In Philippians 1:1 Paul mentions the deacons who were in the church at Philippi. This, with other references, shows that they held an official position in the New Testament church.

In the third chapter of 1 Timothy some of the qualifications of a deacon are stated:

“Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. . . . Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

From this it would appear that while the deacons need not be long-faced, gloomy hypochondriacs, they should be sober-minded and of firmly established character—not giddy, or light-minded, or clownish. They should not be greedy, for they may carry the bag of the local church, and so should not be beset by greed, which might lead to theft, or by stinginess, which might interfere with a generous distribution of aid to the needy.

They are not to be double-tongued, for the deacon (as a standing officer in the church, exercising a certain watch-care, and keeping order in the congregation, as well as visiting those in need, and assisting the teacher in handling cases of difficulty between members, or between members and the branch) will see things in the course of his ministry that will furnish rare material for gossip. He is to be discreet and keep his mouth closed about such things, excepting when the right time comes for him to speak.

Men are to be proved before they are elevated to the office

of deacon. But having been found blameless, they may occupy therein when called. This is a provision that as a rule holds good regarding other offices as well. The church has a right to scrutinize the records of men to ascertain fitness and worthiness before they are set apart to special offices.

It has been argued by some that single men cannot be deacons, because Paul says: "Let the deacons be the husbands of one wife." But such interpretation is not justified by Paul's language. It is evident that he meant that a deacon should be husband of not more than one wife. The menace of polygamy was recognized even in that day. We are sustained in this thought by the fact that God has frequently called men to be deacons who were not married, and they have approved themselves in the office. Given a little time, most of them can qualify so far as the other specifications are concerned.

Those who use the office of deacon well "purchase a good degree and great boldness in the faith." Some have thought of this office slightly. But when we stop to think seriously, it must be evident to us that any office in which men are permitted to help God is a high and honorable calling, and it is a privilege to work therein.

FROM THE BOOK OF COVENANTS

In the *Book of Covenants* we are told that deacons are standing ministers: "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).

Their duties are more specifically stated thus:

"The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always in all his duties in the church, *by the deacons*, if occasion requires."—*Doctrine and Covenants* 17: 11.

ASSISTING THE TEACHER

We are inclined to give a liberal interpretation to this term, "*assisting the teacher.*" We are inclined to think that when necessary the teacher may send the deacon to perform labor by himself, or with another deacon, and without the immediate presence of the teacher—that the deacon is

not bound to be merely a silent witness accompanying the teacher in the settlement of a case. Conditions might arise owing to which the teacher would be confined to his home, or in some way prevented from attending to necessary labor. But he could send the deacon, if qualified, to attend to the work. That would be assisting the teacher. The deacon becomes the agent in the matter; and that which a man does by a properly appointed agent he does himself, in a legal sense. (Both would labor with and under the direction of the branch president.)

HE MAY PRESIDE

But the deacon has certain duties of his own, which are performed in his own right, and not as an assistant to the teacher. For instance, under certain conditions he may act as branch president, for it is written: "A branch may be presided over by a high priest, an elder, teacher, or deacon, chosen and sustained by the vote of the branch" (*Doctrine and Covenants* 120: 2).

Again, in the absence of other officers, he may be called to take the lead of meetings. Under these conditions, and when chosen as president of a quorum of deacons, the deacon becomes a presiding officer in his own right.

HE MAY PREACH

The deacon may preach in a local way. The church in General Conference has so decided.

"Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within the branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer."—General Conference Resolution, number 449, adopted April 9, 1898."

This is in harmony with a further provision of section 17, not previously noted in this article, which says that teachers and deacons are "to warn, expound, exhort, and teach, and invite all to come to Christ" (*Doctrine and Covenants* 17: 11).

PRESIDENT JOSEPH SMITH ON THE DUTIES OF THE DEACON

In addition to the duties outlined in the *Doctrine and Covenants* the church has specified other duties that are additional or subsidiary to those already named. In 1871 President Joseph Smith, who by virtue of his position had the right to interpret and define such matters, prepared an article on the duties of the deacon. It was published in the

Saints' Herald; and in the General Conference of 1900, the church, on the recommendation of the First Presidency, Twelve, and Presiding Bishopric, adopted an abbreviated form of this article setting forth the duties of the deacon in specific terms. So this interpretation has become law, so far as conference resolution can make law, governing the duties and rights of the deacon:

"We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, meetinghouse, or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, someone must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted and burning, in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering, and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents intrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts—these unwritten but essential things of the law, devolve upon the office of deacon."—*General Conference Resolution*, number 471.

TO CARRY THE KEYS AND OPEN THE DOORS

From this statement of duties and rights we note the following:

The deacon has constructive possession of the church building, and it is his "right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church."

This does not mean necessarily that the pastor or other branch officials shall not have a key to the church.

We have visited branches where, when the hour of service arrived, the congregation was found seated or standing on the sidewalk or lawn, unable to get into the church building. This should never happen. A secular business conducted in such a way would soon go down. Only by a miracle of divine grace could a spiritual concern survive long, using such methods. The doors should be opened in ample time for all church services, including Sunday school and Religio meetings, so that those worthy members who set a good example by coming early may get in.

TO KEEP THINGS CLEAN AND IN ORDER

It is his duty to see that all fixtures about the church building, such as tables, seats, and stand, are clean and in good condition.

The house of the Lord should be clean, as well as the persons of those who assemble there. To observe the Lord's supper and other holy rites and ordinances in a dirty or untidy room, is not in harmony with the divine will. Church buildings should be made clean and attractive, both within and without. The ornamentations and furnishings may be plain and humble, but should be clean and harmonious. Good taste costs little and pays well.

We know at least one deacon whose delight it is to beautify the church, both within and without. He has given great thought and labor to the flowers, trees, and lawn surrounding the building. The very approach to the house of the Lord he has made pleasant. Diligently all summer he cultivates flowers in his own garden so that the pulpit may be adorned each Sunday. In this work he has joy and blessing.

Yet we must have a care and not arrive at too great a degree of fastidiousness, like those housewives who make everyone miserable lest a stray fly or a speck of dust shall enter the door. Church property is for use—legitimate use and wear and tear of all kinds entailed by service.

TO OVERSEE HEATING AND VENTILATION—A POINT OF FRICTION

He is to exercise "kind and diligent supervision over the comfort of the Saints while in meeting," by attending to the ventilation, and to fires during cold weather. Here is a point of friction. It is difficult to please all in the matter of ventilation and heating. One man's fresh air seems to be another man's pneumonia. And the members sometimes offend in this matter by themselves opening and closing windows or stirring the fire or closing the damper while the deacon is present. They even do this at times when services are in progress, thus annoying the speaker; and their bungling and inexperienced efforts make the disturbance twofold. It would be better if such persons would communicate with the deacon in some way, making known their wishes.

Here is room for the exercise of judgment. Deacons may well study methods of ventilation. Some of them seem to think that so long as air is cold it need not be fresh. They reason, Why build a fire and then open the window? Churches are notorious offenders in these matters. The assembly breathes the air over and over again. The meeting closes—the windows also close. The poisoned air is canned up for use at the next service. The preacher must work and sweat to keep people awake when there is not oxygen enough in the room to feed the flame of life and intelligence.

TO ACT AS TREASURER

He is to "have charge of the treasury," to receive, disburse, and give account of church funds. This indicates that he should be the treasurer of the branch. In most branches where there are two or more resident deacons, it is probable that one may be selected who is competent to keep the records of such matters and handle them properly, though it is a fact that not every man can keep accounts, and not every man can solicit money successfully. A condition might arise where a deacon would not be suited to perform such work, though competent to attend to other duties, and might prefer that some other person be elected as treasurer, or he be given an assistant who could attend to that part of his work. But by this ruling of the church, the right to care for the branch treasury primarily belongs to the office of deacon, and all other things being equal he should be thus recognized by the branch. In all probability deacons will become more and more of assistance to the bishops in financial matters.

FINANCIAL AGENTS

The spiritual work of the church is to a degree dependent upon material means for expression. The spirit of man expresses itself through the body of man. In the general church there is a certain dependence upon material things in the prosecution of missionary work, and the publishing departments, and all phases of the work. It devolves upon the bishops, bishop's agent, and solicitors, to gather and administer the finances thus greatly needed in general church work.

In the local church there is similar need. The deacons must become more and more a body of trained men prepared to assist the bishops in this line of service. The Saints must be taught to give adequately to meet the just needs of the church. Such teaching is by no means so thorough and systematic as it should be. If the money is not at hand to pay legitimate church bills, the spiritual authorities cannot do their work, no matter how devout they may be. The credit of the church and her success is thus at stake.

TO KEEP ORDER—A TRYING CHARGE

The deacon is to "keep watch over the Saints during meeting, repressing loud talking, whispering, and laughing; reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meeting may be disturbed."

This may become in some instances a disagreeable duty—but it remains a duty. There is no position in the church that does not carry with it some features that might be termed disagreeable. If one is seeking repose and wishes to continue irresponsible, he should not enter any grade of the priesthood. Enemies are sometimes made by the deacon while discharging the duty of maintaining order. But he must do this duty firmly, yet with all the tact and kindness at his command. Most acts of the kind mentioned are thoughtless and should be dealt with in a kindly way and, when possible, by private admonition.

Where there is evidence of a vicious and willful intention to disturb the meeting by drunken or malicious persons, the deacon may use drastic methods to bring such disturbance "to an immediate stop." If necessary he may summon civil officers and secure an arrest. The law safeguards the right of every religious body to hold its meetings undisturbed by malicious intruders.

Thoughtless persons who have disturbed the meeting should not become offended when the deacon admonishes them to desist. He is but doing his duty as imposed upon him by the church. He is acting within his authority. He cannot consistently do otherwise. Surely no fair-minded Latter Day Saint will hold resentment against him for so doing. It is to his credit rather than otherwise.

We have submitted to two of our brethren who are attorneys at law, the question of the right of a deacon to use force in quelling a disturbance of a religious service, and his right to expel such an offender from the church building. On this point Brother I. A. Smith submits the following opinion:

"A person who disturbs a religious meeting is a trespasser, and it is the right and duty of any person present to assist in putting a stop to the disturbance, just as it is the duty of any person who sees another attempting any misdemeanor or felony to prevent such act. *Afortiori* a deacon or any agent of the body holding the meeting would have the right to quell any riot or disturbance, even to the point of expelling a person from the place of meeting.

"The foregoing is the common law; statutory law does little more than affirm the common law by making such a disturbance of any meeting, religious, political, or otherwise, a misdemeanor and providing a penalty for the same."

On this point S. A. Burgess writes:

"Having charge of the property, he may remove trespassers or any other persons not having a right superior or equal to his. This does not give him the right to shut out members of the congregation. In the case of necessity, we will go further and say that he may call on others to assist him in arresting for a breach of peace committed in his presence.

"On the other hand, the pastor of the church or the deacon is not excusable himself in disturbing a meeting; which he may be disturbing even though he has it in charge, and you can readily see that wisdom should be used in attempting to remove persons from the building. Some full-blooded, hot-headed, stubborn man in the office might very easily get himself into the wrong end of the case in attempting to exercise his authority with too free a hand; but where need arises he may act without fear."

In all these duties the deacon should operate under the direction of the branch president, and in full accord with him.

USHERING THE PEOPLE

Ordinarily the deacons act as ushers. In so doing they are occupying in a place requiring dignity and tact. Courtesy in helping people to find satisfactory seats, particularly if they be strangers, will be appreciated. A friendly invitation to visitors to return helps greatly to leave a good impression and a desire to come again. Some deacons also are diligent and tactful in supplying church literature to visitors.

The deacons may well give a great deal of thought and study to the problem of handling and seating audiences graciously, with unfailing patience, and with dignity as proper representatives of the church. (A very good little work on this subject is *Church Ushers' Manual*, by Garrett, published by Fleming H. Revell Company, New York.)

THE USHER AS HOST

Remember you are receiving guests for the church of Christ. Think of it as consecrated service. You may be the first point of contact that the stranger has with the church.

Some points noted by an authority on ushering as worthy of emphasis are as follows:

"Present a neat personal appearance. Be dignified but not stiff. Be friendly. Know how to smile. Call visitors by name, if you know them, and urge them to return. Be friendly but not too familiar. Do not patronize. Treat rich and poor alike. Do not resent a rebuff, but learn to say, 'I serve the Lord Christ.' Study the room and know where the available seats are when you need them. Induce people to take seats well forward if possible so that you need not take late arrivals to the front in the middle of the sermon. During the prayer and special musical numbers always detain newcomers in the vestibule. Look to the comfort of guests. Little attentions such as supplying them with hymnals will be appreciated. After the service give the invitation to return. You are one of the most valuable assistants that the pastor has. Keep your eyes open. Think about your job."

The Evangelist in the Branch and District Setup

By Elbert A. Smith, Presiding Patriarch

The evangelist (patriarch) is not an administrative officer in the branch; and yet the law specifically provides that evangelists shall be ordained and set in all large branches and districts (*Doctrine and Covenants* 104:17; 122:8). This provision of the law has not been carried out in any places, for reasons not necessary to canvass here. It is to be hoped that in the future it may be honored to a greater degree.

At all points where his work touches administrative affairs in branch or district the evangelist should work in close cooperation with the respective administrative officers. Since his work is spiritual he may be able to render some services better than they can be rendered by men who are burdened with the oftentimes harassing problems of executive affairs.

The evangelist is to "Comfort the Saints" (*Doctrine and Covenants* 125:3). It may well be that the branch officers could invite the evangelist to visit selected homes where there is sorrow or where there is a cloud of discouragement, either by himself or in company with the pastor or other church officers. One local evangelist reports visiting many hundreds of homes where there seemed need for comfort and words of cheer and revival.

The evangelist is to "give counsel and advice" (*Doctrine and Covenants* 125:3). While he should be exceedingly careful to avoid giving advice that might be at cross purposes with that given by the executive officers, there may be times when the pastor could to advantage send people to him for counsel. He would not be under the handicap of being considered a disciplinary officer. There are evangelists in various branches, districts and missions, whose long years of experience in important business affairs and church work fit them to give counsel based on experience, wisdom, and spiritual intuition. May their number be increased and their services be utilized.

The evangelist is to conduct "revival meetings" (*Doctrine and Covenants* 125:4). The number of our men in position to conduct protracted meetings of that nature is limited. And yet those available have done fine work. Branches have been revived, the Saints stimulated to obey both the spiritual and the financial laws of the church (which after all are

one) and converts have been made to the faith. I trust the time will come when we may have a number of younger evangelists gifted in this sort of work who can make a study of the best methods of revival work to meet modern conditions; however, the spirit of "revival" is not limited in its functions to protracted meetings, and the evangelist may be used to bring that spirit to individuals and to homes if there is close co-operation between him and the branch officers, or if with the co-operation of the district officers he shall visit in various branches in his district.

The evangelist is to "confer spiritual blessings." Here is a point at which there has been much misunderstanding, and this work has been in some disrepute because some have thought of it in low terms as a form of fortune telling. That view betrays a total lack of understanding. The blessing of little children brings much comfort and a spirit of consecration to parents of the children; but it means nothing to the children involved (so far as they perceive at the time): they may cry lustily through the entire ceremony, to the embarrassment of the minister and the covert amusement of the audience. In more mature years, being of an age to enter intelligently and feelingly into the service, people come of their own volition to receive a patriarchal blessing; and it may be made a time of commitment, of rededication, a turning point in life, as well as an occasion for the giving of counsel not to be forgotten, and invoking a divine blessing of utmost significance.

Ordinarily people come for such a blessing on their own initiative; but there may be times of great importance, even crisis, in the life of men and women when the pastor could do no greater service than to advise them to seek this blessing. To the young man about to be ordained, it may be made the occasion of a rededication, a reconsecration, in preparation for his life's ministry. To the girl leaving home to go away and enter upon some profession or other type of work it may be the means of fortifying her and preparing her to meet this new and trying experience out in the world with its hazards. To the young man and the young woman about to be married, or being married about to engage, in the work of home building, it may be an act of sacred preparation only less significant than the marriage ceremony. The pastor and evangelist may well co-operate to serve people at such times as those just mentioned.

The question of jurisdiction has not been raised in this article. The evangelist is not an administrative officer, is not to "meddle with branch affairs," and is not under the

direction of local administrative officers. The basis of work is co-operative, and only with the closest co-operation can he fit helpfully into the branch and district set up.

Bishop's Agents

IN STAKES—HOW APPOINTED

An agent is "one who acts for, or in the place of another, by authority from him."

All bishop's solicitors or agents in a stake should be appointed by the stake bishopric. If the stake bishop deems it wisdom, he may proceed to nominate or name the one whom he wishes to act as his solicitor or agent in a certain branch and have the branch ratify his nomination. All things considered, we believe that the latter method is the better. It would be unwise to make appointments which did not meet the approval of the branch. The right eventually of appointing, however inheres in the stake bishop subject to final approval of the presiding bishopric.

Right here is where there should be co-operation between the stake officers. The writer has learned from years of experience that the best work in the financial activities of the stake can be had only when the stake presidency and the stake bishopric work together—team-work, if you please. There are and always will be *two* very important qualifications to be considered in the appointment of any man in the church to financial responsibilities.

The *first* and *most* important one is the spiritual condition of the one to be chosen. Is he spiritually born again? Has he caught the real vision of the latter-day work? Here is the responsibility of the stake presidency—to sit in judgment and wisely determine if the candidate is really fit from a spiritual viewpoint to occupy in the office. If so, then the stake bishopric can with freedom and assurance determine as to the qualifications of the candidate in temporal affairs. Is he a sound business man? Is his business judgment good? Is he a man of thrift? Is he a frugal man? Will his qualifications be such as to get the confidence of the Saints of the stake?

Let the stake presidency and the stake bishopric very candidly talk over the matter of the appointments. Any appointment or nomination made conjointly by these two

leading groups of stake officers is bound to bring confidence in the minds of the Saints that may be asked to ratify the nomination, and to trust the man with their money. Here, as in all church activities, there should be a perfect co-operation by the appointing powers. If the deacons of the stake are qualified, they should be chosen for this work. While official position is important, it is more important that one be chosen who is fully qualified to act.

IN DISTRICTS

Necessarily the appointment or nomination of district agents should be made by the Presiding Bishopric, unless the district has a bishop placed over it. Every appointment or nomination should, if possible, be made after the First Presidency and the Presiding Bishopric have canvassed the appointment thoroughly. There should be a perfect co-operation here as elsewhere in such matters. It is also advantageous to consult the members of the Quorum of Twelve; or, if need be, those of the Seventy who are acquainted with that particular field. Also due regard should be given to the advice of the district president. The Presiding Bishopric should be able to have brought to them all the facts possible to be obtained, so as to make as wise a choice as possible. It is best to have the district conference ratify the nomination.

“In a multitude of counselors there is safety.” Men to be appointed as financial agents in either stake, district, or branch should be above reproach—men who command the respect and confidence of the Saints. Too great care in the appointing of such men cannot be had.

Much that is said in this pamphlet about the branch solicitors applies equally to the bishop's agent. These agents should by all means be in accord with the whole church program, and be willing and anxious to forward the same. They should be active in their calling. They should be affirmative and progressive—not negative and nonprogressive; constructive, not destructive. They should be “wise servants, and as harmless as doves” (Inspired Version).

The building up of Zion is a big task. It can be done only by a close co-operation of those called to do the work. It must be done by a group of workers who are both spiritually and intelligently qualified. These agents constitute a group of workers who are in close contact with the great mass of the Saints. They should be able to intelligently teach the thing they represent, the financial law of the church.

Branch Solicitors

HOW APPOINTED

The branch solicitor, if in a district over which there is a bishop's agent, may be appointed by the bishop's agent; or the bishop's agent may, if he thinks best, nominate his branch solicitor and have the branch ratify. Generally speaking, the latter way is the more satisfactory. The right to appoint his agent rests entirely with the one appointing. All other things being equal, it would be wise to appoint the deacon of the branch as the branch solicitor. There may be certain conditions arising, however, in which it would be better to appoint another than the deacon. It is not absolutely necessary that the one appointed should hold the priesthood.

WHERE

Branch solicitors should be appointed in every branch. There may be cases where there is a group of Saints not organized into a branch. Such groups should have a solicitor. The financial department of the church should have a representative in every group of Saints, organized or unorganized.

WHEN

To those who desire to keep the whole law, compliance with the financial law is of great importance; and every Saint should have a chance to comply whenever he so desires. Therefore, every bishop or bishop's agent should immediately proceed to provide a solicitor with the necessary supplies for the receiving of the tithes, surplus, and offerings from the Saints.

WHO DOES THE BRANCH SOLICITOR REPRESENT ?

The branch solicitor is the agent of the officer who appoints or nominates him. If a bishop's agent appoints or nominates the branch solicitor, he is an agent of the bishop's agent, and not an agent of the bishop who appointed or nominated the bishop's agent. Legally an agent cannot confer his agency upon another party.

What is the responsibility of the branch solicitor to the branch officer when he is not acting as the deacon of the branch ?

In such cases the branch solicitor should co-operate in every way with the branch officials; while he gets his instructions from the bishop's agent appointing him, the spirit of good will and courtesy should require him to co-operate fully with his fellow laborers. The organic solidarity of the church also demands this.

METHODS USED

In soliciting for funds the branch solicitor should use such methods as will beget the confidence and thus the fullest co-operation of the Saints. Representing directly the financial department of the church, he should co-operate fully with the *bishop's agent* in any financial undertaking put forth by the agent. He should always be alert to see that the Saints are honoring the law of the tithe, surplus, and offerings. When the general church authorities are making a special effort to raise certain funds, he should fully acquaint himself with the object of the effort and, co-operating with the bishop's agent, devise the best ways and means to raise the fund.

Any funds agreed upon by the general church authorities as needed to be raised should have the full co-operation of the branch solicitor in raising the same.

When representing the church in any endeavor to secure funds, he should acquaint himself as much as possible with the whole matter, so that he can intelligently answer any and all questions put to him.

The branch solicitor should account directly to the one appointing him. Any instructions to him should come through the one appointing him, or from some higher officer, such as the first presidency, presiding bishopric, stake bishop, bishop's agent, stake president, or branch president, the instructions from such officers being given with full knowledge of the one appointing the solicitor, a mutual understanding obtaining. The solicitor should be a man of sterling character, whose integrity is above reproach; one who has a pleasing personality and who can approach the people with tact, candidly and with confidence.

The Publicity Agent

The church has long recognized the very great importance of publicity; even in the old church the printing press was foremost in the development of every church community. Printer's ink has been a faithful ally to our cause and is no new thing in the work. Tracting, too, has long been a favorite means of missionary endeavor, and it has abundantly proved its worth from year to year.

HIS PURPOSE

The purpose of the Publicity Agent is to obtain the maximum favorable advertising for the church. Whether through the press, by direct mail, by billboards, signs, pictures, in books or tracts, paid or free space, it is the endeavor to take advantage of every opportunity to create a favorable impression for the church and for its message. The dissemination of truth by means of printer's ink is the set ideal.

The Publicity Agent, is expected to create, among the people of the church, an enthusiasm and interest in advertising that will result in hundreds of our people seeking avenues of publicity for the church, and thus build up a world-wide propaganda organization to help advance the cause of Christ.

With a competent, consecrated publicity agent in every branch, it will be possible, not only to fortify the faith of the Saints by encouraging them to read the church literature, but also to achieve great good by having a vigilant army watching and using every fair means to get our message into the press and before the people.

HIS WORK

The Publicity Agent in branches has several important functions to perform.

First, Local Advertising: The advertising of the church work in a branch should be delegated to the local publicity agent in every case. As hereafter explained, this work will cover many items, but if the branch has an agent whose ability they respect, and they should have no other, the advertising can best be handled that way.

Second, Gospel Literature Work: Either the Publicity Agent, or some other active and interested person especially appointed by the pastor, or otherwise designated,

should be in charge of the sale and distribution of church literature and periodicals to the membership and to friends who are interested in the church. The spiritual life of the branch can hardly be maintained without frequent contact with the general church at headquarters, and the best way to maintain the necessary contact is to keep moving a supply of church publications into the homes of the members. This stream of literature will never be automatic, but must be stimulated and encouraged by those who see the necessity of this work.

Third, Publishing House Business: By agreement with the Board of Publication, only authorized publicity agents will be recognized as agents for the Herald Publishing House, and credentials will be issued each agent authorizing him to represent the Publishing House in taking book, tract, and subscription orders. It is quite as important to increase the circulation of church books, tracts, and papers among the families of the Saints as it is to seek outside readers, and this part of the publicity agent's work must be cared for continuously and efficiently.

LOCAL ADVERTISING

Newspaper Acquaintances: Local newspapermen are the first consideration in church advertising. Much depends upon their attitude towards the publicity agent, and their attitude will be determined largely by the manner in which they are approached. The very first thing is to make their acquaintance. Agents will have no difficulty in gaining an interview, and ordinarily the editor will be glad to meet them, for his business depends upon making friends for his paper.

In the interview, the editor should be told about the church; that we recognize the value of his paper and want its support as far as he can consistently give it; that our people will co-operate with him in every movement for civic betterment; that they will be glad to furnish real news from our church; that they will appreciate the courtesy of space as afforded other churches, but will also be glad to pay for advertising when distinctly such.

As opportunity may be afforded, let the Publicity Agent acquaint the editor with the history and ideals of this church, preferably without critical or antagonistic statements about other churches, which might prejudice the editor against the Publicity Agent and our church. Let his talk be on the affirmative side. It may be well to leave

his card, with address and phone number, so that the editor may call him up for any further information.

News: The publicity agent should make good all promises. News is news to the editor. As a rule, editors are not prejudiced for or against us. They have a paper to fill, a public to interest, and they will print anything they think their patrons would like to read. Local news comes first. Folks like to read of the happenings of their own town.

In dealing with local newspapers, the Publicity Agent should remember that the "local angle" is most important to the editor. The first paragraph of the article should always deal with the local church and people. General church information can come later, and should be very brief. Copy should be well prepared, in good form, type-written and double spaced if possible. Do not attempt to get in a lot of propoganda; the editor wants the news. He will generally be found friendly, willing, and co-operative if his needs are properly regarded by the Publicity Agent.

Standing Announcements: The church services should be advertised, whether special or regular, and both the speaker and the subject announced. If other churches are allowed to make their announcements without charge, ours should ask for the same courtesy; but if others are charged, we should also be willing to pay. In either event, no week should go by without telling the people where the gospel can be heard and where the true church of Christ is to be found.

Special Announcements: Special services will warrant special announcements, and in the event that the sermon will be of especial local and national interest, or there will be a sermon or series by a special preacher, there should be thorough advertising done.

In connection with the news furnished on an occasion of this kind, it may be possible to use some information or history of the church, but care must be used not to overload the news with propoganda.

Display Advertising: Branches should not be afraid to spend a little money for display advertising now and then. The newspaper lives on its advertisements, and the editor will feel much more kindly towards people who have faith enough in their message to pay for its publication occasionally. If the branch is having a special series of meetings, it ought certainly to buy some space, even if it is getting news write-ups free. In the display space thus bought, an affirmative message should be given, so that a thought will

be left in the minds of the readers, whether they come to the meetings or not.

Sermon Extracts: Occasionally a paper will use sermon extracts. Wherever this is so, a wonderful opportunity is open. This privilege should be sought not only for special preachers, but for the local pastor. The preacher himself should write up the summary of the sermon. It should be short and carefully written, and should give the meat of the discourse in comparatively few words. The publicity agent should make it easy for the newspapers to use these sermonets by having them typed if possible. The branch should not assume that it cannot get these articles into the papers of the town until they have tried. It is the most effective publicity work that can be done, and it will pay to work on it most carefully and tactfully. Monday morning is a dull morning in most newspaper offices, and if the editor can be furnished a short, crisp, well-written, constructive sermon extract, prepared in such shape that he can send it on to the composing room without editing, it will do as much preaching as the preacher himself; maybe more, for the audience will no doubt be larger. Try it.

Feature Articles: There are many events in the history of our church that make interesting reading to those outside our church, as well as to our own members. There is something fascinating about the stories of the rise of the church and its achievements, its city building, its temples, its wanderings, and its tribulations. Feature articles are being prepared covering many of these things, and electrotypes of the articles with illustrations and all can be obtained from the general publicity office on request.

OUTDOOR ADVERTISING

A part of the advertising is the church itself. The finest outdoor advertising you can have is the local church and its grounds. Thousands pass them every year. Our church plant is a standing advertisement in the community, favorable or otherwise, according to its appearance. Buildings should be painted and kept in repair; and grounds should be beautified with lawns, shrubbery, and trees. Some churches have installed flower boxes hanging from the windows. Others have beautiful flower beds. Beauty, dignity, and utility should characterize all our church property.

Church Signs: The sign on the church building is the standing announcement of our church, and certainly should

be creditable in appearance and more or less permanent in character. The Publicity Department is working with the church architect to develop a standard sign adaptable to any of our buildings, and one that will be uniform and distinctive of our faith wherever seen. Announcement of this will be made later.

Bulletin Boards: The outside bulletin, whereon to make regular or special announcements, is also a matter of importance. Its construction and manner of handling convey much to the public. If used, and it is certainly profitable, it should be carefully worded and well printed. We should remember that ninety-nine out of every one hundred who see our advertising do not come inside our church. That calls upon us to give them some thought that they cannot escape. The publicity agent should seek constructive advertising; he should tell something about our message every time it is spoken of. Our advertising should be more than a roll call of meetings.

Posters: For special meetings there is no form of publicity more effective than posters. A good heavy card, eleven by fourteen inches in size, and printed in two colors, with the speaker's picture and subjects, will attract favorable attention wherever shown. These cards can be placed in show windows and on telephone posts, and if carefully located will tell hundreds or thousands what our church has to offer.

DIRECT ADVERTISING

Handbills: The handbill is the most common form of direct advertising, and under many circumstances is the best and most practical. If printed on a fairly good paper stock and well laid out as to copy, and if carefully placed in the hands of the people, it can accomplish much. If printed in garish colors on inferior paper, and then thrown promiscuously about the streets or in yards, quite the opposite may be expected. The Government will not permit handbills or other advertising to be placed in mail boxes, so the proper way of distribution is to send grown people, representative persons, from house to house, and with the printed invitation, extend also a personal one. If the handbill is accompanied by some good new tracts the maximum good will have been gotten out of the call. Consult the catalogue of the Herald Publishing House for our latest tracts.

Printed Invitations: On special occasions it may be ad-

visible to send out printed invitations by mail. If so, the invitations should be printed in the approved style and be as attractive as possible. A select list can be covered at a small cost in this way, and the result may be far beyond our expectations. Even department stores send out printed invitations from time to time, calling their patrons' attention to special sales or unusual market conditions. How much more diligent ought we to be in keeping the people informed of the business of our God!

Circular Letters: Uncle Sam visits every home in the land at least once a day and will carry any message for a penny or two. Business men have long since learned to trust their affairs to the mail service, and a great bulk of the affairs of the world are cared for by correspondence. Why should not the pastor speak to his people often in a like manner?

Personal Letters: Personal letters can do much towards stimulating the branch activities. They are particularly effective if written by the different members to their outside friends, inviting them to special meetings. They are also effective in getting attendance for committees and the like. Publicity agents should learn to use postage as messenger boys and speed up the work by efficient and modern methods of communication.

Branch Bulletins: Branch bulletins are just an expansion of the circular idea. They are generally used to carry the program of the week or month, and include the news of the branch activities. Where the branch is fairly strong, the bulletin can be operated very successfully and effectively. In all cases, however, it should be strictly local in character and should be for free distribution only.

Directories: Is the church and the pastor's name listed in all the city directories? That is where people go for information, and who can tell how often our own church people may be in town and seeking the church or its pastor?

Phone Books: Can the church be readily found in the telephone directory? Is the church listed in the name our people know, or under the pastor's name which strangers in town would not recognize? It should be made easy for folk to find us.

GOSPEL LITERATURE DISTRIBUTION

Systematic Tracting: As in any other work, tracting must be systematic if it is to be successful. Indiscriminate throwing of literature, even if dumped in tons about the

streets, will do little good. We must give a proper introduction to our literature, as to our speaker, if we wish to accomplish anything worth-while. For that reason a tract given by a church member to a friend, whose confidence the member enjoys, will accomplish more than if it were given by a stranger. If the tract is backed up by friendship and by prayer, there is nothing impossible of its accomplishment. That is the reason we should urge the Saints in the branches to make tracting a personal matter, and if possible entuse them with a missionary ideal along tracting lines.

Tract Campaigns: From time to time the branch should undertake big tracting campaigns and should plan its work well in advance. A certain territory should be taken, preferably that nearest the church, and as many blocks be laid out as workers can be enlisted to cover. Then teams of two should be assigned to certain blocks, and on the night selected to start the campaign, all assemble at the church for final instructions and prayer. This is an important work, and only competent people should be selected. These teams should go from house to house, taking plenty of time, and introducing their message in a dignified, earnest way. They should explain to the people who they are and whom they represent. They should ask permission to leave a tract for reading and explain that they will be back the following week to pick up the first tract and to leave another. This campaign should be kept up from week to week for a definite period—not too long, however—and the results will be tremendous.

Follow-up Methods: If the people at any house are antagonistic, literature should not be forced upon them. The work should be kept on a high plane. Records should be made from house to house of the people's attitude, and opportunities be noted to discuss the gospel with those who become interested. Arrangements should be made with the pastor to visit where the interest warrants it, to make the tracting a real missionary endeavor. At the close of the tracting campaign, and during it, too, particular invitation should be given to attend church services. Then, in after weeks, care should be taken that those interested are not lost sight of but are mailed invitations from time to time and occasionally visited.

Tracts to Use: Different tracts may best be used at different times and places, but for the usual campaign the Angel Message tracts may be used as a series to good advantage. They follow a logical sequence; and in the ten numbers the entire field of the gospel is adequately and

forcefully covered. However, the committee should feel free to choose tracts to meet the particular conditions that confront them, and the publishing house catalog will enable them to choose what they wish.

Where to Get Supplies: All tracts and books should be ordered from the church publishing house. The local publicity agent is entitled to ten per cent discount on such supplies.

Libraries: Every public library should be supplied with the standard books of the church. Our opponents alone should not furnish students with information on so important a subject, and unless our books are catalogued with the rest, the truth will often be without a defender in the very place where knowledge is sought. The placing of these books should be a definite part of the branch publicity program, and school libraries should be well supplied.

FINANCES

Every branch should grant a publicity budget. It is just as much a branch responsibility to advertise as it is to buy coal to heat the church or to pay for its light. Nor should the publicity budget be too small. If results are to be expected, some money must be invested, and the local publicity agent should be able to count on the branch for support in this work. Special collections may be taken by the branch for this work, and the publicity agent should make detailed report to the branch of all money spent for literature or advertising. While work, rather than money, will determine the success of the branch advertising, some means must be placed in the agent's hands or he cannot even start. As in business, so in church work, money spent in advertising is an investment, not an expense. If well placed, it will return and bring back an increase.

CHECK UP BOOKS

What do the histories used in the public schools say about the Latter Day Saints? Are their accounts fair? If not, all information should be sent to the General Publicity Department, Independence, Missouri, and we will take it up with the publishers and, if necessary, with the State. We have a right to demand a fair treatment in all school textbooks. This important matter should not be overlooked but should be reported to us at once. Publicity agents can well afford to watch all encyclopedias, year books, and other reference works, to see what sort of history we are

given and should send us the names of all such books where we are, or ought to be represented. We are making every effort to get the truth before the people through all mediums of publicity and will rely on the co-operation of agents to help us in the endeavor.

BE PREPARED

Publicity agents should be prepared to meet any situation that may arise in the community. They should keep constantly on hand a supply of tracts covering the main items of controversy and history, so that on an hour's notice any part of the town can be reached with literature that will counteract whatever attack is made. Literature committees should be thoroughly organized, that machinery will always be ready with which to effect this work. Last, but not least, the question of publicity and church history and doctrine should be studied, so that whatever situations may arise they may be intelligently handled.

HERALD PUBLISHING HOUSE BUSINESS

Not the least important of the local publicity agent's duties is that of representing the church publishing house. This work can be made of great missionary value and must be so thought of, if we are to make the progress that is expected of us.

Credentials: At the time a publicity agent is appointed, he is issued credentials authorizing him to represent the publishing house as business agent. There will be no other agent recognized for that branch, and while the individual members have the right to order direct for themselves if they wish, only the agent should make it a business to send subscriptions and orders for others. Catalogs will be sent to all agents, and they will be kept informed of all changes of prices or new books and tracts offered for sale.

Taking Subscriptions: The taking of subscriptions is very important. The family of Saints that does not receive one or more of the church papers regularly is not in touch with church affairs. There is no better way to keep the Saints in the faith than by encouraging them to read the church literature.

Either the publicity agent, or others whom he may appoint, should canvass the branch frequently to keep the subscription list up. It should be mentioned from the pulpit now and then, and the fact that an agent is in the branch to

care for subscriptions and orders should be kept before the people.

Selling Books: The purchase of church books should be stimulated. The Saints should be encouraged to supply their own libraries with all of the standard books, and church books in good binding make splendid gifts for the children, creating a church loyalty and insuring that information may be ready at hand whenever young minds begin to investigate for themselves.

MISSIONARY CAMPAIGNS

In the business world the salesmen who go into any territory are given every co-operation that the house can afford. Long before the salesman reaches his field, advertising has been doing its work. If he represents a new and unfamiliar product, advertising has been telling the prospective customers all about the merits of the goods. The people are made acquainted with what the salesman will have to offer long before he himself appears. If there is prejudice, advertising will break it down; if ignorance, advertising will enlighten; if an unfavorable atmosphere, advertising will create a favorable sentiment in its place. When the salesman comes into his territory he can readily complete, by his personal contact, the sales that have already been made possible by advertising. By this skillful co-operation of advertising and personal salesmanship, the maximum of business is transacted with the minimum of time and expense.

How different with our missionaries! Many times they are like salesmen coming into new fields all unannounced and unknown. The minds of the people are either uninformed or misinformed.

The sentiment is indifferent or antagonistic. They are lucky if they have places in which to preach, much less audiences to whom to preach. They must seek their own openings, do their own advertising, and then do their own preaching. The results they achieve under such conditions are wonderful, but how much more wonderful if they had the co-operation that is given the sellers of merchandise. Truly, selling salvation is an old-fashioned business and conducted in an old-fashioned way.

It is the duty of the branch to make the missionary's effort effective and vital by giving him co-operation. Everything should be prepared before him, and the building, the audience, and the sentiment made ready for his coming.

Reaching Our Own People: In preparing for a special series of meetings, the most productive field, our own church people, must not be overlooked. It should be made a personal matter, and each church family be mailed a letter telling what the branch is going to try to do in a missionary way, and how necessary it will be to have the co-operation of every Latter Day Saint in the community. Each member should be asked to make it a personal matter, and not only attend with his own family, but invite and if possible bring a neighbor family. There is no invitation so effective as a personal one, and if the members can be enthused with a missionary spirit, the success of the meetings will be assured. Invitation cards should be inclosed with the letter, so that members may hand them out or mail them to their friends. No opportunity to get widespread publicity should be overlooked.

Radio Advertising: A brief announcement over many radio stations is not expensive, and some of our people have found very fine results in increased attendance from such announcements. Favorable publicity is also given whenever our people have an opportunity to occupy a radio period that is offered in turn to various ministers in a city. On such occasions, our people should be sure to have a good quality contribution, with a friendly courteous tone, and devoid of controversy.

Sermonets: Missionaries should be introduced to the newspaper people. If possible the publicity agents should secure the privilege of furnishing extracts of their sermons following the plan described.

Tracting: It will be a wonderful help if committees can thoroughly tract the neighborhood of the church just before or during a missionary series. The tracts and the meetings should be coupled in the minds of the people, thus clearing away misunderstanding in the neighborhood, so that the missionary need spare no time from his affirmative gospel preaching to quiet rumors or overcome prejudice. The opening of a missionary series should be made the climax of a tracting campaign, and tracting thus can serve most effectively as an advertisement, and an introduction of the missionary who, in a sense, is the salesman who represents the church and whose merchandise is the message of life.

By co-operation, the good of any missionary effort may be multiplied many times over.

GENERAL INSTRUCTIONS

Publicity agents should remember that publicity work must conform to branch rules and be in harmony with the branch president's program and seek co-operation with all in the prosecution of the good work.

Finances: The branch should not neglect to provide a publicity budget. Funds will be needed many times in publicity work, and if the matter is taken up with the branch president, explaining just what is needed, the branch will undoubtedly respond.

Use Church Name: The church name should be used on all advertising and kept before the people in every honorable way.

Seek Help: The publicity agent should not try to do it all himself. In consultation with branch officers, he should co-ordinate his duties with the rest of the church program. Tenure of office depends upon willingness to serve and the work accomplished. The competent and willing worker will accomplish much good.

The Doctrine of Divine Revelation

By A. B. Phillips

The existence of a supreme being in the universe, who possesses infinite knowledge, wisdom, benevolence, and power, is conceded by the greatest minds of the ages. It is also recognized that this being, whom we call God, is responsible for the existence of man on the earth and is interested in the state, development, and final destiny of the human family.

Consonant with a belief in God is the doctrine that man as a creature of God has been placed in the environment of this life in order that his progress might be according to definite laws designed to promote his welfare, if observed, and thus to fit him for life under higher conditions. As a being of intelligence man is permitted to choose his own course in this life, subject to the consequences resulting from his treatment of these laws and of his opportunities under them.

To place man in this world under the conditions to which I have referred, without in any way making it possible for him to learn of the laws, purposes, or benevolent interest of God, would be contrary to the essential character of the divine being himself. In fact, we cannot rationally conceive of a supreme being who is not interested in the realm over which he presides. The clearer and more complete becomes our concept of a being of intelligence, the more we ascribe to him the ideal qualities to which we ourselves aspire.

From the most remote periods of history there has existed a wide-spread belief that God has revealed himself to man through the ages of the long ago. The existence of the prevailing religions of the world are traced to this foundation, and on it still rests whatever of security they enjoy in a doctrine of authority. And a religion without divine authority is like an unanchored, storm-tossed vessel beside the shallow and rocky shores of life.

REVELATION DEFINED AND ANALYZED

Perhaps it is unnecessary to define sacred revelation, except to remark that it consists largely in making known to man things concerning God, his will toward men, or his present and prospective purposes concerning men, individually or collectively. Under this rather general definition

are comprised most of the revealments of the Bible, though the application of some of them are more or less indirect.

In the sense that God has conferred upon man his actual and potential abilities and capacities, it may be said that all the wisdom acquired by him is a revelation to him. But divine revelation means something more than this, for it means not simply what man may learn by the usual processes of study and experiment, but what is learned by some degree of contact with the divine being, or by some means of communication from him.

Revelation from God partakes of the nature of supernatural instruction and guidance through the channels of the intellectual and spiritual faculties, and therefore is made known by means which apparently cannot be employed by man at will, but must trace its source and inception to God. This thought is expressed understandingly by the Apostle Saint Peter, a bit more clearly, perhaps, in the Weymouth Version. In chapter 1 of his second epistle the closing verses state:

But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but men sent by God spoke as they were impelled by the Holy Spirit.

While this Scripture deals particularly with that form of divine revelation known as prophecy, the principle which is concerned is not materially different than is to be found in other forms of revelation from God to man.

THE PURPOSE OF DIVINE REVELATION

A study of the Bible itself will more or less clearly show that scriptural religion is the result of God revealing his will to man. Indeed, it could not have existed in the form in which man has received it without revelation from Deity. The purpose of this series of revealments is made known in the sacred book. In a broad sense that purpose was to fit man for divine society and the bliss of an endless and perfect life.

Incidental to the great purpose of God in revealing himself to man, various precepts and rules of conduct must be made known to him. It became necessary to promote spiritual contact with God and to inspire mankind to seek the ideal things of life. Thus morals would be stabilized, and progress and growth of character would be more in accordance with divine requirements. Man would be enabled to see more clearly the true values in life, and this

would promote unity of purpose and unselfish endeavor with each other. The genius of close amity is in the precept that, "Love is the fulfilling of the law."

In the great revelation of Christ and his mission and message these truths stand out with clearness. It is simply yet forcefully expressed by the Apostle Paul when he says:

"For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."
—Colossians 1: 19, 20.

THE UNITY OF GOD'S MESSAGE TO MAN

In order that man may be fitted for the society of the divine it is necessary that the same principles of conduct shall be accepted by all. Therefore Jesus did not come with a different message of salvation to each person, but he taught the same to all, and he states that he spoke only that which his Heavenly Father had commanded him. We may easily understand, therefore, the earnestness with which Paul, the great apostle to the Gentiles, enjoined upon them to hold fast to the unity of the faith as it had been delivered to them.

If we consider closely we shall discover that throughout the Old Testament and New Testament periods the purposes of God were always the same, though it was necessary for him to reach man at different stages of development and under different conditions. The same general principles of love, equity, justice, and devotion to righteousness and the ideal things of life are emphasized in both of these periods.

This harmony with himself has characterized the revelations of the divine in all ages. Yet progressive revelations of his will are to be discerned in the various periods when he has made known his will to man. Such revelations are given to his children as they are capable and fitted to receive and use as means of further growth and progress toward the divine ideals to be attained. Thus he leads all so far and so rapidly as they will be benefitted by his word to them.

GOD HAS SPOKEN THROUGH THE AGES

We do not have a record of all that God has spoken to man. The Old Testament mentions several inspired books that were at one time had by the Hebrews, but which are not now known to be in existence. At least twenty

such books are referred to in the Bible, and some of them must have been wonderful books of divine inspiration, as their titles will suggest.

Of these sacred books now lost Joshua 10: 13 mentions the book of Jasher; 1 Chronicles 29: 29 refers to the book of Gad the Seer, of Nathan the Prophet, and Samuel the Seer; 2 Chronicles mentions the books of Shemaiah the Prophet, of Iddo the Seer, of Jehu, and the Savings of the Seers. Several epistles are also mentioned by New Testament writers that are not known to be in existence at the present time.

What a wealth of spiritual instruction, revelation, and divine information would be in our possession if we now had these sacred treasures of the word of God! Jesus also spoke many things during the three years of his ministry that we have no record of today. The beloved disciple and apostle Saint John declared:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John 21: 25.

WHEN AND WHY DID REVELATION CEASE?

Many of us have been taught to believe some things that are not true. It is not true, for instance, that the principle of revelation to his people has been abolished by God. His word informs us quite to the contrary. From it we learn that when men refuse to receive his word he ceases to reveal himself to them. But if they will exercise faith and treasure up his word to them, they are promised that he will continue to reveal himself to them from time to time.

It is true that in the New Testament it states that the law and the prophets were until John. But the term prophets there has reference to the books of the Old Testament prophets, and not to any thought of discontinuing prophets and prophecy among men. This is proved by the fact that Paul states that in the church of Christ God set prophets. This statement is found in both his first letter to the Corinthians and his letter to the Ephesians.

In the time of Paul there were prophets in the church, as is stated in the 11th and 13th chapters of Acts, and several other places. For instance, we are told in the 21st chapter of Acts that Philip the evangelist had daughters who prophesied, and that there was a certain prophet from Judea among them, named Agabus, who spoke to Paul

in prophecy by the Holy Ghost. In the book of Revelation it is stated that in a time to come two prophets shall stand in Jerusalem and prophesy, and John himself was informed that he must "prophesy again before many peoples."

An examination of the Scriptures reveals to us that in various ages when God ceased to speak to the people, it was because of their unwillingness or unworthiness to receive and apply his instructions to them. Revelation ceased at different periods of the past when men departed from God; but there is no record of a period when God's people were denied this great blessing if they were living faithful to his word.

MANNER OF RECEIVING REVELATION FROM GOD

In the days of their innocence our primal parents heard the voice of God audibly addressed to them, giving instructions concerning the privileges they might enjoy without fear of disaster to themselves. The record states that Moses talked with God face to face on Mount Sinai, and received for Israel the law of ten commands. Several other instances are given of receiving instruction from God by his own voice. These instances, however, are rare and do not represent the course usually employed in imparting the word of God to men.

On different occasions the Lord also spoke to men in visions and dreams. While dreams were sometimes remarkably significant, they were received during the sleep of the person. But visions were seen by the individual in his waking moments, and were recognized to be of great importance. Of those who anciently had inspired visions and dreams the Scriptures mention the prophets Nathan, Isaiah, Ezekiel, Daniel, Obadiah, Nahum, Zachariah, Ananias, Peter, Paul, John and many others.

Although revelations from God were received by the inspiration of the Holy Spirit in Old Testament times, this means of conveying the messages of the Lord is to be noted particularly of the Christian dispensation. The word of the Lord through the Spirit was not only received by John the Baptist, Jesus, Peter, Paul, and many others of that age, but Jesus himself declared that this gift should be in his church and should remain in it so long as his people remained faithful to him and his message.

The promise that his church should receive the word of the Lord and inspired teachings through the Holy Spirit, was given and repeated by Jesus upon several occasions. Some of these instances are as follows:

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—John 14: 26.

Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”—John 16: 13.

REVELATION IN THE REORGANIZED CHURCH

A fundamental belief of the Reorganized Church is that there has been a restoration of this important function to God's church of today. For centuries the religious sects have to a great extent lost sight of the imperative need of present-day revelation from God. A failure to recognize this divine gift to the church and to receive the necessary instructions that would preserve the unity of the faith in its original integrity has permitted many dissensions and unauthorized changes to be made in the tenets of the church as taught by Christ and the primitive apostles.

As a result of revelation to the church many things which are not fully given in the New Testament have been unfolded, and thus the church has received divine light to guide it with respect to matters that are the subject of much disagreement in the religious world. This cherished boon to the church is of priceless worth. It assures us of the reality of God and Christ and their constant care for those who will receive the light of the eternal gospel. To the church God has verified his sacred promise, and his people today rejoice in the knowledge that Jehovah speaks to mankind as in days of old.

The consciousness of present-day revelation from God is an anchor to the soul. The witness of the Holy Spirit, and of angels, confirms the faith of those who receive the old Jerusalem gospel, and our testimony to the world is that God lives and speaks today. (From *Zion's Ensign*, December 18, 1930.)

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Baptism

1. A Rite and an Endowment

In an early period of the New Testament church certain poorly instructed converts to the faith were confronted with a question by the apostle Paul of such far-reaching importance, and so clearly significant even today, that all believers may well give it careful consideration. The record states:

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized?"—Acts 19: 2, 3.

The baptism of water and of the Holy Spirit are of essential importance to man's salvation. That in their spiritual meaning, and therefore their complete meaning, they form one baptism, is evidently conveyed by Paul when he declares:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4: 4-6.

Yet in their separate aspects, operations, and functions they are commonly considered as two baptisms. In this plural sense the term "baptisms" is employed in the familiar text which names the six principles of the doctrine of Christ with the admonition:

"Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6: 1, 2.

From the fact that water baptism is so immediately related to faith and repentance, as primary steps in conversion to Christ, they are often thus connected in the same texts. In some of these the promise of the Holy Spirit is conditioned upon acceptance of and compliance with these primary steps, as will be shown in this treatise. That is, those who obey the command to believe, repent, and be baptized in water, are promised the baptism of the Holy Spirit. In logical order, therefore, water baptism is given prior consideration in Scripture, and is thus presented here.

2. The Origin of Christian Baptism

Baptism in water was first instituted in the days of Adam as part of the plan of God for man's redemption through Christ. It is therefore distinctively a Christian sacrament offered to all who would believe in all ages. But at times it was rejected and lost to the knowledge of wicked and disobedient peoples. An account in the Inspired Version, but not found in other versions, states that this message was revealed to Adam:

"Turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost."—Genesis 6: 53.

The Inspired Version also states that God explained to Adam the reason for this rite, showing that it symbolized the new birth, of which the physical birth was a pattern. He was instructed to teach this message to his children, saying:

"By reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory."—Genesis 6: 61, 62.

3. Baptism Before Christ's Coming

From what has been stated it may be seen that faith in Christ and his coming to redeem man was required of true believers who lived ages before the advent of Jesus, and those who in this faith obeyed the divine message were baptized into Christ. Not only was Adam baptized (Ibid 5: 45; 6: 67), but the message was presented to his descendants of various generations (Ibid 6: 23, 24). Enoch, who represented the seventh generation from Adam (see Inspired Version 6: 10-22 and Jude 14), is quoted in this version concerning the Lord:

"He gave unto me a commandment, that I should baptize

in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which beareth record of the Father and the Son.”—Genesis 7: 13.

Passing down to the days of Noah, the fourth generation from Enoch, it appears that the gospel, including the rite of baptism, was still being taught to mankind. Of this, the version mentioned declares:

“Noah continued his preaching unto the people, saying, Hearken and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did.”—Genesis 8: 11.

The brevity of the Old Testament narrative in some periods is well known. But there were nearly a score, or perhaps more, of inspired books known to those eras which have since been lost, and some of these contained revelations of remarkable events (see Joshua 10: 13 with 2 Samuel 1: 18, also 1 Chronicles 9: 29; 12: 15; 13: 22; 20: 34; 33: 19, and Jude 14). One or more of these books may have been familiar to Jesus, Peter, Paul, Jude, and others who at times quoted Scripture not found (save in Inspired Version, in part) in our present compilation. For instance, Peter refers to the disobedient in the days of Noah (1 Peter 3: 19, 20) and others to whom the gospel was preached (4: 6), and Paul or whoever wrote Hebrews specifically states concerning those who lived in the time of Moses:

“The word preached did not profit them, not being mixed with faith in them that heard it.”—Ibid. Hebrews 4: 2.

It was evidently because of this rejection of the word of faith that the Mosaic law was added, thus establishing an era under the “law of sin and death” (Romans 8: 2), from which the saints were made free through acceptance of the gospel, the “law of the spirit of life.” This temporary nature of the Mosaic law was indicated by Paul when he says:

“Wherefore then, the law was added because of transgressions, till the seed should come to whom the promise was made in the law given to Moses.”—Galatians 3: 19, Inspired Version.

In some translations of the Greek text of the Old Testament baptism is mentioned under the Mosaic law, but these references are to the “washings” required under the Levitical law, and were not Christian baptisms or performed in the same manner. Near the beginning of Christ’s mission and later, the Jews sometimes required a rite of proselytes that was referred to as baptism. In a later period, when sprinkling among Christians had become a familiar

substitute, such was termed "baptism." But it was by no means a Christian rite, though the Mosaic ceremonials, including this, symbolized or foreshadowed aspects of the Christian institution and faith, as will presently be shown. But before Israel rejected the gospel, it appears that they had been baptized under or by Moses, of which account the Syriac Version is here given so that readers may compare with others. It states:

"Our fathers were all of them under the cloud, and they all passed through the sea; and they were all baptized by Moses, in the cloud and in the sea; and they all ate the same spiritual food; and they all drank the same spiritual drink; for they drank from the spiritual rock that attended them, and that rock was the Messiah. But with a multitude of them, God was not pleased; for they fell in the wilderness."—1 Corinthians 10: 1-5, Syriac Version.

4. Jewish Faith in John's Baptism

It was while in the wilderness that the Mosaic law was added, and not long after the great baptismal ceremony to which Paul here refers. From this time onward the Mosaic law with its types and shadows was substituted for the gospel in the religious experiences of Israel. Yet the prophets from time to time brought some additional light to their spiritually darkened world, and it may have been in this way that the Jews were in some degree prepared for the (to them) innovation of John the Baptist, whose vicarious rite of baptism differed from the ceremonials then of established practice in their religious observances. Something of this preparation for a new rite to be divinely authorized is implied in their inquiry of John:

"Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet?"—John 1: 26, Inspired Version.

This question could not have been based upon any doubt of John's priesthood, for it was well known that he was of the priestly tribe of Levi on whom God had conferred the sacred office. In fact, it was evidently general acceptance of his priestly authority that caused such multitudes to be baptized (Mark 1: 4, 5). But John himself informed them that he and his work were but forerunners of the Messiah to prepare his way (John 1: 23, 24). It was anticipation of this Messianic appearance and mission that moved many of the people to attend the preaching of John and, later, of Jesus, for a time at least. Somewhat later, however, the character of the Savior's audiences appears

to have changed from that of priestly, educated, and leading men, to that of the humble, poor, and more or less despised.

5. The Importance of Symbolism

A better understanding of many things in Scripture, particularly of its rites and ceremonials, may be obtained if the meaning of its symbolism is clear to us. Some of the Jewish ceremonials, though veiled and involved in some respects, significantly point to Christ, his atonement, and the ordinances he instituted. An appreciation of the meaning of baptism is made keener when its symbolic aspects are applied and connected with their Old Testament types. The emphasis placed upon this principle can hardly be questioned, for not only the New Testament, but the Inspired Version of the Old Testament sets it forth for our special attention. The latter states that Adam himself was informed by God:

“Behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth.”—Genesis 6: 66.

This likeness or symbolism is again emphasized in the New Testament repeatedly, and we may in particular note how the priests of the Jewish law foreshadowed Christ, while their service and even their tabernacle were “shadows of heavenly things.” We are informed that priests were ordained:

“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle.”—Hebrews 8: 5.

6. Some Old Testament Symbols

Some of the Old Testament symbols were prophetic of Messiah’s advent and mission, but were ordained to be done away as ceremonials at his coming. Abel offered the firstborn of the flock in sacrifice to symbolize the atonement of Christ, who is referred to in Revelation 13: 8 as the “Lamb slain from the foundation of the world.” It was John the Baptist, as the forerunner of Jesus, who proclaimed to the Jews:

“Behold the Lamb of God, which taketh away the sin

of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me."—John 1: 29, 30.

The lamb devoted to the Passover sacrifice of the Mosaic law must be without blemish (Exodus 12: 5), for it symbolized redemption from the curse of sin through Christ. Hence the apostle Peter declares:

"Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world."—1 Peter 1: 18-20.

While the Mosaic law, "added because of transgressions," was not composed of Christian rites, its ceremonials symbolized or foreshadowed them, being prophetic of the Christian or Messianic rites to come. The sin offerings, the sprinkling of blood and hyssop, and the purifying of the sacred altar, mystically and prophetically veiled the atonement, redemption, and cleansing from sin offered man through Christ. The Jewish lustration ceremonials were faint shadowings of Christian repentance and baptism, though not actual immersions performed vicariously by a priest, but were self-administered (Exodus 19: 10, Leviticus 17: 15; 22: 6), and were not initiatory rites of admission to the church, thus differing from Christian baptism in these respects.

7. The Mosaic Symbol of Sprinkling

The covenant of the Mosaic law was imperfect (Hebrews 7: 19; 8: 7) and so were its symbols. They were only a "shadow of heavenly things," for they served but to purify the "patterns of things in the heavens," while the Christian covenant and its sacred rites were perfect. The Mosaic symbol of sprinkling "both the book and all the people" (Hebrews 9: 19-21) and "vessels of the ministry" is declared to have been inferior to that which they symbolized:

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Hebrews 9: 23.

The rites of the Mosaic law were not even perfect images of the true, hence could not bring perfection:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Hebrews 10: 1.

Yet these symbols, though mystical and vague, were in some respects deeply significant. The cleansing from leprosy, itself a symbol of the awfulness of sin, required cedar wood, scarlet, and hyssop dipped with a living bird in blood (Leviticus 14: 6) and then the leper must be sprinkled and the living bird released to fly away (Leviticus 14: 7): The cedar was a type of that which endures, was reputed to be incorruptible, immune to worms, and as sacred wood was used in the Temple. The scarlet symbolized diligence, virtue, and royalty. The hyssop signified cleansing and purity, hence the Psalmist pleads: "Purge me with hyssop, and I shall be clean" (Psalm 51: 7). These triune symbols appear to have a double significance, both of the Godhead in redemption, and of faith, repentance, and baptism in the regeneration of man.

8. Baptism a Messianic Ordinance

As the Mosaic rites were but imperfect shadows of the true, so sprinkling was but an incomplete and defective type of the baptism required by the Christian covenant. It was an outward or superficial cleansing gesture, and did not represent the complete burying of the "old man" of sin, as does Christian baptism. Therefore the Jews could not through it envisage the beauty and idealism of the Christlike life, which is emphasized in the rite of baptism. After the rejection of the Messianic mode of life by the Mosaic Jews, they lost sight of the Messiah and his baptism in any true perspective, and it was not until near the time of Christ's advent that any notice of it again appears in history.

The new beginnings of true baptism are first historically established in the rite as performed by John the Baptist. It required a special dispensation from God, for it meant authority to establish man's relationship with Him in a "new covenant." Eminent scholars, such as Dr. William Smith, and others, admit that it represented a transition from the temporary Mosaic covenant (Hebrews 8: 7-13) to the everlasting covenant of Christ, and that a similar transition took place from Jewish to Christian ceremonials.

The oppression of the Babylonian captivity had impelled the Jews to seek anew for the advent of Messiah, and following that period to the coming of Jesus the prophetic spirit on several occasions predicted his near approach. The culmination of this eager expectation may be noted in the angel visit to Zacharias the prophet-priest, to whom the coming of both the Messiah and his forerunner, John,

was announced (Luke 1: 11-17, 67-76). The outpouring also of the prophetic spirit upon Elizabeth (Luke 1: 41-43) the mother of John, upon Simeon the prophet (Luke 2: 25-35), and upon Anna the prophetess (Luke 2: 36-38), with other remarkable events, signalized the marvelous dispensation that dawned with the proclamation of John. No wonder that many of the Jews flocked to his baptism, and that they were ready to accept his baptism as a Messianic ordinance (Mark 11: 28-32 and John 1: 25-27).

9. The Authority of John's Baptism

The work of John was preparatory (John 1: 23), and baptism emphasized the importance of that preparation. It was known that he was specially "sent from God" (John 1: 6) to baptize, and John himself declared this when pointing out the Messiah:

"He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1: 33.

Only God can remit the sins of man, in the last analysis, and as John's mission was to provide for this great boon to the repentant, the necessity for divine authority which would bind in heaven as well as on earth is apparent. It was so universally admitted that John was sent of God with authority to baptize for remission of sins, that Jesus put the chief priests of the Jews to silence when they challenged his own authority, by saying:

"I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men?"—Mark 11: 29, 30.

To admit the authority of John was to admit his testimony that Jesus was the Messiah, for that testimony and authority found its chief expression in his baptism and witness of Jesus. Mark records this mission and work when he quotes the prophecy and fulfillment:

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 3, 4.

If human testimony by inspiration can forever set at rest the question of John's divine authority to designate Jesus as the Messiah, then the inspirational statement of Caiaphas the Jewish high priest that Jesus should die for them is

conclusive, for he prophesied it before the whole Jewish council, of which the record states:

"This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11: 51, 52.

The authority of John was definitely linked with that of Jesus, and it was by divine direction that he preached and commanded repentance and baptism of the people. There can be no question of the source of his teaching on that subject, for the sacred word states:

"All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30.

The evidence of John's authority, added to the fact that he was of the priestly line (see Luke 1: 5), was so overwhelming that, though his baptism was considered an innovation, the Jews came in multitudes to be baptized by him (Mark 1: 5).

10. Baptism Explicitly Commanded

When we consider the great benefits afforded the baptized believer, it must be admitted that in its true meaning baptism is a priceless privilege. Yet so careless and thoughtless are the tendencies of human nature, that it was necessary for God to emphasize baptism as a necessity and a command, conditioned only upon faith and repentance. The explicitness of this command is repeatedly stated in the sacred word. Of course it is compulsory only in the sense that only by obedience to this command may one obtain the promises of God that are based upon it, but these promises are so necessary to us that we cannot afford to lose them. Unless we obey God, we must pay the penalty of all our sins and lose the riches of eternal life. How universal is the command to be baptized, was shown by Jesus when he instructed and sent forth his appointed ministry:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe (*tereo*) all things whatsoever I have commanded you."—Matthew 28: 19, 20.

The Greek word for "observe" is *tereo*, and means literally to fulfill a command, to maintain, to keep or hold fast. All nations, then, are to be taught to hold fast to the bap-

tismal rite as Jesus commanded. The Inspired Version states that to Adam God explained the philosophy and importance of this matter, saying:

"By water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. . . . This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time."—Genesis 6: 63, 65.

Peter was faithful to the command of Jesus, as is indicated by his words on the day of Pentecost under the inspiration of the Holy Spirit, when he said to all the people:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

The importance of baptism is so great that even Jesus demanded baptism at the hands of John (Matthew 3: 13), and when John questioned the need in his case, Jesus explained:

"Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. . . . And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3: 15, 17.

Obedience pleases God and blesses man, and even when the special manifestation of the Holy Spirit had been given to some Gentiles to whom Peter had preached (Acts 10: 44, 45), it was still necessary for them to be baptized, hence Peter said:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts 10: 47, 48.

11. Those Who Should Be Baptized

The Scriptures leave us in no doubt that Jesus sent his chosen disciples to teach the gospel message, and that a part of the message commands those who are taught to be baptized. Some have assumed that this command requires the baptism of all living persons, and includes those of every age from infancy upward, and those of every degree of mental capacity or incapacity, whether of normal intelligence or of defective mentality. Even complete idiots are by some supposed to be proper subjects of the ordinance. When we examine the Scriptures, however, we learn that this is not the case. The baptismal command applies with definiteness, and those who were divinely sent

to teach and perform the rite clearly indicated to whom it should apply.

Every individual known to have been baptized in the days of Christ and his apostles were adults or at least persons capable of believing, repenting, and accepting the gospel message. But there are some references to baptisms where the text does not state who all the persons were, hence some who insist upon so-called infant baptism have urged that there must have been infants among those who were baptized in certain instances, though the text itself does not so state or even imply. Some of these will in due course be examined. But it may be affirmed with certainty that no command to be baptized is to be found in the Scriptures that does not specifically indicate either faith or repentance of those thus commanded. Both are sometimes directly mentioned as being required, and no other text in any instance indicates otherwise.

As might reasonably be expected, all conditions required for baptism are not always repeated in every account given of baptisms performed. That was not the historian's duty when simply chronicling the fact that a baptism took place, hence such omissions do not in the least modify those texts where baptismal requirements are stated. Furthermore, we do not have every word either of the Savior's teachings or those of his apostles. We are specifically informed that Jesus left many things unsaid, but promised that the Holy Spirit should reveal them to his followers:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth."—John 16: 12, 13.

The Spirit of revelation, then, is an heirloom to the church, and in modern revelation we have additional information to clarify aspects of the subject not mentioned in the New Testament account, some of which we shall presently notice.

12. Texts Showing Who Were Baptized

From the record it appears that when John was baptizing in Jordan, he refused baptism to certain persons who had not sufficiently shown their repentance, but said to them:

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father."—Luke 3: 8.

This text is a clear refutation of the thought that God recognizes any sponsor for a person at his baptism. Even Abraham, the "father of the faithful," was not to be ap-

pealed to in that capacity by the candidate, for every person must in that sacred covenant assume direct responsibility to God. Of the great multitudes at this baptism, we read:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and many were baptized of him in Jordan, confessing their sins."—Matthew 3: 31, 32, Inspired Version.

From this text we learn that those baptized were at least old enough to confess their sins. Other texts show the same fact, and in no instance does Scripture record the baptism of anyone too young for faith, repentance, and confession of sins. On the day of Pentecost, when the greatest number of baptisms mentioned in the New Testament took place, it was only those who heeded Peter's command to "save yourselves," and who "gladly received his word," that were baptized. Of Peter's exhortation and their response, we are told:

"With many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2: 40, 41.

At what appears to have been one of the greatest gatherings of converts that occurred in the early days of the church, when nearly the whole city of Samaria may have received baptism, it was "men and women" who were baptized, and who "gave heed unto those things" which had been preached to them. Both men and women, therefore, are proper candidates for baptism when they give heed to the word of life. Of this event the record states:

"The people with one accord gave heed unto those things which Philip spake. . . . And there was great joy in that city. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."—Acts 8: 6, 8, 12, 14.

13. The Baptism of Children

The fact that candidates for baptism are required to repent and believe the gospel, and that the scriptural record does not show whether or not children may be included, suggests that this question may be among those concerning which Jesus promised that the Holy Spirit should mani-

fest the truth (John 16: 13) and should teach "all things" concerning his teachings (John 14: 26). The restoration of the gospel in the latter days brought by revelation the answer to this question:

"All men must repent and be baptized, and not only men, but women; and children who have arrived to the years of accountability."—*Doctrine and Covenants* 16: 6.

Through the atonement of Christ little children from their infancy during the period of their innocence are under his redemption, we are informed, but when they reach years of discernment and the knowledge of sin wherein they yield to temptation, they become accountable to God. A revelation to the church explains:

"Little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; . . . And again I say unto you, that whoso having knowledge, have I not commanded to repent?"—*Ibid* 28: 13, 14.

In harmony with these teachings are the instructions given to Moroni several centuries after the coming of Christ, of which we read:

"It is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; . . . But little children are alive in Christ, even from the foundation of the world; . . . For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. . . . For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law."—*Book of Moroni* 8: 10, 11, 13, 16, 25, 26.

Under ideal or proper conditions, children are capable of being taught the simple or fundamental principles of the gospel when they are eight years old, if not earlier, though it is quite possible that ignorant or backward parents, particularly when living in an environment injurious to proper mental and spiritual development, may handicap their children in this respect. But to those in the organized regions of Zion it is commanded:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the

Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."—*Doctrine and Covenants* 68: 4.

It should be observed, however, that no minister of the church is authorized to baptize a child who desires it, unless the parent or guardian of the child consents. We read:

"All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust."—*Doctrine and Covenants* 111: 4.

14. Households That Were Baptized

It has been urged by advocates of infant sprinkling that the rite must have been made to include infants, inasmuch as there are texts which refer to the baptism of an entire household. Who, say they, can imagine a household without an infant? In reply to this, it may be said that even this would not prove that sprinkling was observed by the apostolic church. By protecting the nose and mouth, even infants might be immersed with safety. But the texts referred to do not indicate in any instance that the households that were baptized included any infants whatever. For example, it is assumed that the baptized household of Lydia (Acts 16: 14, 15) must have included one or more infants. This supposition is based on the following text:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard of us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there."—Acts 16: 14, 15.

First, this text says nothing whatever of an infant in the household. Many households are referred to in Scripture that did not include infants. Judges 6: 27 states that Gideon "feared his father's household." This could hardly mean to include infants. Jesus said (Matthew 10: 36) "a man's foes shall be they of his own household," which could not well include infants. Second, Lydia was a business woman of Thyatira which was noted for its dye industry, purple being expensive and worn by the nobility and the

rich. She may have been a widow with grown children, but if her husband had been living he would assuredly have been in charge, and not the wife, as was the custom in that day. She may not even have been a married woman, and her "household" may have comprised those in her employ, as any person dwelling there would comprise a household according to the meaning of the Greek term.

The Greek word for "household" here is *oikos*, meaning a house, temple, or dwelling, and may imply a family if the context so indicates, but not necessarily so otherwise. It is translated "household" in only three instances (Acts 16: 15, 1 Corinthians 1: 16, and 2 Timothy 4: 19). It is translated "house" or "houses" more than a hundred times, and in many instances refers to the "house of God" (Matthew 12: 4, Mark 2: 26, and others) or temple (Luke 11: 51). In other texts it refers to the "house of Israel" (Matthew 10: 6), the "house of prayer" (Matthew 21: 13), or "house of merchandise" (John 2: 16). It may have been a house of merchandise where Lydia was selling her purple, that she occupied at that time.

A church was established in the house (*oikos*) of Aquila (Romans 16: 5, and 1 Corinthians 16: 19), and in the house of Nymphas (Colossians 4: 15) and of Philemon (Philemon 2). The house (*oikos*) were about a hundred and twenty or more disciples were assembled on the day of Pentecost (see Acts 1: 15; 2: 1, 2) held people representing at least about seventeen nationalities (verses 7-11). All the house (*oikos*) of Cornelius "feared God," while all the house of Crispus "believed on the Lord" (see Acts 10: 2; 18: 8). They could not have contained infants, who are mentally not capable of such belief. The household of Stephanas (1 Corinthians 1: 16) appears to have been adults, as we are informed (see 16: 15) that they were engaged in the "ministry of the saints," a work too advanced for infants, however brilliant they might be.

15. So-called Infant Baptism

When the New Testament writers used the word there translated *baptize* or *baptized*, they meant immerse or its equivalent in English, as we shall note later. Ignorant discussion later arose concerning the damnation of infants who died without the baptismal rite, and in order to provide a convenient substitute for baptism it was finally decided to sprinkle them and call it baptism. Professor Hahn (*Theology*, page 556) states that there was no instance of infant "baptism" during the first one hundred and fifty

years of Christianity. Martin Luther, renowned leader of the Reformation and highly educated in church history and doctrine, frankly declared:

“It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.”—*Vanity of Infant Baptism*, Part II, page 8. (Quoted in *Presidency and Priesthood*, page 370.)

It is affirmed, as noted by Dr. Z. T. Sweeny, that “Infant baptism is not found in the Bible, nor any other book until near the close of the second century” (*Bible Encyclopedia*, page 230). This agrees with the findings of other eminent students of the subject, of which there are too many to insert in this work. The following from Curcellaeus is an example:

“The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears, and it was introduced without the command of Christ.”—*Institut. Relig. Christ. Apost.*, volume 1, page 140.

After the introduction of infant sprinkling (called baptism by those observing it, as it was supposed to confer the benefits of the baptismal rite), its spread at first was quite gradual, but after the fifth century it became more general. From this time onward writers commonly referred to the sprinkling or pouring ceremony as baptism, and this has in usage become a secondary meaning of the word that did not exist in New Testament days, and hence could not have been meant by the apostolic writers in the sacred book. Many statements of later writers using the term must therefore be interpreted in the light of that fact.

16. Involuntary Baptism Condemned

The agency of man to choose for himself his course in moral conduct has existed from the time of Adam. If he had no agency, he could not in justice be held accountable to God. He is exhorted to “repent and be baptized” (Acts 2: 38), and if he obeys this injunction he is promised the Holy Spirit in reward for right behavior. It follows therefore that any rule which imposes baptism upon any person who does not for himself choose to be baptized, is not only unscriptural but is an invasion of the inalienable right of agency of every normal human being. Clearly, then, infant baptism, so-called, robs the child in advance of his right to choose for himself. But any coercion, su-

perior force, or undue influence to impel one contrary to his own preference to submit to baptism, is presumptuous disrespect for the divine plan, a vain attempt at its subversion. From ancient time God invited:

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve.”—Joshua 24: 15.

Salvation is offered, but a choice is demanded and an act of obedience. Thus each person is required to cooperate to obtain salvation, if he desires it. The inspired Peter at Pentecost observed this truth when he offered baptism. Note the significant statement:

“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”—Acts 2: 40.

We have no instance of compulsory baptism in apostolic times, but in later centuries both ecclesiastical and civil authorities began to force large numbers into the church. To suppress this evil the Forth Council of Toledo (cir. 633 A. D.) by a canon decreed that:

“No one should be compelled by force to profess the Christian faith. . . . For such are not to be saved against their will, but of their own free consent, that the form or method of their justification may be perfect.”—*Ant. of the Christian Church*, volume 1, page 502.

The gospel is a message of glad tidings, and only those who “gladly” receive the word, as did the converts at Pentecost, are likely to experience its deepest joys.

17. The Greek Texts on Baptism

It is generally admitted that the books of the New Testament were originally written in the Greek language, though the oldest Greek manuscripts now known to exist are supposed to be copies of the originals or copies of earlier copies of these originals. Which, is not known with any certainty, but it is believed that most of them, if not all, were written originally on papyrus, which disintegrates with age. Hence not even a fragment has been found of any originals. But as parchment, which is far more durable, is known to have been used to some extent in the New Testament period, it is barely possible that some part of them may have been written originally on that material. Paul mentions such material (2 Timothy 4: 13), and the oldest manuscripts of the New Testament we now have are on parchment, and are judged to have been written about the fourth or fifth century.

From these Greek manuscripts, compared with other copies and translations, our New Testament has been translated into English. When the translators of the so-called King James Version came to the Greek word used in the command to baptize, they did not attempt to translate it into another English word, but instead they transferred the Greek word itself into the text and anglicized it by changing its spelling. The Greek word is *baptizō*, and by changing the letter o to the letter e, we have the word *baptize*. As words do not have the same method of termination in Greek as in English, the word *baptizō* in the New Testament Greek is rendered "baptize" nine times in the English version; is rendered "baptized" sixty-one times; is "baptizing" four times; is "baptizeth" two times; is "baptizest" one time; and is "Baptist" in one place (Mark 6:14), though in the last text cited it should be "baptizer," as most recent versions render it, or "baptizing" (Diaglott).

The Greek word *baptizō* is thus found seventy-eight times in the New Testament, and when its exact meaning is ascertained it will show us what Jesus and his apostles meant when they used it. One of the most condensed compilations of the definitions of eminent authorities is the work of Professor C. H. Ball, who summarizes as follows:

"We bring forward sixteen of these distinguished authors of Greek dictionaries, whose authority is received in colleges, universities, and seminaries of all denominations: Scapula, Henricus, Stephanus, Bass, Robertson, Donnagun, Pickering, Schleusner, Pastor, Parkhurst, Greenfield, Bretschneider, Storking, Liddel, Scott, and Robinson. These men were all members of Pede-Baptist churches, but were so learned, impartial, honest and scholarly, that their sectarian relations did not bias their minds; they all agree upon the meaning of *baptizō*, there is no dissent nor disagreement; the whole sixteen declare as scholars learned in the language of the New Testament that *baptizō* means to immerse, plunge, dip, wash by immersing, sink, submerge, overwhelm, and not one of them ever defines it to mean sprinkle in any case or under any circumstances whatever."
—*Christian Baptism*, page 25.

In addition to the Greek scholars named, many others might be added. Equally convincing, perhaps, is the uniform testimony of celebrated reformers and leaders of churches that practice infant sprinkling, as do the Pede-Baptists. Such were Martin Luther, John Calvin, Bishop Bloomfield, John Wesley, and many others, all of whom frankly state that *baptizō* means to immerse or its equivalent, and does not mean sprinkle in any instance.

18. *Baptizo* in Ancient Greek Usage

The New Testament writers employed the Greek language according to the usage of that period. Fortunately the works of many Greek authors who lived before, during, and after the coming of Christ have been preserved, and from their writings we may observe what meaning they gave to the word *baptizō* as used by themselves. An extensive compilation comprising quotations from one hundred and sixty-eight ancient Greek authors has been made by Dr. T. J. Conant, showing how these ancient writers used the word *baptizō*. The ground meaning of the word as used by all of them, he states (page 1), is "to immerse, immerge, submerge, to dip, to plunge, to imbathe, to whelm." None of these quotations concern baptism or religious matters, but deal with secular affairs, so that the actual working usage of the word as understood by all of them is made clear.

The quotations given of the entire list of authors would be too voluminous to insert here, but the following partial list, with the approximate dates when they lived or wrote placed in parenthesis, is as follows: Aristotle (b. 384 B. C.), Diodorus (c. 30 B. C.), Eubulus (c. 380 B. C.), Evenus (c. 250 B. C.), Hippocrates (fourth century B. C.), Nicander (second century B. C.), Pindar (b. 522 B. C.), Plato (b. 429 B. C.), Polybius (b. 205 B. C.), Strabo (b. 60 B. C.); Alciphron (second century A. D.), Alexander (third century A. D., Basil (b. 329 A. D.), Chrysostom (b. 344 A. D.), Clement (b. 150 A. D.), Conon (early first century A. D.), Demetrius (c. 50 A. D.), Dion Cassius (b. 155 A. D.), Epictetus (b. 60 A. D.), Heimerius (b. 315 A. D.), Heliodorus (fourth century A. D.), Gregory (b. 331 A. D.), Josephus (b. 37 A. D.), Justin Martyr (b. 105 A. D.), Lucian (b. 120 A. D.), Lucian (b. 135 A. D.), Origen (b. 185 A. D.), Philo (b. 50 A. D.), Plotinus (b. 205 A. D.), Plutarch (b. 50 A. D.), Porphyry (b. 233 A. D.), Thaumaturgus (c. 240 A. D.), Theodoret (b. 386 A. D.). Note: b. is born; c. is about.) For complete list see Conant's book: *Meaning and Use of Baptism*.

It may be noted that the foregoing abbreviated list covers a period of about eight hundred years, but the entire list covers a period several hundred years longer, or more than a thousand years. During this entire period the word *baptizō* continued to mean immerse or its equivalent among secular writers. It was only after sprinkling and pouring had been introduced in the church as a substitute for im-

mersion, and therefore called baptism, that *baptizō* (equivalent of the anglicized word *baptize*) meant less than immersion in church practice or writings.

19. Views of Early Church Fathers

Translations of Greek writings of the New Testament made by early church authorities show that *baptizō* was understood to mean immerse, and Catholics to this day admit that this is its proper meaning. This has been the general usage of the word as traced back to the writings of the post-apostolic fathers, many of whose works still exist. For instance, the command to baptize as given by Jesus to his apostles, and recorded in Matthew 28:19, is rendered immerse by Tertullian (second century), Cyprian (third century), and others in translating the oldest Latin versions.

Among the early church officials of eminence whose writings support immersion, were such leaders as Ambrose, Bishop of Milan (b. 340 A. D.), Basil, Bishop of Caesarea (c. 370), Chrysostom, Bishop of Constantinople (c. 398), Athanasius, Bishop of Alexandria (c. 328), Cyrill, Bishop of Jerusalem (c. 350), and Hippolytus, Bishop of Rome (c. 222). Of even greater eminence as an ecclesiastic, was Jerome (b. 331), whose writings support the same meaning. Mosheim says of this learned man:

“Jerome was the best informed of all the Latin fathers, in sacred literature. The Latin, Greek, and Hebrew languages, were all familiar to him; and he had a very extensive acquaintance with the best writers of both the Latin and the Greek churches. He likewise possessed genius, industry, and literary enterprise, in no ordinary degree. He was also acute and discriminating.”—*Ecclesiastical History*, Book 2, page 252, note 34.

20. Translations From Barnabas and Justin

From the fact that they wrote so near the time of the New Testament writings, the works of Barnabas and Justin Martyr are of special interest to show something of the early church usage of that time. Eusebius reports Barnabas as one of the seventy chosen by Jesus (Luke 10:2), and cites the fact that he is subsequently mentioned in the book of Acts (13:2; 14:14), which records the choosing of this disciple to the apostolic office. Two works are extant which are ascribed to him, but only one of them at most is be-

lieved to be genuine. It is entitled The General Epistle of Barnabas, and in it he refers to the words of a prophet (not in the Bible) concerning baptism, as follows:

"The signification of which is this; that we go down into the water full of sins and pollution; but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit."—Chapter 10, verse 14.

From this explanation it is clear that the scriptural analogy which Paul presents (Romans 6: 3-6) of burial in water and arising to a new life, represented in baptism, was understood generally by these early writers. Somewhat later, in the early part of the second century, Justin Martyr expresses a similar concept, associating it with the words of Jesus to Nicodemus (John 3: 3), that it is necessary to be born again. He states:

"All then who are persuaded, and believe, that the things which are taught and affirmed by us are true; and who promise to be able to live accordingly; are taught to pray, and beg God with fasting, to grant them forgiveness of their former sins; and we pray and fast with them. Then we bring them where there is water; and after the same manner of regeneration as we also were regenerated ourselves, they are regenerated; for, in the name of God, the Father and Lord of all things, and of our Savior Jesus Christ, and of the Holy Ghost, they then receive the washing of water: for, indeed, Christ also said, Except ye be born again, ye shall not enter into the kingdom of heaven."—*Works of Justin Martyr*, pages 46, 47. (Apology 1, section 61.)

It will be noted that both Barnabas and Justin emphasize that remission of sins is an objective in the rite of baptism, thus conforming to the New Testament teaching. The doctrine of regeneration, as taught by Jesus in the text cited, is also indicated in both of these near-apostolic writings. They looked upon baptism as a symbol of the spiritual birth to a new life, and as an actual birth of water through which that symbol should have impressive and apt expression.

21. Natural and Spiritual Life Related

Religion deals with this world in connection with the heavenly world. By means of the things we see physically, we develop perception of things to be seen spiritually. We are told that "There is a natural body, and there is a spiritual body" (1 Corinthians 15: 44). We sense our physical bodies by natural sight and feeling, but we are con-

scious of our spirits which dominate and direct bodily activities by something within us higher than physical sight or feeling. Our bodies are but the servants of the mind, yet both are very important in a physical world. In some unquestioned way our physical bodies symbolize to us our spiritual dominant selves, yet we know the two are not identical, though both are so essential to our consciousness of personal existence.

In order to know spiritual things our own spirits must be touched with the Spirit of God. This is a sublime truth, a deep truth, and a marvelous truth that was uttered by the apostle Paul about nineteen hundred years ago to people that had some difficulty in an attempt to understand. I quote below the Inspired Version, which is so phrased that the meaning is made more clear:

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, except he has the Spirit of God.”—1 Corinthians 2: 11.

He who thinks only of this world is dead to the most marvelous world in the universe, and in fact he must remain unconscious of it until the spirit within him reaches out after God. But there is possible a most wonderful relationship between the natural and the spiritual realms to one who will become spiritually discerning. Paul further tells us:

“But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—1 Corinthians 2: 14.

It is by the steps leading to baptism that one may attain to this spiritual development by which he can know spiritual things, the things of immortality and the heavenly life. We shall seek to present these steps and processes as this subject is continued.

22. The Symbology of Baptism

While baptism is a physical process, each step in that process symbolizes or represents a spiritual reality or truth. As a whole Baptism is a figure of salvation, as Peter has pointed out. The disobedient in Noah's day were drowned, but Noah and his obedient family were saved in the ark by water. From this event Peter draws a comparison, saying:

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but

the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”—1 Peter 3: 21.

By the resurrection of Jesus the baptismal covenant of salvation was given the seal of divine sanction. But in order to enter into that relationship it is necessary to become obedient to God. Jesus came with a special mission and message from God. He not only commanded his ministry to teach and baptize all nations, but also teach them to observe all that he commanded (Matthew 28: 19, 20). Therefore as Noah obeyed God and was saved, so baptism is a sign of obedience today.

Baptism is also a sign of faith and repentance, for he who does not believe has no true motive to be baptized, and he who does not repent has no promise of the remission of his sins by baptism, because the promise is conditional upon his compliance with the command to believe, repent, *and* be baptized (Mark 1: 15; 16: 16). He who believes, repents, and obeys the gospel is promised the remission of his sins. These processes comprise the first steps of a reformation of life, by which the “old man,” the sinful man, becomes dead and buried. This important step is symbolized in the baptismal act of immersion. Paul says:

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—Romans 6: 3, 6.

To be at one with God we must be freed from sin, which is attained through the divine forgiveness and the atonement of Christ. In the act of baptism is symbolized this cleansing of the soul, hence even the persecuting Saul could receive this boon upon his repentance and obedience to God. The prophet Ananias was therefore specially sent to him with this hope-inspiring message:

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”—Acts 22: 16.

This physical washing by baptism in water also symbolizes the preparation required for sanctifying of the whole person, body and spirit, to the service of God. As Scripture shows, this seal of setting apart to God was conferred by the Holy Spirit after baptism. Hence Paul declares concerning some who had been converted from being wrongdoers:

“Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”—1 Corinthians 6: 11.

23. The Symbology of Baptismal Emergence

But these symbolic acts do not complete the baptismal rite. To go down into the water and be buried in the liquid grave must be followed by being raised up again, arising to walk in a new life, the most marvelous of all symbolic acts, of which Paul declares:

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Romans 6: 4, 5.

The same beautiful likeness of Christ’s death and resurrection is portrayed in another epistle of Paul concerning the rite of baptism, including emergence from the water:

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”—Colossians 2: 12.

This baptism is called a baptism “into Jesus Christ” (Romans 6: 3), for it symbolizes not only a new life, but the Christlike life. The whole world has become a place of new experience, of beautiful, true, and fraternal thoughts toward God and man. No wonder the apostle proclaims:

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—2 Corinthians 5: 17.

24. Baptism Symbolizes a New Relationship

It is in this new relationship that baptism also symbolizes the door of entrance into the kingdom of God, for it is the sign of entrance into the covenant relationship of his church on earth. It represents the new birth into the royal family and household, and into the fraternity of brotherhood with Christ and his people; hence Jesus informs us:

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3: 5.

He who is sincerely baptized, therefore, is manifesting a token by this outward act that he believes, has repented of his sins, has resolved to obey God, and covenants with Him to walk in his commandments. The minister who baptizes him, acting for God, accepts this act and pledge, and symbolizes it by baptizing him outwardly in water, but truly

into the church and household of God on earth, to be confirmed upon him by the Holy Spirit. To such comes the assurance:

“For as many of you as have been baptized into Christ, have put on Christ.”—Galatians 3: 27.

25. Some Prerequisites of Baptism

In the light of these and other texts dealing with the subject, it is well to note with particular care such preparatory requirements as are designed to fit us for the sacred rite of baptism. The first of these is, to receive instruction. This is of such great importance that Jesus made careful provision for it by sending selected representatives with special authority to teach men to observe all that he had commanded. These commands are recorded in the inspired writings, and baptism is one of them. His disciples had full authority to teach his message, but no authority to change any part of it, for he said to them, as was previously quoted:

“Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you.”—Matthew 28: 19, 20.

To be properly taught by those sent of God is so important that the unauthorized teaching and baptisms of Apollos were rejected by Paul, who instructed and baptized again those to whom Apollos had improperly ministered (see Acts 18: 24-26; 19: 1-6). Of Paul's instructions and their response, we read:

“When they heard this, they were baptized in the name of the Lord Jesus.”—Acts 19: 5.

Right instruction, then, must precede baptism, for otherwise desired benefits may be delayed or denied those in serious error. By proper instruction the learner hears the principles of truth with a quick ear and an alert mind, and thus assimilates the spiritual food which the gospel affords. Those not well taught may suffer spiritual loss, as was the case of those Hebrew saints who were admonished:

“When for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”—Hebrews 5: 12.

26. Faith Precedes the True Baptism

The second prerequisite of baptism is faith, or a believing heart. Faith is the dynamic that moves one to seek God and his ways, for without it no one can acceptably approach him (Hebrews 11: 6). The unbeliever cannot obtain true baptism, which must be based upon sincere conviction and determination to do the will of God, without which there is no promise from Him, and therefore the true objective of baptism does not exist and cannot be attained. To such comes the warning of Jesus as committed to his ministry:

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—Mark 16: 15, 16.

He who does not believe cannot have a proper reason even if he should seek baptism, hence such a person must conceal his real purpose with a heart of hypocrisy. Baptism is made specifically conditional upon unreserved belief from the heart. This was a test of fitness for baptism in New Testament days, and was prescribed by the inspired Philip to the eunuch who asked for baptism, the following conversation being recorded:

“The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, ‘If thou believest with all thine heart, thou mayest.’”—Acts 8: 36, 37.

The message that Philip preached to the eunuch was embraced in the terse record, that he “preached unto him Jesus” (verse 35). In preaching Jesus, he must have preached baptism, for the eunuch then asked to be baptized. This means that to preach Jesus is to preach the things he commanded, and baptism was specifically commanded, as we have already noted. It is clear that Philip was faithful to teach it, as an essential part of his message.

27. Baptism Refused to the Unrepentant

The third prerequisite of baptism is repentance, which means a reformation of life. It is not enough that one shall cease some one sin that he previously has indulged in and which, perhaps, he concludes may be dispensed with more easily and without too much regret. That is not genuine repentance, but is an attempt at expediency or compromise. God will not compromise with sin, nor will he condone evasion on the part of any person. Baptism must be refused to everyone who will not repent, as was strikingly emphasized by John when certain deceitful Pharisees and others

came for baptism, perhaps for a public show of acknowledgment because "all held John as a prophet." Their chagrin at his scathing denunciation of their moral uncleanness appears to have turned to venomous hate from that day, as John warned them:

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matthew 3: 7, 8.

The Scriptures tell us that John was sent from God (John 1: 6), was sent to baptize (John 1: 31, 33), and this divinely ordained baptism was repeatedly referred to as "the baptism of repentance," because it requires that sincere repentance must precede baptism. The rite of baptism itself symbolizes a cleansing from sin for this reason, the promise of pardon for sins to those thus baptized being a part of its object. With simple brevity these essentials of efficacious baptism are expressed in the words:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 4.

In beautiful harmony with God's purpose as expressed in these Scriptures, the apostle Peter also preached the baptism of repentance, saying to the people (Acts 2: 38): "Repent, and be baptized every one of you," thus obeying the instructions of Jesus to his disciples:

"That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 47.

An unfortunate view of some that John's baptism "unto repentance" means that repentance is to follow baptism (see Matthew 3: :11), is in conflict with the foregoing texts which require repentance before baptism. This seeming difficulty is removed in other versions.

28. The Term "Unto Repentance" Harmonized

The Greek word translated "unto" in the King James Version is translated in more than twenty ways in various other Greek texts. In many places it is rendered "against," including John 12: 7 ("against the day of my burying"), 1 Timothy 6: 19 ("foundation against the time to come"), and 2 Timothy 1: 12 ("committed unto him against that day"). In a large number of texts it is rendered "on," including John 21: 4 ("stood on the shore"), Acts 3: 4 ("look on us"), and Acts 19: 4 ("should believe on him"). The context in each instance usually is the determining factor in rendering such terms of variable meaning, hence a failure to take into consideration other texts dealing with

the same subject and intent is likely to lead to confusion or ambiguity in the translation, as has occurred in Matthew 3: 11. Some late versions, however, bring this text into harmony with others dealing with the same subject.

Below are presented four versions of that part of Matthew 3: 11 containing this term, so that the student may note the differences and see which is the more clear:

"I indeed baptize you with water unto repentance."—Authorized Version.

"I indeed am baptizing you in water on a profession of repentance."—Weymouth Version.

"I baptize you with water for repentance."—Moffatt Version.

"I indeed baptize you with water, upon your repentance."—Inspired Version.

The second and last versions noted more nearly agree, but the last one alone fully agrees with the doctrine involved as taught in other texts previously quoted. Objection to the second rendering is the fact that "profession of repentance" is not enough to warrant baptism, for John pointedly demanded "fruits meet for repentance" before the rite should be performed. In other words, baptism is not so much concerned with profession as with reality. The repentance must be genuine, before baptism should be administered.

29. Confession of Sins Before Baptism

It is by no means a rare occurrence in life for one to be wronged by another person. If that person repents and asks forgiveness, we are instructed to pardon him. This is Christ's law to mankind, whom we should regard as brothers in life. Jesus instructs us:

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith."—Luke 17: 3-5.

It may take faith to forgive another so often, but it takes a struggle and humility to repent, and our hearts should be softened toward one who makes that struggle. But this teaching of Jesus also reveals the divine attitude toward those who repent, for it shows that due acknowledgment for sins should be made to those who are wronged. He who seeks to enter into the baptismal covenant should first

seek pardon from God and all others against whom he has sinned. This evidently was required at the baptisms of John, of which we are told:

"There went out unto him all the land of Judea, and they of Jerusalem, and many were baptized of him in the river Jordan, confessing their sins."—Mark 1: 4, Inspired Version.

Confession of sins is some evidence, though not complete, of intention to reform. It also usually indicates a spirit of humility and sincerity. Not only at the baptisms of John, but also years later in the ministry of Paul, confession of sins marked the repentance of converts to the faith. Of the great ingathering of Jews and Greeks which resulted from the miraculous ministry of Paul, the record states:

"The name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds."—Acts 19: 17, 18.

This principle of confession, when one had sinned against God or had wronged another, was not confined to those who sought baptism. It was an established teaching applied also to the members of the church, and James, the Lord's brother, enjoins it upon them with earnestness, saying:

"Confess your faults one to another, and pray one for another, that ye may be healed."—James 5: 16.

The promise or assurance of forgiveness is extended to those who confess in the sincere state of repentance. The apostle John refers to the same matter, which is further evidence of the universality of this principle in the lives of the saints. He affirms:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

It may be added, that these texts do not show that any priestly confessional existed in which persons were required to confess, either before or after baptism. But explicit confession to the one wronged, and a general confession in cases of public wrongs appear to be indicated, and doubtless this was required as a prerequisite of baptism.

30. Modern Revelation on Confession

It is admitted that some details of the early church teachings and requirements must have been omitted or very briefly noted by the New Testament writers. The church possessed access, however, to the divine guidance by revelation of the Holy Spirit, as had been solemnly promised by Jesus himself (John 14: 26), and this Monitor and Re-

vealer is the heritage of the people of God. In answer to appeal for light, this subject is explained:

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—*Doctrine and Covenants* 17: 7.

As was true in New Testament times, this principle of confession applies also to members after baptism, private confession being required for private trespasses, and public confession for public offenses. This requirement states:

"If anyone offend openly, he or she shall be rebuked openly, that he or she may be ashamed. . . . If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God."—*Ibid* 42: 23.

From these references it may be seen that confession is part of the process of cleansing from sin, and is an important step toward the efficacy of the baptismal rite.

31. Baptism For Remission of Sins

A considerable number of texts which concern remission of sins, or forgiveness, may be found in the Scriptures. In the Greek text the words are the same, and the word *forgive* is from a derived form of the same Greek word, which is *aphesis*, and is mostly translated *remission* or *forgiveness*, but is once rendered *liberty* (Luke 4: 18), meaning to set at liberty.

In the past wide discussion has occurred over the subject of remission of sins through baptism. Some have held that the baptismal act itself remits sins, basing this view upon their understanding of the words of Peter at Pentecost:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38.

Others point out that the word "for" has varied meanings in different relationships, and in this text means that baptism is required with a view to obtaining remission of sins, but that it is God himself, through Christ, who remits the sins upon the obedience of the one baptized. This interpretation seems to find support in the Greek word itself,

which is also used in a great variety of ways. The word is *eis*, and according to Strong's Dictionary may mean to, into, against, before, concerning, to the intent that, and various other meanings. Young's Concordance defines it to mean "with a view to," in the text just quoted. Two other renderings are:

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."—English Revised, and American Revised Versions.

"'Repent,' replied Peter, 'and be baptized, every one of you, in the name of Jesus Christ, with a view to the remission of your sins.'"—Weymouth Version.

Doubtless the word "repent" should be associated with the words "and be baptized" as forming together, in this text, the requirements of God for remission of sins. To omit either requirement would be disobedience to God, hence would forfeit the conditional offer of forgiveness. As has already been noted, the rite of baptism is specifically termed the "baptism of repentance" for remission of sins (Luke 3: 3; 24: 47), showing that obedience to both is necessary to the desired end. The immersion symbolizes being freed from sin.

32. Authority Required to Baptize

The texts previously quoted show conclusively that Jesus the Messiah of God gave authority to his chosen disciples to teach and baptize (Matthew 28: 19, 20; Mark 16: 15, 16). That baptism must be performed by one sent of God is thus clearly indicated, but any lingering doubt of this that might still exist in the incredulous mind should be banished by the implied answer in the question of Jesus concerning baptism, when he said to the skeptical Jews who questioned the source of his authority:

"I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?"—Matthew 21: 24, 25.

That John was authorized and sent to baptize, is specifically stated (John 1: 33), and it is just as clearly recorded in the words of Jesus himself that God had instructed him what he should speak:

"I do nothing of myself; but as my Father hath taught me, I speak these things."—John 8: 28. (Also see John 12: 50; 14: 10.)

The baptismal authority of Jesus was therefore from God, and he delegated of that authority to selected representa-

tives, in order that these authorized baptisms should be bound in heaven and those baptized should receive remission of sins. In the light of this authority to remit sins through the ordinance of true baptism, the words of Jesus when sending out his disciples to perform this work are highly significant. He declared:

“As my Father hath sent me, even so send I you. . . . Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”—John 20: 21, 23.

John the Baptist was also empowered to remit sins through baptism, and to retain the sins of insincere and unrepentant ones by refusing baptism to them (see Matthew 3: 7, 8). A true and authorized baptism inducts one into the covenant of Christ and into the visible church which he has established on earth. As it requires an authorized officer of the United States to admit an alien to citizenship, so is authority required to admit one into the church and kingdom of God on earth to be a citizen therein.

33. Who Shall Perform Baptisms

From the earliest times recorded in Biblical history, the functions of revealed religion have included rites and ceremonies that God has reserved to men chosen by himself. One reason for this is, that God designs to bring men into close relationship with him by admitting worthy ones into the divine family and household, by which they receive the name of Christ by adoption. This is the status of true disciples and saints, as explained by the apostle Paul to those who had been inducted by baptism into the church:

“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; . . . For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.”—Ephesians 2: 19; 3: 14, 15.

The authority conferred upon God’s chosen ministers is called priesthood. They are given specific instructions, and are not authorized to disregard them or to exceed their intent. We are informed that Jesus was chosen by God as a high priest (Hebrews 5: 5, 6), and that the priestly office can be filled only by men so chosen:

“And no man taketh this honor unto himself, but he that is called of God, as was Aaron.”—Hebrews 5: 4.

The ordinance of baptism is a rite that cannot be performed with the sanction of divine law except by those who hold the priestly office from God for which that law

provides. The great importance of this authority is also indicated in modern revelation to the church, which informs us that to baptize is one of the duties of an elder of the Melchisedec order of the priesthood (*Doctrine and Covenants* 17:8), and of those who hold the office of priest. Concerning the latter it is stated:

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament."—*Doctrine and Covenants* 17:10.

Of other officers of the Aaronic priesthood the revelation informs us:

"Neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands."—*Ibid.* 17:11.

34. The Formula to be Used When Baptizing

While we do not have in the New Testament all the things that Jesus said and did (John 16:12; 20:30; 21:25), we do learn that he instructed his disciples to baptize in the name of the Godhead, as follows:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19.

By the authority of the Godhead, then, each baptism is to be declared. And because the divinely authorized minister has this authority, his work will be recorded in heaven as well as on earth. Assuming the genuineness of the text in 1 John 5:7 (which some versions omit), it appears that the Three Witnesses in heaven are not disregarding of those who enter into the baptismal covenant, for it declares:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—Inspired Version.

Instruction in greater detail is recorded concerning the formula to be used in baptism, as given by Jesus to disciples on the American continent anciently upon his appearance there, in which they were instructed to say:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—Book of Nephi 5:25.

In the early days of the latter-day work, instruction by revelation was given to the priesthood of similar import to that quoted above from Matthew (see *Doctrine and Covenants* 68:1), but previous to this time instruction had been given in detail, that, calling the repentant one by name, the authorized minister shall say:

"Having been commissioned of Jesus Christ, I baptize

you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”—*Doctrine and Covenants* 17: 21.

It will be noted that the language of both these formulas, which are practically the same, specify that the one baptizing has been commissioned of Jesus Christ.

35. The Process of Baptizing

Aside from the meaning of the Greek word for *baptize*, which examination shows conclusively means to immerse, various texts which concern the process of baptizing also throw some light upon the subject. These texts help to indicate whether it required going into the water, and whether it required more water than would be needed for sprinkling or pouring. They also serve to show whether the baptismal ceremony was performed in or outside of the body of water used for the purpose. For this reason, the texts themselves are nearly as conclusive as is the meaning of the Greek word *baptizō*, previously discussed.

Advocates of sprinkling have insisted that such terms as that in Matthew 3: 11, in which John declares: “I indeed baptize you with water,” denotes an operation that could well be performed by sprinkling. As far as the word “with” is concerned, the point is conceded. But it could equally well apply to immersion, and thus be in harmony with the meaning of the Greek word *baptizō*, while sprinkling would not. On the other hand, modern translations render this part of the text “in water,” instead of “with.” The Emphatic Diaglott, the Weymouth, and the American Revised versions agree with the Douay (the most widely accepted of all versions) on this point in translating it “in water.” The Emphatic Diaglott, generally conceded to be one of the most strict versions, reads: “I, indeed, immerse you in water.”

In this connection it may be noted that other versions translate the word *baptizō* “immerse,” in agreement with the Emphatic Diaglott, and also with some of the earliest translations of the Greek text into English. But even if one were still undecided with respect to the correct rendering of Matthew 3: 11, the uncertainty must vanish the moment the text is harmonized with other New Testament Scripture.

36. Down Into the Water for Baptism

That the rendering of Matthew 3: 11 by the Emphatic Diaglott is correct, with respect to the term “in water,”

finds support in verse six of the same chapter of the Authorized Version (as well as of other versions), which states that those who came to John's baptism "were baptized of him in Jordan." The baptism of Jesus also, recorded in the same chapter, was certainly in the water, for he immediately went up out of the water upon being baptized:

"And Jesus, when he was baptized, went up straightway out of the water."—Matthew 3: 16.

The record of Mark concerning the same event is even more complete, for it contains the additional information that:

"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."—Mark 1: 9, 10.

These sacred records therefore prove that to be baptized it was necessary to go down into the water, be baptized in the water, then go up out of the water. Upon another occasion John performed baptisms in *Ænon* because water was abundant there. We are informed:

"John also was baptizing in *Ænon* near to Salim, because there was much water there: and they came, and were baptized."—John 3: 23.

The name of *Ænon* in the Greek is *Amōn*, a word of Hebrew origin, and means a fountain or place of springs. History shows that in the region near Salim there were copious springs or fountains, and in ancient times dams and pools were built at such places in order to utilize the supply of water so much needed for irrigation and other purposes. The fact that there was "much water there" would in such circumstances be well known to John.

37. The Eunuch's Baptism by Philip

In view of the fact that the meaning and mode of baptism was well understood and beyond dispute in the days of Jesus, no special attempt appears to have been made by the sacred writers to explain the process in detail. It therefore seems providential that in the course of ordinary mention, as the various incidents arose, every essential step in that process is recorded in the New Testament. In the overruling providence of God, there is left no reasonable ground for doubt, and only a predilection for the innovations that later came into use would seem likely to prompt much sympathy for antagonistic controversy.

The record concerning the baptism of the eunuch by

Philip describes the process required for baptism quite as clearly and naturally as has been noted in the case of Jesus and John. But it mentions also that both went down into the water, and that both came up out of the water. This last detail was doubtless noted because only the eunuch was at that time baptized. The account is of more than ordinary interest from the fact that Philip was directed by an angel (Acts 8:26) and also by the Holy Spirit (8:29) to contact the eunuch. It will hardly be denied, therefore, that baptism as performed by Philip was the correct mode. But if any doubt of this were possible, the fact that Philip was immediately afterward "caught away" by the Spirit (8:39) should give complete assurance of God's approval. The details of this baptism are given as follows:

"And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38, 39.

38. The Place Where Philip Baptized

Although the description of this baptism is so clear, showing that sufficient water was there for an immersion, some reluctant disputants have argued that this was in or near a desert (Acts 8:26), hence that only enough water for sprinkling is indicated. In reply it may be said that according to history there were two towns named Gaza, the more ancient one being deserted. The construction of the Greek text in Acts 8:26 is such that translators differ as to its meaning. Some think it refers to the old Gaza, while others believe it refers to the old deserted road to Gaza, there being another road then mostly in use. In either event, there is nothing to show that water was lacking at the place of baptism. Dr. Smith refers to these two roads, and comments on the words in Acts 8:26 by saying:

"The words 'which is desert' have given rise to much discussion. The probability is, that they refer to the road, and are used by the angel to inform Philip, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favorable for carriages."—*Dictionary of the Bible*, page 205.

Because of the variations in translation, this text is given as recorded in several versions. The Syriac Version holds

special interest from the fact that it is believed to have been a translation into Syriac from an older manuscript of the Greek text than any now existing, possibly of the second century, if not rendered from the original manuscript of the New Testament writers themselves. These versions are as noted below:

“And the angel of the Lord spake with Philip, and said to him: Arise, go to the south, along the desert way that leadeth down from Jerusalem to Gaza.”—Acts 8: 26, Syriac Version.

“But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.”—Ibid., Revised Version.

“But an angel of the Lord said to Philip, Get up and go south, along the road from Jerusalem to Gaza (the desert route).”—Ibid., Moffatt Version.

“And an angel of the Lord said to Philip, Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the desert.”—Ibid., Weymouth Version.

It is uncertain what distance Philip rode with the eunuch before coming to the water for the baptism (Acts 8: 36), but if it was near Gaza, it may have been by the seaport which reached inland at that place. Dr. Doran states concerning it:

“Gaza lay some distance from the sea (Arrian 2: 26), though it had a port on the sea, called ‘Gaza on the sea,’ called also Majuma.”—*Narrative and Critical Bible Encyclopaedia*, volume 2, page 693.

39. Modern Revelation Concerning the Rite

The baptismal process as noted in the New Testament texts was similar to the instruction recorded of Jesus on the American continent, of which it is stated that he commanded:

“Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.”—Book of Nephi, 5: 24.

Following this instruction, is given the baptismal formula to be spoken, as has been noted, after which the record continues:

“And then shall ye immerse them in the water, and come forth again out of the water.”—Ibid., 5: 26.

Revelation given to the church in 1830 presents a similar but more explicit requirement concerning this preliminary of immersion, limiting the rite to those who repent. This is the instruction to the one who is to perform the rite:

"The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism."—*Doctrine and Covenants* 17: 21.

The baptismal formula follows the instruction just quoted, which has been mentioned in a previous section of this work, after which the instructions continue:

"Then shall he immerse him or her in the water, and come forth again out of the water."—*Ibid.*, 17: 21.

The act of coming forth out of the water after the immersion completes the symbolic representation of the rite, and is further explained in a statement to the church given in 1842, from which the following is quoted:

"To be immersed in the water, and come forth out of the water, is in the likeness of the resurrection of the dead in coming forth out of their graves."—*Ibid.*, 110: 12.

As we have followed each act concerned with the rite of baptism, we are impressed with its remarkable completeness as a symbolic representation of the death, burial, and resurrection of Christ. But its rich symbolic beauty is doubly notable, for it represents at the same time and in the same ordinance the penitent obedience and cleansing from sin of the one baptized, and his complete regeneration as a new man in Christ. No other rite of the Bible is more deeply full of meaning, or of more important significance.

40. The Question of Trine Immersion

One of the heresies that for a time obtained considerable support was trine immersion. Its introduction was so unobtrusive that its precise beginnings are not known with any certainty, but after the third century it was practiced by some high officials of the church, if not earlier, and had gained considerable prominence during the next three centuries. Tertullian, a schismatic of the third century, and Ambrose, Bishop of Milan in the fourth century, were inclined to its support. It seems to have originated, Chrysostom (fourth century) thinks, from their different concept of the meaning of Matthew 28: 19, it being held that the convert should be dipped three times, once for each of the Trinity. Views differed among its supporters, however, as to the reason for trine immersion, but Ambrose closed his description of the process by saying:

"Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of

thy former life.”—*Antiquities of the Christian Church*, volume 1, page 539.

Among the other differing views were those of the early Latins, with whom controversies arose on various points, whose explanation for dipping thrice was:

“The trine immersion is an imitation of the three days’ burial; and the rising again out of the water is an image of Christ rising from the grave.”—*Ibid.*, page 540.

For a time the church was mild in its chidings, but the dangerous schism that arose gave rise to a decree by the fourth council of Toledo (about 633 A. D.), which declared:

“Only one immersion should be used in baptism, lest if any used three immersions, they might seem to approve the opinion of heretics, whilst they followed their practice.”—*Ibid.*, page 541.

Not only does Matthew 28:19 contain nothing of three immersions, but neither the New Testament nor history shows any instance of trine immersion during the first century. Every instance recorded in the New Testament either specifically shows or implies one immersion for the one being baptized. One of the earliest, and probably the best known, of the Christian Fathers who wrote soon after the time of the apostles, was Justin Martyr, in the second century. Using language similar to that of Paul, who refers to baptism as “the washing of regeneration” (Titus 3:5), Justin describes the baptismal process as “the washing of water,” not three washings (see section 20 of this work.)

41. Provisions in Regard to Rebaptism

In early New Testament times the apostle Paul rejected unauthorized immersions as not sufficient to constitute true Christian baptism. If all immersions were true baptisms, then criminals could baptize each other without repentance and claim membership in the body of Christ. But Jesus denied that anyone can choose himself; it must be the divine selection, and to make this fact entirely clear to his followers, he declared to his chosen ministry:

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.”—John 15:16.

The acts of one not divinely commissioned, even though performed with innocent intent, would not be “bound in heaven” (see Matthew 18:18), and the baptisms of such could not remit sins (see John 20:23). Hence when Apollos eloquently convinced some Ephesian Jews (see Acts 18:

24-28) and baptized them, it was without avail. These baptisms were rejected by Paul, and the new converts were properly instructed and again baptized with vastly different results:

“When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied.”—Acts 19: 5, 6.

Even though Apollos had “taught diligently the things of the Lord” (Acts 18: 25), yet this did not make valid his baptisms. But after his subsequent authorization by Aquila, who was Bishop of Heraclea, according to Greek records, Apollos became a noted minister of the church and Bishop of Corinth, according to the historian Jerome. The foregoing incident is an inspired precedent and warning that baptisms by those not properly instructed and authorized are invalid and should not be recognized by the church.

42. No Rebaptism of Expelled Members

As noted previously, one to whom true Christian baptism is administered thereby enters a new life in Christ as a member of the divine family and household. If baptism were solely the means by which sins are forgiven, rebaptism would be required when a member becomes a backslider or commits sin. But this is not the case, for members who repent have access to the forgiveness of God (see 1 John 1: 9; 2: 1), and rebaptism therefore should not be performed in such cases. If one in weakness disregards his baptismal covenant with Christ, he may repent and come to the sacramental table to renew his covenant (see *Doctrine and Covenants* 17: 22; 46: 1) as the law provides. Concerning a rebaptism of members, Vossius says:

“Neither is there any example of any rebaptism in Scripture, though we often read of men’s falling into gross and scandalous sins after baptism.”—*Antiquities of the Christian Church*, volume 1, page 563.

This had commonly been the historical procedure and views of the church from its beginning until second century heresies arose, and is explained as being similar in this respect to that of the Jews concerning circumcision:

“As circumcision was never repeated, though the pass-over was yearly; in like manner, men enter into the covenant by baptism, and their breaches of the covenant are not to be repaired by repeated baptisms, but by confession and repentance.”—*Ibid.*, page 563.

The learned Jerome, historian of the Christian Church in

the fourth century, expresses similar conclusions and mentions the Nicolaitans, who were heretics of the first and second centuries, as not subject to rebaptism upon repentance. Bingham states:

“St. Jerome observes, that though there were many heretics in the apostles’ days, as the Nicolaitans and others, yet there was no command given to rebaptize them upon their repentance.”—*Ibid.*, page 563.

In cases where there was reason to conclude that a person had not received a valid baptism the church baptized him, but not when he had been properly baptized beyond a doubt. In this respect the position of the church since the time of the apostles was generally the same. We read:

“Neither was it reckoned properly a second baptism, when the church baptized any who had before been unduly baptized in heresy or schism. For then she did it only on presumption that they had received no true baptism before.”—*Ibid.*, page 564.

Pursuant to this historical procedure of the primitive and apostolic church, the action of the Reorganized Church specifically provides by enactment of Conference that:

“Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism.”—*Priesthood Journal*, volume 1, No. 4, page 20; and volume 4, No. 2, page 16.

Some Biblical students recognize that the statement of Paul to the Ephesians should be interpreted as a prohibition of more than one baptism, when he states:

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.”—Ephesians 4: 4, 5.

Others understand this to mean that the baptism of water and of the Holy Spirit are one in meaning and purpose, therefore are different aspects of one baptismal cleansing.

43. Ancient Baptisteries Prove Immersion

One of the most important witnesses that baptism in the early church was by immersion, and one of the most conclusive, is the mute testimony of her ancient baptisteries. A large number of them still remain scattered over several countries. The catacombs, which were begun in the first century, contained a number of baptisteries of unusual interest, being built with fonts for immersion of converts

to Christianity. Concerning one of these found in the catacombs, the following description is significant:

"One of these (baptistry of San Pontianus) contains ten steps leading down into the baptismal tank, which was supplied with water from a spring and is deep enough for the immersion of the candidate."—*Helps to Bible Study*, page 418.

Some of the baptisteries found at Rome and other places contain paintings above the fonts showing the candidate standing in the water ready for the rite of immersion. These baptisteries were built in Rome, Ravenna, Constantinople, Naples, Poitiers, Salona, Milan, Nocera, and in several places in Syria. The one at Nocera is seventy feet in diameter, with a font twenty feet wide and five feet deep. Some of the scenes painted on the walls showed the candidate standing about half submerged in the water, while others represented the descent of the Spirit after baptism. Some of the catacombs were built to escape the severe persecution that publicity often aroused, while others probably represented attempts of poor people to secure church and burial places.

44. Baptism For the Dead

From a statement of the apostle Paul concerning baptism for the dead, there has arisen considerable and diverse speculation. The most ancient practice that has been traced in history was that of the Marcionites early in the second century, who baptized living persons for and in the stead of those who had died without baptism. Tertullian, who also lived in the second century, chided them for the practice, but it was later observed by several sects that arose. Calmet presents the statement of Epiphanius (fourth century) that:

"The Marcionites received baptism not only once, but frequently, as often as they thought proper; and they procured themselves to be baptized in the name of those among them who died without baptism, as substituted representatives of such persons; and that Paul had these heretics in view."—*Dictionary of Bible*, page 145.

Epiphanius does not explain, however, why Paul would have the Marcionites in view, when the sect did not exist during Paul's lifetime, nor until about seventy-five years after the apostle's death. Where the Marcionites obtained their knowledge of the practice is not certain, but most writers think it was derived directly from Paul's statement:

"Else what shall they do which are baptized for the dead,

if the dead rise not at all? Why are they then baptized for the dead?"—1 Corinthians 15: 29.

While some have held that Paul referred to a custom that he did not endorse, as argument for the resurrection of the dead, others have thought it to be an approved practice of the church at that time. In either event, Calmet makes the admission that:

"The most ancient interpretation which we have of the passage, follows the simple and literal meaning of the words: (Greek inserted), to be baptized, for, instead of, the dead."—*Dictionary of Bible*, page 146.

In the Restoration Movement this doctrine was first given official recognition in a revelation received in 1841 and conveyed with the warning:

"For a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; . . . But I command you, all my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."—*Doctrine and Covenants* 107: 10, 11.

Before the house of the Lord referred to was completed, the church was notified that the time had expired and the baptisms provided for were no longer acceptable. No revelation restoring the privilege has since been received, and the church by General Conference enactment declared that such provisions of the past:

"'Are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to the church:' And that principle has neither been reiterated nor referred to as a commandment."—Resolution No. 308: 4.

Unless and until specific commandment is received directing its restoration to be practiced by the church, therefore, no authority can exist for its further observance.

45. Baptism of the Holy Spirit

There is impressive reason to recognize that Jesus included both the baptism of water and of the Holy Spirit as constituting in its deepest and most complete sense one baptism. It applied both to the body and the spirit of man as

the means of regeneration, and it is with this concept that we see its unity in the solemn declaration of Jesus:

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3: 5.

It was immediately after Jesus came out of the waters of baptism that he received the baptism of the Spirit, of which it is recorded:

“And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.”—Mark 1: 10, 11.

Through the phraseology of Matthew (3: 16, 17), concerning this event differs slightly, the import is the same. But neither of them recorded one fact that Luke brings to our attention, that “Jesus also being baptized, and praying, the heaven was opened” (Luke 3: 21), and this fact of prayer when receiving the Holy Spirit is also to be noted in several of the experiences of disciples converted to the faith. The promise of the Holy Spirit was part of the gospel message to obedient believers, and that promise was signally fulfilled on Pentecost, and subsequently on various occasions which the New Testament records. John the Baptist had foretold this wonderful endowment from Jesus, saying:

“I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.”—Mark 1: 8.

46. Baptism of the Spirit Promised

In the course of his ministry Jesus himself promised the baptism of the Holy Spirit to his followers. John, the “disciple whom Jesus loved,” records more of the Savior’s teaching upon this subject than do the other disciples, and he appears to have grasped more deeply the significance of that teaching from the first. He is the only one who relates the words of Jesus to Nicodemus (John 3: 3-5) concerning the birth of the Spirit, without which no one can enter or see the kingdom of God. This spiritual truth must have made a profound and lasting impression upon the Beloved Disciple, even though it was at the very beginning of our Lord’s ministry and before that broader comprehension of his message which later came to them had dawned upon the other disciples. He also records the specific promise of Jesus near the close of his mission that after his

own departure the Father himself would send upon them in his name the Holy Spirit:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

While this promise may have been more easily understood than some of those previously made by Jesus, it was perhaps not more highly significant or astonishing to them than were his memorable words proclaimed a year earlier on the Jewish feast day at the temple:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised unto them who believe, after that Jesus was glorified.)"—John 7: 37-39, Inspired Version.

The fulfillment of these promises came after the resurrection of Jesus. In fact the disciples were instructed to wait for the holy endowment before proceeding upon the mission to which they were assigned. Referring to his previous promise, Jesus said to them upon his appearance after he had risen:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 49-51.

Further details of the Savior's words upon this occasion are found in the book of Acts, where is stated more fully the remarkable nature of the promise referred to. He declared:

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 5.

47. Baptism of the Spirit Manifested

In eager obedience to the command of Jesus, the disciples remained at Jerusalem and waited for the promised Paraclete. It came on the day of Pentecost, that significant day on which the Jews were commanded to offer their "first-fruits" unto the Lord (Leviticus 23: 16, 17), being the fiftieth day from the Passover. And also the fiftieth day after the deliverance of Israel from Egypt the law was

given from Sinai, hence it was doubly fitting that upon this day of days the little band of the faithful should receive the divine seal of their adoption into the kingdom of God, and should be filled and thrilled with the power of heaven's own witness to the divinity of the message they had received. We are informed:

"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 2-4.

Amid the transports of joy in the fulfillment of that wonderful promise made by Jesus, people assembled there from seventeen nations heard the disciples speak forth the marvelous things of God in seventeen languages. In answer to their astonished exclamations, Peter, baptized in the outpouring Spirit, proclaimed the amazing news of the Crucified One:

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."—Acts 2: 32, 33.

These saints had sacrificed, had suffered, had waited in loneliness, had fasted and prayed, and now all else was forgotten for the richness of their reward.

48. Spiritual Baptism Promised to All

But God did not design that this great outpouring of his Spirit should be confined to that day and people. Not only should his message of salvation go to all the world, but the baptism of the Holy Spirit was promised to all who in obedience to the gospel should receive the baptism of water, for one was the completion of the other and the divine seal of the new-born relationship with God. Under the inspiration and guidance of that spiritual baptism, Peter was authorized to say:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

The term "your children" as used here refers to the second generation of people, and the term "afar off" is designed to include coming generations down to the remote

generations of the world. The Greek word rendered "afar" is *makran*, a derivative of *makros*, and signifies distant in time or place, with progressive implications. The progressive time involved in this promise appears also to be contained in the promise of Jesus to his followers, his church, which he extends to them "for ever." It is too narrow a view, and inconsistent with other texts, to confine the promise to those then living and who had already become his followers, when Jesus said:

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth."—John 14: 15-17, Revised Version.

49. Others Baptized by the Spirit

That the baptism of the Holy Spirit was not restricted to those whom Jesus converted in his own personal ministry on earth, is proved by the fact that the same promise was uttered by his disciples on various occasions in after years, and that the promise was realized by later converts to the faith. Three thousand converts were added on the day of Pentecost (Acts 2: 41), and Peter had promised this great gift to them. It is unthinkable that his promise, uttered by the Spirit, was not fulfilled. Not long after this a "multitude of them that believed" were gathered together, when another baptism of the Spirit occurred:

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4: 31.

Another multitude of believers were added to the faith through the preaching of Stephen at Samaria, at a later time, and these also received the same holy baptism after having first been baptized in water. Of this event the Scripture informs us:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

Some seven or eight years later Peter received a special manifestation from God to teach him that the gospel message should also go to the Gentiles, and that the same prom-

ise of the Spirit's baptism was extended to them (see Acts 10: 9-35). In response to this divine instruction, Peter preached to the Gentiles, and he was astonished when the Holy Ghost was poured out upon them while yet he was preaching to them and before they had been baptized. Instead of reasoning that such a marvelous display of the Spirit upon them would exempt them from the baptismal command, Peter recognized it as the proper occasion to command them to obey that ordinance. Of this remarkable occasion it is recorded:

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord."—Acts 10: 45-48.

About twenty-five years after the resurrection of Christ the record still informs us that those who obeyed the gospel received the baptism of the Spirit, as they had received it on the day of Pentecost. After being properly instructed and baptized, it is recorded of them:

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 6.

50. Spirit Given by Laying on Hands

It has doubtless been noted that the foregoing text informs us that it was by the laying on of hands of the apostle Paul that these converts to the faith received the baptism of the Holy Spirit. This ordinance is named as one of the six principles of the gospel in Hebrews 6: 2, and was an established means of confirming believers in the faith and membership of the church. As is the case with some other rites, this ceremony is usually mentioned in an incidental way, and might therefore be considered of little importance if it were not for the fact that its observance has been traced through the centuries. Not only was it observed by Paul, but in his own conversion also he had received it from Ananias the prophet nearly twenty-five years previously, of which we have the following mention:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight,

and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts 9: 17, 18.

This rite was so important that the Lord appeared to Ananias and sent him to perform it on that occasion (Acts 9: 10-16). Upon another earlier occasion Peter and John were sent to perform the rite upon Samaritan converts. The outpouring of the Spirit was such that Simon, an observer of perverted views, endeavored to purchase this power with money:

"Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8: 17-19.

51. Spiritual Baptism in Second Century

While we do not have complete records of the church after the times of the New Testament writers, early Christian writers for some time afterward reveal the fact that the faithful members of the second century also received this holy seal of their acceptance with God. Eusebius, historian of the church (c. 265-340 A. D.), of the first three centuries, quotes Irenaeus in regard to this in the second century:

"As we hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."—*Ecclesiastical History*, Book 5, chapter 7.

Historians record the testimony of other early Christian authors during the second century concerning the continuance of these manifestations of the Holy Spirit. Thus it appears that the promise of Jesus extended to all who observed the precepts he taught, as may also be noted in the following footnote from Mosheim's history:

"That what are called the miraculous gifts of the Holy Spirit, were liberally conferred, not only in this but also in the following century, especially on those engaged in propagating the gospel; all who are called Christians, believe, on the unanimous and concordant testimony of the ancient writers."—*Century 2*, part 1, chapter 1.

A list of early writers concerning the second century adduce similar testimony, showing that God continued with the church by his Spirit at least until that time. Justin

Martyr wrote during the middle of the second century from his own personal knowledge, and states:

"For prophetic gifts remain with us even to this time, from which you (the Jews) ought to understand, that those which were formerly lodged with your nation, are now transferred to us. . . . And you may see among us both women and men, with gifts from the Spirit of God."—*Dialogue With Trypho*, sections 82, 88.

Later historians have shown that centuries later the rite of confirmation was handed down from the New Testament practice, of which McClintock and Strong's work notes:

"From this general imposition of hands, under which Christians received the baptism of the Spirit, came the official, apostolic imposition of hands. . . . It was generally performed by the bishop, but elders were authorized to do it in certain cases, in subordination to the bishop. . . . In the Russo-Greek Church there exist some sects without priests, because in their idea the gift of consecration by laying on of hands, which had continued from the apostles down to Nikon, had been lost by the apostasy of Nikon, and of the clergy seduced by him, and thus all genuine priesthood had become impossible."—*Cyclopaedia*, volume 4, page 522.

52. **Meaning of Spiritual Baptism**

From the textual and other evidence presented it is apparent that the baptism of the Holy Spirit was considered a most important and essential factor in the life of the true believer. Without it the work of conversion was sadly lacking, and the condition of the new member required special consideration. This is illustrated by the inquiry of Paul, when certain members had not received the Divine witness, "Have ye received the Holy Ghost since ye believed?" It was God's testimony of acceptance as his children:

"But when the fulness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Galatians 4: 4-6.

The divine law of adoption required official testimony by which the adoption was made legal and approved, and by which the adopted one was assured of his relationship with God; which the apostle Paul clearly explains when he states to the Romans:

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."—Romans 8: 14-17.

In actual effect the spiritual baptism was the seal of God placed upon the believer, by which the covenant relationship with him was attested as being in force, and was sometimes called the anointing:

"Now he that confirmeth us with you in Christ, and that hath anointed us, is God. Who also hath sealed us, and given the pledge of the Spirit in our hearts."—2 Corinthians 1: 21, 22, Douay Version.

John also refers to this anointing of the Spirit (1 John 2: 27), which had of old been instituted of God to signify that the individual was consecrated and dedicated to God. This beautiful truth was always present in the baptism of the Holy Spirit, and by Paul is termed "the earnest" (pledge) of inheritance:

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Ephesians 1: 13, 14.

The meaning of this seal was, that the disciple was set apart to be a child of God and to be numbered among that glorious multitude which shall be redeemed from the dead:

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephesians 4: 30.

53. Purpose of Spiritual Baptism

It would require too much space to detail the various manifestations of the Spirit in the lives of the saints, chief of which are mentioned by Paul (1 Corinthians 12: 1-11). But these reflected the spiritual baptism which the believer received, and which was the initiatory rite of entrance into the spiritual body—the true spiritual Church of Christ. By water baptism one might be inducted into the outward or visible church, but there is a closer relationship of heavenly communion in the kingdom of God which can be obtained only through the birth of the Holy Spirit. This was proclaimed by Jesus when he spoke of that kingdom which the mortal eye cannot see:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3: 3.

This baptism, opens the eyes of the soul or spirit, the new-born soul, and he beholds the marvels of spiritual reality, as he becomes one with Jesus Christ and God. No physical baptism alone can complete this marvelous regeneration and recreation in God. Paul says:

“And all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”—1 Corinthians 12: 12, 13.

The experiences of this spiritual birth are far beyond the ability of mortal tongues to express. They can be in part comprehended best, perhaps, by the use of comparatives, using those things with which we are familiar to convey at least a faint concept of things that must be experienced to be comprehended. No wonder Jesus declared that one who has never received this spiritual birth cannot see the kingdom of God. Paul, who had experienced this divine baptism and revelation, was unable to express it in words, for it sublimates intelligence until it is exalted far above all human expression. He could only say:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—1 Corinthians 2: 9, 10.

54. The Testing of Manifestations

All things of great worth may be counterfeited by deceitful or misled men, and many substitutes are commonly offered to the unguarded person. The most valuable of all things, the things of God, therefore should be protected from fraudulent imitations. Jesus himself warned his followers:

“There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”—Matthew 24: 24.

The apostle Paul had occasion to caution the saints in the matter, and in modern revelation to the church also the word was given:

“Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people.”—*Doctrine and Covenants* 125: 15.

One provision designed to safeguard the Lord's people is, that spiritual things should not be perverted, but should be sought and used for the benefit of those who would obey God:

"Beware, lest ye be deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; . . . They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do."—*Doctrine and Covenants* 46: 4.

It seems evident that danger lies in a careless or ignorant view of these spiritual forces, and that experienced supervision is required over conditions that might arise. For, as Scripture shows, dangers also arose in the early church (see Acts 8: 9; 19: 13). Hence we read:

"And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God."—*Ibid* 46: 7.

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The Ordinance of Baptism

By J. A. Gardner

The rite of baptism, to attain its full measure of spiritual significance, should be administered in such a way that it seems to be a natural consequence of the decision following conversion. The idea of "plunging sinners beneath the flood to wash their guilt away" is inharmonious with the best conception we have of the sacrament of baptism. In fact it is far removed from the simple, yet beautiful experience that comes to the convert through the rite of baptism properly performed. This article is concerned primarily with such smoothly ordered mechanics as will contribute to and complement the spiritual significance of this rite.

THE SYMBOLISM OF BAPTISM

Baptism by immersion is the only prescribed way in which an individual may be made a member of the church, or be inducted into the kingdom of God. This sacrament dramatizes the idea of cleansing from sin and being reborn to the experience of a new life, according to the requirements of Christ's gospel. It is also a public confession of faith in our Lord, in which the candidate by his own choice now renounces all sin, and pledges himself to a newness of life. The fact that baptism is performed in the presence of God, by his minister, and before those assembled to witness the act, adds to the importance and significance of the responsibility which the convert to Christ now assumes.

WHERE BAPTISM MAY BE PERFORMED

Whether the rite of baptism shall be administered in river, lake, pond, or in church font, the occasion is of sacred importance, and the surroundings and settings should be made to contribute to its beauty and solemn significance. Each type of location has certain natural advantages in beauty, in suitability, and convenience, and each has certain handicaps and limitations as well.

Many rural communities must yet rely on the lake or river to provide sufficient water for the occasion, but happily most of the church buildings now being acquired are being provided with a font, placed in a setting that is harmonious and beautiful, and designed to eliminate the embarrassing situations that may arise when the running stream or lake is used.

PERSONAL PREPARATION

For such a sacred occasion, both the officiating minister and the candidate should dress appropriately. The elder or priest who is called upon to administer baptism, may with very small expense provide white trousers, white shirt, black bow tie, and a pair of used shoes to give more secure footing while handling the candidate in the water. Men presenting themselves for baptism should, if possible, use the same dress as prescribed for the minister, except that the tie may be omitted if desired. For women, light colored or white dress is preferred, rather than dark, dull looking material. Appropriate undergarments, hose, and shoes should be worn.

It is important to say here that if overalls, work shirt, and shoes are all that the minister or candidate can afford, of course baptism is more important than clothes. In such an emergency, the lack of better clothing will be understood, if the clothing is clean and neat. Obviously, the spirit of the occasion is more important than the selection of clothes, but it is equally obvious that extra preparation even in the matter of clothes will add to the beauty of the occasion and help make this experience one long to be remembered by the candidate. Therefore, we counsel that the use of appropriate attire will contribute to the beauty and impressiveness of the sacrament of baptism, much more than the small cost involved.

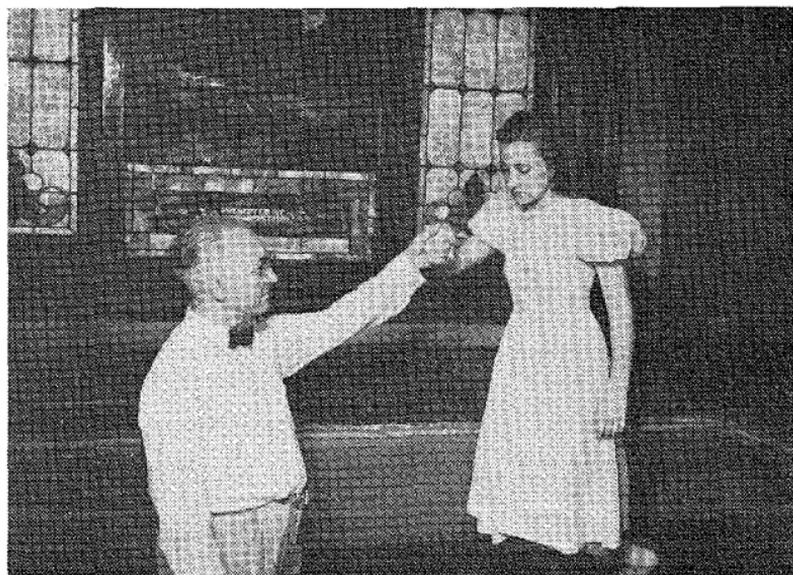
PREPARATION FOR THE IMMERSION

It is presumed that the candidate has heard the gospel explained, made his choice, reached his decision to become a member of the church, and is ready for the first of the two ordinances by which he undertakes the responsibility of membership. Where baptism is administered in a font in the church, it is recommended that a special service be planned with appropriate singing, Scripture reading, and prayer. Following this, the candidate should be called to the altar. The word "altar" is used here as carrying more spiritual significance than the word "pulpit" or "rostrum" or other terms used to indicate that particular place in the front of the church which for the time being becomes sacred because from it the religious rituals and ceremonies of the church are conducted.

If baptism is being performed in a stream or lake, some sort of improvised altar should be erected near the water's edge, and the same ceremony be carried out with necessary modifications according to the time, place, and condition.



Picture number 1, before baptism is performed. Left to right: minister in charge of service, minister who will administer the rite of baptism, three candidates desiring baptism appear before the altar for the final words of instruction and the charge concerning the responsibility of membership.



Picture number 2. Minister in font, receiving candidate entering the water.

THE CHARGE AND COVENANT

The candidate now appearing at the altar, may be addressed by the pastor or officiating minister with appropriate words of welcome, instruction, and charge, regarding the responsibility of membership. It is hoped that at an early date, the church may approve a baptismal covenant which may be taken at this point in the ceremony, by repeating it after the minister. As yet, the church has not specified any definite form of covenant, but has left it only implied. Until such a form is perfected, it is in order to ask the candidate some simple question, such as the following: "Do you this day desire to unite with the Reorganized Church of Jesus Christ of Latter Day Saints by accepting responsibility of membership through the sacrament of baptism?" This question is recommended so that the candidate may have something definite to remember as his public confession of faith referred to in the communion service and at other times.

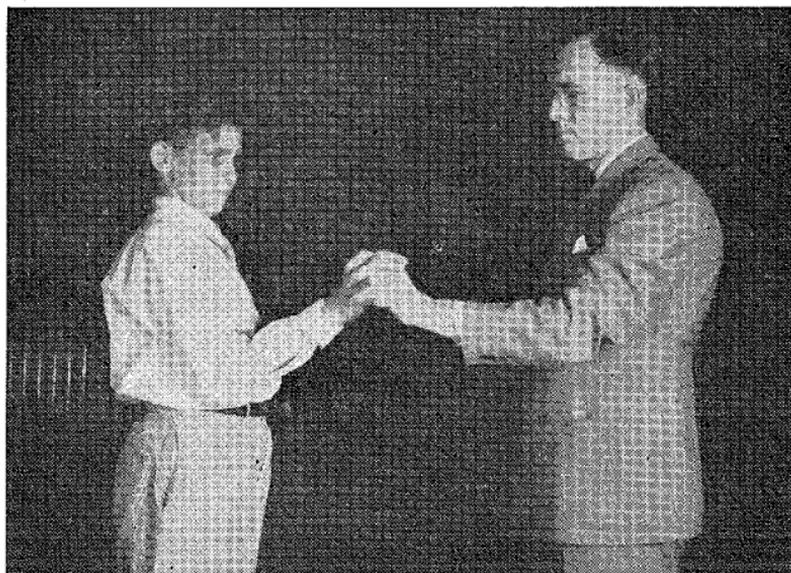
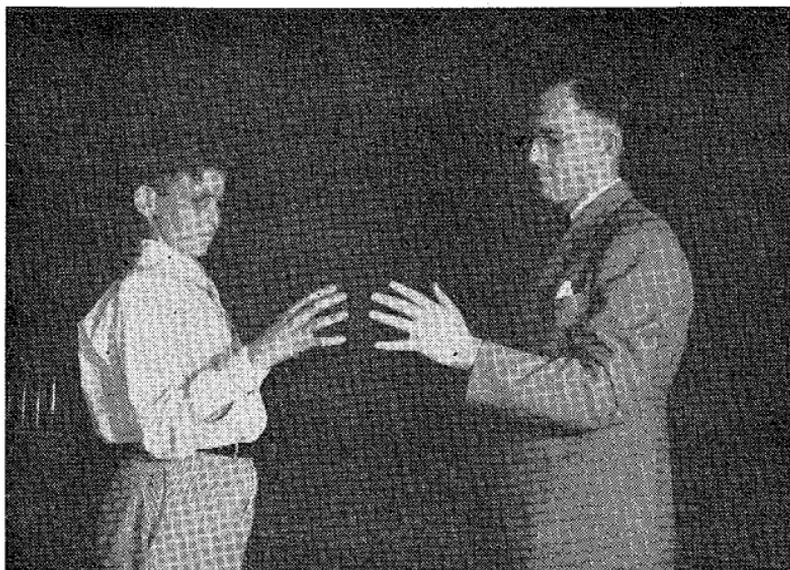
DECORUM IN THE AUDIENCE

In many churches it has been the custom to permit children and young people to occupy seats nearest the font where baptism is performed. This should not be permitted unless parents or adults are sitting with the children. Children do not appreciate the sacredness or the importance of the occasion, and any small mishap may provoke laughter or comment, thereby causing embarrassment to the candidate, who even under normal conditions is under mental strain and tension on such an occasion. It may be desirable in some instances, as on Children's Day, or when one member of a Sunday school class is being baptized, for the children to sit well towards the front, in a group, providing they are properly supervised.

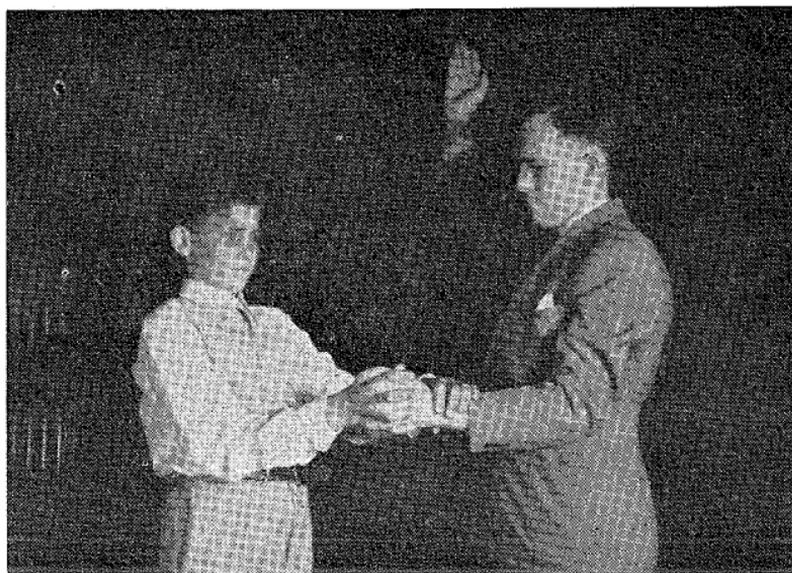
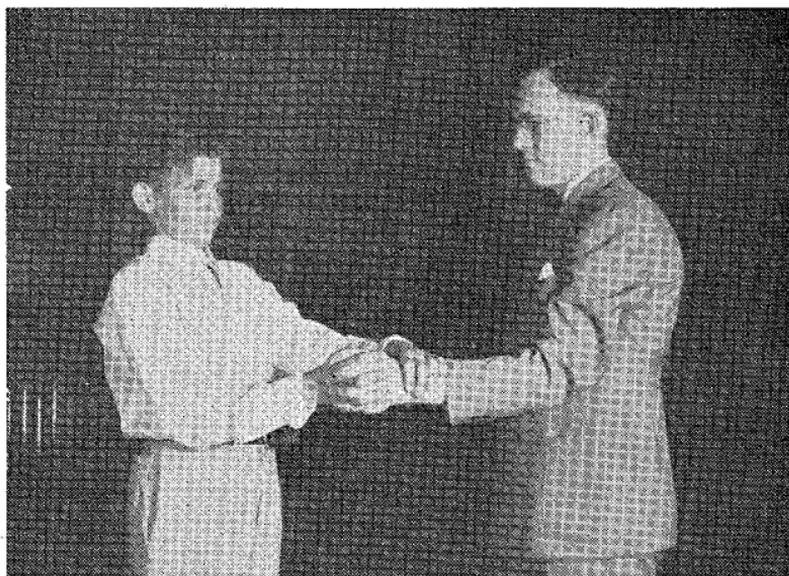
ENTERING THE WATER

The officiating minister should precede the candidate into the water, where he is then in position to take one or both of the candidate's hands and assist him to a proper position in the water. Take plenty of time. Special care should be taken to see that women and children enter the water slowly, the minister assisting from his position in the water so that the clothing becomes wet immediately and is properly arranged.

Whether in the lake or stream, or in the church font, the minister should face the audience, standing to the candidate's left, with the candidate's right side towards the audience. When the font is provided with curtains which



Pictures numbered 3, 4, 5, 6 show the progressive stages of clasping hands with the officiating minister so that the proper grip may be secured. The final pose of



the candidate and minister, just before the act of immersion is here shown. This instruction and demonstration should be given to each candidate before the service begins.

screen it from the audience, the curtains should remain closed until the minister and candidate are in proper position; then someone assigned to this particular service should open the curtain.

POSITION OF HANDS DURING IMMERSION

There are two or three grips which have proved satisfactory for the actual act of immersion. The one recommended here has been proved by experience to be successful in most instances. The right hand of the candidate is extended forward, grasping the left hand of the minister, their fingers interlocking. The left hand of the candidate grasps the left wrist of the minister. With such a grip the right hand of the candidate is locked with the left hand of the minister. The candidate's hold on the left wrist of the minister gives a feeling of security, satisfies the natural impulse of a frightened person in the water to grasp something to pull himself up; and keeps the minister from losing control in the act of immersion.

THE PRAYER

With the left hand thus placed, the minister raises his right hand in gesture of supplication to God, and repeats the prayer stated in the *Doctrine and Covenants* for use in all baptisms. No deviation from this form of prayer is permitted. During the prayer, the minister should not close his eyes, but should be alert to the reaction of the candidate to the situation. Some candidates are highly nervous, fearful, or extremely excitable. Some have even been known to faint. The minister should therefore be alert to observe and prevent any such embarrassment.

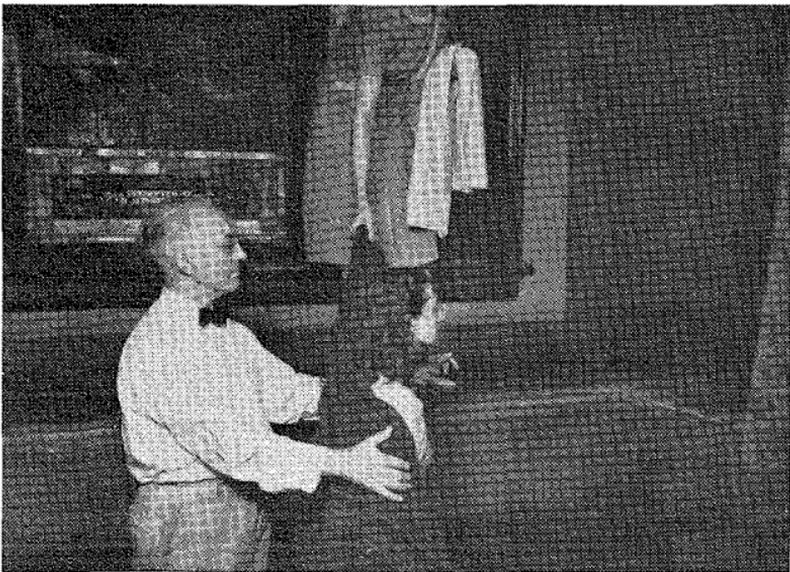
THE IMMERSION

It has been the custom of some ministers to have a handkerchief in the left hand. At the moment of immersion, the minister grasps the candidates two clasped hands with his left hand in such a manner as to bring the handkerchief to the nose of the candidate so as to prevent strangling. This is unnecessary. The very fact that an attempt is being made to prevent such an occurrence suggests its possibility, and may induce fear at a critical moment. Rather than this, just as the prayer is finished and the minister lowers his right hand to place it at the back of the neck of the candidate, he should say quietly, "Take a deep breath, and hold it." With full lungs, it is impossible to breathe in any water to cause strangling.

The minister should see that he has secure footing on



Picture number 7. Minister and candidate in front in proper position, while prayer is offered. The act of immersion follows.



Picture number 8. Minister helping candidate to leave font after immersion assisted by parent or friend who places shawl or cloak over person of candidate. Towel is in readiness to dry face and hands.

the bottom of the font or stream or lake, before immersing the candidate. The entire person of the candidate should be immersed, raising the body easily and quickly, avoiding splashing.

When baptizing in a running stream, the minister and candidate should stand so that the candidate will face down stream. There are two reasons for this; first, in the act of immersion in a running stream, the water rushes away from the candidate's mouth and nose while he is being immersed; second, it is easier to raise the candidate from the water with the current of the water at the back of the person.

LEAVING THE WATER

The minister should assist the candidate in leaving the water, and he should be received by friend or parent with a towel to dry his face and hands, and some sort of wrap to be placed over his shoulders. This should be done especially for women and children, to avoid the embarrassment of clinging, wet clothes.

Receiving the candidate after immersion is performed in stream or lake, may be done by an assisting minister or friend who stands near the officiating minister and candidate, and thus protects the person of the candidate just emerging for the same reasons just given.

When using a font provided with curtains, the one in charge should instruct that they be closed as soon as the candidate is raised from the water, and remain so until the minister and next candidate are in position for immersion.

As soon as the curtain is closed, the chorister or someone who is in charge of the service should begin a stanza of some hymn which has been previously announced, or other suitable music may be provided.

NOTE: It is entirely in order for newly ordained priests and elders to go through the mechanics of administering the rite of baptism, and to actually immerse some fellow member of the priesthood so that they may become fully acquainted with the experience of handling a candidate in the water. In this way, embarrassment and possible disaster may be avoided when actually administering the sacrament of baptism. The idea of rehearsal of the ordinance in no way invades the integrity of the ordinance itself.

The accompanying pictures were taken to illustrate the methods of baptism recommended. They were posed for this special purpose, and are not actual baptisms.