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Editorial

By L. F. P. Curry

This issue of the *Priesthood Journal* fills a place between the completion of the series of five ending with the October, 1941, number, and the beginning of a new series with April, 1942, for the Conference biennium.

Contents

The contents of the current issue are particularly fitting because we approach the end of the two years' missionary endeavor instituted with the General Conference of April, 1940, and, furthermore, because of the war status of the world which confronts the church in its work. Accordingly an article is included dealing with our "Ministry in War-time." In this Apostle F. H. Edwards calls our attention to the fact that "the work of the kingdom cannot wait"; warns against prophesying concerning those who are involved in the conflict; encourages the maintenance of contacts by soldiers, sailors, and others in the active service or otherwise away from their ordinary home affiliations; and discusses a number of practical problems which must be considered.

Apostle Clyde F. Ellis in "The Lessons of the Past Few Years," calls attention to the primary purpose of the church, and after a review of the history of more recent years carefully estimates a number of results which have accrued to the church through the program of the past two years. It is clear that the principles of the kingdom are permanent but their application must of necessity shift from time to time as conditions of society change. The priesthood worker should, therefore, maintain a studious attitude at all times.

L. G. Holloway of the Seventy again reminds us that "Preparation for Evangelism" is a most practical prelude to the conduct of a series of evangelistic services in the branch. As a minister of broad experience, he writes concerning the one part of an evangelistic series which is so

frequently overlooked by those who perhaps approach the branch's responsibility for the success of such meetings with too little time or thought.

In all the efforts of the past two years the aspect of divine leading has certainly not been lost sight of among those actively engaged as workers, nor among those seeking the kingdom, but we are strongly reminded by the contribution of Blair Jensen, pastor of the Detroit Branch and president of the Detroit-Windsor District, "God Gives the Increase," that whatever our efforts may be to win souls to the kingdom, it is, after all, God who gives the significant touch. The spiritual leading from on high draws to the kingdom in a way that men at their very best never accomplish, yet the lesson is outstanding that we must labor unceasingly and at the same time supplicate the Throne of Grace for the influencing of souls where the seed has been sown. In the illustrations used, where the persons are living today, names and places have been omitted. This is not true of the historical incidents mentioned.

Because so pertinent, the "Epistle of the Quorum of Twelve," mentioned in Apostle Ellis's article, referring to the missionary work of the church which appeared in the *Saints' Herald* of April 18, 1936, over the signature of the President of the Twelve Apostles, Paul M. Hanson, has been reprinted here. This merits renewed study, for its approach to the problem and exhortation to diligence need continual stress.

As a final contribution to this issue, "Study Outlines" covering the *Journals* beginning with October, 1940, and ending with October, 1941, are presented herewith. This is done for the purpose of aiding priesthood groups which have not yet thoroughly studied these *Journals* to make an especially strong effort to do so between now and the General Conference of April, 1942. Branch presidents as well as district presidents or other general administrative officers concerned should encourage this procedure as fully as possible. New material will be available at the April General Conference, and this material will assume that the *Journals* have been carefully studied and have become a part of the mental equipment of the priesthood concerned with the great work of the church.

The letters of branch presidents or others concerned with teaching priesthood groups along these lines will be appreciated, outlining their experiences and offering suggestions.

In the *Journals* beginning with April, 1942, and concluding with January, 1944, study outlines will be made a part of each issue.

Preview

The *Priesthood Journal* concerns itself with the broad aspects of priesthood preparation and the conduct by them of the varied interests of the church. Accordingly, numbers of the past have dealt with duties, with discussions of general themes, and exhortations to performance. The numbers of the ensuing conference biennium will endeavor to include papers of vital importance to priesthood work and particularly attempt to broaden and intensify the practical consideration and application of the general church program which will unify the work for the ensuing conference biennium beginning with April next. Every member of the priesthood should be a subscriber to the *Journal* in order that no issues will be missed and so that all may be fully informed. Each branch president throughout the church should make an especial endeavor accordingly with each member of the branch priesthood not now on the subscriber's list.

We stand at a critical time in the history of the world. If the gospel of peace is to have a permanent place in the hearts of men, it shall find that place not by imposition of principles from without but by the careful teaching of the priesthood of the church. The constant witnessing of the priesthood and the people composing the body of Christ, aided by the leading which comes as the Holy Spirit touches the hearts of those everywhere who will hear God's voice, will cause an ingathering to the church to gladden the hearts of all concerned. The call is to labor while it is day.

Ministry in Wartime

By F. Henry Edwards

During the immediate future, men of the ministry will be working under some marked limitations, growing out of the war situation. We are likely to be short of time, of equipment, of strength, of patience, and of many other factors in effective ministry. Already we have had many reports indicating this. A district president writes that he now has to work seven days a week and ten hours a day; a young missionary notes that few of the men got out to week-night meetings and that several who did so were so worn out they went to sleep in spite of their efforts to keep awake; a man who has been filling a distant appointment for several weeks says he can only keep it up as long as he has reliable tires, etc.

But the work of the kingdom cannot wait. Our commission to extend the kingdom of God is still the most important commission we hold. The strain of life under war conditions is such that genuine spiritual ministry is in greater demand than ever. People are tired, anxious, fearful, disillusioned. Some have suddenly found themselves able to command more money than they ever had before. Others who have worked hard for years to win security are appalled by the prospect of catastrophies which will leave them penniless. Some who would gladly give their lives for freedom are being tempted by a hatred which will bring all their sacrifices to naught if it is not mastered in time. Under such circumstances we men of the ministry are under obligation from within, an obligation growing out of what our Heavenly Father has done for us and by his present need of our services. For the sake of the kingdom and of the people who compose the kingdom the spiritual life of our people must be made stronger and finer than in less strenuous times. This is the time for us to demonstrate our quality.

Seasons of the War Period

The depression of ten years ago forced the church to learn certain lessons of conservative operation which have now

become part of our permanent policy. If we are true to our present intentions, these lessons will pay us dividends of increased effectiveness during all the years in which they are remembered. It may well be that the lessons which can be learned during the war period can also become part of our total equipment, so that we emerge from the war with clearer vision and richer testimony. Certainly we men of the ministry cannot permit the difficulties of ministerial service in wartime to breed a spirit of defeatism. Paul wrote that "all things work together for good to them that love God, to those who are called according to his purpose." They do, if we distil from every situation the lesson it has to teach us and if this lesson, whether it be pleasant or painful, thereafter becomes part of our permanent equipment for the business of ministry.

We members of the ministry can set an example of stability and poise which will do much for our people. If we are to do this we must stand fast against the temptations of hysteria, wild conjecture, rumor, suspicion, and fear. None of these help our war efforts, and all of them threaten our inner peace. We have ample resources with which to combat these enemies of the soul: real faith in God, the courage that comes from a quiet conscience, the assurance of immortality, awareness of the guidance of God in history, conviction of the triumph of the kingdom. There is no reason why other people's fears should have authority in our lives. There is every reason why our faith should have fruit in our own lives and in the lives of others. Whatever happens—taxation, inflation, separation, temporary defeat, or even worse—character is still primary; and these are great days in which to develop character.

Since our time is being curtailed it seems obvious that we should restrict our ministry to the fundamentals. By this I do not mean just the six principles, but the major factors in rich spiritual life. If we keep well in mind such ultimate realities as love and justice and judgment and equity, and as stewardship and righteousness and fortitude and peace, we can go far to keep our people alive to the unfailing importance of spiritual values. We can give them courage and hope in the midst of turmoil. We can keep the missionary cause advancing. We can safeguard the people

against conjecture and factionalism. And we can call down the blessings of God.

The Dangers of "Prophesying"

In times of special strain people tend to reach for comfort wherever they can find it, and members of the ministry are eager to extend such comfort as they can. But we have to be aware of our emotional involvement in the problems of our day. Now, more than at any other time, those of us who are not under strict spiritual discipline will be tempted to bring the "word of the Lord" in situations where sympathy and compassion are more manifest than light, and to promise special protection and blessing. Where we are quite clear that such promises are dictated by the spirit of revelation, we shall of course feel safe in such ministry. But we must be more than ordinarily sure. Inestimable harm has been done by failure to abide by the principle expressed in *Doctrine and Covenants* 125: 15.

"Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. 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. They are not justified in permitting their human sympathies to overcome that which has been written in my scriptures. The spirit of the prophets is subject to the prophets."

Transportation Problems

Transportation difficulties have already increased the importance of ministry in the home. Priests' visits can be more welcome and more helpful than before. Family worship is now of major importance in maintaining the spiritual poise

and sense of perspective of persons who live under strain from the time they leave home till the time when they return. People who cannot run around so much are likely to do more reading, and with proper direction can become better acquainted with the faith of the Saints. For the same reason neighborhood cottage meetings should be even more productive than usual, especially if these are arranged at times which permit the attendance of people who work on awkward shifts. Tire and gas shortage may also make it wise to hold regional meetings in major centers, and to plan carefully so that all car space is used in such trips as are necessary.

A district president who was supervising the supply of preachers for struggling branches used to expect the ministers involved to arrange for their own transportation. They frequently drove their own cars, and covered much of the same route. Now he is arranging that the minister serving the most distant point on the circuit shall carry those serving intervening points; arranging time schedules so that he can drop these ministers in time for their meetings and return for them after he has completed his own ministry.

The president of one of our other districts used to feel that the small churches in the small towns were doomed. He knew that people with cars tend to pass by a small church so as to visit a more prosperous church in a larger center a few miles away. The war has brought this district president new hope. He is making a special effort to improve the quality of the services in the small rural branches, in the hope that he can minister so effectively to the Saints in these areas that this wartime ministry will provide a foundation for permanent growth.

Frugality Still Necessary

One of our local financial officers has been concerned with the temptation to prodigality confronting some who are earning more money than they ever did before. He is genuinely worried about what the careless and unplanned use of this money will do to these people in creating appetites which they cannot satisfy when the period of abnormal prosperity has passed. He knows something of the character defects which are developed when the goods of life

come too easily and when, later, they cannot be secured at any price. This far-sighted minister is doing the Saints a real service in visiting among them and helping them to lay down a financial program which centers in the "principle of sacrifice and repression of unnecessary wants" (*Doctrine and Covenants* 130: 7). This program is making it possible for the Saints in his district to help pay the church debt. But, above and beyond this, it is helping them to generate the stability and power which come through self-discipline.

Branch Secretaries' Responsibility

Because of the demand for war production a large number of our people are moving from low-income centers to the war production areas. Those making these transfers are not likely to have a great deal of leisure time in their new location. They may be spiritually lonely, and yet unable to spend the time necessary to search out the local churches and to find their places in the new church setting. They will be greatly helped if branch secretaries and others who are interested will see that the branch presidents in the industrial areas are apprised in good time of the arrival of such newcomers. By welcoming such Saints the Saints who are at home can secure additional help in the local services as well as saving their new friends from isolation and loneliness.

Church Contacts for Those in Armed Forces

A steadily growing number of our young men are now in Army camps. Some of these hold the priesthood, and can do much to help the others by arranging for meetings, promoting friendships, etc. When a soldier goes to camp, or even earlier if possible, his pastor should immediately report his name and location to the Presidency at the Auditorium. This information will then be passed on to the man charged with spiritual responsibility for this area, and everything possible will be done to give the soldier social and spiritual support.

Soldiers who go abroad should be advised to get in touch with the following:

TO ENGLAND: The Church at
170 Gravelly Hill,
Erdington,
Birmingham, England.

TO AUSTRALIA: The Church Headquarters at
65 Nelson Street,
Rozelle
Sydney, New South Wales, Australia.

TO HAWAII: The Church Headquarters at
1680 N. Mott Smith Drive,
Honolulu, Hawaii.

Sailors can make contacts with the Saints when in port and should be advised to do so. A card addressed to headquarters will bring the location of the nearest branch, etc.

Remember that those engaged in the naval and military services are entitled to receive the *Herald* for \$1 a year at any address in the United States. A suggestion to your branch or to a friend or relative will frequently be all that is necessary to arrange for the *Herald* to be sent, and there are few finer ways of keeping in touch with our young people who are with the forces.

An Alibi or Challenge?

When once the problems of ministry in wartime are regarded as presenting a challenge rather than as presenting alibis for defeat, almost every man can find more economical or more effective means of doing those things which must be done if the Saints are to continue to grow in grace and power. Let us approach our ministry with consecrated intelligence and share with each other the improved methods which the times demand and which can permanently enrich the church.

The Lessons of the Past Few Years

By Clyde F. Ellis

Lessons are taught in various ways and learned as variously by different people. To learn by applying oneself to a task through a willingness and a desire to know is much more commendable than to be forced against the will. Learning through the latter means requires considerable adjustment, and oftentimes this adjustment is a painful experience, while through the former, one's learning becomes at once a means of growth and achievement without any waste of time and energy. Conservation of these is very important, as the average life span is all too short with so much to learn and to do. This is as true of an organization as it is of people individually. What we see in a group, we see first in individuals themselves.

There are written in the constitution of nature the laws of sowing and reaping.¹ These laws are as irrevocable as time itself and their unchangeableness and continuity are safeguards the Creator has provided for his children.² The sowing determines what shall be reaped, and in some instances the reaping experience reveals in great tragedy the lack of foresight and wisdom of the one who sows. This may be, and usually is, a bitter thing to take and yet it is one's salvation, for it brings an end to his unrestraint and tempers his future conduct.

The Lesson of Debt

The primary purpose of the church is very clear, and yet for some years we concerned ourselves with that which was secondary.³ During the years when we did this we placed a handicap on the church, for years that were yet unborn, more, perhaps, than we handicapped it at the time, for the handicap was in the form of debt that was to be paid in future years. The Lord had instructed us a number of times that we should not incur debt, but we wanted what we wanted, and so we got it.⁴ But the inevitable time of reaping came along too with its hardships and regrets.

The Master himself gave timely instruction in the form of a parable that should have been clear to us,⁵ but such advice is not clear to those whose vision is be-dimmed by an out-of-proportion ambition for the realization of their own desires. This procedure on our part naturally put in the background what should have been in the foreground. Our thoughts were about the material aspects of our task. Our actions resulting from our thoughts were not in keeping with the words of the Apostle Paul, i. e., "Christ in you, the hope of glory."⁶ The real glory of the material or external is in proportion to the glory of the inner life of the people who concern themselves with these things.

Debt-Payment Program

In 1931 we were brought face to face with the reality of reaping. We could not avoid it if we had wanted to do so. The irrevocableness of the law was more apparent to all of us then than it had ever been before. We would have been cowards, indeed, as well as dishonest, if we had refused to face the facts, pay the debt we had contracted on our honor, and set into motion a program of adjustment that would enable us to take advantage of the time that was still ours.⁷ To do this required vision and courage of a superlative nature, and faith, too, that those of us who were not able to see clearly a great distance ahead might be held with some degree of gracefulness in keeping with our profession. We cannot be too appreciative of those who possessed these virtues. But in 1931 when we faced the cold facts of our difficult status we were not fully awake to the whole situation and task. It took us some time to find ourselves and to properly allocate the surviving fragments of our disrupted program. To be sure, this allocation is not yet completed but our vision of how it should be done is becoming clarified more surely with each passing month and year.

An Awakening to the Primary Purpose

From 1931 to 1936 all bent their efforts to do the only honorable thing that we could do. The five years brought definite results. Our official organ, *The Saints' Herald*, the

pulpit, and the ministry of priesthood and nonpriesthood workers were all utilized to the end that the goal set by the reaping process might be reached. In every field, however, where the traveling ministry labored, they were confronted with the plea from devoted members that something be done to supply the demands of the human soul and to assure the church that we were desirous of seeing something else done as well as the payment of the debt. This rather general insistence on the part of the church moved the Quorum of Twelve to prayerfully consider the need of an epistle to the church that would catch up this spirit and assurance. So in April, 1936, the epistle that was sent to the church during the General Conference of that year was written.⁸ While the church knew there was no release from the reaping process, hope began to increase in the hearts of the faithful and loyal members, and they moved forward with a more sprightly step in the payment of the debt that their hope for a spiritual revival through a renewal of missionary endeavor might be realized.

Recall to Evangelism

Considerable was said and written from that time on, but when in 1940 evangelism was given as the General Conference theme the attention of the entire church was called in a more specific way to the primary task that lies before us as a people. The classwork, the preaching, the quorum, and inter-quorum work of the Conference all placed an emphasis on evangelism that was sorely needed and began the movement of forces which are still working with increasing momentum. Following the Conference, when in conversation one day with one of our older traveling seventies, I mentioned that I thought we had moved in the right direction in designating evangelism as a biennium theme (1940-1942). He replied by saying, "We of the older generation of ministers have always considered that to be the primary purpose of the church, and, as such, evangelism has always been our theme." There was only one reply I could make to that statement, and it was this, that what he said was true, but as we had been making other things our themes and objectives there was urgent need of reorientation through a special

emphasis so that we might move out in greater accord with the law, and also that we might have frequent checks and rechecks made on the progress of our program and our adjustment to the return of the church to its normal function.

Evangelism a Normal Function

We should never be under the necessity, however, of placing special emphasis on our primary function. In other words, the normal and primary function of the body does not require us to emphasize especially its importance periodically. It is always before us. Whenever there is abnormality in evidence that destroys or frustrates this normal function then we are forced to specific attention and sometimes to medication and surgery. Obviously we then have greater concerns. That is why we have been and now are spending our energies in the direction of evangelism. First things must be first if there is to be permanence to our growth. Certainly it is basic to our movement. In fact, it is basic to and the soul of the Christian philosophy. "For God so loved the world, that he gave his only begotten Son,"⁹ is language that will always live, because it reveals the giving nature of God himself. This is also seen in Christ when he gave himself on the cross for a sinful world. So must the nature of the church be this, if it is to be his body in very deed. This giving factor and soul of the Christian message is best seen in the normal functioning of evangelism in the church. The first function of the church is apostolic.¹⁰ Without it there would be little gained of a constructive nature through a prophetic function, and certainly not many would come under the benefits of the teaching function. This does not mean that the apostolic quorum is the only quorum or that the apostles are the only persons to concern themselves with this responsibility. It does mean that it is the first work of the whole church, of every quorum, every ordained man, and every member. The tithe that is paid first would also indicate the place of missionary work in our program. In the natural world sowing always comes before cultivation. While evangelism in its broader aspects is concerned with cultivation, it says, too, that there must first be sowers of the seed of truth in the hearts of men if there would be growth to

cultivate. Evangelism is important and consequently a necessary strength to the fabric from which the garments of the Saints will be shaped.

The Clinic in Evangelism

The Clinic in Evangelism as a result of which was issued the book entitled *The Church and Evangelism*¹¹ caught up our program and set it before the ministry and membership as nothing else has done. It unified us in our thinking upon a number of major themes. It gave the ministry a feeling of comradeship in a common task we had not previously felt. It inspired us to work as we had not heretofore worked. It helped us to feel that each one had something to do in the great purpose and work of the church, even though it might be small in the estimation of some. The Clinic gave us a sense of the dignity of our calling to the priesthood and caused us to feel that since God had called us we would be willing to spend and be spent to the end that his will might be exalted in the determinations of men. The book *The Church and Evangelism* is taking its place as a pioneer in the study of several groups of priesthood and also members. It should be a forerunner of many other such treatments of that which places us before the world as a Christian organization that is unique in all its major claims.

Flexibility in Use of Methods

As we have striven to put into operation the evangelistic program the past few years a number of procedures have been tried, some successfully and others not so successfully. Certain methods will have to be tested over a longer period to ascertain their worth, and still others are in the process of formation as a result of our experience. This much is certain, if we would keep pace with a moving and growing world we must change and adapt our procedure to meet the requirements of an unfolding humanity. The principles by which we operate do not change. The law of the Lord remains unaltered, but the way by which it shall accomplish its purposes in a changing world will have to be flexible. This means that there must also be flexibility in us if we would be able to supervise properly in this accomplishment.

The Rotatory Plan

In one apostolic field several methods are being used, some of which are proving effective in their continued use and application. One in particular is described below. In the first place a missionary survey is made by contacting all the pastors of branches and missions in each district in order to determine the best time for missionary series in these places. These surveys are studied and an effort made to supply a missionary or missionaries at the time considered most favorable. To carry on these series a rotatory plan is used with three appointees. One of these appointees will go into the place where the first series is to be held and do preparatory work for a week, at the end of which he is joined by the second appointee, who, with him begins the series and they preach for one week. At the end of this first week, the second appointee leaves and goes to the place where the second series will be held to do preparatory work, while the third appointee joins the first in the second and final week of the first series. At the end of the two weeks' series the third appointee joins the second in the first week of the second series while the first appointee remains with the first branch or mission for a week of follow-up work with the interested nonmembers, thus leaving the appointee who did the preparatory work in one place for a period of four weeks. Following this through, it will be seen that each of the three appointees takes his turn in ministering in each place for a period of four weeks. This has proved successful in baptizing quite a large number of people and should prove helpful in other fields. Of course, a great deal of preparatory work is done by the branch or mission during a period of several weeks or months before these appointees arrive. There is the organization of local workers of young people, women, members, and priesthood, and the raising of a sufficient amount of money for both the series itself and the ministers who will come to minister, for they will need financial help. The Lord has assured those who go forth in faith to minister that he will provide their every need.¹²

Solving a Transportation Problem

In connection with this rotatory plan in one particular community, a bus was engaged to pick up those who had no other way of transportation and take them to the services. The cost of this innovation was met by the branch, and it paid well in dividends, as the attendance was greatly increased as a result and a large number brought into the church. While this may have its disadvantages it also has its advantages. In fact, I have observed that this procedure is followed by certain denominations in the West in cities as well as in the country. It has built up the church schools and congregations of the churches, first with children and later with the parents of the children. It may be said that the type of people who must depend upon charity transportation is not what we are seeking. But, it must also be remembered that there are worthy poor, and that some of these people who come through this kind of transportation may not all be poor or have at first very great interest in the church but come because of the group with whom they are associated. Transportation is a real problem for some families in certain communities and will continue to be so, and from all indications it will become greater. The foregoing way of overcoming it has merit.

Other Methods in Operation

In another apostolic field a portable church is being used with success in introducing and building up the work in one of our large industrial areas.¹³ This means is worthy of our consideration for other centers, and, no doubt, can be used with profit. Another method that is bringing results in the same field is the circuit arrangement in which there are several missions or branches with missionary possibilities to which an appointee is assigned. This provides for these people a regular missionary ministry and enables the appointee to continue his follow-up with those who show interest in the church. Still another method that is being utilized in this mission is the reclamation program.¹⁴ This, too, is a most worthy one and can and should be followed in all fields. Our baptismal gains are

overcome, in a large measure, by the number lost to the church through a lack of ministry and a failure to keep alive the contacts that are so essential to a continued interest and growth. Here is an opportunity for an organized effort that will pay greater dividends than any of us is able to realize.

A Successful Mission

In still another apostolic field a program was put into motion that is bearing fruit beyond the expectation of all who have to do with it. In a certain city with approximately 350,000 inhabitants where this program is working we have a branch of 350 members. The city and the whole surrounding country offer a most excellent field for missionary expansion. The branch was asked to sponsor and finance a mission within the city about three miles from their own place of meeting. This they consented to do and gave their whole-hearted support ministerially and financially that it might succeed. Fortunately, a small church building was located and rented from another denomination for a year, at the end of which time the branch purchased it with the year's rent that had been paid as the down payment. At first, the attendance was not very large and there were discouraging days for those who were assigned to supervise the various activities of the project. From ten to twenty children and adults made up the church school and Sunday morning congregation for several months, but still the few in charge continued faithfully on giving their best. Now, a little less than two years since the mission was opened, the attendance is between sixty-five and seventy at the church school with a growing interest among both the members and nonmembers. At the last sacrament service in 1941 forty-nine participated, and the pastor tells me that of that number only fifteen were regular attendants at the main church before the mission was started. Thirteen have been added by baptism, and this number added to those who were regular attendants elsewhere leaves twenty-one who have been reclaimed by the mission through its ministry. This speaks for itself. For a little over a year and a half it was necessary for the branch

to have direct charge of the mission, pastorally, departmentally, and financially. This they did by appointing those to supervise the work who acted as their assistants. Now that the mission has grown to the point where it has its own workers and finance, it has, in a recent business meeting held under proper supervision, agreed to reimburse the branch in the amount of all that was advanced to it in excess of its contributions, and also to assume the remainder of the debt on the building. This was all made possible through the assignment of an appointee to the mission who labored from early spring 1941 until the middle of July with the local corps of workers. In the early autumn another appointee was associated with him, both of whom labored assiduously for months building up the mission to its present status.

Contacting Prospects a Successful Method

These two young missionaries state that they have thirty good prospects with whom they will work when they return to the area. In their work in the mission they did not major in missionary series of meetings in the church, although two such series were held, but spent their time working with prospects in the homes and in cottage meetings where conditions warranted them. Of course, the Sunday services were emphasized as missionary efforts in which they took the leading part. A great many hours were spent in following up leads, working with prospects, socializing with all the age groups, etc., before baptisms were realized. This sponsored mission has now been placed on its own responsibility with its own complete corps of workers, and as such is under the immediate direction of the president of the district. As soon as it has become a little more stabilized and priesthood material developed it will be organized into a branch. Already the branch is thinking in terms of another mission project as soon as it has renovated its own building. This accomplishment would not have been made possible without the hearty co-operation of the branch and the persistent, constant, humble, and devoted ministry over a period of months of the appointees assigned to the place.

Ministering to Isolated Members

A field that offers an excellent opportunity for real ministry in most districts is the scattered membership. At the present time approximately 19 per cent of our membership is scattered. In each district where this problem exists, and there is not a district that does not have it to some extent, some arrangement should be made to keep in touch with these people. What greater opportunity is there for helpful ministry than with this group? It is a missionary opportunity, for members of the families represented by these scattered members are not all in the church. Some weeks ago, having the address of a member who lives in a city many miles from any branch organization, I concluded to stop over between trains while passing through the city on my way to a certain appointment and look him up. To my surprise I found about fifteen members of the church there, one of them dying in a local hospital, and not one taking *The Saints' Herald* or having any contact with the church. Two weeks after my brief visit I was called back to officiate at the funeral of the brother whom I had met in the hospital, and before leaving the city that night I blessed five children and received an earnest request to return and hold meetings and baptize some of the young people. People like these must not be overlooked and approached only when we want financial help, as so often is the case. They are hungering for a spiritual ministry and it is our business to see that they get it, even though some of it may be through correspondence by those who may well be given this specific project.

Our Pressing Needs

The past few years have shown us the need of a more dominant leadership on the part of the priesthood of the church in every phase of our work. It is true, we need more workers in every department, but we need especially more workers among those who have been called to the specific task of ministerial responsibility. Greater preparation, a deeper humility, a richer devotion, and a more flaming conviction are all imperative in this unequalled challenge of our day. It is indeed a challenge to minister to

sin-sick souls, and when we see what is happening in the world about us we are aroused with the need of men to meet the challenge of a few years hence. May there come to us of the ministry this awakened consciousness and spiritual revival that will make us indeed fishers of men.

1. Galatians 6: 7, 8.
2. Hebrews 6: 16-20.
3. The Acts 2: 47.
4. *Doctrine and Covenants* 64: 6; 127: 4.
5. Luke 14: 28-30.
6. Colossians 1: 27.
7. *The Saints' Herald* 1931, pages 169, 170; 1936, pages 613, 614, 643, 644.
8. *The Saints' Herald* 1937, pages 1255, 1256.
9. John 3: 16.
10. 1 Corinthians 12: 28.
11. Herald Publishing House Catalogue, page 44.
12. *Doctrine and Covenants* 83: 14, 16.
13. *The Church and Evangelism*, pages 293-296.
14. *The Church and Evangelism*, pages 243-278.

Preparation for Evangelization

By Seventy L. G. Holloway

When the farmer goes out in the early springtime to plant a crop, he begins that work by the preparation of the soil. He knows if a harvest is to be reaped it does not depend wholly on the quality of the seed that is to be sown. Truly, he must sow only good seed, but he must see to it that the ground is properly cultivated in preparation for the sowing or planting of the seed. So far as possible everything that will be a hindrance to the growing of a crop must be removed. It is with great care that the soil is plowed, harrowed, and otherwise prepared for the planting of the crop. If we take the finest seed and sow it upon hard or stony soil cumbered with weeds, our effort to raise a crop will be in vain. So it is in the sowing of the seeds that produce spiritual life. There are certain necessary things that should be done if our efforts are to be successful in the conversion of men and women to the gospel of Christ.

Before any series of evangelistic services are to be held, careful preparation should be made so that when the time comes for the preaching of the gospel it will have the proper effect in the converting of those who have the opportunity of hearing the message of Christ. We shall endeavor to point out some of the simple, yet necessary things that may be done which will assist the missionary in converting those who love truth to the gospel of the Master.

Branch Should Seize the Opportunity

First, the entire branch should be thoroughly aroused to the opportunity before them. Each member should feel a concern in the success of the services, pledging himself to render every possible aid in the carrying out of the evangelistic program. The local officers should visit not only those who are active in church services, but they should by all means visit those who are cold and indifferent to the

church and its needs, as well as their own. These should not only be invited but urged to attend the services to be held. This visiting campaign should be sufficiently in advance of the special services so that the members may have the opportunity to make whatever special preparation is necessary in order that they may participate in the series of meetings.

Co-ordinate All Efforts

Special emphasis should be given that all activities of the branch during the progress of the meetings should center in the evangelistic efforts. So far as possible, nothing should be allowed to in any way detract from these services. Members should try to arrange their private affairs so they will not be hindered in their attendance and support of the services. If at all possible they should plan to give a sustained attendance at all meetings. A crowd always draws a crowd, therefore they should give their best support not only in the opening of the meetings but should continue as long as they are held.

Many people would attend a series of services if they had some convenient way of transportation. Those who have automobiles could be solicited to render service to their friends and neighbors by being willing to use their cars in the transportation of nonmembers to the place of service. A transportation manager should be selected, and he should organize his work so that a systematic carrying out of this phase of the work would result.

A Prospect List

The making of a prospect list should precede the holding of the services. Those who indicate their interest in the work of Christ should be approached with the view to arousing their interest in the special services. In the making of this list of prospects, it should be those who we have reason to believe are concerned in our message and would be willing to give consideration to what the minister has to say. These prospects should be visited and urged to attend the services from the beginning of the special services. The story of the gospel is a

progressive unfoldment of the message of Christ and therefore should be heard from the first to the end of the series.

Publicity Necessary

Publicity should be provided that will be attractive and create interest in the mind of the investigator. This advertising should not be too far in advance of the services but in sufficient time to let the people know what is to take place. Personal solicitation to attend should be engaged in. Nearly all have personal friends who can be approached in a friendly spirit and invited to hear an outstanding message. In nearly every community the daily papers are always ready to give us space if we approach them in a proper manner. We will not attempt here to give details regarding publicity, but will leave that to the community or city where the services are to be held. There are many different ways of advertising, and it is for each branch to select the means best adapted to their needs. We do urge an adequate campaign, however, that will bring favorable publicity to the church and thereby stimulate interest in our message.

If an evangelical minister is accessible it might be wise to use his services prior to the holding of the missionary services. The evangelist is a revivalist and his efforts would be to stimulate interest among the membership, so that when the work of converting those outside the church is undertaken all the members will respond.

The work of building the kingdom is of grave importance and should be engaged in with all seriousness and consecration. Every effort put forth before the opening of the services is sure to produce good results during the progress of the services. Let us feel a concern in the work pertaining to man's redemption.

God Gives the Increase

By Blair Jensen

Jesus in his final moments said to his disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The fact that these individuals acquitted themselves well of their conviction of his Messiahship is attested by events which followed. Pentecost portrays magnificently the strength and power of their witnessing. Testimonies uttered by the lips or by the lives lived, at time do not bring conviction as effectually, as the stalwart character that is revealed in those individuals who face death fearlessly in a great cause.

Tradition records that many of these disciples died for the cause of Jesus, sealing with their martyred blood an everlasting testimony of conviction and faith. Matthew was put to death with the sword in Ethiopia; Mark died in Alexandria after having been dragged through the streets of the city; Luke was hanged on an olive tree in Greece; Peter crucified, with his head downward, in Rome; James, the Less, was thrown from a pinnacle of the Temple and beaten to death below; James, the brother of John, beheaded in Jerusalem; Philip hanged against a pillar in Phrygia; Bartholomew flayed alive; Andrew bound to a cross, preaching all the while to his persecutors; Thomas transfixed in Coromandel, in India; Jude shot to death with an arrow; Matthias first stoned and then beheaded; Barnabas also stoned in Salonica; Paul, after much persecution and imprisonment, was beheaded in Rome. These witnesses died for their convictions only because they had lived for a cause worth dying for. Men never willingly suffer all sorts of persecution, and finally death, for what they know to be falsehoods.

Sometimes happenings of seemingly little moment are actually sources of power. They set off chains of events which may be effective for centuries of time. Shortly after the death of Jesus such a seemingly insignificant event occurred. A young deacon, Stephen, had been taken before

the Council at Jerusalem and placed on trial for his life. He refused to deny the testimony he had been uttering. He called down upon himself the penalty of death when he reaffirmed his testimony saying, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." The record then tells us that he was rushed out of the city and stoned to death. A young rabbi, Saul from Tarsus, held the garments of those who stoned him to death and noted with surprise the readiness with which Stephen died for his convictions. He noted with amazement the lad's dying prayer, "Lord, lay not this sin to their charge."

Saul was a promising young rabbi. He had just become thirty years old and now according to the customs of his faith was allowed to function as a rabbi. His life experiences had been especially fortunate for one so young. He had been reared in an excellent Jewish home, one of the few which enjoyed the rights and privileges of Roman citizenship. At his mother's knee he had been taught, in the traditions, faith, and hopes of his people. In his home town, Tarsus, the facilities of the great university had been available to him. Quite probably he here came in contact with Luke, a young man born in Antioch in Syria. Little did they realize that later they were to be companions in the gospel. From Tarsus Saul went to Jerusalem to the great rabbi and teacher, Gamaliel, and from him received his final training as a rabbi. The first major charge given to him had been to stamp out the menace of Judaism which was being advanced by the followers of the Prophet of Nazareth. In this capacity he had assisted in bringing Stephen to trial. He had listened to him expound his views and bear his testimony without being impressed.

When Saul saw Stephen die for his faith and heard him pray for those who were slaying him, there came a breath of conviction to fan smoldering flames of doubt and uncertainty. There were set in operation forces that opened his soul to greater truth which finally burst into the active flame of knowledge in his great experience near Damascus. Great readjustments were necessary if he was to be able to give his best to this new cause. He withdrew

to the desert for periods of time to be spent in prayer and meditation. He associated with those who had known Jesus and who had been instructed by him. In time he was prepared to give intelligently of his talents and knowledge. Tradition, manuscript, and time testify to the power with which he witnessed for Jesus. By virtue of this power, his qualities of leadership, and his unrelaxing devotion, many were converted, and the church was established in strategic places that prophesied well for much witnessing to be done, not only in Jerusalem, Judea, and Samaria, but in all parts of the world.

One day in those early years of the church, a pagan lawyer of Rome, a man of outstanding ability, went to the Coliseum for recreation and play. Starved beasts of the field and forest were turned loose upon an unarmed band of Christians in the Arena. Roman citizens enjoyed such gruesome scenes of death. Something unusual happened that day to this pagan lawyer, Tertullian. Those Christians did not act as others who were condemned to such a death. He saw them gather around their leader, kneel with him in prayer to their God, then stand and sing hymns as the cages were opened to unloose the beasts of destruction. Such fortitude and magnificent conduct he had never before seen. There was born within him a great desire to know more of this group of people, to learn of their beliefs and convictions. He sought them out, and finally was allowed to meet and worship with them in the catacombs. Soon he was one of them and gave himself assiduously to the task of witnessing. History gives him to us today as Tertullian, one of the greatest of the early church fathers, but history has no record of the names of those dying Christians in the arena who made conversion a possibility for him.

Some have thus testified in dying, many have testified by the utterances of their lips. Great and effective testimonies have been borne through lives lived and labors performed well. Some years ago in a manufacturing plant in a large city the word went around among the men that a Mormon had been hired as a helper. One of the steamfitters, being short a helper one day, asked that the "Mormon" be given him as an assistant. During the

next day or so he noted the efficient way in which his new helper did his task. His curiosity grew, he wondered if there was something about this man's religion that was influencing his work. He engaged him in conversation and found that he was a member of the Reorganization. He was invited out to the church, met more of its members, learned more of its beliefs. Finally, that which had started as a movement of curiosity resulted in the conversion of Brother S and his family. The quiet witnessing of a humble workman, who did his work efficiently, was the seed which finally bore fruits of evangelism.

Conviction to the truthfulness of God's purposes grows as we become aware that we are not left to our own ingenuity, but that God does move in various and divers ways his "wonders to perform." Such experiences give strength and power. God does move in the lives of men and brings to pass in them his purpose and desire. Men are converted to the gospel by virtue of the fact that God has reached forth his hand and has taken them for himself when they have not been known to us.

Brother X was called from the city of his residence to the bedside of his dying father. His parent was deeply concerned that the son had not united with the Methodist faith. In spite of his knowledge of his father's desire and his appreciation of the good qualities of that faith, he had never come to the point where he was convinced that he should make such a move. It became necessary for the son to return to his home and his father, sensing that he would never again see him in the flesh, indicated his desire to bless him, even as the ancient patriarchs had done with their sons. As he placed his hands upon the head of his son and lifted his voice in prayer, he was caught up in a spirit that to him was unusual but under the power of which he spoke prophetically, admonishing his son to seek and he would find Christ's Church which was again upon the earth and that the priesthood of the Son of God would rest upon him in time. The father could not account for this unusual experience, but he knew of the spirit that moved him and counseled him to heed it.

Mother L, the mother of Mrs. X, lived with them in their home. She was a grand soul, loved by both of them.

They would do anything in their power to make her happy and comfortable. To them there was only one thing odd about her. She belonged to a small church, composed of good people, but having some peculiar ideas. Among other things they believed in the *Book of Mormon*. Mother L's entreaty to her son-in-law had been to read this book and know for himself. He had promised her that sometime he would do just that. Shortly after returning from his father's funeral he found himself one day with the desire to read, and practically nothing to read except the *Book of Mormon*. He was amused at the opportunity so readily available to acquit himself of his promise to Mother L and picked up the book and read. As he read the first page or so there came to him a great conviction that this book was of divine origin and that he should seek more knowledge of it and the people who believed in it. He told his wife of his experience and together they studied and investigated, and in a few months united with the church. In time Brother X was ordained and thus there was complete fulfillment to the prophetic utterance of his Methodist father. For many years Brother X has served the church as bishop. God's hand reached forth in our day and took a man and his companion in the days of their maturity and brought them to his service in this remarkable way.

At the Conference of the church at Plano, Illinois, in 1873, there came to the church the Word of God. Several changes were indicated in the leading quorums of the church. Wm. W. Blair and David H. Smith were to become counselors to the President of the church. Seven men were called into the quorum of Twelve. Others were to be ordained High Priests and then "let my servants E. C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witnesses of the Seventy in their places." The church was small in that day. Its membership was pretty well known. Soon in the midst of the joy that God had revealed his will there was something akin to consternation. Where was Charles W. Wandell? Who was Charles W. Wandell? There was no one enrolled upon the records of the church by the name of Charles W. Wandell.

Almost at this same time a man presented himself to one of the elders in California as a seeker after the truth. He had been identified with the church in the days of the Martyr. He had journeyed with Brigham Young to Utah and at his behest had served as a missionary in Australia. As he labored in that foreign field word came to him that the church and its leaders were practicing polygamy, blood atonement, and other nefarious doctrines. As these reports persisted he returned to Utah to find out for himself. Finding them to be true he turned away from the church in sorrow. He said he had been unable to give up the beliefs that had come to him in the days of the Martyr. Recently he had heard that the son of the Martyr was the leader of a group who were maintaining the original beliefs and teachings. He affirmed that the Spirit had urged him to seek out this group and become identified with them. Asked his name, he replied, "Charles W. Wandell." Restored to the truth and confirmed in fellowship, he gave obedience to the will of God as given at Plano and reassuming his duties as a Seventy he returned to Australia and labored there until he died.

The Lord spoke at Plano concerning the appointment of Charles W. Wandell, then unknown to the body of the Saints, but known to God. His hand reached across the continent to California and plucked this storm-tossed veteran and allowed his final days to be spent in the service of the church and the God with whom he had covenanted.

Jesus spoke well for all people and for all time when to his disciples in Jerusalem and for his disciples of all time, he said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Epistle of the Quorum of Twelve

(Reprint from Conference Daily Edition of the
Saints' Herald, April 8, 1936.)

The Quorum of Twelve gratefully acknowledges the providence of Almighty God, his grace and inspiration. It is in expectation of his continued blessing that we confidently face the future. Our Christian religion is the religion of hope. We cannot rest upon our achievements, nor be content to make history. We are making destiny a new humanity and a new world in which God and his Christ shall be the fountain and source of all light and power and glory.

We are living in times full of portent. The powers of evil challenge our present civilization with sinister and persistent attack. Rediscovery of God and application of the ethics of Christianity are our only salvation.

As those upon whom rest the responsibility of "witnessing for Christ in these last days," we come to you with a sense of chastening and consciousness of the church's need of deepened spiritual life. We are sensible that the evils which afflict the world are infiltrating the church, which is the very body of our Lord, and we feel the urge to sound the apostolic warning to the ministry and laity, young and old alike—"Woe is me if I preach not the gospel."

The fulfillment of the promises concerning the end of the world, which is human society organized apart from God, and the coming of the day of our Lord when his kingdom shall be realized, is predicated on the proclamation of the gospel of the kingdom. And this apostolic witnessing "is not a thing of words but of power"—the power of God manifest in convicting the world of sin, in establishing the righteousness of God, and in bringing mankind to judgment so that evil shall be cast out.

Our work as witnessing ministers in all the world has burned into our very souls the great and urgent need of seeking to arouse the church to the sense of personal

responsibility, which rests upon us individually and collectively. We cannot flirt with the allurements of the flesh; nor compromise with the powers of the world; nor surrender to the siren calls of pleasure and luxury, without endangering our spiritual inheritance. History testifies that whenever the Church of Jesus Christ has made alliances with these ungodly forces she has done so at the sacrifice of her spiritual prerogatives and power.

Today the church is languishing because all too many of our number have sought to emulate the standards of the world, and have forsaken the pathway of devotion and service to God in the feverish quest for amusement and pleasure. Indulgences in the luxuries of the day, the ephemeral fashions of sensualism, will paralyze our moral stamina and weaken our sense of duty. As shepherds of the flock we cannot too strongly and too persistently call the sheep and the lambs of the fold back to the spiritual pasturage which God has provided.

Today we are faced with a startling dearth of effective ministers who, as missionaries, may carry the gospel into all the world, and, as pastors, may nurture the flock. It is not just to the church or to ourselves to ignore the facts, which are tragic in their bearing and implications. With deep sorrow we point out the alarming lack of general church appointees to serve as either pastors or proselyting ministers. This situation is so serious, men of experience so woefully lacking, and the present restriction of finances so rigid, that it is imperative that men not now under appointment shall qualify to carry the heavy burdens now waiting to be borne. It is therefore with the utmost seriousness that we ask men who feel the call of God to take advantage of every opportunity to discharge their personal ministerial responsibilities and so to prepare for greater service in the years yet to come.

Under these extremely difficult circumstances we must redouble our efforts in the missionary work of the church. For this reason we urgently appeal to all Saints and ordained men to join forces with the few missionaries we have in the field, and in their own right and calling to enter in and occupy as witnesses of Christ and of the power of the gospel to save.

In this field of our endeavor we acknowledge with appreciation the helpful contributions heretofore made both in means and in man power, and express our confidence that the blessings of God shall magnify our efforts to the conversion of many.

While we express our deep sympathy with the bishops in the burden of debt which presses so heavily, and pledge ourselves to make every effort to remove this intolerable weight, we feel it our duty as the apostles of Christ to point out the primary importance of the things of the Spirit. Today the church must approach God in earnest devotion and sacrifice, so as to be filled with the spirit and fire from heaven. We therefore call both the church and the world to repentance, and as his ambassadors beseech you in the name of Christ "to be reconciled to God."

We commend you to God for his grace, earnestly praying a pentecostal endowment of his Spirit upon us all.

PAUL M. HANSON,
President of the Twelve.

Study Outlines

for the

PRIESTHOOD JOURNALS

of October, 1940, January, April,
July, and October, 1941

The Evangelical Program

Theme: To Whom Shall the Gospel Go?

(Outline of *Priesthood Journal*, volume 6, number 4,
October, 1940.)

(Prepared by Emery E. Jennings, Pastor of Walnut
Park Branch, Independence, Mo.)

I. Preach the Gospel to Every Creature.

A. Kingdom of heaven is like a net cast into the sea.

1. Gospel designed to minister to all classes.
2. "Go ye into all the world and preach the gospel to every creature" (Mark 16:14).
3. Gospel message is universal in its nature.

B. Message of salvation is to be all-inclusive.

1. "And I, if I be lifted up from the earth, will draw *all* men unto me" (John 12:32.)
2. Souls of all mankind are precious in the sight of God.
 - a. He so loved the world that he gave his Son for the redemption of all men.
 - b. It is available for all who will repent: "To him gave all the prophets witness, that through his name *whosoever* believeth in him shall receive remission of sins" (Acts 10:43).
 - c. Christ preached about a kingdom into which men should press "from the east, and from the west, and from the north, and from the south" (Luke 13:29).
 - d. God has made of one blood all nations of men.
 - e. Gospel was and is intended for men of every nation, kindred, tongue, and people; for artisans, laborers, farmers, the rich, the poor, the educated, the uneducated, and so forth.
 - f. In the parable of the wheat and tares, the Master said, "The field is the world."

1. The world means humanity in its social life organized apart from God; a godless society.
- C. The world is composed of three general classes:
 1. The underprivileged.
 2. The middle class.
 3. The upper class.
 - a. Each has distinctive missionary problems.
 - b. Usually all families' lines have these three classes of people.

II. Selective, But Not Exclusive.

- A. Christ's approach to his task of saving the world was on the basis of selectivity.
 1. He chose and converted men who could be leaders and good missionaries.
 2. He went to the Jew first and afterward to the Samaritan—if he had gone to the Samaritan first, he would have closed the door to his own people.
 3. Paul's work reveals a positive procedure of selectivity.
 - a. Selection of strategic centers.
 - b. He was selective in picking his staff. He had a planned policy.
- D. There is no final, fixed answer to the question of selectiveness.
 1. Determined by the circumstances and conditions prevailing within branch.
 2. Seek for a proper balance.
 - a. We should not shirk the responsibility to convert the poor and minister to them, to reach the ignorant and educate them, to preach to the vile and regenerate them; but we must also plan our missions to establish them in favorable regions where well-to-do, stable, high grade, above-the-average citizens may be converted.
 3. The wise pastor will face the needs of his congregation, the ability of those available for missionary work and then work out a balanced

program on as high a level as may be possible, not for one moment forgetting our responsibility to the poor and unfortunate.

III. Objectives in Evangelism.

- A. To win people to Christ and promote the ideal of the kingdom.
 1. Create in the mind of the prospect sincere respect and broad understanding of the church.
 2. To convert and baptize as many as possible.
 - a. Conversion is the process in which the convert is completely turned around in his life.
 - b. Instead of being "ego-centric" he is now "Christo-centric."
 - c. Conversion must be real.
 3. The convert should have a belief in, a deep conviction about, and a growing knowledge of, God, Christ, doctrine, ordinances, and law. He should be willing to give obedience to generally accepted church standards of morality and ethics, financial law, and church ordinances.
 4. To save people from sin and its devastating effects.
- B. To enliven and revitalize the membership of the church.
 1. We evangelize to save the church spiritually.
 2. We grow in intellect, spiritual strength, appreciation for our fellow men by sharing with them the good things of the kingdom.
 3. Our love for mankind becomes fervent in much testimony for Christ and his love.
 4. Evangelism keeps alive the spiritual vitality of its members.
 5. We grow in understanding as we work for others.
 6. The promises of God are not proved in the study, but out on the firing line of testimony.
 7. We become strong, individually and collectively as we share with others.

- C. Train and conserve our converts for active participation in the new social order.
1. Holding converts after baptism calls for adequate pastoral ministry and to be successfully accomplished requires the united efforts of pastor, priesthood, departmental leaders, teachers, and the helpful co-operation of the entire membership.
 2. New members must be schooled and trained in the arts of discipleship.
 3. Out of them, the perfection of beauty, God must shine. This is the ultimate, the great goal for all.

The Fields of Evangelism Classified and Analyzed

(Outline of *Priesthood Journal*, volume 7, number 1, January, 1941.)

(Prepared by Emery E. Jennings, Pastor of Walnut Park Branch, Independence, Missouri.)

Five fields of Evangelism are presented:

Children — Young People — Adults —
Country Field — City Field

I. Child Evangelism.

A. Why concentrate upon the children?

1. Childhood is the impressionable age.
 - a. Their minds are more pliable, sensitive to guidance, and susceptible to leadership.
 - b. Statistics and records show that people who were instructed early in life attend church more than persons who were not.
 1. Can we not presuppose that more regular church attendance indicates a greater loyalty, devotion, and consecration?

B. It is God's will that children should be taught and won to him.

1. Jesus emphasized the importance of their coming to him (Luke 18:14; Mark 9:33).
2. Children are to be instructed by parents and prepared for baptism when eight years of age (*Doctrine and Covenants* 68:4).
3. June, 1831, the Lord commanded that books for schools be written that little children might receive instruction (*Doctrine and Covenants* 55:2).

C. Child evangelism in the home.

1. Effective conversion and teaching must come from the parents by example and by precept.
 - a. The child's attitude toward the church is

almost entirely determined by the parents. Parents should be affirmative, respectful, and appreciative at all times. This should be the rightful heritage of every child.

D. Evangelism in the church school. Many good things can be done to increase the effectiveness of the school.

1. Church school reaches into lives of children.
2. Quarterlies are adapted to needs and capacities.
3. Trained teachers and leaders are required for children.
4. Public recognition of new members serves to dignify and emphasize membership.
5. Improved equipment.

E. Pastoral evangelism.

1. Pastor and priesthood should win the respect and admiration of children by personal contact with them through home visiting, outings, Boy Scout and Girl Scout work, Orioles, Blue Birds, etc.
2. Pastors should maintain a close contact with the children's department, and participate in the children's program and services whenever possible.
3. Due consideration to Children's Day is very helpful to teaching, converting, and baptizing.
 - a. Before the day secure the names of those not baptized and write an appropriate letter to the children and another to the parents in which they are reminded of Children's Day, notified of the pre-baptismal class, and invited to attend.
 - b. During Children's Day arrange for a baptismal service with an appropriately rich and spiritually beautiful planned program, built around the baptismal rite.
 - c. Post-baptismal program should include a well-planned and dignified confirmation. A public reception may be given to all new members at the communion service. The pastor may serve them first. The pastor

may write a personal letter of welcome to the new members.

F. The follow-up program—priesthood, leaders, and teachers.

1. Visit the new members, using wisdom and tact in the approach.
2. Put the new member to work as soon as possible. He may help win someone else or assist with the services or take part in some worth-while project.

II. Youth Evangelism—Aspects of our youth program and their significance for evangelism.

What the church is doing in its effort to reach youth.

A. An improved church school.

1. Better trained teachers in the technique and art of teaching; understanding the needs of youth and how to cope with their problems. Teachers to become familiar with the now available courses in the different age ranges and stirred with a passion for souls.
2. Four evangelistic opportunities of the church school.
 - a. Making the school and classrooms more attractive.
 - b. Providing interesting and vital class procedure.
 - c. Providing a worship service that ministers to souls.
 - d. Providing suitable social life and social experiences.

B. Other programs for winning and conserving our youth.

1. Boy Scouts.
 - a. Is planned to fit into the evangelistic program of the church.
 - b. Is adapted to interest and minister to the needs of boys of the teen age.
 - c. Has high ideals, good leadership, sound principles, clean activities, and is adaptable

to both small and large branches and communities.

2. Oriole Program.

- a. This program aims to stimulate love for God and outdoors, to build good habits, to train the minds of girls, develop appreciation for better homes, to enjoy clean recreation, and develop strong healthy bodies.

3. Nauvoo Camp.

- a. A strictly church camp suitably planned to promote fellowship, to share in the historical traditions, to provide a laboratory for development, to provide religious experiences, and win the loyalty of young people to the church.

4. Zion's League.

- a. It is the youth of the church united in action for Christ.

b. Objectives:

1. Personal development and fitness.
2. Witness for Christ—evangelism.
3. Keep the law—stewardship.
4. Know your church.
5. Spiritually creative.

- c. In spirit, organization, and purpose, it is considered inseparable from the work and organization of the church. The church's program is its program.

5. The Youth Conference.

- a. Conference held at Lamon, Iowa, biennially, at which time the ideals, teachings, objectives and inspiration of our church are caught up in its program.

6. Graceland College.

- a. A church institution in which education and religion have found a common ground.
- b. One week each year is devoted to a "religious emphasis week" at which time an evaluation of studies and activities is made

in terms of the philosophy and program of the church.

7. College and university centers.

- a. A card index file has been kept of young people who attend other colleges and universities. Frequently church officials have visited them, and where sufficient students were available, classes or regular services have been conducted throughout the year.

C. Persistent problems of youth.

Youth faces many problems. To win them and hold them, the church must provide help.

1. Problems in the field of theology and religion.

- a. Is there a God? How may I know him?
- b. Revelation. The principle involved. Spiritual gifts.
- c. Life after death. Nature of immortality.
- d. Science and religion.
- e. Financial law. Basic laws governing.
- f. Sin. Its existence and reality. Why?
- g. Doctrine and its need.
- h. Prayer—what is it? Is it governed by law?

2. Participation in the work of the church.

- a. Vocational guidance. Discovery and utilization of abilities or talents.
- b. Helping youth choose between other competing interests and the church.
- c. Co-ordinating interests of youth to tasks of the church.

3. Problems incident to facing life's opportunities.

a. In fields of

1. Leisure—what recreation shall youth engage in.
2. Vocational guidance.
3. Education.
4. Marriage.
5. Fellowship—relationship to other denominations.
6. Worship—co-operation with others who think differently.

4. Problems of establishing a proper standard of values.
 - a. Standard of values in
 1. Moral choices.
 2. Personal conduct.
 3. Self-control.
 4. Sex.
 5. Practices accepted today.

III. Adults and Evangelism.

- A. Marked success of early church in winning people to its message.
 1. 1830-1844—baptized 150,000 to 200,000, mostly adults.
 2. Largely converted through personal testimony of members.
- B. Statistics from 1921 to 1939 inclusive disclose trend of conversions from adults toward children.
 1. High mark of baptisms in years 1921 and 1929 due to special emphasis upon missionary call of the church.
 2. Over a decade (1921-1931) steady change in median age of baptisms from 17.7 years to 13.7 years.
 - a. Means a change in the character of our converts—instead of converting adults from without, we have been baptizing our children.
 - b. A decreasing percentage of converts as compared with the increasing strength of the church.
 - c. Baptismal ratio for 1926 was one for every 25 members, but in 1931 the ratio stood at one for every 34 members.
 - d. In 1939 the baptismal average was 4.3 per branch.
 3. Conversions from other denominations have come more frequently, in their order from Methodists, Baptists, Christians, Presbyterian, and Catholic churches.

- C. Means of converting adults to our church.
 1. Personal contact is by far the most outstanding avenue of conversion.
 2. Missionary series rates second as means of conversion.
 3. Relationship to other members accounts for about one-third.
 4. Church school provides a large number of converts.
- D. Marriages to nonmembers account for a large loss in interest. If followed through, this source alone would bring in many thousands of adults.
- E. Ways and means in which a pastor may strengthen the evangelistic program of the branch.
 1. Make a complete survey of its activities, objectives, methods, church school.
 2. Organize and develop a strong missionary program with your priesthood.
 3. Build a prospect list.
 4. Work for a sincere and potent brotherly spirit among the members.
 5. Plan missionary series frequently.
 6. Utilize every department in inviting people to church.

IV. The Country Field—one which has contributed well to our church in membership and money.

- A. Problems that confront us.
 1. Conditions of labor, seasonal work, etc.
 2. Migration of youth to the cities.
 3. Transportation is a problem in the remote sections and certain types of communities.
 4. Weather conditions often present a problem.
- B. Methods we should use.
 1. General missionary series of meetings.
 2. Cottage and family gatherings.
 3. Itinerant type of ministry is one of the best approaches; home visiting, fireside talks, or chats.
 4. Encourage our people to bring nonmembers to church with them.

5. Become thoroughly acquainted with country life. Know the language of the farmer.

V. The City Field.

A. Problems of city missionary work.

1. People who live in cities usually have busy lives.
2. Outstanding recreation and entertainment are always available.
3. Many families live a long way from the church. In a city this is a serious handicap due to the cost of transportation and the time required to travel long distances.

B. Organizations which can be used with marked evangelistic success.

1. Church school.
2. Boy and Girl Scout troops.
3. Women's department.
4. Zion's League.

C. Methods of contact.

1. Personal evangelism. This type has precedence over newspaper advertising, radio announcements, and house-to-house canvassing.

The Evangelical Program

(Outline of *Priesthood Journal*, volume 7, number 2,
April, 1941.)

(Prepared by Garland E. Tickemyer, Pastor of Stone
Church, Independence, Missouri.)

A working program of evangelism will include principles that may be applied to either city or country churches. Adequate planning is essential to success. Haphazard efforts do not produce lasting results.

A. Determine basic fields of missionary labor.

1. In large cities it is impossible to cover the entire area.
2. Approach friends of church members whose interests are known.
3. Adapt to people within certain class groups e. g. the laborer to the laborer, the business man to the business man, the learned to the learned; former Baptists to Baptists, etc.

B. Survey the field carefully to ascertain who the prospects are.

1. Develop and maintain prospect list.

C. Organize for missionary endeavor.

1. Select member of priesthood to supervise and direct missionary endeavor:
2. Include in budget plans for financing missionary labor and series.
3. Study the approach to prospects.
4. Church school may be utilized to reach nonmembers, through classwork and social activities.
 - a. Unbaptized children of members.
 - b. Pre-baptism classwork.
 - c. Contests for increasing attendance.
5. The women's department should plan to reach nonmembers.
 - a. By occasional lessons on the church.
 - b. Maintaining interest in nonmember women through special contacts and influence.

- c. Tracts should be available for distribution when required.
 6. Zion's League should enlist the services of youth capable and willing to carry the message to others.
- D. Making contacts and developing interest.
1. Learn all you can about prospects from friends and other sources.
 2. Seek common interests.
 3. Do not hurry a decision.
 4. Visits to prospects' homes should be carried out and governed by conditions existing.
 5. Social gatherings should be arranged to which prospects may be invited.
- E. The physical equipment of the branch.
1. Places of worship should be made attractive, comfortable, and pleasing to the public. Buildings and property in run-down condition do not advertise the church favorably.
 2. Discuss possible ways of improving
 - a. The exterior and grounds.
 - b. The interior of building.
 - c. Cleanliness of building.
 - d. Condition of songbooks.
 - e. The pulpit, musical instruments, and other equipment should receive proper treatment by children and others.
- F. Conduct of services.
1. Order and dignity through planned programs.
 2. Proper use of music.
 3. Present simple yet intelligent message.
- G. Evangelistic methods.
1. Personal contacts.
 2. Cottage meetings—where the leader gives instruction and where there is a friendly exchange of ideas.
 - a. Select a few good helpers to serve as nucleus for cottage meetings.
 - b. Informal gathering.
 - c. Cottage meetings may be profitably held at any time.

3. Missionary cottage prayer meetings.
 - a. Select topic of religious value or interest e. g.,
Book of Mormon.
 - b. Develop atmosphere for testimony and prayers.
 4. Young people's missionary song fests.
 5. Missionary series.
- H. Reclamation of nonattending Saints.
1. Teachers and deacons to function in this type of evangelism.
 2. Members to assist.
 3. Program of reclamation.
 - a. Classify nonattenders.
 - b. Instruct visiting teams on purpose and methods.
 - c. Assign prospects to visiting teams.
 - d. "Check up" and "report" nights.
 - e. Work towards rally day.

Financing the Church

(Outline of *Priesthood Journal*, volume 7, number 3,
July, 1941.)

(Prepared by Garland E. Tickemyer, Pastor of Stone
Church, Independence, Missouri, and Bishop
Walter N. Johnson, Kansas City Stake.)

I. Financial Policy of the Church Adopted in 1932 and Its Results.

The summary of the financial policy of the church set forth in the report of the Presiding Bishopric to General Conference in 1932, strict adherence to which has made possible the elimination of the greater part of our church debt, included the following points:

A. Arrest Expansion: Build only when our present obligations have been met and necessary means are in hand to cover cost and maintenance of further work. Present building needs which can be undertaken only when funds are available, include:

1. Houses of worship.
2. Boys' dormitory at Graceland.
3. Completion of the Auditorium.

B. Liquidate Assets: Turn into cash as rapidly as possible all assets not needed for the major work of the church, and apply the proceeds against our debts. Since this policy was adopted the improved financial condition of the church has enabled the church to withdraw from the market some properties that were listed for sale in 1931-32. The value of remaining properties which may eventually be disposed of is approximately \$200,379.78.

C. Balanced Budget: Expenditures must be less than income, permitting a margin of safety in our regular operations. At no time has the

budget been exceeded since this policy was adopted.

- D. Operate Economically: By stopping the leaks arising from expensive operations, or from activities having a cumulatively increasing cost, our major work may more certainly be done. Every expenditure must be examined in the light of its utility in respect to the achievement of the major purposes of the church.
- E. Pay Indebtedness: A substantial amount should be set aside each year for this purpose, until the entire debt is paid. The result to date:
 - 1. Total debt, General Fund, 1931—\$1,608,370.28.
 - 2. Amount paid to January 1, 1941—\$1,139,807.63.
- F. Create Reserves: That we may assure ourselves of economic security in the future. Reserves are now being created in the following:
 - 1. Ministerial reserve to meet cost of retirement, premature disability, etc., of missionaries.
 - 2. Houses of worship fund.

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

- A. The Auditorium and surrounding properties, the Battery Block, the Atherton lands, and Spring Branch Farm have been freed from debt.
- B. New men have been appointed to the missionary field as the payment of debt has resulted in interest savings which could then be devoted to our missionary efforts.

II. Future Policies.

The financial soundness of our church in the future depends on the measure in which we shall adhere to these foregoing broad policies.

- A. The arresting of expansion, liquidating of assets, and payment of debts may sound somewhat negative in 1942. They can only be rightly appreciated in the light of our financial condition in 1932.

- B. The other three constructive policies outlined above are of supreme worth to us in our future growth. We must maintain a balanced budget, operate economically, and create reserves in order to accomplish our church goals.

III. General Church Finance.

- A. The financial law is an integral part of God's law, and the work of the church waits upon its more complete acceptance and practice by the membership. The purposes of the financial law are:
1. Provide income for the church with which to carry on its missionary and zionic program.
 2. Furnish a basis for stewardship relations between God and man. Stewardship begins in the keeping of the financial law.
- B. The four divisions of the financial law are:
1. Tithing (see *Doctrine and Covenants* 129: 8).
 2. Surplus.
 3. Free-will offerings.
 4. Consecrations.
- C. Present points of emphasis:
1. Priesthood leadership in the practice of rendering the accounting and payment of tithing.
 2. Unified, consistent teaching of the financial law.
 3. Development of stewardship attitudes and habits on the part of our young people by use of the junior and youth stewardship projects.

IV. Administration of General Church Finance.

The law and church enactments provide for interpretation of the financial law and the gathering and disbursement of funds by the Presiding Bishopric. In this work they are assisted by the following:

1. Bishops under General Conference appointment. These officers are appointed by the First Presidency to the stakes and to some

large districts. They come under the direction of the Presiding Bishopric in the handling of finance.

2. Local bishops, called by the First Presidency and appointed by the Presiding Bishopric to act in local capacity with the approval of the First Presidency.
3. Bishop's agents appointed to districts by the Presiding Bishopric with the approval of the First Presidency.
4. Solicitors appointed to the branches by local bishops or bishop's agents with approval of the branch president.

The following points are suggested for class discussion:

1. Personal qualification of solicitor.
2. Important place of pastor in regard to practice and teaching of financial law.
3. The work of the solicitor.

(It is suggested that a branch solicitor report to the class concerning his work of receipt writing, teaching the law, soliciting, reporting, handling of church funds, etc.)

V. Aid and Hospitalization of Indigent Members.

- A. Bishops and bishop's agents have discretionary right to extend aid to an amount not to exceed \$25.
- B. Church does not commit itself to extending aid beyond a period of three months. Each case must be reconsidered at the end of that period.
- C. The Independence Sanitarium operates without the financial support of the general church. Hospitalization of worthy needy members would, therefore, constitute an impossible load for the hospital and it is the policy of the church to remunerate the hospital for such service from general church funds available for that purpose.
- D. Consideration to need of worthy members for hospitalization will be given on basis of the emergency of the need and the ability of the

church to meet it. Applications must be made through the bishop or bishop's agent in the area in which the applicant is living and through him to the Presiding Bishopric. (See *Priesthood Journal*, volume 7, number 3, July, 1941.)

VI. Purchasing of Farms or Real Estate in the Center Place or Stakes.

Facilities are available to the Presiding Bishopric to assist those who will take time to make careful investigation, but it is practically impossible for them to be of much assistance if individuals are in too great a hurry in making an investment. It is suggested that those seeking to make investments of this type contact the Presiding Bishopric sufficiently far ahead of time so that proper plans may be arranged to render such assistance as may be within our power. The following suggestions are offered for your consideration.

1. Do not contemplate purchasing a farm while passing through the center place.
2. Use care in selecting a location, be sure money invested will bear a reasonable rate of return.
3. Absentee ownership is bad for the owner, for the tenant, and usually for the farm.
4. Have you the capital for investment in livestock and equipment?
5. Avail yourself of services offered by Federal and State agencies in testing soils, checking records of production, etc.

VII. Local Church Finance.

A. Financial organizations:

1. Large branches: Local finances are sometimes administered through a finance committee or a board of stewards composed of representative people of the group. Usually includes the branch president and treasurer.
2. Small groups: The branch president, treasurer, and possibly one other representative person can well comprise a finance committee.

B. Preparation and use of budget:

1. Anticipated needs of the departments should be submitted to the treasurer or the branch president by departmental leaders. (Forms may be prepared for this purpose.)
2. The branch president and treasurer with their assistants should prepare a budget to be presented to the finance committee or board of stewards for final scrutiny before it is submitted to the branch for consideration and approval.
3. The budget should include such items as:
 - a. For operating expense:
 - Pastor's allowance.
 - Janitor.
 - Fuel.
 - Lights.
 - Water.
 - Music.
 - Library.
 - Repairs.
 - Interest.
 - Miscellaneous.
 - b. For church school:
 - Quarterlies.
 - Supplies.
 - Equipment.
 - Miscellaneous.
 - c. For general purpose:
 - Missionary funds.
 - District funds.
 - Miscellaneous.
 - d. For building fund:
 - New building.
 - Improvement.

C. Raising the budget (a few suggestions).

1. A pastoral letter setting forth information in respect to the financial needs of the branch.
2. A well-understood system for collecting finance. (The duplex envelope is strongly recommended.)
3. An every member canvass by selected workers.
4. Pledge cards.

D. The treasurer.

1. If no bishop is available, then a deacon, all things being equal, should be selected as treasurer. In large branches the treasurer may be assisted by one or more financial secretaries.
2. Businesslike and up-to-date records should be kept.
3. The treasurer should be prepared to detect financial dangers and keep the finance com-

mittee and the branch presidency fully informed regarding the branch's financial need and condition.

4. Never trust to memory to give proper credit for contributions; keep a receipt book handy at all times.
5. Make a full and complete report of receipts and expenditures to the congregation at least once a year.
6. Insist on a periodic audit of accounts.
7. It is a good plan to inform each member periodically of the amount contributed to the various local funds.

VIII. Supporting the Missionary.

A. Regular allowances are given to the families of missionaries under General Conference appointment. The missionaries themselves are supported by the offerings of the Saints in the areas in which they labor. Note the following:

1. Missionaries are required to report to the Bishopric all monies received from Saints and friends. The amount is shown in the annual reports to the General Conference.
2. Furnishing expense money to missionaries does not constitute payment of tithes.
3. Branches should not overlook other items of personal expense that the missionaries have besides railroad expenses.

IX. Houses of Worship.

A. Procedure for building a church.

1. The appointment of a committee to be in charge of the building program.
2. The building committee should determine the needs and the ability of the branch to build.
3. The committee should secure the approval of the branch to its recommended building program.
4. The general church architect should be consulted as to plans and specifications.

5. When plans have been completed, the approval of the First Presidency, the Presiding Bishopric, the members of the Twelve concerned, and the general church architect should be obtained.
 6. No debt should be assumed by the committee without the approval of the branch body and general church officers.
- B. Insurance on local church buildings.
1. It is advisable to provide insurance not only on the building but also on the contents.
 2. Detailed inventory of contents should be kept in some place outside the building.
 3. The name of the insured in the policy should be the same as the manner in which title is held.
 4. All insurance policies should be forwarded to the office of the Presiding Bishopric for filing.
- C. Legal aspects of church titles.
1. Obtain complete abstract and have it examined.
 2. Contract of purchase should specify that complete general warranty deed be furnished, warranting a fee simple title to the property free from encumbrances.
 3. Title for property that is not fully paid for at time of purchase should be made out to three trustees selected by the local branch. The general rule is that the title should be conveyed to the Presiding Bishop when the property is completely paid for.

The Church School and Evangelism

(Outline of *Priesthood Journal*, volume 7, number 4,
October, 1941.)

(Prepared by Apostle G. G. Lewis.)

I. The church school as a department of the church welcomes the continuing call of the church to carry on the work of evangelism. The priesthood must lead in this work. It conceives evangelism has two objectives.

1. The conversion of human beings to the Christ's teachings and way of life. This is a lifetime process of growth towards the ideal.
2. The regeneration of human society.
 - a. Involving individual regeneration leading to
 - b. Application of Christ's standards of social righteousness.
 - c. Development of the kingdom of God.

To reach these objectives the church school is partially responsible in the task of teaching and learning. It must guide the learner in his achievement of these two objectives.

II. The church school ministers to all ages, but particularly it is adapted to the children and young people. More young people and children are reached in church school than in any other service of the church.

A. The responsibility of the church school in evangelism is increased because

1. Fifty-six per cent of baptisms in 1940 were under 15 years.
2. Eleven per cent were between 15-20 years.
3. The Lord has directed that children who reach 8 years of age are accountable and should be baptized.
4. The church school provides a direct approach

to the child in terms of his everyday experiences.

5. Developing boys and girls need a course of study adapted to respective ages.
6. The church school should help boys and girls to make wise choices and develop ideals leading to purposeful living.
7. It should through its materials, methods, teachers, and leaders, help the pupils to understand the message of the Restoration.
8. The church school should aim to win and to hold.

B. Materials and aids available in church school.

1. Children's division.

The aim is to win boys and girls to Christly living and ideals. Courses of study are outlined with this in mind—kindergarten, primary, and junior quarterlies are progressively arranged. (*Priesthood Journal*, volume 7, number 4, pages 16-19, October, 1941.)

2. Junior high age (12-15 years).

- a. Boys and girls of this age group have significant needs which are often overlooked, thus bringing failure to efforts to reach them.
- b. Seeking adventure, action, and romance, students of this group need to have their religious consciousness linked to such efforts as will bring satisfaction in righteous channels.
- c. It is an age that is rich in possibilities of growth in idealism and loyalty, willingness to co-operate in carrying out projects.
- d. Materials available (*Priesthood Journal*, volume 7, number 4, pages 21-22.)
- e. Activity programs include Boy Scouts, Orioles.

3. Young people's division.

There is a re-emphasis upon beliefs, ideals, and programs of the Restoration movement.

Materials available are extensive. (*Priesthood Journal*, volume 7, number 4, pages 23-31.)

4. Adult division.

a. Young adult group made up mostly of young married people.

1. Interests largely in homes, families, problems of industry.

2. Good possibilities for interesting non-member partners in marriages.

b. Older adults.

1. These are more settled in outlook and interests.

2. Generally more concerned with doctrine.

3. Materials available (pages 35-37).

5. The church school and priesthood.

a. The pastor is chiefly responsible for the functioning of the total program.

b. The church school carries out the function of religious education in harmony with the pastor's program.

c. Branch visiting officers should be informed of teaching helps to assist families and encourage them in attendance at church school.

d. Priesthood are urged to lead in the teaching responsibility.

e. Activity programs for different age groups are suggested on pages 39, 40.

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Introduction

By L. F. P. Curry

The quarterly issue of the *Priesthood Journal* beginning with the present number, April, 1942, and concluding with January, 1944, will be devoted to two main purposes. The first purpose deals with the general aspects of priesthood work in its relation to the religious, social, and economic interests of the church. The second purpose relates to the carrying out in church work of the biennium program set forth at the General Conference of April, 1942.

In these respects the *Priesthood Journal* is the medium through which the First Presidency and other administrative quorums reach the working priesthood throughout the church in order to bring about unity of understanding and procedure.

Application of the Biennium Program

The program for the biennium beginning April, 1942, is set forth on the subsequent pages. To make more effective the application of this program during the period mentioned, the General Conference of April, 1942, has carried extensive classwork for the priesthood and the departments as a means of understanding and appreciation of the objectives in view.

In addition there are offered to the church two working guides, the first is the *Missionary Manual* and the second the *Pastoral Manual*. These treat the biennium program in a detailed way, so that it may be applied in every branch throughout the church. The contents of the *Manuals* in some respects go far beyond the two years, in that they are applicable without respect to any special period. In other ways the contents refer to what the church is trying to do in these two years to bring about the unified effort mentioned above.

In the *Priesthood Journal* will appear from time to time articles broadening the discussions of subjects treated in the *Manuals* in order that principles or details which could not be included in the *Manuals* might be placed before the priesthood of the church for additional study.

A second feature will be an attempt to set up a unified schedule of work for the four months following the date of each *Journal*. In other words, in the present number will be found a statement of things which should be done during May, June, July, and August, 1942. The July, 1942, number will include a similar program for September, October, November, and December. This is being done so that the priesthood work of the church—pastoral, missionary, and otherwise, as well as departmental work, shall be carried forward in a unified effort, in which the entire church is moving forward in approximately the same way.

Contents of This Number

Having in mind the foregoing purposes, the contents of this number have been planned to round out a working program. First of all, the biennium program itself is stated. Secondly, the missionary program is treated as an extension of the *Missionary Manual* and with reference to the May-August period. Thirdly, the pastoral program follows, this being an extension of the *Pastoral Manual*. "What Can We Pastors Do?" points towards definite working projects in the branch within the power of almost any branch to accomplish, and concerns subjects treated in the *Pastoral Manual*. "The Preaching Ministry" sets forth excellent approaches to this important phase of our church task and is designed to help the local as well as the general ministry in the discharge of one of the most important of the responsibilities resting upon the priesthood. A third subject treated under the pastoral program is "The Summer Slump." The reasons for the slump in that period are briefly analyzed, and the eight working plans used successfully by different pastors are outlined. From this discussion pastors should obtain valuable assistance in meeting the problem caused by the summer season.

Fourthly, suggestions of practical use during reunions are submitted. Some of these may be somewhat novel in that there is presented a plan for the carrying on of pastoral work on the reunion grounds. This plan has been proved in practice and is worthy of trial in other reunions. A second contribution under this head deals with the junior and junior-high ages at the reunion. Here will be found practical suggestions to care for this age group. A third inclusion covers

"The Reunion Evensong." The close of the reunion day is a most important period, during which the success or failure of the influence of the reunion often occurs. The suggestions offered are those which have been used in practice and have been found to work.

The fifth division of this number deals with the financial program outlining, first, its general aspects and then giving a list of the things during the four months ahead which will engage the attention of the pastoral and the financial arm alike.

The sixth division outlines in a very brief way the spiritual program, giving suggestions for application in the ensuing four months. Our hope is that the church may become a praying church more fully than ever before in its history.

The seventh and last aspect of our general work treated in this issue is the departmental work for the May-August period. Here suggestions which may be put into effect throughout the church are given for the Women's Department; the "applications of the Church Program Through the Ministry of Teaching" splendidly presents the work the church school will attempt to do in this period; programs for children, the young people, Boy Scouts, the Orioles, and Blue Birds in relation to the church program for the period under discussion are carefully outlined by experienced leaders in these fields.

We request the pastors and all others who should be familiar with what the departments have to do, to study these sections carefully and to assist in every way possible in co-ordinating branch work in the attainment of the objectives before us.

Priesthood classes should study the entire *Journal* along with the *Missionary Manual* and, having studied, go to work in the Master's name.

In this time of trial through which the world is passing, the teachings of Jesus offer the one enduring body of principles by which men may live. It is the business of the priesthood and those having responsibilities in the various departmental phases of church work to teach these principles to the children, the youth, and the adults of the church. It is likewise their business to witness to the world the value of these truths, winning not only in word but in deed also. It is

their business and the business of all of us to fervently seek the blessing of our Heavenly Father. Therefore we ask that as we study and teach and otherwise work, the spirit of prayer may always be present among us.

Appreciation

The contributors to this number represent names well known to the church—authorities in their respective fields. The material submitted is crowded with practical suggestions and to the authors our sincere thanks are extended for the offerings so freely made.

To assist the Presidency in the preparation of the *Priesthood Journals* to appear during the present biennium, a group has been designated. This consists of Apostles G. G. Lewis and F. Henry Edwards; E. Y. Hunker of the Seventies; Ward A. Hougas, President of the Quorum of High Priests; Floyd M. McDowell, Director of the Department of Religious Education, and Walter N. Johnson, Bishop of the Kansas City Stake. Their work is reflected in this issue and some of these brethren collaborated to some extent with Apostle G. G. Lewis in preparation of the article on "The Missionary Program." We are very glad to have this help, feeling that each can render an excellent contribution to the priesthood of the church. From time to time the help of others will be sought so that the *Journal* will be a truly practical and uplifting publication to the men of the priesthood.

The Biennium Program

The statement of the biennium program made in the introduction to the *Missionary Manual* is repeated here for the convenience of the readers. This follows:

"1. The evangelical program of the past two years is continued. Although this is the ever-present and long-time responsibility of the church, it is expedient that from period to period the implications, principles, methods, and results of evangelical work shall be restudied and kept fully in accord with the advancing needs of the times. Such a study took place in the Clinic in Evangelism held in Independence, Missouri, April, 1941. The General Conference of April, 1942, makes a similar re-evaluation and from time to time in the future the priesthood and the church will convene for a like purpose. Thus in mutual counsel and encouragement the church should grow constantly in understanding and power of application.

"2. During the above biennium the pastoral ministry and its broadest aspects including the functioning of the various orders of the priesthood and of the departments is to be brought to a higher level. During the past two years the need for improvement in pastoral administration has been felt more or less generally, for in addition to the needs of ministry on the part of those actively engaged in the work of the church there has been a constant need of pastoral ministry on the part of those who tend from time to time to drift into partial or complete inactivity. The pastoral arm of the church should see that a member once won is always held by the bands of understanding and uplifting love.

"3. The financial program in which the church has been actively engaged since February 12, 1931, is continued without change in its general objectives. These are: an inclusive teaching of the law of the church bearing upon temporalities, looking towards habitual observance of those aspects of the law from the results of which the work of the general and local church shall be fully financed, and the remaining debt of the general church completely discharged.

"4. Supporting these three points is a final one of great moment. It shall be our purpose in the next two years to

rally the faith and prayers of the people of the church continuously to the support of the program of the church. The church will be called upon from time to time to unite as a body in fasting and prayer for the blessing of our Heavenly Father upon these ends, for it is still true that 'I have planted, Apollos watered: but God gave the increase' (1 Corinthians 3: 6).

"The foregoing points were referred to as simple statements, yet a careful review of them shows how far-reaching they are and how firmly planted upon the rock foundation of the church of God."

The Missionary Program

By G. G. Lewis

In thinking of Jesus and the early apostles as missionaries, we do not think of them as reserving their energies and efforts for particular seasons. Theirs was an "all out" campaign to win souls at any time of the year. This is true of any followers of Christ. It must necessarily be true of his followers today. "We must never cease the conflict" is a true sentiment we often sing in one of our hymns.

Christianity is a movement that must always be on the offensive. When it reaches the defensive stage and remains that way, there are dangerous symptoms. Weakness, failure, uncertainty, lack of necessary equipment, and lack of initiative might be noted. We are learning this from the current setbacks in the political and military conflict now raging throughout the world. Final victory may not come from defensive fighting alone. This is true in the world of religion, too. We cannot afford to be always waiting for something to happen or someone to come along. We must make our opportunities. We must be constructively aggressive.

If we can unify our efforts as branches of the church and move out in a concerted manner on some of the missionary possibilities which are ours, near at hand, we can expect to achieve some definite results; if we do not, check up on the methods used, on the other attempts made, on the conditions surrounding, on ourselves.

During the months of April to August, the tendency in church work is to gradually slacken efforts. The summer is drawing nigh. Vacation time suggests uncertain movements in the branch personnel. Can we not utilize these months effectively, continuing our missionary emphasis at the time and all the time? We may need to change the emphasis or one method of approach to prevent staleness.

What are our opportunities? Children's Day looms up in the offing. Then behind that comes summer, with its open-air possibilities. Then there are the reunions which should be a source of spiritual strength to the missionary minded. Let us note what might be done in a branch during these months, April to August.

The Application

Naturally, the pastor will be concerned first with Children's Day. He will need to have this day specifically in mind as he thinks of the children in his branch who have not yet united with the church, yet who have reached the age of eight years.

The Lord places the responsibility of training children and teaching them upon the parents.

"And again, 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 . . . and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands."—*Doctrine and Covenants* 68: 4.

Parents cannot escape this responsibility. But the branch should be an aid to the parents in this work. A pastor who is alive to this opportunity as well as his responsibility in this regard will not neglect Children's Day, June 14. He should begin his planning at once. Here is where the church school can be of material assistance. The pastor and members of the priesthood should take an interest in the junior department, visiting here frequently. They should become acquainted with the children. The church school leader might obtain a list of prospective eight-year-old members who should receive instruction. Special classes of instruction should be developed in which these children are taught the fundamentals of church doctrine in a simple way; the church organization and its similarity to Christ's church of the first century. Memory work should be encouraged. The Bible and *Book of Mormon* could be used frequently and the children encouraged to find out for themselves what these books say. The *Doctrine and Covenants* is more difficult for them to comprehend. Its language and subject treatment do not excite the interest of children as readily as the other books do. The history of the church could be told simply, bringing in the idea of the great love of God in restoring the gospel. Jesus Christ and his life can be held out as ideals towards which they might grow. This must be simply expressed and brought down to life situations so the children can com-

prehend. There is a Junior Quarterly (Q-224) which will help in this regard. Your church schools provide many opportunities for missionary expansion.

In this connection, there are the homes of members who do not attend church school or church regularly. Family visitation will enhance the missionary possibilities in this direction. So pastors should now begin to plan and execute the plan of caring for the children who will reach eight years of age this year. Build up to the day generally regarded as Children's Day—June 14, for this year. Only children who have actually reached their eighth birthdays should be baptized.

Missionary Series

Having in mind the Children's Day activities, it would be a good plan to prepare a series of sermons, suited to the younger generation during April and May. These sermons could be made simple, interesting, and informative, as well as spiritual. The children could be asked to participate in the services by singing, or be given special place, or in some other ways made to feel it is their service and their church. Experience shows some children do like to go to church to hear sermons they can understand—and adults like the sermons, too.

The missionary series should be continued throughout the summer. We do have a wonderful message to tell. Dress up the sermonic material of the gospel in a new garb, and it will refresh member and nonmember alike. In fishing you must change the "bait" according to the type of fish you expect to catch, so it is in "gospel fishing," the approach to people should vary.

Summer Meetings

In some sections, the weather is trying. Indoor meetings are not always attractive and comfortable. Outdoor meetings on the lawn or some other suitable spot should be planned. These should have missionary content. The public park may be accessible. Visual aids can help in such meetings. The use of the lantern for "hymn sings" is valuable. We can sing our way into the hearts of people. Resort towns might open the way for missionary possibilities for daring and

brave souls. If such attempts are made, they need to be well organized and controlled, as well as supported. Perhaps with the possible restriction on travel, the open-air meetings in summer might yet come to be valuable. This problem is further carefully treated in the chapter on "The Summer Slump."

Summer Socials

Summer lends itself to the out-of-doors. Would it not be possible to plan a social affair, or series of social functions which would bring together friends during the week-nights, around a campfire? Supper could be eaten, a friendly atmosphere developed, and around the campfire meetings could unfold the gospel story. Such gatherings would have an informal note, yet there could be planned informality. In other words the branch could engage in this type of recreation regularly through the summer in the out-of-doors and accomplish much with their friends. A campfire song service with a good heart-to-heart talk would do much with earnest people.

Reunion Possibilities

Reunions are valuable as spiritual "charging" stations. If the membership does not receive vitality and spirituality through reunion contacts, the reunion is falling short. There are missionary possibilities here. Reunion committees would do well to note these. The themes should be missionary. The night sermons particularly should be missionary. It is at reunions that many nonmembers and many nonresident Saints receive a spiritual impetus.

A prebaptismal class should be planned for the benefit of nonresident Saints and their children so they can receive some instruction. Often this is the only contact for formal instruction which nonresident Saints can get.

It has been suggested that one or two good missionary ventures might be sponsored from the reunion itself in nearby towns. There are possibilities in this regard, but caution should be exercised for publicity and continued support are necessary to insure success. In this connection should be read the section entitled "Reunion Suggestions."

Reclamation Efforts

There are always those who will need to be spiritually strengthened and reclaimed. This calls for continuous endeavor on the part of the teacher and the deacon. From April to August this work can be carried on advantageously. For instruction on this aspect of missionary work, see *The Church and Evangelism*, page 243.

Summertime is a good time to be thinking of the fall activities. Usually there is a slump in activities, but if branches will take up with the opportunities here presented during the period now immediately before them, there will be less of a summer slump, and the fall will find our "appetites" whetted because of summer efforts and success.

The Pastoral Program

What Can We Pastors Do?

By Ward A. Hougas

With a definite program outlined by the general church for the two-year period just ahead of us, what can we pastors do? Is it enough to vote on a program at General Conference or must we do something about it? How can we further the missionary program, etc.? Something definite must be done or else the two years will slip away, and we will realize in 1944 that we didn't do anything.

There isn't much use in talking about evangelizing the world unless we can interpret that evangelization process in terms of what is going to happen in our own groups. How many baptisms did you have in your branch last year, Mr. Pastor? Of the total number how many were the natural increase from your own families? Probably most of these came with little or no extra effort? How many people did you convert and baptize who were not already connected with our own families? We need to continue to give attention to the converting of our own children, but we can never evangelize the world unless we can get beyond our own doorsteps. How then are we to go out and do this job? Is it too difficult for us to attempt? No! It is actually an easy and simple task. We have failed many times in the past, because we made it seem too difficult. We have discouraged our membership by picturing their role as a hard one—that of a martyr. Winning people is *not* hard. It is easy and enjoyable once we find our place in the program.

We Must Have More Friends

Mr. Pastor, how many new nonmembers have been in attendance at your services during the past year? In comparison with your average attendance of members how many nonmembers have been there? Ten per cent? Twenty per cent? Fifty per cent? Seventy-five per cent? One hundred? This is the beginning of the missionary movement. The feet of any missionary movement rests in the pastoral work of

the congregation. Only as they become alive pastorally will they have strength evangelistically.

The process is so simple that many disregard it. Like Naaman of old their pride is just a bit affected when asked to do something simple. A more challenging task would appeal to them. Because of this desire to do something big, we pass the real opportunity to build the kingdom while waiting for an "endowment," or some great manifestation.

What can a pastor do? Here is one simple beginning step which, when taken seriously, will revolutionize the entire congregational movement of the church. Make friends. Simple isn't it? Too simple in fact to make an appeal to many. Yet it is basic. Make friends and make friends in a systematic manner. Follow up this contact work and prepare the way for those of the priesthood to follow where needed. Tie your friendship business into the program of the local congregation. Don't overwork your church zeal but don't underwork it either. Few overwork at this task. More of us die from inactivity. The wise pastor will set about to encourage and organize his stable families, new acquaintances can be made in any community if there is purpose back of the movement.

How to Start

How should we start? Just start. That's all there is to it. There is no need for an elaborate organization. The pastor should either act as a clearing house for assignments or provide for such. Call together those whom you feel are willing to work for the church. Counsel with them and decide upon a certain number of prospective friends. Don't take too many. Usually two or three families are the limit. Sometimes a single assignment is better. Help them choose someone of value once they might be won. Counsel with them as to how to make the approach—and then get them started.

There are a multitude of ways that the Jones family can get acquainted with the Brown family in the next block—that is if the Jones family really wishes to get acquainted with the Brown family. Friendships grow in proportion to the cultivation and the nourishment they receive. The initial contact must be followed up again and again. It may take

some time to get very far but it can be done. Social calls, picnics, car rides, etc.—in fact any way of being sincerely friendly helps out. And you must be sincere. As early in the friendship as may seem wise, introduce the church into the picture. Don't try to jam it down their throats. Cultivate an interest in it. Don't be afraid to talk about it either. The church is publishing some very fine and attractive appearing literature now to help out. Invite your friends to the next soup supper at the church. Don't wait for them to come—take them and make them feel so at home that they too will like the feel of the congregation.

If you're ashamed of your church appearance and your services, as some folks suggest they are, get busy and help change this condition. There is no excuse for anyone's standing around knocking the services and the church property, using that for an excuse for not making friends. Get the proper spirit in your work, and these handicaps can be largely overcome.

The important thing is for the pastor to give such direction that there will not be a duplication of effort. Get everyone busy, quietly, sincerely, yet enthusiastically. Thousands if not millions of people are honestly searching for a better way of life. They will be attracted by the honest approach of a good Saint. Many of them will be able to see the truth of the gospel.

Not all of the efforts to become friendly with others will be successful. Some will hold you off. Others will be friendly but apparently will not warm up to your further efforts. This must be expected. The important thing is that there are many who *will* respond.

As one man testified in prayer service in a certain city a few years ago, "The only thing that I hold against you people is that you let me live neighbor to you for forty years before one of you had the courage to tell me about the gospel." More of these men live in your neighborhood too. This man is a pastor in another city now. How many such men are living in your community—have lived there for years perhaps, who are waiting for someone to tell them of the gospel?

What would happen in your branch if during this year your membership made friends of even fifty new people they

could bring to church or whose homes would be opened for cottage meetings by the priesthood? What would happen in the church if each of our 600 branches would do the same thing? How many new converts would be gained in 1942 if these 30,000 new friends were really sought out? Would our baptismal record stand at two or three thousand?

Suppose each active member made just one new friend this year. That would give us a prospect list of at least 50,000 new friends. We would continue to baptize the 1,500 or 2,000 children that we baptize annually and how many of these new friends would we gain?

This Thing You CAN Do!

This is a simple thing to do isn't it? Not a pastor in the world can hardly say that it is an impossible task. It necessitates the efforts of the priesthood to follow up these contacts in cottage meetings, etc. It may mean the cleansing and renovating of the building. It may necessitate more attention being given to the quality of the congregational service. But it *can* be done.

Brother Pastor, do you wholly mean it when you pray "Thy kingdom come"? Will you pledge yourself to do something about bringing that to pass? Many things there are that you perhaps can't accomplish too successfully. But "This one thing I do!" And may God bless you.

The Preaching Ministry

By Ward A. Hougas

In the setting out of the duties of the various members of the priesthood, one of the first duties generally listed is that of the preaching mission. It is not because of this commandment however, that we still give consideration to the preaching mission. Rather is it because of the fact that through the years the preaching mission has proved its worth as an institution of the church. It may have been weak in many cases. It may have failed utterly in other cases. It may have been seriously abused in some instances, yet its true worth has been manifested in the large majority of cases in spite of all its shortcomings.

The preaching mission always has been, still is, and no doubt will always continue to be one of the most important means by which the gospel is to become the power of salvation to those who would hear and observe its teachings. Because of this fact, and it is a fact, we are interested in any suggestions that might assist us in adapting such an important function to our present two-year program. In other words what is there that we can do now to improve our preaching ministry and to make it more powerful in the furthering of the general church program?

We do not wish to in any way discount the value of the good preaching that has been done by our ministry in the past. This good work has been done not alone by trained evangelists or general appointee ministry but by many good honest men, some with but meager academic training but who were powered by godly living and sincere application to the task. In spite of the fact that much good preaching has been done and the ministry of preaching has brought much in return to the church, it still seems apparent that at times our preaching has been ineffectively pointed so far as definite furtherance of the work is concerned.

Whether it be in the field of missionary preaching or that of pastoral ministry, all too often the ministry of preaching has lacked purpose. Did you ever hear a series of fine missionary sermons and yet be conscious that in spite of their beauty and their oratory and even their scriptural logic nothing happened? "What a marvelous sermon!" someone exclaims at the end of a service yet apparently no one was moved to action. Missionary series are designed to make converts. Nonmembers must not only see that our claims are scriptural, but they must be moved to action. One may preach fifty sermons for nonmembers each of which was a good sermon, yet for lack of proper continuity and connection the nonmember may feel no concern for his soul. In fact he may never even get a connected story of our church.

The same thing happens in the field of pastoral preaching. In many of our branches we "preach" on and on for years and yet on but few occasions was anyone moved to do anything about it. Even in well-organized stakes and

districts it still is difficult to get many pastors to so direct the preaching ministry that anything happens. The ministry just continues to "preach." The matter of content or continuity seems to be totally disregarded. People must be moved. Selectivity in the choice of converts does have its place, but all too often "selectivity" is simply an alibi for the lack of the power to move people to action. If your preaching doesn't bring people to a decision point, examine your preaching, don't alibi.

The church has set up a program for the next two years. This program is definite. Certain objectives must be set up by the branch and the entire local program so designed as to bring to pass these objectives. If the preaching ministry is an important part of this branch ministry, then this preaching ministry must be geared into this total program in a way so as to stimulate action on the part of the membership. If this is done something will actually happen.

It will be remembered that this two-year program set out four definite objectives: 1. Evangelism as a major emphasis, 2. Improvement of the functioning of local priesthood in reclaiming inactives, converting new members and nurturing those already won, etc., 3. Continuation of the financial program, 4. Development of our spiritual forces so that more prayerful support will be given the whole program continually.

Our preaching mission must be adapted to meet the needs of these objectives. The wise pastor will face these needs and attempt to give direction to his priesthood, so that their efforts will actually assist in this task.

Evangelism as a Major Emphasis

This does not mean that all of the efforts of the preaching ministry will be given over to the preaching of missionary sermons. It does mean that missionary series will be provided for, but it also means that many pastoral sermons on the technique of missionary or evangelistic work will be provided not only to instruct the membership but also to stimulate them to action.

Here is where the wise pastor will carefully evaluate his priesthood and use them not because "it is their turn to

preach" but because they are in a position to make a definite contribution to the need. The pastor will first determine upon some general program of presentation. This month or for these three months he will designate the morning sermons for the development of various phases of the evangelistic work. Perhaps the evening sermons will be given over to strictly evangelistic preaching. The work in both fields will be quite closely supervised to be certain that the congregation does actually receive instruction and stimulation such as will bring results. The preaching mission will perhaps be extended into other fields of activity such as family meetings, cottage meetings, perhaps in some cases even to street preaching or other forms of preaching. It must be kept in mind however that each and every effort should be made to contribute to the evangelistic movement. Nothing less than this will bring to pass the results desired. The kingdom must be built, but it cannot be built with haphazard preaching. Neither can the task be accomplished with poorly prepared sermons or by half-hearted ministers.

It becomes very apparent that if these objectives are actually set up in the average branch, it is quite probable that only a portion of the priesthood will participate actively in the preaching assignments in the congregational pulpit. May it be said again, as it has been said in other places, that whenever the program of a branch is properly developed and extended the field of cottage and family work will provide ample opportunity for the inexperienced minister to gain experience in preaching, while the more mature and more capable may be used to further the work in the congregational efforts.

Improvement of Local Priesthood in Pastoral Work

This task of reclaiming inactives, nurturing those won, and preventing actives from becoming inactives, is truly a task for the preaching ministry as well as for the visiting ministry. The two-year program says these objectives should be given definite attention.

Again the wise pastor will observe his priesthood carefully and determine who are best fitted for the task. A proper portion of the pastoral preaching will be designed

to minister to those in this field. Local ministers will be sent into cottage meetings where they will proclaim the needs of the church in this line. From the public pulpit competent men will preach in this field in a way that will bring action.

Behind the scenes, as in every other endeavor, the priesthood will study diligently that they may improve their ministry in this and other fields. Ministry doesn't just happen. Men aren't born ministers. God doesn't do all the work for any man. Even Balaam's mule had to spend the energy necessary to move his jaws, and that was a very feeble effort at ministry as compared to the responsibility of modern-day ministry.

The wise pastor will make considerable division of labor in this particular field. Here is an opportunity for most of his Aaronic priesthood to demonstrate and utilize their qualifications in the field of the preaching ministry. The program must go forward. Organize to meet it, using the *Pastoral Manual* as a guide.

Continuation of the Financial Program

With the possibility of freeing ourselves from debt during the coming year, most certainly this phase of our program should not be forgotten. The preaching ministry in this field may be a bit more difficult than in some other fields. Many men are not qualified to minister in this field. This is not a mere task of paying a debt. It is a task of rallying a people to the compliance of a basic law in such a manner that success will accrue for the individual as well as for the congregation.

In this as in other fields of ministry it is taken for granted that all ordained men are complying with the law. Any man of the ministry who is not in compliance with the law in this respect may have the legal right to attempt to minister to others, but he certainly does not possess the moral right to attempt to so minister. We can't successfully preach what we ourselves don't believe in sufficiently to obey. Try it out, if you doubt it, and you will be conscious of a powerless ministry.

Through the preaching ministry, members may be appealed to in a way that will create a desire to become a

part of the body of Christ on a fuller basis than ever before. Compliance with the financial law, including support of the local as well as of the general work, then becomes as natural as compliance with the law of baptism did before. Those who do not comply are not yet converted to the whole gospel. The preaching mission is a very potent factor in bringing about conversions. The chapter on "Financial Objectives" should be carefully read for specific steps in this connection.

Development of Our Spiritual Forces

How many of our membership really are concerned enough about the church and its members, as well as its prospective members, that they actually carry the problem on their hearts all of the time? How many of them really pray about these matters continuously? How many become so deeply interested in certain nonmembers that they not only talk to them and attempt to interest them in the church but they also pray earnestly for their salvation? How many of us pray for the success of our church officers and quorums? We do not mean the recitation of certain trite phrases in which the church officers may be mentioned. We do mean the actual pouring out of the hearts of honest people in a wholehearted effort to support and assist in the work of these men and to relieve them of as much of the burden as possible.

Our church programs need the support of the people. Too often we become "church appointee conscious." We feel that all of the responsibility of furthering the program of the church rests on the shoulders of the general appointees. In some places where there happens to be a general appointee pastor or missionary, it sometimes happens that even priesthood seems to feel that because they are not on the appointee list there is no further responsibility attached to their office.

The church needs prayerful people who are anxious to do everything possible within their power to make the progress of the church more rapid. The preaching mission may do much to stimulate this type of consciousness. Through the pastoral arm in particular may come the stirring admonitions which will lead membership into a closer

relationship with the entire program. The habit of regular periods of prayer and fasting will do much in helping people come closer to the real needs of the church.

✓ The Preaching Ministry IS a Ministry

The preaching ministry truly *is* a powerful ministry. Its effectiveness is in direct proportion to the willingness of the men of the ministry to live and prepare for the task which is theirs. Even good men who are willing to make the effort to prepare, lose much of their effectiveness unless they are given the proper supervision by pastors and those in charge.

And so we come back again to the thing that is written in most every discussion that has to do with local ministry. "The pastor must be the leader and must give leadership." In the field of the preaching ministry, it is just as true as it is in the other phases of his local administration. This does not mean that the pastor will write sermons for his men or that he will always give them the sermon topic. It does mean that he will think through his local need sufficiently that he will give general direction to the field in which he desires them to function and will allocate the preaching time and opportunities so that the program is well balanced. He will then choose his preaching personnel in the light of the needs of the congregation and the ability of the various men to deliver.

The program for the coming two years depends much on the quality of leadership that will be given the movement in this all important field of the preaching ministry. Analyze your need in the light of the program. Determine upon a course. Select your men to help you. Then drive ahead!

The Summer Slump

By Ward A. Hougas

When the sun shines brightly and the evenings get oppressive and the church attendance indicator goes into a tail spin what can a pastor do? Some pastors have attempted to meet the situation by locking the doors for

the summer so far as evening services are concerned at least. Others have dragged on with the faithful few attempting to carry on. Still others have tackled the problem of attempting to stimulate interest in spite of the fact that many are away on vacations and others have sort of let down because of the hot weather.

It seems that either one of two courses is at fault. One might be characterized as the attempt to follow through the summer, whether or no, with the same formal programs, sermons, etc., without admitting the actual difficulties involved and attempting to make some changes to meet these needs. On the other hand it seems a mistake to close up shop entirely and make no effort to minister to the needs of the people. This would commit one to some constructive effort during the summer.

This year with the tire shortage fast becoming a more serious factor, local transportation may become a more difficult problem for many families. On the other hand less people will be able to run away to the mountains or the seashore and, taken all in all, we may face some new problems in connection with the usual summer slump than we have faced before. Below we offer a few suggestions of things that have been successful for some. Everything won't work successfully in every situation, that is sure, but maybe an open-minded pastor will be able to find some suggestion here that will help him out of his difficulty. The cases are chosen from among the contributions received.

Number One

One city congregation faced the fact that the previous summer had seen a slump in attendance of from about one hundred on Sunday evening during the winter months to seldom over one-third as many during the summer. The pastor did not bemoan the lack of interest on the part of the membership. He faced the situation and decided that perhaps a preaching program by this one and that one was not interesting enough to compete with the heat. The result was the development of the following plan:

A three-month program was developed and planned well in advance. Each service was timed to last not more than

one hour. To this requirement the pastor insisted that all concerned give attention. Sermons gave way to ten to fifteen minute sermonets supported by programs of a wide variety.

Three general fields were organized to provide this background program. A dramatic club was fostered, the choir was reorganized, and another group was given the responsibility of soliciting help from nonmembers and nonmember organizations. The entire program was planned in such detail that programs were printed well in advance of June first, giving the sermon topic, the speaker and the supporting organization for each Sunday night throughout the months of June, July, and August.

The nights for the dramatic club were selected and religious skits chosen that would yield themselves to a good theme for the sermonet. Short cantatas, etc., were prepared. Non-member choruses, soloists, string ensembles, etc., were obtained. It was a day for co-operation.

The result? A gain of twenty-five per cent over the fall-winter-spring attendance. In other words, more people worshiped throughout the heat than had attended evening service in years.

Number Two

After checking the alibis given for reasons as to why they did not attend church on Sunday evenings during the summer, one enterprising pastor surprised his congregation by changing the hour of the service from the long-established hour of eight o'clock to the unconventional hour of six o'clock. "It won't work" was the general reply. But it did work with a very substantial gain in attendance. In fact the early hour was so satisfactory that the congregation is now in its eighth year of six o'clock services, not just in the summertime but the year round.

Why did it work? It was found that by setting the time of the service at the early hour those who desired to take a car ride in the cool of the evening dropped by the church and stayed for the vesper service and then went on for their ride. Sunday night dinner parties were set for a little later hour and the group went to church first. During the wintertime or during the school year it enabled the

children to attend church and still get to bed at the proper time. Where women were forced to make the trip to church alone either on the street car or otherwise it enabled them to make the trip one way in the daylight. All in all it proved to be popular with every age.

Number Three

Another pastor who already was enjoying the results of the six o'clock Sunday evening service conceived the idea of a Sunday evening friendship hour for the whole congregation each Sunday night. A nearby park made an ideal place for such a gathering as it was so located as to be several degrees cooler than down in the congested area of the city. A simple basket lunch spread on the long tables, each family sort of providing for themselves yet with some exercise of the law of surplus, made the idea very attractive to many. Songs, even games for the younger folks, and many an experience of days ago built up a habit that had value. Saints brought their nonmember friends to church and then to the park for lunch. Other people lunching in the park edged in closer for the songs and were invited to participate. There are three things people like to do, sing, eat, and talk. It worked.

Number Four

From a pastorate in one of our larger cities comes the suggestion of a Sunday evening service which worked wonders for them in a relatively short time. The plan is outlined below:

- a. A brief period of congregational singing
- b. A real live forum discussion, dealing with an immediate problem confronting the branch,
- c. Some suitable music followed by a twenty to twenty-five minute sermon.
- d. A social period in the basement with refreshments.

This program built attendance rapidly and proved interesting to young and old, member and nonmember.

Number Five

One pastor with a bent for visual education provided his sermon material through the summer months in the form of stereopticon lectures, with an occasional motion picture from some of the commercial organizations that furnish such service. This held attendance up to the normal level with an occasional service registering above normal.

Number Six

From one man of wide experience comes the following contribution: "A surprising number of our churches have church lawns or nearby city parks to which their Sunday evening services can be transferred for the summer. This is sometimes done with very telling effect, enabling us to reach a number of people, who would not come into our church in the wintertime without some prior contact with us. Sometimes moving pictures can be shown on the church lawn or even in the park. This is a good attraction for such gatherings. Music is very important, and needs to be peppy and yet not too undignified. Well-known hymns go the best. Sermons should be short and on popular topics and yet should provide a chance to inject a distinctive Latter Day Saint note."

One pastor I know met this challenge with his June and July flower shows, his church lawn garden parties, his week-end camp, and fellowship class, etc.

Even where a reduction of activities is bound to come—where people leave town on vacations—there is no need to completely abandon activities just because the congregations are small. For example: when it does not seem feasible to continue a full choir, it is possible to arrange some excellent music with quartets, etc. The difference in a service where the choir is conspicuous by its absence, and one where the music is different but of equal quality, is a tremendous difference. The former tends to confirm the people in their feeling that it is too difficult to get to church on hot days. The latter tends to encourage them to respond.

It is of course very helpful to pay special attention to ventilation, etc. Good fans well located do quite a bit for this. Some branches go down to the basement, where it is cooler. When we can afford air conditioning this ought to make church going almost popular.

Number Seven

A highly successful effort was made to eliminate the Sunday evening summer slump in one of our churches last summer. This was done by means of a forum in charge of the pastor. The pastor first presented the topic of the evening, usually talked about fifteen minutes to lay a good foundation. He then encouraged questions or comments but was prepared to carry on for the full period if interest lagged. Usually, however, participation was so excellent that he had to be careful not to prolong the meeting unduly. The topic "The Christian Church" was used throughout the summer, beginning with a few evenings on the New Testament Church, and then discussing several churches of the Reformation and finally the Restoration. He attempted to present the beliefs of the Reformation churches in a fair and constructive manner, avoiding the appearance of partiality or antagonism. The pastor was careful to put something of inspiration and challenge into every evening service. The secret of success lies mainly with the degree of preparation made by the one in charge. He must be well informed on the topic and able to direct the discussion, avoiding insignificant points of difference in addition to answering the pertinent questions. Our experience was that a fine interest was built up in the Sunday evening service with an attendance greatly in excess of normal.

Number Eight

Make services so interesting that people will desire to attend despite physical discomfort. This will require development and planning of work adapted to urgent spiritual needs of people. It may be done through

some special type of classwork dealing with vital, timely phases of personal, family, or social problems, or with intensely interesting doctrinal study and application. It may be done through religious dramatization. It is being done with success through the method of "Forum" discussion.

Putting spiritual values and emphasis first is preferable to just physical comfort. External conditions, however, do affect the inner responses, so what can reasonably and practically be done to alleviate outer discomfort will be added incentive to people to attend.

Carefully planned outdoor services have proved helpful. These can be planned for either on a well-ordered church or family lawn (where lack of traffic dust and noise, of mosquitos and other insect pests will allow) or in a secluded area of a park, with services arranged to fit the occasion.

Bringing families with basket lunches, to be partaken of together preferably after the service, has worked well for some groups.

Attempts to increase interest and attendance, especially at evening services, by entertainment which excludes the dignity and spirituality of truly religious worship and devotion, should be discouraged and avoided. We cannot hope to compete with the world in providing entertainment. We must specialize in our field. This is in the spiritual realm and with spiritual values and forces.

Forum discussions, special classwork, and any or all other effort to hold our people and to advance our cause, should center around our own church work and its distinctive doctrines as adaptable and adequate to the needs of both the present and the future. We should guard against too much forsaking of the preaching of the word, for preaching is basic to the gospel work. There is no call for apologizing for the fundamental principles and inherent power of the latter day work. We can only lose and fail if we attempt to employ any substitute to supply and satisfy any definitely felt human spiritual need.

Reunion Suggestions

The Pastoral Field at Reunion

By Ward A. Hougas

Is there a field for pastoral work at reunion? Should those in charge of a reunion attempt to do more than to hold classes, prayer services, preaching services, etc., for the people to attend? In the face of the church program for the coming two years is there anything that can be done further that will assist at reunion time? District and stake officers—in fact all who are directly connected with the task of reunion administration—should welcome any development in pastoral ministry that will enrich the spiritual content of their reunions and assist in the furtherance of the work of the kingdom.

The Group System

In many large branches, and in some smaller ones, some sort of group system of ministry is in effect. Generally it simply means that the congregation is divided into a number of units each of which is presided over by a more or less complete set of group officers. Group personnel is determined oftentimes by the geographical location of families, sometimes by common interests or other factors. In these groups there is generally provided a presiding elder, priest, teacher, and deacon if there is sufficient priesthood material available. Prayer meetings and other such activities are carried on in the groups. The congregation meets as a whole only at the general preaching services, church school, etc. The system has the advantage of bringing more personal ministry into the homes of the members than usually occurs when no such division is made. All group officers of course are merely assistants to the branch officers.

The Group System at Reunion

Some of the larger reunions have found it very necessary to make a similar division of their camp for the

same basic reason—that more personal ministry might be brought to the membership of the camp.

A unit of from ten to forty families has proved to be well within the range of ministry of a corp of officers. In some of the larger reunions as many as fifty families have been included in one unit, but the number proved too large for efficient work.

A reunion generally lasts from a week to ten days, some for even shorter periods of time. This means that whatever is done must be done promptly and efficiently. It also means that the work must be well planned and provided for long before reunion opens. Someone must be directly interested in this work if it is to succeed.

Who's There?

Reunion officials must know who is in attendance at reunion. They must know at the very beginning if the knowledge is to be of any value. Every person that camps must be accounted for. Those in charge must know how many nonmembers are present, who people are, where they are from, have they been isolated or inactive for other reasons, or have they been active in a branch, do they have sufficient camping equipment, are they prepared to meet the rigors of camp life, etc. This task requires a survey right at the very beginning.

In most places it has been found advisable to have someone on the job when campers begin to arrive. As a family is assigned to a camp site the necessary information is obtained and the family assigned to a group, usually depending on the location of their camp site. It has proved very beneficial to have available for distribution a printed list of suggestions for the operation of the camp. Camp life is a co-operative affair. No set of "Rules and Regulations" accomplishes much. A list of suggestions for co-operative activity seems to help much more.

Two or three good men can usually care for the survey as the people gather, so that with the opening of the first service the one in charge will know quite definitely what the possibilities are in the field of ministry for the group.

What Do Group Officers Do?

Long before the reunion opens, members of the priesthood should be assigned to work in the various groups. It is especially necessary that a good presiding elder be chosen for each group. If necessity requires some member of the Aaronic priesthood may preside, but an elder or high priest is preferable.

These officers may begin their pastoral ministry as soon as there is anyone present to minister to. Families should be contacted and made to feel they are an active part of the reunion at the very start. Here may be a family who are strangers to the others. Get them acquainted with their neighbors and "adopt" them in some good sound family that is acquainted with reunion procedure. Watch that children get into classes, that young people get tied into the League activities, and that older folk form the habit of attending all of the services regularly. Nothing is more disrupting to a reunion than to have a few children running loose during classes when the other children are in attendance or to have older folk sitting by their tents visiting while regular services are in progress. This is a field for pastoral administration.

Certainly "family duties" become more acute at reunion than they do in the atmosphere of the home. Priests have an unusual opportunity to visit and strengthen the Saints in their family ministry during reunion. The hours between regular activities may be profitably spent in laboring with the Saints. The process of visiting always brings out the family problems if the visiting is properly done. Many serious problems have been found to yield to ministry under the general atmosphere of a good reunion, when they had stubbornly resisted any attempts of ministry at other times.

As in all fields of ministry the chief limitations are to be found in the willingness of the ministers themselves. Nonmembers camping with friends or families yield readily to the ministry of those evangelistically inclined, and many good baptisms result from such ministry.

The health of the people is always at stake at a reunion. It is taken for granted that all sources of water supply,

etc., have been properly checked and all sanitation provisions properly made. Even then there is still apt to be some sickness in a camp. People are used to eating three warm meals at home and then often come to reunion and piece along on cold food or even knick-knacks. Disturbed digestive processes cause distress. Administration by the elders should be cared for as much as possible through the group elders. This makes for closer supervision and avoids undue publicity. Much good advice can often be given to those not familiar with the problems of camp life.

The furthering of the general program of the district or stake can be definitely assisted by these visiting ministers. In fact there is no field of personal ministry that cannot find a successful field of expression at the reunion if placed in the hands of competent and enthusiastic men.

Should We Baptize?

It seems to be a general feeling that when candidates are actually ready they should be baptized. Why should one be surprised that honest people come to the point of decision at a reunion? Is it not the most logical thing in the world that people should be found ready for baptism during a good reunion? This visiting ministry should be able to bring to a decision those who are a bit undecided. It is very doubtful too if they should be discouraged in their desire by suggesting that they await a more opportune time for the rite. What more opportune time will ever come than when a large number of the Saints of God are met together in daily service and communion? The souls of men respond to ministry at such a time. Take advantage of it. Just a word of caution, however: the consent of the pastor from whose area the candidate comes should first be had, to insure the acceptability of the candidate.

The Follow Up

When the last tent is down and the reunion becomes history, the pastoral ministry of the reunion can still go on. The reunion officials will have in their files all of the information collected in the survey and listed on the

reports of the visiting men. This serves as the basis for much follow-up work with families that need further ministry. Properly distributed among the pastors and other officers of the stake or district, this information becomes most valuable.

Recapitulation

The work at reunion may be summed up in the following steps:

1. Make the proper division of the reunion congregation.
2. Choose the proper officers to head each group.
3. Have these officers or someone else make the survey.
4. Begin to minister as soon as possible when people begin to arrive.
5. Give special attention to the nonmember visitors.
6. Help orient each camper to the reunion program—
7. Giving special attention to the development of contacts in the proper age groups.
8. Give assistance and counsel in problems of camp life.
9. Encourage regular attendance at all services.
10. Make possible ministry in the field of family problems.
11. Be ever alert to the needs of the people.
12. Build now for next year's reunion.
13. Minister always in all ways in the Spirit of the Christ.
14. Make complete reports for use after reunion closes.

Junior and Junior High Ages at Reunion

By Bertha L. Johnson

Long before the reunion opens, plans should be made for the children of junior and junior high age. Use the very best leaders available in the district. Enlist those who know children and who know how to teach. If general church leaders are on the ground, be sure the children have an opportunity to get acquainted with them in the junior department. Leaders who have a vision of the importance of junior work will see

to it that the children have equipment on the grounds comparable to that of the adults. The same thought holds true concerning accompanists, music directors, and play leaders. One of the most frequent mistakes made in planning junior work is to use half-trained, inefficient leaders with the idea that such workers are "good enough" for this responsibility. *Nothing is "too good" in the training of our children.*

The junior department of the reunion was not organized in order that the children would be kept busy during the morning, leaving their mothers free to attend classes in the "big tent." We have a junior department for the very important reason that we want to build in the lives of our boys and girls a love for the church and a feeling of belonging to it.

As work actually begins in the reunion, the children should be allowed to help in their own planning as much as possible. Let them feel that they are a part of the reunion, and tie them into the reunion picture. Occasionally the whole group can attend the general service in a body, or furnish some of the entertainment or program for church services or evensong.

The program should consist of a variety of activities. Children cannot concentrate on one thing for a long period of time, so the periods should be short and varied. There should always be a worship period in which the children are encouraged to take a most active part. Here many a timid child will offer his first prayer, read the Scripture, or sing a solo. The class periods should be rather informal, with a discussion period for problems and questions, reports, etc. Careful preparation is necessary if a teacher is to successfully teach a class of juniors. A teacher who tries to "bluff her way through" the class period usually fools only herself.

Handwork is an excellent activity if it contributes to the general theme. Handwork should never be "busy work." Many children who attend reunions are isolated from the church for the remainder of the year, and the time is too precious to be wasted in "busy work." May I repeat that handwork, if used at all, should contribute in some big way to the achievement of your goal for the reunion week, or it is of no value. At one reunion a mother came to me very much disturbed because I was not having handwork. She told me how many nice things her child had made at previous

reunions, and she felt that sewing cards, macaroni beads, etc., were nice for the children to take home from reunion. I agreed with her, but also said that it was much more important that the child learn to play with other children, take part in worship, and participate in worth-while class study. Handwork could then be used if correlated with other parts of the program in posters, maps, notebooks, or any other project which the study theme might suggest.

The program should include time for recreation and play. This period should not be the same every day. Nature study and hikes are both recreational and educational. Organized games, contests, and storytelling are all worth-while. Sometimes the stories will be told by the leader, but more often let the children tell them. You will usually find several in your group who do an excellent job of it.

Plan and carry out your program carefully around a central theme. You must always be there guiding things from the background, but let the children feel that the work is theirs. A child grows with responsibility. Let him feel important. Let him begin early to grow in the service of the church.

The Reunion Evensong

By Ward A. Hougas

What do people do after church closes at night at reunion? "Go to bed" one party responds with plenty of animation. If they do—all well and good. But *do* they??? Perhaps seventy-five per cent of the camp will hang around the refreshment stand awhile and then go to bed, but what about that other twenty-five per cent? Those responsible for the administration of some of the largest reunions in the church are quite well agreed that one thing is necessary—activity of some kind until everyone is ready for bed. More and more large reunions have broken away from hard and fast rules and regulations as to the time to rise and the time to retire, etc., and have depended on their skill to obtain co-operation from all the campers through the operation of a schedule of activities that makes all ages desire to co-operate and do the proper thing.

The evensong is looked upon by most reunions as an absolute necessity. What this evensong shall be and how it

will be conducted of course is not so easily determined. Several things circumscribe the type and quality of the evensong in all instances. Such factors as available leadership, physical setting or equipment, personnel of the reunion crowd, location of the camp, etc., are vitally important. Evensongs should vary from year to year. Give them some new slant, and they usually gain popularity. And an evensong *must* be popular if it is to click. Evensongs are good missionary pulls if properly handled. They generally appeal to nonmembers.

Types of Evensongs

The number of types of evensongs is limited only by the number of types of leaders or the ingenuity of those in charge. The most common types are generally those in which the major portion of the period at least is given over to group singing, usually under the direction of a qualified leader. Dramatics can play an important part in evensongs also. Motion pictures or stereopticons can be made a feature of such events. In fact anything on the order of clean amusement can be made a part of such camp activities. Whatever is done, it should lead into a fitting close for the day's worship and should actually be the end of the day's program.

When People Sing

Evensongs of this type are simple and yield very readily to the mood of the group. Usually they are conducted in a very informal manner. In some places the crowd remains in the tent or tabernacle, in other places they congregate on their blankets in some outdoor location. The main thing about it is that everyone sings. Usually beginning with songs in the lighter vein there is some more or less pre-determined progression into more serious music and generally terminating with the evening prayer by someone of the participants. These evensongs prove successful in direct proportion to the ability of the leader to get everyone to become a part of the movement and to respond in a general way to the mood of the group and to lead them to a fitting close. In many places the songs are projected on the screen. This helps everyone join in on the words.

When Dramatics Lead

In this type of evensong dramatics are used as the lead

part in the evensong, to be followed by a short period of song and the evening prayer. Care must be taken that the choices for the dramatic skits are not out of harmony with the place and purpose, although it is doubtful if it can always be required that such be strictly religious in character. Better success is generally obtained where part of the program is taken over as a project by the stake or district Zion's League months in advance. In this way approved offerings may be prepared for presentation by different groups on specified nights at the reunion. Dramatic material may be prepared on the reunion grounds in some cases, but generally such offerings are not of as high a quality as those upon which more time and effort have been expended. Such a type of evensong is very successful if properly supervised and developed well enough in advance to give time for any adjustments necessary to make them fit the occasion.

When People Play

The simple old games of yesteryear often find a ready response in the group. This is especially true where the camp is not large. Such games as "three deep," "drop the handkerchief," and others of a similar nature may be utilized as the lead to build up to the worship period at the close.

When Movies Entertain

Since the advent of home movies many areas now have sufficient "fans" with 8mm pictures of general interest that these may be made the lead attraction for one or more evensongs. Many other films may be rented at very low rental rates to supplement such programs. These include well-known comedies and many educational films. If interested address Ideal Picture Corporation, 28 E. 8th Street, Chicago, Illinois, or Frank Lane and Co., 5 Little Bldg., Boston, Massachusetts.

Another field that has opened recently to many is that of the free films provided by many large commercial concerns as well as many educational centers. These are all provided in 16mm size and many of them are obtainable also in the standard 35mm size. Many sound films are obtainable in this field also for those who have sound equipment.

For many districts or stakes the purchase of a 16mm projector and a glass-beaded screen is all that is required to

enter this field. The cost of such equipment, especially good used equipment, can be held down to quite a reasonable figure. If interested in a used projector, purchase a copy of *Popular Photography* at your newsstand. It is full of good offerings. These films are of interest to all ages and may be used for twenty to forty minutes of the program and then close with the customary worship period. We list below a number of agencies from which free films in the popular 16mm size are obtainable. In most cases the company furnishing the film even pays the express or postage one way. The list follows:

Goodyear Tire & Rubber Co., Motion Picture Department, Akron, Ohio. (Offering forty different silent films of high quality.)

E. I. duPont deNemours & Co., Inc., Wilmington, Delaware. (Offering sound films only.)

U. S. Department of Agriculture (The Women's Bureau) Washington, D. C. (Films dealing with working conditions chiefly.) Most of the department's normal offering is not available "for the duration."

British Information Services, 30 Rockefeller Plaza, New York, New York. (100 fine new films for sound production. From England.)

The American Rolling Mill Co., Middletown, Ohio. (A fine silent on the steel industry.)

Metropolitan Life Insurance Company, New York City, New York. ("Man Against Microbe" a good silent.)

Motion Picture Bureau, (Nat'l Council, Y.M.C.A.) New York, Chicago, San Francisco, or Dallas. 500 films both silent and sound. (\$2.00 registration fee for a year's supply.)

Hercules Powder Co., Inc., Wilmington, Delaware. (Six interesting silents.)

Ford Motor Co., 3674 Schaeffer Road, Dearborn, Michigan. (12 beautiful sound films, many in technicolor. This offering includes their famous National Park series.)

Singer Sewing Machine Co., St. Louis, Missouri. (A good silent.)

General Electric Co., 840 S. Canal St., Chicago, Illinois. (28 sound films, 19 silents. All outstanding.)

The Financial Program

Financial Objectives

By Walter N. Johnson

Our major financial objective in 1942 must be to pay the remaining church debt. The passing months only make more apparent the wisdom of our debt payment program, rigid adherence to which has brought us within sight of our immediate goal of a debt-free church. The present world conditions make it even more imperative that the debt be paid. As church members, we should have no peace of mind concerning our financial situation until every dollar of debt has been met. If it is humanly possible, and we are confident that it is, *we must be free from debt by the end of this year.*

A Backward Glance

The year 1941 was a successful one financially for the church, in that we achieved the high goals we had set for ourselves. The budget was met successfully, and slightly more than half the church debt remaining as of December 31, 1940, was paid during the year. This was accomplished by the continuance of the consecrated and devoted efforts on the part of our people to keep the financial law of the church. Many of our members have given generously in offerings in addition to completing their tithing payments.

As yet figures are not available to tell us how many of our members participated in this achievement.¹ It is hoped that the final count will show a greatly increased number of contributors. Approximately forty-two cents of every dollar of income last year was devoted to debt payment. Below is given a very brief financial summary for 1941. In glancing at the general picture, we should not forget the recent government grant of \$232,000 for use on the Sanitarium, which serves to strengthen our financial position in the light of future plans for this church institution.

Summarized Financial Report — 1941

Tithes, Offerings, and Bequests	\$553,425.26
Real estate income, etc.	11,547.01
TOTAL INCOME	\$564,972.27
Expenditures for Budget	307,000.54
EXCESS INCOME OVER EXPENSES	\$257,971.73
Debt Reduction—1941	
General Church Debt, January 1, 1941	\$468,562.65
Debt Payments—1941	235,535.47
Balance of Debt, December 31, 1941	\$233,027.18

Several items in this outline report might profitably be noted:

1. The income of 1941 was the largest in the history of the church, exceeding even that of the "boom" year of 1929.
2. Budget expenditures were kept well below the authorized appropriation of \$316,739.72. This is in line with the consistent policy of the Presiding Bishopric during the past decade of debt reduction.
3. We paid over \$235,000 of the remaining church debt during the year. Our goal of \$234,600 was thus achieved.
4. There remains \$233,027.18 of general church debt to be paid in 1942. The church shall then be entirely free from debt. The only outstanding obligation against a church institution would be those relating to Graceland College.

The Outlook for 1942

An increased church budget is one problem we must face when contemplating the complete payment of the debt. Our church debt can only be met after the running expenses of the church have been cared for, and despite every effort to economize, there will be some increase in the budget of 1942 and 1943.² Increased cost of living affects the church personnel, and certain creative work must be undertaken in the next two years which may add to the cost of running the church.

The increasing cost of living will take a greater percentage of our income for the necessary living expenses of our fam-

ilies. If we take the financial law of the church seriously, we shall use our best knowledge at this time in order to show an increase from which we can give the tenth to the work of God, in addition to adding to our own financial security that the closing of war industries shall not find us ill-prepared for the depression days which shall probably follow the present industrial activity.

Taxes are higher and by all indications will be increased shortly. Whether we want to or not, we must help finance our gigantic war effort. We should do it cheerfully as part of our contribution to the total war effort, and feel assured that heavy taxation now will undoubtedly alleviate in some degree the post-war economic difficulties.

Defense bonds and stamps will be urged upon us by the Government, and here again we must willingly do what we can. If we keep these things in mind as we work toward our church objectives, we shall at least be facing our problem squarely, and be better able to guard against a slackening of our church work.

Larger incomes for some wage earners and agriculturalists may in part offset these problems. Inasmuch as many of our people will have in effect lower "real wages" than formerly because of increased cost of living, those who are materially blessed by the present economic situation must be encouraged now to increase their contributions to the work of the church.

What Shall We Do?

How shall we meet these pressing problems in our urgent need to free our church from debt? A few suggestions are here outlined, which should be given special attention from now until the end of summer.

1. *Know your church achievements and objectives:* An informed membership is of prime importance. Intelligent participation depends largely on understanding the objectives of the church. Quarterlies dealing with the material aspects of the church work are available for study classes, and their use should be encouraged in every branch. Our priesthood should lead the way in understanding the finances of the general church, and in supporting it by filing statements and paying their tithing.

Pastors and solicitors should always call the attention of

their membership to the official reports appearing from time to time in the *Saints' Herald*.

A continuation of classes of instruction in family budgeting, home management, and kindred subjects should be valuable in the next few years. Our people should be aware that "easy money" will probably not be with us for any great length of time. The desire plus the ability to handle one's personal finances wisely now will mean increased income with which to carry on the work of the church, and greatly increased personal security for our members.

2. *Attend Bishopric classes in your branch or district:* At the present time arrangements are under way in the office of the Presiding Bishopric for intensive classwork for several evenings duration in every district and the larger branches. Members of the Presiding Bishopric or their representatives will conduct this educational work which will deal with our general church finances and our immediate objectives. Priesthood and church workers should make special efforts to be in attendance, and all members who can possibly do so should attend every class.

3. *Increase the number of contributors:* It must not be taken for granted that increased incomes for defense workers or any other groups benefitted by war industries will automatically be reflected in church receipts. As mentioned before, some regular tithepayers will show smaller increases this year from which to pay tithing. Many of those with larger incomes will not remember the church unless personally reminded of its needs, and made familiar with the immediate goals of the church. In 1942, every pastor, solicitor, and priesthood member should be interested in converting members of our church to the financial law.

4. *Make the midyear checkup count:* The latter part of June, beginning June 14, will be designated as the midyear checkup period. Pastors should plan on contacting all their members during that period. Attention should be called to general church progress, and use can be made of statistics of number contributing in the first five months of the year as compared with previous years, total amounts of general church contributions for five months compared with last year, progress made in the branch or district quotas, etc. Some time should be given to discussion of the checkup

period in church school classes, priesthood meetings, Zion's League services, women's meetings, and preaching services. Pastor's or solicitor's letters, (or both), priesthood visits, well-planned, and publicized gift or vesper services might be used to make this a true "checkup" period in the life of every church member who can be reached by the church officers.

5. *Encourage Youth Stewardship and Junior Stewardship projects:* The young people are the church of tomorrow. We want a church membership which gives more than a passive assent to the financial law of the church. The best way to accomplish this is to inculcate the habit of record keeping and tithing *now* in the young people, and "when they are old, they will not depart therefrom." The young people will help in a material way now if their aid is enlisted in this good work by an intelligent approach, and anything accomplished in this good training will help to develop the type of church member for which the kingdom of God waits.

6. *Use the reunion program to further the financial objectives of the church:* In planning reunions, some place should be given for the teaching of the financial law, for educating the membership concerning the budget for the next two years, and for stressing the unique Latter Day Saint philosophy concerning temporalities. It should be possible to stimulate interest in record keeping and the filing of statements, and to give individual help where it is needed. The Presiding Bishopric will do their best to give suggestions and assistance in instances in which no representative is available.

Our church progress depends on many interests working toward a common goal. In this work, we cannot hasten ahead of the material things with which we pay our way. During the depression years, we have not been able to use our current income only for current missionary and zionic work. Instead, we have been paying debts incurred in good years. It is foolish to spend time on vain regrets, but as we face the future, we should resolve that to the greatest possible degree the income of the church shall be used on a pay-as-you-go basis. As we work in the next few months, let us remember to so work that our efforts shall have lasting results.

If we are to build soundly, we shall avoid "financial drives" as much as possible, but we shall teach and practice the financial law of the church, which has been divinely revealed

to us as the acceptable way of financing our church work. To obey that law is to build on a solid foundation.

1. See report of Presiding Bishopric to General Conference, April, 1942.
2. See General Conference Minutes, April, 1942, for figures, which were not available when this chapter went to press.

The Spiritual Program

By L. F. P. Curry

During the past two years we have felt more than once that an inclusive plan to rally the spiritual forces of the church to the great work of evangelizing in which we are engaged, was needed. Accordingly for the present biennium steps have been taken to give attention to this important part of the work of the church. It is true that individually, as a body of priesthood, and, to a wide extent, as organized branches, districts, and stakes, there has been an appeal to our Heavenly Father for a blessing. This has not made itself felt as a church-wide effort and that we now seek to accomplish.

Purpose

The purpose, therefore, of the spiritual program during this biennium is to lead the members of the church, priesthood and laity, to seek the blessings of God on the work of the church by uniting the faith of all in church-wide fasting from time to time and continual prayer. The light of truth, the warmth of divine love, the continuous imparting of spiritual power from on high, are needed if the hearts of men are to be reached. This represents a union of heavenly forces with the power we should ourselves exert.

Reasons for This Program

We have reasons for a program of this character:

1. There is a tendency at times to be indifferent to the welfare of others. Perhaps we are too busy, too concerned with our own affairs. Possibly we have not been taught our responsibility towards others. If these exist, the spirit of evangelism is smothered and the ranks of workers are thinned, and those who should receive the word of God are left untouched.

2. Another reason is that unless the entire church is united in spiritual endeavor, we are to that extent weak

in carrying out the activities our Heavenly Father desires. United in this way, we have a single purpose instead of many objectives. All are engaged in prayerful support instead of a portion, and all are made universally aware of individual responsibility to work as they pray. You will find in these pages the story of the man who testified in a prayer meeting that he had lived among the Saints for forty years and no one had told him the message of the church in that time. A prayerful approach to our task in these two years should make that accusation impossible.

3. As our past history is read we are profoundly impressed with the faith exhibited in the early days of the Restoration as well as of the Reorganization and later. There is faith like that in the church today. During recent years when the clouds were heavy, we have been wonderfully blessed as individuals and as a people. Now, when the clouds of trouble hang over the entire world carrying more direful threat than perhaps ever before, there is a place for the exercise of all the faith we have. So, the final reason for this program is the need for a high spiritual earnestness and for a faith that exerts itself to the utmost in seeking God's help to accomplish the work he has laid upon our shoulders.

The Spiritual Program for May to August Inclusive

Fast days were programmed January 4 and April 5, 1942. A further church-wide day of fasting and prayer is expected to be announced for the coming fall. This is general information.

The spiritual program for May to August inclusive is very simply stated because a wide latitude and full discretion are left to pastors in its administration, due to differing conditions encountered locally. However, we ask that the following be carried out:

1. In the pastoral address at the monthly sacrament services, we suggest calling to the attention of the Saints a need for a prayerful support of the biennium program of the church, in view of the great importance of this program in the current work of the church as well as its significance in preparing for more complete zionic achievement. God's

aid is needed if our part is to be well done. This is not intended to exclude mention of other matters which the pastor desires to bring to the attention of the congregation in this address, but is for the purpose of reminding the Saints of the necessity for a united spiritual forward movement.

Sacrament Sunday in many branches is observed in fasting by omission of the morning meal. This is an excellent custom and branches everywhere could well follow this example.

2. The prayers of the Saints, both public and private, should be encouraged in continual support of the biennium program proceeding from the background of the sacramental service. To this end, inclusion of the subject in an appropriate way in family worship and secret prayers should be brought to the attention of the Saints as well as the offering of petitions in one of the monthly evening prayer meetings. For the latter we suggest the first Wednesday evening prayer meeting of each month if the branch can conveniently arrange to do so.

In pointing out that pastors are expected to exercise discretion in the application of the spiritual program herein suggested, we repeat that other needful things will have to be kept alive in the minds of the Saints in sacrament meetings or in the prayer meeting of the first Wednesday of the month. However, repetition of the need of the church for spiritual support is educational and unless referred to more or less, frequently tends to drop from sight.

Another suggestion is that the observances in connection with the spiritual aspect of the biennium program for the month of June could well emphasize support of the financial work as a base for the performance of the spiritual work in which the church is engaged.

Possible Results

If the church can more fully unite than ever before in the spiritual support of the program in which it is engaged,

we should find substantial advancement in zionic living. This background is necessary if Zion is to be attained, for after all that is the definite goal towards which our thoughts and prayers constantly turn.

We should come to see our own lives more clearly in their relation to the winning of people to the church and the nurturing of those so won in Christ. It is so easy for us to turn people away by our own indifference, mistakes, and sins. Our influence likewise is very great in leading people towards the church and Christ if our lives and works are right. God's leading has been most significant for the church in years and ages past. We have no reason to think that we may not again enjoy in greater and greater degree the blessings of his hand if our faith, set in righteous lives, is united in our approach to him.

The Departments and Their Work

Women and Their Work During the Summer Months

By Pauline Arnson

The general objectives of the church have been set out by the First Presidency. They are stated in the introduction to the *Pastoral Manual* as follows:

- "1. The Evangelical Program is to be continued and expanded to the fullest extent possible.
- "2. In addition, pastoral administration in all of its aspects is to receive the careful scrutiny and direction of general as well as local administrative officers and workers, looking toward more efficient service.
- "3. The emphasis upon the financial law is continued, first to enlarge the number of persons fully responsive thereto, and, secondly, from the fruits of such response to finance the work of the general church as well as local activities, and, finally, discharge all of the general church debt.
- "4. The faith and prayers of the people are to be rallied in constant support of the work of the church through church-wide fasting and prayer at such times as shall hereafter be designated and in other ways in order that the church program as a whole shall enjoy the blessings of our Heavenly Father, for without the light of truth, the warmth of love, and continuous imparting of spiritual power the hearts of men cannot be reached."

All activities to be engaged in by the women should continue to help achieve the objectives of the church program. In fact, our life plan should be made with the church ideals in mind. If we develop educationally, culturally, financially, we do so in order that we may be worth-while members of the body of Christ; in helping to inspire and assist others, we bring credit to the church,

to the community, and finally to the world. All this will speed the redemption of Zion.

May Activities:

- A. If you have been privileged to attend General Conference, bring to the home branch an optimistic, accurate interpretation and report of the Conference, that the branch may be encouraged to help achieve the objectives of the church.
- B. Honor Memorial Day. Plan a program for the cemetery where conditions permit. Honor loved ones by a re-dedication of lives to the causes they worked for—the cause of country, the cause of the church.
- C. Co-operate with pastor and church school authorities in the organization of pre-baptismal classes for those who anticipate becoming members on Children's Day. Primary Quarterly Q-224 provides an excellent treatment for school and home use.

June Activities:

- A. Honor mother on Mother's Day. Gather mothers, old and young and those who love children, together. Do not substitute sentiment for action, but show devotion by deed throughout the year. Mother-love is sacrificial, but mother does not consider her acts and services to her family in that light. A picture, such as "Whistler's Mother" which is well known, on the rostrum makes a nice center for a Mother's Day program.

July and August Activities: This is vacation and reunion time.

- A. Make the most of the opportunity to get in closer contact with the family. Co-operation and understanding of the problems of living can be worked out in the summer months. Take time to discuss the need for all members of the family to be active members of the body of Christ. This should help achieve objective four.

- B. Encourage patriotism to land and church by planting gardens that provide for home and defense use, that there may be health and strength for service, and that monies may be conserved. This should achieve objective two.
- C. Attend reunion if possible. Give the family the spiritual uplift of the reunion sessions. A well-planned reunion furnishes for a week a fine example of people living, working, playing, and worshipping together—a foretaste of Zion. This will help achieve objectives one and four.
- D. At reunion we gain much information from the various classes offered. In addition to the pamphlets the women have already issued, we have a splendid new one which will help us as we participate in the program of evangelism. It is called "Growing Together in Love" and was prepared for the General Council by Sister V. D. Ruch.

Let the women strive to make living religiously important to the children by their fine example in meeting the daily problems of life. The church will have a great number of members added to it by natural increase if the children of members are not lost to the church.

Summertime affords opportunity to practice the art of gracious living with our families and friends. Let us encourage the genuine spirit of hospitality. Let us strive to be altogether charming and attractive people, that we may win others to our faith. We are the most blessed. We have the most required of us. As women of the church look ahead to find opportunities to give constructive help to the priesthood, the development of the zionic home is still foremost. We aim toward homes of comfort, of beauty; homes that provide for both the physical and mental health of the family; homes that serve as a haven of rest from the turmoil of the world, and which provide a source of renewed strength and courage to meet the problems ahead. By so doing we may provide fertile fields in which the needs of Christianity may be sown and nurtured by the priesthood.

Application of the Church Program Through the Ministry of Teaching

By F. M. McDowell and C. B. Woodstock

The church program is to be advanced through personal participation. One grows only as he shares in constructive experiences. It is the ministry of teaching to give guidance and inspiration to individuals who are led to share in ever new, helpful, and constructive experience in line with the program of the church. Religious education is that phase of teaching ministry which is definitely planned to guide growing lives progressively into ever richer experiences of gospel life, into a fuller realization of personal ability, to appreciate and utilize one's opportunities for good and to make a maximum service contribution. In many ways the ministry of teaching centers in the church school, whose chief function is teaching, but this ministry is by no means confined to the church school. It is shared largely by the priesthood, to a less extent by Zion's League, by the Department of Women, by any organized activity group. Even the home has large teaching possibilities.

The Problem Stated

How may our various teaching or educational programs and activities function in line with the total church program during the months May to August, inclusive? For purposes of guidance of those who have the teaching work directly in charge, and that there may be a clear perspective on the part of all departments and functioning groups, we submit the objectives and some of the plans of each of the respective groups more or less directly related to religious education.

The Program of the Church School

We shall be anxious that our church schools do not run merely on the momentum of custom and habit, but that pastors, directors, teachers, and other leaders become keenly conscious of the fourfold emphases of the program

of the church and that every effort be put forth to direct the activities of the school to drive toward those objectives. We should like to assure general administrative officers, district presidents, and pastors that they may count on the church school to contribute in the following ways:

A. Evangelism

1. Build up church school attendance and lead to church membership through surveys, special invitation, attractive programs, capable teachers, adequate social life, etc. See *Saints' Herald*, page 1360, October 26, 1940.
2. Stress the teaching of basic Latter Day Saint beliefs in a way to carry conviction. Each quarterly lesson is based upon a fundamental truth or fact which must be made to live anew in class experience. See *Saints' Herald*, page 1360, October 26, 1940.
3. Lead the class to discover and to engage in carefully planned projects to carry out the convictions gained, translating them into living service experiences.
4. In May and June hold special prebaptismal class for nonmember children who may be baptized on Children's Day, June 14. These should run from five to ten weeks. See Primary Quarterly Q-224-C for series of "Baptismal" lessons. Also Q-514-C for similar lessons for young people. "Five Prebaptismal Lessons," mimeographed, may be had from the Department's Office for five cents.

B. The Financial Program

1. Stress junior and youth stewardship. Secure record books and sponsors' directions from the Department's office. First year stewards may secure Certificates of Commendation if records begin before July 1.
2. Encourage adults to study the financial law and make full compliance in filing inventory (if not already filed), keeping accurate income and expense record and consistently paying tithes.

3. Continue to stress the Christmas offering. This is an all-the-year self-denial offering which may bring untold blessing in character building experience. In 1941 it also brought nearly \$40,000 to the funds of the church.

C. The Pastoral Program

1. Teachers should serve as "assistant pastors" ministering to the personal needs of the members of the class group, in sympathy, in guidance, in encouragement, in love as a faithful shepherd.
2. Utilize the church school as a means of integrating strangers and nonmembers into the church group. Develop the social life of classes, especially of young people and young adults.
3. Organize Orioles and Blue Birds, also Boy Scouts and Cub Scouts, both for their training and their socializing functions. Help them minister to the growing church needs of the junior and junior high ages.

D. Spiritual Life

1. Vitalize the use of the so-called worship period of the church school. This must minister to the souls of people or it is time wasted. Cultivate the art and spirit of worship.
2. Many children (and some adults) do not remain for the eleven o'clock service. Try to tie in the spirit of the two services. Let the church school anticipate the sermon or the junior church service.
3. Teachers and leaders should minister out of their own souls' rich experiences. Seek training, not only in subject matter and methods, but in sharing in the regular services of the church, especially the prayer service. Cultivate spiritual sensitiveness to divine love, power, and purpose through familiarity with the revealed will in the Three Books of our scripture, in close association with others of the church group who share the urgency of the gospel message, and in personal prayerful living.

Available Means and Materials:

If the work of the church school is to be effective as above indicated, its program must be strengthened in each of its several factors:

- A. Subject matter of quarterlies and texts should be chosen to build a clear understanding and a warm appreciation of the message of the church and so used in class discussion and application in life as to develop a moving, abiding faith in God and in the church and a readiness to share in the constructive tasks of Zion and the kingdom. In general, classes in each department will be using lesson material from the regular cycle, but emphasis must be put on the direct, personal application of the truths or principles in daily living, in character building and in active service projects. Each quarterly of the entire series is planned with these possibilities in mind. Such titles as the following are significant:

Primary: *Workers Together With God.*

Junior: *Working in Christ's Church.*

Junior High: *Highways That Lead to God.*

Seniors: *What It Means to Be a Latter Day Saint.*

Young Adult: *Zion's Procedure.*

The Bible in Everyday Living.

Fundamentals.

Adult: *Introductory Study of the Book of Mormon.*

Life and Ministry of Christ.

The Divine Purpose in Us.

B. The Training of Teachers and Leaders

Fully eighty-five per cent of the effectiveness of any lesson depends upon the teacher, his personal qualities, his background of information, his understanding of the psychology of the learning process, and skill in teaching. In addition to the entire range of older young people and adult quarterlies and texts which may be used as training courses, the Department offers a wide range of specialized courses in

principles and methods of teaching. The following series of four new training courses are just now to be made available in pamphlet form. These may be purchased from the Herald Publishing House; study for credit arranged with the Department of Religious Education.

1. *Improving Teaching in the Children's Division*, by Fern Weedmark.
2. *Improving Teaching in the Young People's Division*, by Lydia Thomas Wight.
3. *That Problem of Leadership*, by F. M. McDowell. An analysis of needs and methods of discovering, training, and enlisting leaders.
4. *Exploring the Church*, by Elbert A. Smith. Essential information concerning the history, organization, belief, objectives, and program of the church. "Minimum essentials" to be known by every teacher, leader, and well-informed Latter Day Saint.

C. Contributing Influences

Here may be listed the value of neat, attractive church buildings and surroundings, well-arranged classrooms, needed supplies, quarterlies, *Hope* and *Stepping Stones*, etc. Of great value, too, is the encouragement of the home in lesson study and project work.

In the Months of July and August.

The above suggestions for May and June may well be continued in local branches during the following summer months. Special attention should be given, however, to plans for the same emphases to be carried out at the various reunions of the church. The seven to ten days of the reunion should serve as a miniature or temporary zionic experience at least in its spiritual training and social aspects. It is an opportunity to live together under unusually favorable circumstances. Full advantage of the time should be taken to provide interesting, helpful training classes for the general membership, for the priesthood, for young people, for children, with specialized classes for

teachers and leaders. Indeed, the entire program of a reunion is a training ground in zionic living.

While selected lessons may be gathered from any of the quarterlies or texts of the church school for reunion class use, we would strongly recommend *Fundamentals* and *The Divine Purpose in Us*, by F. Henry Edwards and *Zionic Procedure* by Bishop G. Leslie DeLapp. In addition to these, note the series of four new training courses listed above. What wonderful advancement would be made if certain of these courses were announced for a reunion and those to attend were to study the text and bring it with them for class use! This would be a real training experience.

The Program for Children

By Fern Weedmark

As Jesus gave instruction to "feed my sheep" he did not forget the "lambs" of his flock. To "feed his lambs" is a direct command of the Master, and it is through the Children's Division of the church school that the church ministers to its children. To keep the children close to Christ; to guard them from loss to his church; and, to fit them for devoted and intelligent church membership, is an important missionary phase of our total church program.

The general children's program of the church emphasizes and supports this phase of church school work by providing avenues of training for its leadership and by supplying materials and planned activities that give boys and girls important informations, plus opportunities for the practice of significant zionic truths.

The fact that 56 per cent of the baptisms of the church are children under fifteen years, should make us sensitive to the importance of a branch program that includes the interests of children. Only as the branch recognizes the children in an active way can their program be successful in supplementing the total program in its missionary and zionic objectives. Present plans for the children in the branch should point to an important special day in June, Children's Day. A pre-baptism quarterly for children, Q-224, has been prepared for the purpose of a special

preparation class for children who are of baptism age, to be held several weeks previous to Children's Day. Training children for church membership; opening the door by way of a beautifully planned baptism service; then, nurturing these new members on through their childhood years by continuing to meet their spiritual, mental, and social needs, is the work of the Children's Division.

To assist in this work, Junior Stewardship has been written into the curriculum through the primary and junior years. Children who learn obedience to the law by practicing the principles of stewardship, become consistent budgeters and tithepayers. This practice, established in childhood, carries over into youth and adult stewardship.

The reunion program for July and August is an opportunity for junior stewardship experience. Materials are available for children's reunion work in specific fields of "Junior Stewardship," "Church Appreciation," and "Missionary Endeavor." To include the children in the reunion program is to immediately enrich and strengthen the total program, and to build ultimately for a more skilled leadership and participating membership. Workers should be appointed and the reunion program planned for the children several weeks in advance, months if possible.

We need to remember that wherever we find a group of adults congregated, whether in the local branch, the district conference, or reunion, there are certain to be children present also. They are a part of the congregation, the "lambs" Jesus mentioned. How do they fit into your program? Leadership training, direction and help and materials, are available through the General Department of Religious Education, The Auditorium, Independence, Missouri.

The Program for Young People

By F. M. McDowell

The young people of the church, organized in action for Christ, constitute Zion's League. As such the young people are a most vital and promising part of our total church membership and their program of activities is their finest

expression and service in the church, in terms of its major objectives. Aside from the program of the church, Zion's League would have no significance. This fact serves to give guidance to young people's leaders and assurance to pastors and district and stake presidents in planning the total program.

Priorities for Youth:

Consider giving the following emphases right of way in planning the program for and with your young people:

1. Acquiring a factual knowledge of the church, its origin, history, beliefs, program, message, organization, etc.
2. Acquiring personal religious convictions about God, Christ, the church, Zion, the kingdom.
3. Achieving an understanding and an appreciation of the permanent values in a changing world.
4. Becoming trained for efficient service.
5. Sharing actively in the life and work of the branch and church.

Youth Service Programs:

These services should maintain a definite evangelistic emphasis. Special responsibilities should be assigned to and assumed by the young people: music, drama, visiting. One Sunday a month let the young people be responsible for one entire regular preaching service. Hold a few well-planned and ably conducted prayer services.

Youth pages each week in the *Saints' Herald* provide themes and suggested materials for worship, discussion, and project activities in keeping with major emphases in the general church program. These themes are announced and brief suggestions offered for the entire year in a mimeographed booklet *Around the Year With Zion's League* (Departments, 10 cents each). Thus for May and June the themes are:

- May 2. Are You a Normal, Happy Person?
- May 9. Mother's Day.
- May 16. Your Vocation.
- May 23. Patriarchal Blessings.
- May 30. Relation of Zion's League and the Branch.

- June 6. Midyear Check Up (includes financial).
- June 13. Responsibility of Zion's League to Children in the Branch (As an example, as teachers, Oriole and Boy Scout leaders).
- June 20. Our Reunion (Its function in our program and in our lives).
- June 27. Higher Education (Advantages; Graceland if possible).

Evangelism:

The pamphlet *Youth Shares in Evangelism* (Departments, 10 cents) offers a wide range of splendid discussion topics and copious project suggestions. Among these we note:

- Adopt Neighbors and Friends to be Invited to Church Services.
- Distribute Tracts to a Definite Group or Area.
- Plan Fireside Chats After Church Sunday Evenings.
- Make Posters Inviting to Services of the Church.
- Dramatize Ways of Talking About the Church to Nonmembers.

Stewardship:

The new *Youth Income and Expense Record* is admirably adapted to young people's use. Its opening pages give clear analysis of principles governing the observance of the financial law. Record pages provide for the accounting of all income, necessary expense, and money used from the Increase. Summaries assist one in keeping a careful check on all expenditure, on tithing payments and, at the end of the year, items for the annual tithing report. The Presiding Bishopric urge stewardship experience as a most vital means of Zion building. Youth Stewardship groups may well be organized in every branch of the church as a part of Zion's League program. A reunion class in stewardship principles and practice would give splendid training and urge for the continuing of local groups throughout the year.

Youth in the Local Program:

There are almost unlimited ways in which youth can and should share in the local branch program. This was

the theme of the Youth Conference in 1939, its findings were published in *Youth Shares*. A reprint of the leading materials may now be had in a pamphlet *Youth Shares Today* from the Department's office. Stimulating and most helpful analyses, discussion material, and "things to do" suggestions are provided over a wide field of interests.

Youth Shares in Branch Life.

Youth Shares in Home Building.

Youth Shares in His Life Plans.

Youth Shares in the General Church.

Youth Shares in Community Planning.

Youth Shares in World Fellowship.

In the field of "Branch Life" are suggested, among many ideas:

1. Share fully in the present program; help to make it better.
2. Get acquainted with branch leaders and branch plans.
3. Help to make possible the visit of district and general church workers.
4. Study the fundamentals of church belief.
5. Cultivate the spirit of Christian living.

Youth Conference:

Plan for a stake or district youth rally or conference with the program built around general church emphases. This may often be done at one of the regular quarterly district conferences. Certainly strong emphasis may be given to young people's work at the reunion, in regular classes, in special sessions, and in recreational features.

A Youth Day:

Young people may well find assignments of responsibility in the local and district program. They are given trusted places in industry, they pilot our airplanes, they show undaunted courage in the service of their country. We may well trust them to help in church leadership. Perhaps we should have frequent "youth days" or at least certain services where youth may offer its best in service to the church. Often special responsibility may be assigned youth individually or in groups, as in the field of drama or

music, or a work and service project, as the care of the building, development of the lawn, visiting shut-ins, etc.

Zion's League Pledge:

The signing of the promises made in this pledge may be made a beautiful experience and of great help when done in a candlelighting ceremony. A young people's prayer meeting built around certain items of the pledge may be very effective.

A Youth Retreat or Fellowship:

Such a retreat overnight or for a week end, in a place of beauty apart from the world, well planned and administered with inspiring leadership but with young people themselves carrying the load, has untold possibilities in spiritual ministry, in self-discovery, and in training for service. Provision can be made for periods of instruction, for fellowship, and worship.

Young People at Reunions

If those planning a reunion really wish to attract, interest, train, and enlist the capable young people of the district and surrounding territory, they will consider the interests of these young people from the very first. Indeed, one or more youthful leaders may well serve on the committee and begin to share in the planning and administration tasks. Make provision for alert minds, active bodies, and dynamic souls. There should be no thought of separating young and old at the reunion. Although each age group is provided for, let all activities be closely integrated in a total well-balanced program.

The secret of a balanced, unified program lies in its consideration for the interests and needs of all. This does not mean all-of-the-people together all-of-the-time, but rather that while they share some experiences in common, each is considerate of the other and a program is worked out that serves the best interests of the entire group. Thus young people enjoy a sense of challenge and freedom when at a sunrise prayer service of their own, not possible in a mid-forenoon general service. Similarly, recreation is planned chiefly for the young, while there are certain type experiences especially adapted to advancing age. Evidently best interests

are served when there are several sessions shared jointly, while there are also a number planned as separate sessions.

Consider ways of soliciting the attendance and participation of the young people. Early advertising should announce attractive features, able leaders, interesting classes, ample recreation. Young people like to share in lecture and discussion classwork in the on-going life of the church and the world about them. They need guidance and they welcome intelligent help in facing life today; what is our place in this war-torn world? What of tomorrow? Education? Vocation? Marriage and home building? Social life? Economics? What has the church to offer in faith? In belief? In stewardship? In practical Zion? In security? How may we serve the church now?

Many of the fine experiences of the Youth Conference or Youth Forum at General Conference may be had by all the young people of a district in a reunion class, using as a text one of the stimulating reports, *That Youth May Share*, *How Youth May Share in Evangelism*, and *The Branch of Today and Tomorrow*. Such thinking through the problems of their own branches and districts in terms of what youth can do to help, should bring new vision and zest to their church work. *Exploring the Church*, a new training unit prepared by Elbert A. Smith, provides a wealth of vital information for study, discussion, and mastery of information.

Youth will be interested, too, in the practical phases of the program of Zion, especially when approached realistically, from the youth viewpoint.

The most successful reunion programs are carefully planned on a schedule which keeps all interested and happy; in worship, study, discussion, and recreation. Themes for the day may well be thought out beforehand and each experience made to contribute its part. Social and recreational features need advanced planning and definite assignment to the ablest leaders available. Such activities should be recognized as a definite part of the reunion program. They should be conducted in a manner appropriate to the ideals of the church and to the purposes of the reunion. While these activities should not interfere with the regular services, they should be given the right of way at the time agreed upon.

A fitting closing for the day is the "evensong," variously

conducted in stories, experiences, stunts, games and song, a quiz contest, a campfire, camp paper, with an evaluation of the high points of the day's experiences, closing with a devotional song and evening prayer. Responsibility for certain parts of the program should be assigned to branches well in advance of the reunion dates. See chapter on "Even-song" for a more extended treatment.

Boy Scouts in the Program

By Frank G. Tuttle

The Boy Scout age (12-18) deserves the serious consideration of church and church school leaders. These are the years when it is easiest to interest the boys in a challenging activity program under able leadership. But these are also the years when far too many of our boys break away from the program of the church, from attendance at its services, and lower their standard of personal habits. The Boy Scout program has been adapted by the church as its activity program, sponsored by the church and given leadership by men of the church. Pastors and church school leaders will find this program replete with possibilities to occupy the spare time of boys most helpfully, giving informations, enlisting interests, developing skills, and building loyalties, all of which go into the making of splendid Latter Day Saint young men.

Church Scout Troops and Neighborhood Patrols afford types of organization which should make it possible for our boys everywhere to share in scouting. The immediate call is for young men, especially men of the priesthood, to train for scout leadership and to devote their time and effort in this special field of ministry. Short training courses are now available for home study where one cannot attend a local training school.

Boy Scouts are at the service of the church. Encourage them to share fully in their local scout program and to enlist as scouts in various home, church, and community projects. Let them collect and sell papers for worthy causes, adopt and help a needy family, train for Red Cross and first-aid work, assist in care of church building and grounds, be ready for defense and community welfare work. Use Boy Scouts for

messenger service. Let them attend certain services of the church as a body in uniform, and provide special recognition services for them. Many of our pastors have found a Scout Troop a very valuable aid in assisting with their missionary program. A troop with twelve to eighteen nonmember scouts will build up a friendly attitude toward the church and will afford many new contacts for missionary endeavor.

At reunion time Boy Scouts may well occupy a special location under the guidance of able scoutmasters and share very largely in the spirit and life of the camp. A part of the day may be devoted to scout program activities, the scouts attending other services in a body.

Scouting, with its character building and citizenship program for boys of the church, conducted and led by men who have consecrated their lives to this work, is helping to build the church of tomorrow. We urge all who are interested in this phase of church work to contact the director of scouting, who will gladly assist in furnishing all material necessary to get started.

Let's build the church of tomorrow in the boyhood of today!

For full information on scouting and for training courses in scout leadership address Director of Scouting, The Auditorium, Independence, Missouri.

The Orioles in the Program

By Elna Worts

The Oriole program, designed to meet the activity needs of the teen-age girls of the church, is a valuable opportunity to the local branch that has girls twelve to fifteen years of age. It is particularly adapted to serve the missionary urge of the church since a major objective of the Orioles is to firmly establish the loyalties of girls to the church by interesting and challenging activities significant to the belief and program of our own church. There is a recognized tendency to drop out of church attendance during the early adolescent years, and to "keep" our youth interested and in touch with the church is an important phase of missionary endeavor. Because of its attractiveness and appeal to the interests of early teen-age girls, the Oriole program often reaches beyond church membership to girls outside.

The activities of the Orioles should find their way into every summer reunion of the church. The out-of-door setting, plus the informal and social aspects of the reunion program, lend themselves to valuable experiences for girls as well as provide opportunities to make a real contribution to the reunion. The summer months afford abundant opportunity for a wealth of fine experiences for our girls in an organized effort. Practically every branch has a group of teen-age girls who should be given the chance to learn the great lessons of nature and life about them and to practice the fine arts of young womanhood and homemaking in a program sponsored by the church. School is out and everyday has hours that may be utilized in nature study, hikes, picnics, handcraft, art study, home decoration, homemaking, marketing, etc. *The Oriole Monitor*, a mimeographed quarterly guide, may be had with special activity suggestions for each quarter of the year. Registered Oriole circles will already have these. New circles may secure back numbers at 15 cents each from Oriole Headquarters. Current copies of the *Monitor* are supplied to all registered Oriole Circles.

Emphasis upon the church, its ideals, objectives, and program is a distinctive characteristic of the Oriole program. The church comes to have meaning in the lives of the girls because they learn to live its ideals in their own lives.

There are many things Oriole girls can do to assist in the work of the local church and community, in the line of their program, in summer months. Among these may be noted the care of the church lawn, raising of flowers and supplying the pulpit each Sunday, take a Red Cross Training Course and assist in defense work, operate a nursery room at service time on Sunday to let mothers attend church, adopt a needy family and help provide for them, take over some of the regular home duties to relieve mother.

Often the girls may camp as a group on the reunion grounds and enjoy many occasions together, having special classwork and lectures, and earning numerous honor badges, in addition to attendance at certain of the regular reunion preaching and prayer services.

Summer camps, one day and overnight camps, offer further valuable opportunity for the girls of the church. The *Oriole Monitor* and the *Oriole Girls' Handbook* offer an abundance of concrete and practical seasonal helps for the girls' program.

For full information address the Oriole Headquarters Committee, The Auditorium, Independence, Missouri.

Blue Birds in the Program

By Ruth Holman

Girls of eight to twelve are provided an attractive club or group program for purposes of training and active service. The objectives of the program are the development and cultivation of good will, comradeship, helpfulness, good citizenship, good health, reverence, self-control, thoroughness, neatness, courtesy, and stewardship. Girls are guided in a varied program to develop habits and attitudes and to gain skills in the range of their young lives which will conserve the beauty and sweetness of their natures and help them to grow into good and useful womanhood, informed, devoted, able, worthy as members of the church and as citizens of the community.

Let the Blue Birds help in your total branch program. To neglect the service we should render these young girls may be to forfeit forever our chance to help them. To fail to enlist them early in the service of the church may be to lose a life's rich contribution to the work the church is doing. Let them train and sing at certain services, for aged shut-ins or for a sick child. Let them make pretty and useful gifts for the family and friends, teach them to enjoy the beauty of nature all about them and to help in the conservation of bird and plant life. They may cultivate flowers for use in the church. Encourage home activities where mother can supervise and share in building healthy, strong, active bodies.

The summer months offer special advantages for a variety of activities when the girls may be much out of doors. At reunion time a leader of Blue Birds may direct the activities of all the girls of Blue Bird age. This will give girls from widely scattered territory the advantage of a week of continuous program work which may be continued in small groups or alone under mother's direction.

A new *Leadership Training Course for Blue Bird Leaders* is now available in mimeographed form. It offers splendid help for leaders and suggests a wide range of program activities. For full information address the Department of Religious Education, The Auditorium, Independence, Missouri.

THE PRIESTHOOD JOURNAL

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Editorial

It has always been the purpose of the Presidency to urge upon our people, and particularly upon the members of the priesthood, the necessity of diligence in their efforts to enrich their culture, and to give their intelligence the working materials of knowledge in order to improve and perfect the ministry they may offer to the church. Since the world is emerging into a period when all human occupations set progressively higher and more difficult standards for those who would follow them, requiring intensified technological preparation, and forcing the untrained into the menial occupations in life, it behooves our church people to keep, not only abreast of the times, but in step with their fellow citizens, in order that they as a people and as individuals may not be left behind.

Special efforts have been made, and will continue to be made, to assist the priesthood of the church to qualify themselves as workmen that need not be ashamed of their preparation for their tasks.

In this connection, we wish to commend to all members of the priesthood the two volumes now being sold, the *Missionary Manual* and the *Pastoral Manual*, both of which contain valuable materials for use in connection with the current efforts in our church work.

We must urge our men, too, to devote themselves to a more frequent reading and careful study of the Bible, the *Doctrine and Covenants*, and the *Book of Mormon*. In them we have sources of wisdom, knowledge, and inspiration that cannot be found elsewhere, and without which ministry itself must be but an enfeebled shadow of the full powers ministry should develop.

At the same time, our people must realize that honest study of "all good books" will lead to a greater appreciation of our sacred literature, and help us to a new understanding of it. Therefore let our men extend their reading to worthy and serious publications in all fields related to their church interests, in order that they might bring to their church ministry the best thoughts from the good men of the world as well as from the sacred writings and the work of our own people.

F. M. S.

Introduction

By L. F. P. Curry

Realizing the demands today upon the time of so many of the priesthood, the following explanation is made so that the purpose of the contributions to this issue of the *Priesthood Journal* may be very quickly grasped.

The articles dealing with the carrying on of the work as well as the General Conference lectures to the priesthood discussing doctrine, will be found very practical and to repay close study. In fact, the *Priesthood Journal* is a study manual, useful not only for individual purposes but, as so frequently stressed in the past, for priesthood class-work. In addition, the *Journal* becomes increasingly important because of the message the issues carry from the First Presidency and administrative authorities of the church to local administrative authorities, priesthood, and workers, linking the general church program with the necessary local activities without which the general program is an utter loss.

Significance of the Contents

A brief description of the contents of this number shows the relationship of each contribution to the other:

1. Calendar.

The principal events connected with local administration of the general church program are outlined as a handy reference. No attempt has been made to include historical dates.

2. Summary of the general church program, September 1 to December 31.

This summarization very briefly lists the things which should be undertaken locally in planning for and putting into execution a comprehensive missionary program for the closing months of the year. Ways and means are not discussed as these have been comprehensively treated in previous *Journals*, in the report of the Clinic, *The Church and Evangelism*, and in the *Missionary and Pastoral Man-*

uals. Reference to these publications is suggested as the pastor and those in counsel with him develop and organize for carrying out missionary plans.

Pastoral work for the four months indicated is likewise very succinctly stated as things to do. Here again reference to the above publications will furnish abundant material for study and suggestions as to how to put the pastoral program into more effective action.

The financial program is briefly stated under that heading by the Presiding Bishopric. They will issue to local bishops, bishop's agents, and solicitors from time to time such specific instructions as may be needed to put this program into full effect. At the same time pastors will receive appropriate information so that full co-ordination of pastoral and financial arms may be had.

Suggestions respecting the spiritual aspect of our program, using the word "spiritual" in a limited sense (the entire program, as a matter of fact, is spiritual), is likewise referred to in the summary, thus making it easy for those concerned with local administration to keep this aspect of the general program along with each of the others easily in mind.

The Departments

Contributions under this heading are for the purpose of acquainting administrative officers and the priesthood with the work the Departments as an integral part of the church, are expected to accomplish. Their objectives are practical, and a careful review of the material printed in this number of the *Journal* will go far to bring about close co-operation and teamwork in the branch. Of the 1941 baptisms, 69 per cent came from the ages of eight-nineteen years. This shows the tremendous importance of the church school and other departments related to young people, both in the missionary and pastoral work of the branch, not only for the present but for the future.

Religious Emphasis Week

A suggested program for "Religious Emphasis Week" appears on page 16. This is briefly summarized but

should be sufficiently explanatory for those primarily concerned with the planning and execution of the week to carry on successfully. It is our hope that the entire church wherever possible under the conditions obtaining shall unite in the observance of a religious emphasis week. This affords an admirable opportunity for the full commencement of ALL fall activities and once more the emphasizing of the teamwork which should characterize the work of every branch and its departments. The church school courses for the year are planned to begin the first Sunday in October, thus enabling the emphasis upon religious education as such to be placed co-ordinately with the stressing of the work of the church as a whole.

The unified observance of fasting and prayer Sunday, October 4, the closing day of Religious Emphasis Week, offers an excellent opportunity for the dedication of each individual member or the church at the communion service of that day to the great task lying before us. In the successful planning and carrying out of the program of the week, the priesthood in their several capacities, administrative and otherwise, is of paramount importance.

General Conference Priesthood Lectures

The group of lectures presented during the General Conference of April, 1942, at the first hour of the sessions for the priesthood, are reproduced herewith. These will be found strongly imbued with the spirit of the church and, opening fresh fields of thought, they are admirable for use in priesthood classes and we urge their careful study.

The lecture on "The Christian Graces" by John F. Garver has particular reference to the labors of the visiting officers of the church. Visiting programs should be arranged to inculcate the graces of Christian character because therein lies a primary means of establishing Zion. The pastor and priests particularly should carefully study the various elements of the Christian character and then point by point endeavor to shape their home visits towards its development. The preceding lectures are most significant in the carrying out of our missionary work as well as in the pastoral feeding of the flock. The lecture on "The

Christian Graces" is particularly significant in the pastoral ministry to the home, at which point, speaking generally, the priesthood of the church has been weakest. We should bend every possible effort towards improving the quality and persistence of the visiting ministry, for this service is highly significant in the progress of the church. Although the preceding comments have been pointed towards pastor and priest home visitation, they are of equal significance in principle in their respective ways for the teacher and the deacon.

Priest's and Teacher's Visiting Dramas

Lack of space prevents inclusion of the dramatic sketches on the work of the priest and teacher presented during the priesthood lecture hours at the last General Conference. These will be made available in the October *Priesthood Journal*.

Appreciation

Grateful appreciation is felt towards those who have contributed to this number. Long hours of preparation have gone into their work making these contributions possible. Our heartfelt thanks to each of them.

General Church Program Calendar

September - December, 1942

September 1 — December 31.

Completion of 1942 financial program.

See page 13, article by Presiding Bishopric for details.

September 27 — October 4.

Religious Emphasis Week.

This marks full entry of the branch and *all* departments upon the fall and winter work.

See details under Religious Emphasis Week, page 15.

October 4.

Church wide fasting and prayer

1. In this critical time to seek our Father's guidance and blessing upon the work of the church in all aspects and departments.
2. To enlist every member in active, prayerful support of the church program.

December 31.

Completion of financial program for 1942.

Summary for Local Application of General Church Program

SEPTEMBER - DECEMBER, 1942

This summary should be helpful as a means of pointing out the work of the church in which we trust every branch will unite through the present General Conference period.

The point of view of the summary is that of the branch, and although the months of September, October, November, and December are emphasized, this is really the beginning of the entire fall and winter work.

THE PLAN

In accordance with the four points of the general church program—missionary, pastoral, financial, and spiritual—the branch plan should be developed as soon as possible for the entire fall and winter. Naturally, special activities of the branch including Religious Emphasis Week, Graceland College Day, a possible Adult Decision Day, and other special occasions, should be provided for. The fields are separated below for convenience of summarization, but they are all parts of the one task divinely appointed to the church.

The plan should be revised or readapted as conditions require.

In view of the heavy inroads on workers by war industries, the armed forces, and in other ways, special thought should be given to the training of assistants or substitutes of key workers so that the highly essential work of the church in this or any other time shall not falter.

I. MISSIONARY PROGRAM

1. The prospect list should be carefully reviewed; plans should be laid for contact and following up interested persons by those considered able to make effective use of the opening offered.
2. Meetings should be planned including family meetings, cottage meetings, and the missionary series.

If a General Conference appointee is not available for the missionary series, it is often feasible, even desirable, for one or more of the local men to carry the preaching load.

3. The follow-up of those ready or not quite ready for baptism should be carefully and prayerfully made. The unready should not be baptized but those ready should not delay.
4. In performing the foregoing, smooth, effective working will follow careful advance training, so that each person and department understand their part to be played.

II. PASTORAL PROGRAM

1. Attendance

At any time, but especially now, this is a primary and continuing pastoral responsibility. This is one of the teacher's duties and he, assisted perhaps by the deacon or at times by lay workers, should helpfully and tactfully minister to "see that the church meet together often . . ." (Section 17: 11).

Note the program for Religious Emphasis Week, page 16, calling for organized work that week in this regard.

Attendance records, if carefully kept, will be found useful as guides.

Enlist young people's active support of the church services in addition to their normal support of the church school, League, and other activities.

2. Absentees.

Those removing to other branches permanently should have transfers made promptly. The name and address of those going temporarily elsewhere in war industry work should be given to the pastor at the location to which they are going. If this is not known, the information can be forwarded through the office of the First Presidency, the Auditorium, Independence, Mo. Soldiers, sailors, nurses, and special workers with the armed forces should be given a copy of the newly issued *Church Directory* available at the

Herald Publishing House, Independence, Mo., at the price of 15c each or two for 25c. If possible the *Herald* should be sent to these absentees and plans made and carried out to keep in contact with them by letter. It is impossible to do the latter through general offices as the local branch authorities can keep in contact with their frequently changing locations through the absentee's family; they also have the advantage of personal acquaintance.

3. Visitors.

Under wartime conditions, our members are moving about much more freely than usual. A friendly greeting should be extended. Keep lists of the names and addresses of local visitors for notices of special services and other follow-up.

4. Hours of Service.

Perhaps some readjustment will be needed under present abnormal conditions for special services such as communion arranged for to meet the needs of war industry workers whose hours prevent attendance at the usual time.

5. Sacrament and Prayer Services.

The linking of prayerful support of the general work of the church at these meetings is touched upon under the heading of the "Spiritual Program" below.

6. Sermons.

Opportunity should be provided, in addition to usual pastoral sermons, to discuss with the congregation the missionary problems and their part therein; the financial law; and the important work being done through church school and departments in the religious education of our children and youths. The Sunday evening sermon offers an exceptional opportunity for a continuous missionary drive.

7. Home Visiting Program.

(a) The visits of the priests should be organized around a special purpose for each visit. This is primarily concerned with the development of zionic character. A careful study of the lecture in this issue, "The Christian Graces," should be made in this con-

nection, as that lecture is meant primarily to enlarge the work of the visiting ministry, particularly the priests.

(b) The work of the teacher and his assistants in visitation was touched upon under the heading of "Attendance" above.

(c) Visiting work of the deacon when concerned with the financial responsibility and the solicitor, should be arranged in concurrence with the plans of the Presiding Bishopric concerning the general church financial program. Those concerned with the local financial responsibility have, in such visiting, an admirable opportunity to support local finances, which should not be overlooked.

8. The Departments.

The co-ordination for the carrying out of the missionary and pastoral task and advancement of the spiritualizing of our work should be constantly made in accordance with the functions of each department. Frequent talking over of the problem with department leaders, pastor's counselors, priesthood, and workers, should produce excellent results.

9. Religious Emphasis Week.

The purpose and suggested program, page 16, should be carefully noted and plans made as early as possible to make this week spiritually successful. It is difficult to overestimate the value of this special effort as a beginning of the year's work.

If wartime conditions prevent any branch participating as suggested in the program, concentration on the two Sundays, September 27 and October 4, should be had to the fullest extent possible.

III. FINANCIAL PROGRAM

The Presiding Bishopric, page 13, outlines the general church plan affecting tithes and general offerings.

The local financial problem touched upon under the heading above of "Deacons and Solicitors," should be kept in the foreground. The use of the

duplex envelopes reasonably frequent, personal contacts, and appropriate references to the needs of the branch, helpfully timed, are most helpful.

IV. SPIRITUAL PROGRAM

This is directed towards the creation of a widespread and persistent prayerful support of the work of the church, although naturally, the work as a whole is a spiritual work. If our faith and prayers are united with our work, may we not unquestionably look for the rich blessings of our Father, as we thus join in the performance of his will? His concern is infinitely greater than ours and always he has blessed even our weakest efforts if made with hearts linked with his.

The prayerful sustaining of the general church program or work should be made the occasional theme of the communion pastoral address with brief reminders at other such services; the first evening prayer meeting of each month could well be devoted to this subject; the Saints should be urged to keep this uppermost in their private prayers.

Finally, let us make more careful effort than ever before that our lives match our praying.

V. DISTRICT MEETINGS

Under the unusual stresses of this time when some reunions have been canceled, district officers could well give thought to planning special district services as spiritual morale builders. In this they should keep in close touch with the Apostle in charge of their mission for his counsel and suggestions.

Financial Program for Months of September to December

(Inclusive)

By the Presiding Bishopric

In the report of the Presiding Bishopric to the General Conference, we reported the General Fund debt outstanding as of December 31, 1941, amounted to \$233,027.18. The operating budget approved by the General Conference amounted to \$344,027.52. In addition to these amounts, the Presiding Bishopric was granted authority to pay off the Graceland Foundation debt of \$79,400 if and when funds became available. This makes a total amount needed, if our goal is to be reached, of \$656,454.70.

Our total income for the year 1941 amounted to \$539,073.21, exclusive of bequests and other miscellaneous income. This would mean that it would be necessary to raise over \$117,000 more during 1942 than we did in 1941.

We are not attempting to give statistical information relative to this year's income in this article, due to the fact that it is written for the purpose of setting forth our program for the last four months of the year, and such statistical information as is considered essential and helpful to the furthering of this program will be submitted in the columns of the *Herald* and through direct contact with district and branch officers periodically between now and the end of the year.

Our program in brief, then, for the balance of the year may be summarized as follows:

1. Information will be placed in the hands of all financial representatives and pastors, to be disseminated on the 6th of September, relative to our current status and further requirements.
2. October 25 has been designated as College Day. A further statement of explanation will be given relative to the use to be made of funds taken in on this

day, in harmony with the action of the late General Conference.

3. Arrangements will be made for a Thanksgiving offering, to be taken throughout the entire church during the month of November.
4. Consistent emphasis will be made upon the need for compliance with the financial law during the entire period.
5. Every individual will be urged to get his tithing paid up to the end of the year, as nearly as circumstances and conditions will permit. It is recognized, of course, that some will be unable to do this because of conflict with their accounting methods.
6. The Christmas offering has for years been a major factor in enabling the church to meet its financial obligations, and reduce the debt. While emphasis has been made on this during recent years, special emphasis should be given during the month of December.

As stated above, detailed information will be forthcoming currently between now and the end of the year from the office of the Presiding Bishopric.

Religious Emphasis Week

September 27 - October 4

The above period has been designated by the First Presidency as Religious Emphasis Week. The following outlines the principal purposes and means of accomplishment:

PURPOSES

1. To call attention of the entire church to the program of the present two years as a work for all—priesthood, departments, members.

“All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.”—*Doctrine and Covenants* 119: 8.

2. To begin for fall and winter all work of the branch and its departments.

They are to work as one, each performing the function for which it was organized, but laboring in full co-operation and understanding with each other in carrying forward the four points of the church program—missionary, pastoral, financial, and spiritual.

3. To emphasize the vital importance of religious education in the successful prosecution of the church program.

Thus administrative officers, priesthood, departmental workers, and members will be stimulated to unified planning, promoting, and supervising of the work of religious education of the coming year as a necessary part of the total program.

Enlistment in and training for leadership for this crisis and thereafter should be strongly encouraged.

4. In fasting and prayer to seek the guidance and blessing of our Heavenly Father upon the entire work of the church. Thus spiritualized and united to study and labor in humility and love to accomplish his holy will.

A Suggested Program for Religious Emphasis Week

Sunday, September 27. Early morning service for departmental workers. (Theme and worship helps may be provided by the Department of Religious Education.)

Promotion Day Exercises.

Special morning and evening preaching services (the theme should be in harmony with the purpose of Religious Emphasis Week above stated) duly stressing the important place of religious education in accomplishing the work of the church.

Zion's League Banquet beginning in sufficient time to permit local groups within the range of KMBC to participate in the address of President F. M. Smith over that station from 6:00 to 6:30 p. m. C.S.T. It is planned to distribute this message in advance to local groups unable to reach KMBC so that the message may be read to the participants in their banquet at the same time. The remainder of the program should be prepared by local Zion's League officers.

Activities During the Week. *Pastoral, priesthood and team visiting organized and planned well in advance for the following purposes:*

- 1. To enlist everyone in the branch in support of the church program for the fall and winter, including attendance at church services and activities of the women's department, church school, Zion's League, etc.*
- 2. Place special emphasis upon support of the rally day exercises, October fourth.*

Two evening class sessions of one and one-half to two hours each to culminate a month of personal reading and study in preparation for teaching and leadership in the branch. If these classes are inconvenient this week, they should if possible take place the preceding week

or the week following. (Detailed plans to be provided by the Department of Religious Education.)

Sunday, October 4. *Church-wide fasting and prayer in accordance with the purpose stated under that head above.*

Rally day in all churches.

Beginning of church school year in which, if possible, every member of the branch should be interested in participation in some appropriate classwork.

Communion service with theme appropriate to the purpose of the day.

The holding of a conference of priesthood and workers during the afternoon would be helpful to review final plans of the year's work and complete all arrangements to have the branch activities carried forward by administrative officers, priesthood, and all departments as a united team.

Special evening service with the sermon bringing to a close the efforts of the week and point towards the work of the year ahead.

NOTE: Those activities in italics should be planned by the pastor and those he may call to his assistance. The remaining exercises fall under the jurisdiction of the appropriate departments. There should be considerable concurrence in the planning of the Rally Day exercises to insure a well-worked-out program for the entire day.

Women and Their Work During Fall Months

By Pauline Arnson

Church women have a greater opportunity in the coming year than ever before to put into daily life the philosophy of the gospel. We must show that we have the stamina, courage, and faith to "carry on" in spite of the unrest and war in our midst. We should determine to use every means to aid in preserving our way of life so that we may continue to have the privilege of living in a free country. Hence the support of the program of the Government is essential in addition to our support and participation in the program of the church. This vital program should not be neglected; rather we must learn to live so that we will have the strength to do both jobs well.

September Activities:

Most women's groups commence work the middle of the month after children have started to school.

- A. The first meeting affords a splendid opportunity to have a program in appreciation of the services of past officers and to install the new leaders for the year. Each office is tremendously important, and it is an honor to be an officer. The Parent-Teacher Association has a beautiful service which could be adapted to our needs. Flowers which denote faithfulness, devotion, cheerfulness, friendliness, are presented to the new workers, and a charge is given to impress upon them their responsibility and privilege to work.
- B. If the year's program has not already been worked out, the programs should be started. The program chairman is in charge but may appoint committees to assist her. Her responsibility will be lightened if she appoints one or two ladies to plan the programs for a month; that is, two to plan for October, two for November, et cetera. The general theme of the

year should be talked over together and then each month worked out accordingly. The year book will be assembled more quickly if this method is followed. Other members who have artistic talent may be appointed to design the cover page and the whole booklet can be typewritten by volunteer typists.

October Activities:

- A. Serious study and work should begin. Many things can interrupt our work if they are allowed to do so, such as holidays, but also these days can be turned to the benefit of the department and used to our advantage.

Religious Emphasis Week runs from September 27—October 4, and this week affords the women a fine chance to assist the priesthood in inviting and encouraging friends and neighbors to attend church on rally day. The October meeting might be planned to interest friends by presenting some distinctive feature of our church belief. Tithing or stewardship might be explained by the pastor, or why we baptize children at eight years, or an explanation of our sacred ordinances such as blessing of children could be made very interesting. The program should be followed by a social hour.

- B. Halloween might furnish a fine occasion for a branch Fun Night for fellowship. Have games, stories, a good hymn sing, and refreshments.

November Activities:

The focal point of the month is Thanksgiving Day. This month might be devoted to the services of the Friendly Visitors. All members of the department should assist in the visiting program. The needs of friends and neighbors should be determined. A dinner could be served for the needy on Thanksgiving Day, in addition to the preparation of baskets to the more unfortunate. The department should encourage families to attend church services as a unit—a deeper bond of love will be established through the family worshiping together.

December Activities:

- A. In addition to the regular program and study, the month of December is filled with the spirit of the Christ. The subject of the inventory and annual statement should be brought up. A lesson on how to file the first inventory would be useful.
- B. The women's department can plan for a gift to the local or general church at this time, and the presentation could be made at the Christmas service. December is a fine month to renew our allegiance to the church and decide to be more devoted and consecrated.

Available Helps: "Home Column" in the *Herald*:

The Voice of Health, 25 cents.

The Family Council, 25 cents.

God and Everyday Living, 15 cents.

Leadership Class for Workers in the Women's Work,
15 cents.

Growing Together in Love, 15 cents.

Worship Services, 15 cents.

Conference Pamphlets—April, 1942:

Women at Work, 15 cents.

Women's Opportunity in This Changing World, 15
cents.

Note: Above mimeographed pamphlets are available at prices shown from General Council of Women, The Auditorium, Independence, Mo.

Religious Education in the Church Program

By F. M. McDowell

The Department of Religious Education herein sets forth for pastors, members of the priesthood, and other leaders and workers, the point of view, needs, purposes, and plan of action of this important field of church endeavor. In *The Church and Evangelism*, several recent issues of the *Priesthood Journal*, and in various issues of the *Saints' Herald* there have been supplied lists of the materials, tools, programs, and other helps. The slogan of the Department is "At your service."

Objectives in Religious Education

Religious Education, so-called, is not so much a department as it is a spirit, purpose, or method which should permeate the total program of the branch. Our general objectives and emphases for the next two years may, therefore, be classified in the following form:

1. Objectives for the branch:
 - a. The development of the branch as a self-sustaining unit of the church.
 - b. Provision for capable leadership through the setting up of some plan for the selection and training of the best leadership material available.
 - c. Provision for ministry to and participation of all age groups in the life and work of the branch; *i. e.* children, young people, and adults.
 - d. The building of a long-time branch program; *i. e.*, planning the branch of tomorrow.
 - e. Provision of adequate equipment, materials, and tools for the leaders and teachers of the branch.
2. Objectives for the pastor:
 - a. Increased recognition of the pastor as the one responsible for the direction and supervision of the

entire program of the branch including each and all of the departments.

- b. Increased provision for counsel and guidance on the part of the pastor in each and all of the departmental programs and activities and as a help to each of the teachers and leaders.
- c. A sustained and loyal support of the pastor in the faith, confidence, prayer, and loyalty of the departmental workers and entire membership.

3. Objectives for the priesthood:

- a. A growing recognition of the significance and place of the priesthood in their church life and work.
- b. An increased participation of members of the priesthood in all the work of leadership and teaching; *i. e.*, Boy Scout leadership, supervising young people's activities, teaching church school, classes, etc.
- c. More carefully planned and effectual co-operation of visiting ministry, on the one hand, and of teachers and leaders on the other; this, in the interest of our children and young people especially.

4. Objectives for the membership:

- a. A growing knowledge of what constitutes an effective branch, its purposes, organization, long-time objectives, essential elements, etc.
- b. A growing appreciation of the place and significance of the branch as a working laboratory unit of the church.
- c. A growing willingness and skill in working together in co-operative endeavors towards agreed upon objectives.

5. Objectives for the departments:

- a. A growing unity of procedure and purpose among the departments and with the total branch program.
- b. Increased care in the election of officers and the selection of teachers and leaders.
- c. The setting up of some practical plan for the train-

ing of leaders and teachers, *i. e.*, credit classes in the church school, special local training classes, correspondence courses, etc.

- d. Long-time planning to assure effective classwork, attractive programs, and activities in harmony with the objectives of the church and the needs of persons to be ministered to.
- e. Anticipation of and planning for emergencies due to the world crisis; this, that important work may not be interrupted or permanently discontinued.

Our Fourfold Objectives

Objectives of religious education specifically may be formulated in terms of the fourfold objectives of the church as outlined and approved at the late General Conference.

In harmony with such an approach, the departments may well anticipate the following emphases during the months immediately ahead.

1. Evangelistic:

- a. A practical and sustained endeavor to build up attendance and increase participation in each and all of the departmental activities—to reach, reclaim, win, and hold persons to the church through an enriched and attractive program.
- b. To saturate instruction, activities and programs with the spirit and purpose of evangelism to make provision for special emphasis and well-planned procedures in the matter of preparing children for baptism.
- c. To enlist young people in a program of winning and rewinning other young people to the church.

2. Pastoral:

- a. The wholehearted co-operation on the part of each and every department in the branch in the promotion of the total branch program.
- b. The development of an ever more effective departmental program in each of the departments.

- c. The unifying of the total branch program under the leadership of the pastor.
 - d. Ministry to all ages, participation by those of all ages, growth of all in Christian graces.
3. Financial:
- a. The relating of the financial program of the church to life, interests, and needs. For example, suggest emphases such as "Get out of debt," "The Stewardship of Better Home Management," "The Practice of Thrift in Personal Expenditures."
 - b. The promotion of Junior and Youth Stewardship as an essential aspect of the total financial program of the church and in the spiritual growth of our children and young people.
 - c. Provision in the branch calendar for an annual inventory day.
4. Spiritual:
- a. Some well-planned and consistent effort to promote the development of a victorious faith—calmness, poise, and balance in the midst of world turmoil.
 - b. Careful study and planning pointed toward providing the membership with rich experiences in corporate worship—opportunity for practice on the part of young people and adults in building and conducting such services of worship.
 - c. Provision for significant high points in the year when the total branch endeavor is caught up in the presence of God, *i. e.*, carefully planned monthly communion service, certain seasons of fasting and prayer, carefully planned dedication services, etc.

The Church School

For the church school the above would seem to require a definite, united, and sustained attempt to "Put *School* into Church School." To accomplish this objective it will be necessary for administrative officers, members of the priesthood, and church school leaders and teachers to carefully plan and carry through such activities and procedures as are contemplated in the following brief suggestions:

1. A prayerful endeavor to anticipate and plan for the work of the church school BEGINNING OCTOBER 1, 1942. This would include:
 - a. A survey of branch and community needs and problems including a study of ages, needs, and interests of those whom we expect to reach and serve.
 - b. An early (at least a month in advance) and careful selection of officers and teachers for the church school year with some plan for provision for the notification, preparation, and installation of such.
 - c. An early (at least a month in advance) and careful selection of courses of study to be offered during the school year—this would include the selection and ordering of the necessary quarterlies and textbooks so that they would be available for every teacher and pupil at the opening of the church school year.
 - d. Ample provision for physical equipment for the church plant and the necessary materials and tools for each teacher and department.

2. A well-planned and sustained endeavor to extend the "out-reach" of the school in the branch and community.
 - a. Make a serious attempt to make the church school attractive in what it is and does.
 - b. Make some provision for transportation for children and others who could not otherwise attend.
 - c. Provide some plan of follow-up—perhaps an "attendance" committee with the secretary as chairman.
 - d. Provide classes for special age groups not now attending the church school, *i. e.*, a young married people's class.

3. Make provision for some practical consistent plan for training teachers and leaders for the church school.
 - a. Organize one or more credit classes in the church school.
 - b. Provide some form of personal and home study.
 - c. Encourage enrollment in classes offered by the International Council of Religious Education.

- d. Encourage enrollment in classes offered by the Department of Religious Education.
 - e. Provide opportunities for the recognition of teachers and leaders who have made a consistent contribution to your church school.
4. Plan well in advance to celebrate "Religious Education Week" September 27 to October 4 in your branch.
- a. Fix responsibility in your pastor or church school council or by appointing a special committee.
 - b. Accept the leadership of the general church by participating in the special programs that have been arranged.
 - c. Adapt plans to the peculiar needs and interests of your school.
 - d. Make the entire week an opportunity for bringing to a climax your preparation for the most successful church school year in the history of your branch.

The Children at Work

By Fern Weedmark

With summer gone and reunions and vacations over, the church school family is pretty much at home again. Regular attendance can now be expected. Fresh energy and interest are evident in these fall months which date the beginning of a new church school year and should be renewed by a carefully prepared program of study and activity. *The children's work is a part of this program.*

The boys and girls of the church school are all set to go by October 1st. Most of them are already in the swing of public school activity and it is easy to carry the same enthusiasm over into church school experience. We need to be ready to put them to work.

GETTING SET

All pastors and members of the priesthood are concerned about the spiritual growth, also the numerical

growth of the branch. They plan and hope for the highest quality activity possible from each individual and from the group. Some are observing enough to know that the work being done in the children's division is an excellent indicator of the quality of the entire branch program. Therefore a careful survey will be made of the children's work weeks before the beginning of the new church school year. Certain phases will be checked and given needed attention.

A. Teachers.

Obtaining teachers for children's classes is an ever-present problem. Too often this is left entirely to the children's director. The pastor and others of the priesthood could help greatly by keeping the congregation informed concerning the activities and needs of the children. Where the sympathy and interest of the priesthood is evident, others become more sensitive to the importance and opportunity of guiding children in Christian experience. An occasional sermon concerning children's work and an invitation from the pulpit for people to train and share in this important work is to be recommended. To really help in this way, priesthood members need to get close to the problems of the children's work to learn and *know* what children are doing, what they need, and what they are capable of contributing to the total picture.

Before the middle of September every children's class should be certain of a regular teacher. It is only fair to her and to the children that she begin with the first of the chosen course of study. About this time, too, teachers should welcome information concerning courses of training they may take to better qualify as teachers. Encouragement from pastors and priesthood members that teachers avail themselves of the leadership training courses available through the General Department of Religious Education costs little effort and brings worth-while dividends.

B. Courses of Study.

October 1, 1942, brings again the *first year* in each cycle of the courses of study prepared for the children, as the *current* subject material. A careful check should be

made that all needed quarterlies, and *current ones*, are ordered in plenty of time, no later than the middle of September. Pastors and priesthood members should know what the children are studying and what is available to them. A junior class teacher may be using Hurlbut's Bible Book as a course of study instead of one of our own quarterlies. It *has* happened, but it shouldn't. It contains nothing of the Restoration Message. Another class may be studying direct from the *Book of Mormon*. A *Book of Mormon* quarterly is available to boys and girls, written in their own language and related to their own problems. If such situations as these get by the children's leaders, surely they should be discovered by the priesthood whose task it is to minister to *all* the flock, children included. And sad is the situation when the branch leaders feel that quarterlies for children are a waste of money. Every primary and junior child has a right to a quarterly of his very own, and a current one at that. The Current *Quarterly Guide*, available from the Herald House, should be a familiar tool in the hands of the active priesthood.

C. Activities.

October 1, is the ideal time to begin, or to re-emphasize Junior Stewardship. We must remember that habits and patterns set in childhood most likely carry over into adulthood. To select and assist one capable person in the branch to sponsor junior stewardship will bring definite spiritual returns to any branch.

A well-trained *Children's Choir* adds to the beauty of group worship. Even a small robed choir, carefully trained, can make a splendid contribution to the unified service. The cool fall months are a good time to begin such a project.

Junior Church is a possible opportunity in churches where space is available. Where it is not, why not plan the monthly program to include one Sunday a month children's service. A number of branches are using the third Sunday as a unified service planned especially for the children with the adults sharing.

Help in starting any of these activities will be gladly

given through the General Department of Religious Education. A written request to their office, The Auditorium, Independence, Mo., will receive prompt attention.

D. Equipment.

Equipment in the children's division is not to be underestimated. It is check-up time for the physical needs of the children. Does the piano need tuning? How about the paint on the woodwork and chairs? What is the hymnbook situation? Do the teachers need new pictures and fresh materials?

Begin early to look into the needs of your children's division and make it possible for the boys and girls to begin their church school work October 1, with freshness and enthusiasm. There is satisfaction in seeing the children of the church school family happily engaged in the work of building the kingdom, which is *children's work* just as surely as it is the task of adult members.

Zion's League

In planning the program for Zion's League for the year beginning September 1, 1942, we have endeavored to keep in mind the following factors:

1. The terrific impact of the modern world upon the lives of young people (see, for example, current magazine and newspaper accounts of the participation of young people in the war).
2. The large number of young people who are lost to the church during the late teens (see *Saints' Herald*, May 23, 1942).
3. The basic interests and desires of youth. These include the desire for good times, entertainment, thrills, adventure, fellowship, social approval, self-expression, and the like.
4. The fundamental needs of youth; *i. e.*, the need for God and for stabilizing interests, to find a place in the life and work of society, for guidance in the field of marriage, and of vocation, etc.
5. The fourfold program of the church; *i. e.*, continued evangelism, observance of the financial law, sustaining of pastoral ministry, and development of spiritual lives of church membership.

Objectives for Zion's League

The objectives of the League for the year beginning September 1, 1942, may be briefly summarized as follows:

Beginning with the interests, desires, and needs of youth, we are assuming, together with leaders and teachers throughout the church, the task of:

1. Developing materials and methods of a wide variety (lesson materials, program plans, biographies, drama, social recreation, retreats, conventions, etc.)
2. These to be used in guiding groups of young people through series of happy and meaningful experiences in prayer, worship, fellowship, reading, study and shared work and sacrifice.

3. This, to the end that each shall evidence a personal growth in knowledge of, conviction of, and commitment to *God, Christ, Church, Kingdom.*
4. This, of course, to find expression in evangelistic enterprises, compliance to the financial law, active participation in the work and services of the local branch, clean living, growth in Christian graces, happy marriage, etc.
5. All of this pointed toward the ultimate goals of the church, *i. e.*, the evangelization of the world and the building of the kingdom of God.

The focal point of emphasis in the youth program for the next year, is summarized in the one paragraph which appears above "PERSONAL GROWTH IN KNOWLEDGE OF, CONVICTION OF, AND COMMITMENT TO GOD, CHRIST, CHURCH, KINGDOM."

Emphases for the Autumn Months

Contemplated emphases for the year as set forth above will require that during the autumn months several of the following steps be taken:

1. A survey to ascertain the facts in regard to the number, needs, participation, etc., of the young people of the branch.
2. A well-organized and supervised youth program as set forth in the *Zion's League Handbook.*
3. The unifying of this program with that of the church school and with that of the total branch.
4. The early, careful, prayerful selection of leaders and teachers for young people.
5. Program planning for weeks and months in advance—encouraging young people to share in such planning. (See successive issues of the *Saints' Herald.*)
6. Providing services that are attractive to youth—that meet the needs of youth.
7. Encouraging participation on the part of youth in all phases of branch life.
8. Enlisting young people in the task of rewinning other young people who have strayed away from the

church and in winning new members through some well-planned evangelistic enterprises.

9. Active, intelligent, and sympathetic encouragement, on the part of the priesthood of young people and of the program herein contemplated.
10. Encouragement and promotion of projects and activities which are shared in by the total membership of the branch.
11. All of this as a means of providing for young people through Zion's League and in fact through the entire branch program, a variety of purposeful, happy, and meaningful experiences of worship, study, prayer, fellowship and service, under such leadership as will assure to each a growing knowledge of, conviction of and commitment to God, Christ, the church and the kingdom.

Junior and Youth Stewardship

Of major importance to the advancement of the church program is the promotion of Junior and Youth Stewardship.

These movements are:

Entirely in line with the program presented at the General Conference.

Have the wholehearted approval of the Presiding Bishopric of the church.

Are equipped with adequate instructions and tools.

Are in full accord with the best educational procedure.

The truth of the matter is that we shall continue to limp along as a church in the matter of adequate financial support until we learn the wisdom and acquire the skill of presenting the financial law to our growing children and young people in such a way as to assure their wholehearted, consistent, and happy compliance. Members of the priesthood are, therefore, urged to provide their respective branches with some adequate provisions for the promotion of these important movements. Detailed instructions are available through the office of the Department of Religious Education. All necessary supplies can

be secured through the Herald Publishing House, Independence, Mo.

Objectives for Autumn Months

1. Fix responsibility for promotion of Junior and Youth stewardship programs in the branch.
2. Order supplies and materials, also necessary information on conducting these programs.
3. Provide for instruction of membership (especially parents, church school teachers, and leaders) as to the value and importance of these programs.
4. Organize stewardship clubs in accordance with instructions.
5. Assure support of administrative officers and visiting priesthood so that programs may be followed through successfully.
6. Secure co-operation of financial officer (solicitor) of the branch.

Boy Scout Program

The Boy Scout Program (including Cubbing) is not an appendage to the church program. While not original with us, we found something in it that worked and was sufficiently flexible to make use of in the promotion of our program. We found it to be economical; much more so than the development of new movements. Basically, scouting is a program. It has been committed to us to run in our own L. D. S. way. As a program it must be combined with some other organization so that when the Scout completes the work of the organization, he will have established certain loyalties which hold him to the parent body, in this case, the church.

For the immediate future we suggest the following emphases:

1. Encouragement of a recognition on the part of pastor and members of the priesthood that scouting provides a marvelous and most worth-while opportunity for pastoral ministry to boys—that leadership here is very fittingly the work of priesthood.

This educational program should be extended so

as to reach parents and the membership in general by providing frequent occasions when the needs of boys and the work of scouting are brought to the attention of the branch.

2. Surveys should be made in many of our branches to ascertain the number, age range, needs, and problems of the boys of the branch. This survey should include a study of present provisions for boys made by the school and community.
3. In many of our branches definite steps should be taken to organize either a Cub Pack or Scout Troop or both (in this connection we recommend that an investigation be made of "The Neighborhood Patrol" plan which is especially suitable for small groups of boys).
4. Put Latter Day Saintism in your Scout Program.
 - a. Correlate Junior and Youth Stewardship with the scout emphasis upon thrift.
 - b. Provide church work and service projects for your boys which could be recognized as credit towards the merit badge.
 - c. Encourage the study of Indian lore and archaeology for a special merit badge.
5. Take whatever steps are necessary to strengthen your present scout organization. Anticipate future needs of leadership and plan accordingly. Bring to your boys the best leadership available.
6. When in need of information to help you build an effective boy's program address the Department of Religious Education, Auditorium, Independence, Missouri. Available for free distribution are the following: *What Our Leaders Have to Say Concerning Scouting in the Church, A Scout Is Reverent, Scouting for Boys, Why and Where*. For additional material address the Herald Publishing House, Independence, Missouri. A special help is *Scouting, the Official Church Program for Boys*, price 25 cents. Contact the local Boy Scout office or headquarters in your city or county for immediate assistance.
7. *Remember, the quality of our men of tomorrow will depend upon the quality of our boys today.*

Let the Orioles Help

By Elna Worts

The Orioles are early teen-age girls in action for the church. Their Oriole program lives because of the need of girls for an activity program under church leadership and the need of the church for an all-out program of activity on the part of its people in support of the major objectives of the church.

Orioles are adolescents, and adolescents have definite needs. The church, too, has its definite needs, and it is possible for the Oriole program of activities to serve as a clearing house for the needs of the two, just as the other departments may act as clearing houses with regard to special age groups and their possible contributions to the church needs.

Survey of Needs

For the girls:

"Adolescence" means growing into true maturity, the developing of a personality able to meet the situation of life in reasonably wholesome and desirable ways. However good the native equipment of a person may be, three definite needs affect the growth of personality. These are the needs for:

1. Security—not only material security, but emotional security to meet circumstances of life effectively; to have an abiding sense of the divine purpose in us.

2. Achievement—for the human organism is set not only to keep alive but to function. An early request of a child is, "Let me do it." The feeling of usefulness, of being needed in the home, in the church, in the community and vocational life around them is necessary for wholesome growth.

3. Love—and good will of family and friends, the feeling of brotherhood with one's fellows found among those practicing a religion of love.

For the church:

Major objectives are well-known. The biennium emphases, phases of the whole, are but convenient "handles."

by which we may carry the total program forward through organized, purposeful activities in local groups.

(Before we try to hang up the coat, we reach for the collar.)

1. "Missionary endeavor continued with intensification of effort."

2. "Financial program continued with primary objectives and training not only in general church financial problems but in family and business problems confronting our people."

3. "Strong pastoral administration and carrying out of objectives of each department, including broad educational activities of the church."

4. "A program of developing spiritual strength."

—From L. F. P. Curry's memo to
Department of Religious Education.

Working Together

As said above, the Oriole program of activities can be used as a clearing house for mutual co-operation and progress. The program is a medium through which the girls can best offer their services and expressions of loyalty and devotion to the church. It provides them with "handles" of their size by which they can give their full measure of support to the all-out program of endeavor needed by the church.

If you have no Orioles organized, do this:

1. Pastor calls a meeting of the branch committee (director of young people, director of church school, director of women, and pastor). They will appoint the circle committee (3-5 women who love girls and the church).

2. Branch committee and circle committee meet and appoint the Oriole Monitor (leader of girls).

3. Provide the monitor with these materials, ordered from Herald Publishing House:

<i>Our Girls</i>	\$.50
<i>Oriole Girls' Handbook of Activities</i>25
<i>Leader's Handbook of Information</i>50
<i>Leadership Training Course</i>	1.00

4. If possible, provide small fund for working needs, purchase of honor badges, etc.

5. Oriole Monitor is to write out the Leadership Course which is to be sent to the Department of Religious Education for credit.

6. Circle committee is to assist actively in circle work by furnishing material aid wherever necessary and encouraging home support.

If you have Orioles organized, you may count on them to help through the following activities, and similar ones, which are rank requirements of their program:

Missionary Endeavor:

1. Be responsible for bringing ten new people to church services in two months.

2. Encourage another girl to attend church school and prayer meeting.

3. Be responsible for taking one or more younger children to church school regularly for two months.

(Pastors and others may help by planning special services and attractive programs for visitors, new members and nonmember friends.)

Financial Program:

1. Keep a junior stewardship record and pay tithing.

2. Give a talk on "Stewardship."

3. Earn and give one dollar for local expenses.

4. Earn and give not less than one dollar for the Christmas offering.

5. Save ten per cent of earnings or allowance for three months.

(Branch might co-operate by planning a service on "Stewardship" in which Orioles participate as a unit, speaking on stewardship, giving their offering, etc.)

Pastoral Program:

1. As a group offer your services to the pastor or superintendent.

2. Prepare and present four short opening exercises for church.

3. Provide flowers for the pulpit.

4. Care for the church grounds in summer.

(The pastor may find many other ways in which the

Orioles may help as "assistants." One group organized an Oriole choir and are responsible for special music two services each month.)

Spiritual Program:

1. Take part in young people's prayer meeting for two months not only in singing, but by prayer and testimony.

2. Attend communion after fasting from morning meal and really try to worship.

3. Spend at least three minutes each day for two weeks in prayer for the general church.

(Leaders may help by arranging programs allowing participation of junior-high age, a "Junior-high night" in adult or young people's prayer meeting, etc.)

In general, help to make a place for them in the branch program that they may be able to make their contribution to the missionary and financial programs of the church, assist in the pastoral program and grow in spiritual depth that they in turn may have the stability of spiritual security, the satisfaction of achievement, and a feeling of fraternity with the church.

Suggestions for Priesthood

By F. M. McDowell

It is not necessary to remind our leaders that the success of the above program is dependent upon the wholehearted and continuous support and leadership of the priesthood. Here are a few suggestions:

An increasing number of the members of the local priesthood should be found making every attempt to inform themselves:

- a. As to the needs, interests and ways of ministering to our children and young people.
- b. As to the educational program of the church, courses of study and program materials now available.
- c. As to the special methods of teaching and leading of special age groups, *i. e.*, juniors, junior high, and young adult.

An increasing number of the members of the priesthood should be found in the ranks of leaders and teachers and departmental officers. This not merely because they are of the "priesthood" but because they are qualified to so serve. Members of the priesthood should "covet" the knowledge, skill, confidence, and respect which would permit them the privilege of representing God and the church, not only among departmental workers, leaders, and teachers but among the children and young people as well. Certainly the light, power, and grace of the Divine Spirit is needed in this important work.

Essential Reading for Priesthood

The following publications may be said to be on the "must" list for those members of the priesthood who would keep in touch with our educational program.

Priesthood Journal—\$1 per year.

This *Journal* provides each quarter an outline of the program of each of the departments and suggests as to ways in which the priesthood may co-operate in promoting such programs.

Saints' Herald—\$2.25 per year.

The *Herald* gives each week an abundance of material in the interests of the educational activities of the church. Especially helpful are the worship programs for the church school and a variety of program suggestions for Zion's League. In the *Herald* will be discussed from time to time the relation of the program of religious education to the church program during the next two years.

Guide-Lines

This is a new quarterly guide for officers, leaders, and teachers. The six issues which will appear between now and the Conference of 1944 may be had by subscription for \$1. This material is indispensable

to those who would successfully promote our departmental activities.

The following publications have been prepared as a part of what is known as "Church School Leadership Series":

Exploring the Church, by Elbert A. Smith.

That Problem of Leadership, by F. M. McDowell.

Improving Teaching in the Children's Division, by Fern Weedmark.

Improving Teaching in the Young People's Division, by Lydia Wight.

These can be secured through the Herald Publishing House for 50 cents each.

As official manuals for the use of priesthood in connection with the promotion of the church program for the next two years, we recommend the *Pastoral Manual* and *Missionary Manual*. These manuals are only sold together, the price of the two being \$1.00.

The findings of the Youth Conference of 1941 have been published under the title of *The Branch of Today and Tomorrow*. This book constitutes a splendid textbook for any individual, class or group desiring to make a special study of branch life and work supplementary to the official publication, the *Pastoral Manual*. It not only stimulates thought in regard to the branch of today but in a splendid way anticipates a branch life adequate to the demands of the challenging tomorrows. This book can be secured through the Herald Publishing House for 50 cents.

Faith

By Clyde F. Ellis

The subject of faith has been assigned me for discussion. I will present it under three main divisions, viz.: What is faith? In what should our faith be placed? What is the fruitage or benefits of faith?

WHAT IS FAITH?

The only clear definition of faith, as such, to be found in the Scriptures is in the writing of the Apostle Paul to the Hebrews. I will read first from the King James Version. It reads as follows:

"Now faith is the *substance* [or ground, or confidence] of things hoped for, the evidence of things not seen."¹

Following are other translations to which I desire to call your attention, especially the uniformity in the phrasing and the similarity of meaning. I read:

"Now faith is the *assurance* of things hoped for, the proving of things not seen."²

"Now faith means we are *confident* of what we hope for, convinced of what we do not see."³

"Now faith is a *well-grounded assurance* of that for which we hope, and a conviction of the reality of things which we do not see."⁴

"Now faith is the assurance of things hoped for, the evidence of things not seen."⁵

"But faith is a *basis* of things hoped for, a *conviction* of things unseen."⁶

According to these renderings, faith is, firstly, the substance, or ground, or confidence, or assurance, or basis "of things hoped for," and secondly, the evidence or conviction of things not seen. These definitions are all similar, e. g., *substance*, which is the King James rendering, comes from the Latin *substare*, meaning *that which stands under*, and agrees with the marginal reference that says it is the *ground*, and with the Emphatic Diaglott that it is the *basis*. These

are akin to the other marginal reference in the King James that it is *confidence*, one meaning of which is *assurance*—the rendering of the Inspired, Revised, and Weymouth Versions. Faith is the evidence or "conviction of the reality of things which we do not see."

Faith is more than mere belief. Mere belief does not comprehend the same quality of confidence, of assurance, of conviction, and of evidence that faith does. Without faith we could have no hope, and without hope there would be no faith. Belief, as we usually think of it, does not require hope—it can be passive. Faith cannot be passive, and still be faith, as "Faith without works is dead."⁷

Faith is the bridge that spans the chasm between the present and its realities and the future and its realities. It gives no space to doubt and guides us through the misty lowlands of our experiences to the higher altitudes where our perspective is lengthened.

Apostle J. W. Rushton says that "Faith is adventure in the unknown in the light of what you know."⁸ Knowledge is the springboard of faith which leads to even greater knowledge, and this knowledge to greater faith, both of which in their continuing movements in our experience contribute to our spiritual unfoldment until we shall see as we are seen and know as we are known. Therefore, the term "From faith to faith"⁹ so frequently used by us in quoting the Apostle Paul, has meaning. Faith is a dynamic motive force within the human soul, impelling one on from where he is in thought, in vision, and in act, to think greater thoughts, to see a clearer vision, to achieve greater works, and to attain the hoped-for goal.

Faith is an expanding force. It cannot be wrapped and bound like a mummy and live. Neither can it live in visionless people who are circumscribed by their own narrowmindedness and nearsightedness. Lack of vision and hope will destroy it. Ideals and patience with constructive action will increase it. It cannot be confined to the test tube, the microscope, and the telescope. Faith takes us beyond scientific findings and requires that these be used to demonstrate the "reality of things." We "walk by faith," we "live by faith," and we grow by faith.

Bishop A. B. Phillips, in speaking on faith, says:

"To pray, as did the disciples, 'Lord, increase our faith,' is futile unless one uses, cherishes, and persists in reaching out with the means necessary to accomplishment. Faith must have its instruments of accomplishment. It is not a slothful man's pipe dream, but an active man's vision. It is not the debility of the tomb, but the virility of the resurrection. It is not the power of death, but of life. Doubt has no beginning, faith has no ending. Doubt sinks, faith rises. Doubt falls backward, faith flies onward."

Faith in the human breast is as the seed that is planted in the earth. It sprouts, grows to maturity, and bears its fruit. Necessary to the successful growing of the seed and the reaping of a harvest is the co-operation of all the factors which have to do with them, including the soil, cultivation, the atmosphere, and the care in the harvest. This lesson is beautifully taught in the Book of Alma.¹⁰

IN WHAT SHOULD OUR FAITH BE PLACED?

First of all, our faith should be in God, the creator of all things, and in Christ, the divinely appointed revelation of God. It seems so unnecessary to say this in the light of all that is transpiring in the world about us, and yet we are so humanly inclined to blunder on in our own stubborn and blind way that it must be said—said in louder and more meaningful accents than ever before.

"Have faith in God,"¹¹ and "Let not your heart be troubled: ye believe in God, believe also in me,"¹² said the Master to his disciples. That we do have faith in God and in his Son is the first declaration in our Statement of Belief, but this must be carried out in life and demonstrated so thoroughly that there will be no doubt in those who, perchance, may scrutinize us and our movements.

We are so woefully inadequate because of our narrow vision and sins that we must look out beyond ourselves and our own selfish interests to One who is greater and whose power has been proved. There is no hope, either individually or socially, save in the development of our consciousness of the need of God. Our doom is certain, if faithlessly we seek to go on and wantonly squander our heritage for a mess of pottage.

We have been so intent on learning facts, on doing things according to our own way and wisdom, and on securing for

ourselves material successes that we have become intoxicated with our own achievements, until our perspective has become distorted and our own apparent successes have come to be defeats. A motivating faith in the God of heaven, nurtured in every reasonable and legitimate way, is the only means by which this perspective can be corrected and our course leading into the future made dependable. Our false sense of values has captivated our affections, until our devotion has been alienated to too great an extent. We must reorient ourselves and think of the means to the end as the means, and not the end. We are not self-sufficient. Our apathy to the divine impulse will be our undoing. Our lack of faith will lead us finally to a veritable hell in our own world.

We need to look out from the narrow confines of our own souls to him that we might understand his purposes. This will release us from our imprisonment in the dungeon of our own unbelief and doubt. Our selfishly-dreamed-of goals and the covetous desires of our hearts will then be dwarfed in the light of him who sees the end from the beginning, numbers every hair, and cares for every soul. We must believe that he is and that he is the rewarder of them who diligently seek him.

Our faith in God will be in proportion to our appreciation of his qualities, viz.: goodness, supremacy, love, power, wisdom, mercy, truth, justice, knowledge, eternity, unchangeability, purpose, and dependability. And as faith grows within us, our appreciation of these qualities of the divine nature will move us to incorporate them in our own lives. Thus as we partake of the divine nature we will build enduringly.

Likewise is there a need of faith in Christ, the only complete revelation of God to man. It was necessary that God should be revealed in the flesh that man might understand the mind of God in terms with which he is familiar, and that Christ might likewise appreciate man and his human problems. In Christ we have the union of God and man—God condescending to meet man in the latter's own world through Christ and Christ raising him up to heaven's way of life. This revelation is the "pillar and ground of the truth"; around it everything revolves; it is the center and the circumference of the Christian philosophy. The Apostle Paul in speaking of it says:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and ground of the truth is (and without controversy, great is the mystery of godliness), God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."¹³

To have faith in Christ will help us to understand the power of God in exalting the flesh above the low level on which man has placed it, for it is possible for man to live above the world and fleshly desires. This, Christ demonstrated in his life; it is an ever-present example for us. Dr. Frank Crane spoke at one time of the influence of faith in Christ on his life as follows:

"Probably the most important reason for my being a Christian is that Christianity increases life. Whatever makes life strong, sane, courageous, free, and happy is good. Whatever makes life feeble, fevered, wretched, and perverted is bad. I find that when I follow the example of my Master, life is more worth living.

"Whether I shall live longer or live forever may be disputed; but it cannot be disputed that under the influence of Jesus I am living a larger and richer life today. This I *know*, because I have tried it and am daily trying it.

"I do not say that I am a better man, or a holier man, so much as I say that I am *more* of a man. There is no kind of power or force in me—none of which I am proud—that is not energized and set free by the influence of Jesus."¹⁴

"And the Word was made flesh,"¹⁵ records the Apostle John, thus interpreting in human action the will of God. Faith in Christ and the Christ way of life will interpret also in us and reveal through us the same invincible will and manifest the same qualities as are revealed in him.

Faith in God and in Christ, as the interpretation of the way of life God would have man follow, will create in man faith in himself, and cause to grow within him an increasing consciousness of the high and noble purpose unto which he has been created. Man has a place in the divine scheme of things. Without him God's purpose could not be achieved. In fact, man is a part of that purpose. His evolution through the process of the law of life is as much a part of the plan of God as the creation itself. In reality,

it is creation in its broader aspects. For God's glory was man made; not for his entertainment. This glory is manifest when, through faith in Diety and in man himself, man rises to the challenge and takes his place in the divine order, living and working with an indeviating devotion to bring to pass the vision as purposed in the creative mind of God.

Surely if man, who was created a little lower than the angels, could only realize the lofty purpose of his Creator in him, he would use his powers and the product of them much differently than he does now. The billions of dollars spent so needlessly and, in many instances, carelessly, would not be done if only man had faith in the eternal purpose of his Maker. Not only the needless waste of material wealth, but the mercenary use of all his powers, would be eliminated through faith in greater ideals. Self-centeredness cannot build man, neither can it build a world. Man himself is able to do much good, but, when in touch with God, he can do more. To him has been given "power to become" the son of God. The phrase, "to become," indicates potential strength; growth will reveal that strength and power in the relationship of son and father. The Greek philosopher, Epictetus, has the following to say about this sonship:

"If a man could be thoroughly penetrated, as he ought, with this thought, that we are all in an especial manner sprung from God, and that God is the Father of men as well as of Gods, full surely he would never conceive aught ignoble or base of himself. Whereas if Caesar were to adopt you, your haughty looks would be intolerable; will you not be elated at knowing that you are the son of God? Now however it is not so with us: but seeing that in our birth these two things are commingled—the body which we share with the animals and the Reason and Thought which we share with the Gods, many decline towards this unhappy kinship with the dead, few rise to the blessed kinship with the Divine. Since then every one must deal with each thing according to the view which he forms about it, those few who hold that they are born for fidelity, modesty, and unerring sureness in dealing with the things of sense, never conceive aught base or ignoble of themselves: but the multitude the contrary. Why, what am I?—A wretched human creature with this miserable flesh of mine. Miserable indeed! but you have something better than that paltry flesh of yours. Why then cling to the one, and neglect the other?"¹⁸

Agency, man's priceless heritage, properly exercised through faith will bring him such an enlargement of soul

and enrichment of personality that he will be amazed at its value. Avenues of accomplishment not heretofore recognized will open up before him. His potential powers have not yet been tapped, but an awakened consciousness, with faith in himself in the light of the vision of eternity, will turn these powers into channels productive of immeasurable good. Let faith motivate in life that agency may be used in enhancing the worth of this "kinship with the Divine."

Faith in God and Christ, their purpose and power, and in man, himself, presupposes faith in the purposeful law of life which is the "power of God unto salvation." In it are incorporated all the principles essential to the attainment of the envisioned goal. Man must be saved from his baser self by the exaltation of his better self through the power of the gospel law—the truth that makes man free. All life reveals itself through the operation of law in the organisms governed. There must be some rule or system of rules which is representative of God and his purpose, to which man can give his undivided loyalty in the working out in himself, with his fellow men, and for God, the end of his creation. Man's inadequacy to devise this is seen in his human weaknesses. God's ability and right to do it are seen in his creative power in the universe, and in his impartiality and unfathomable knowledge of man's need.

The minute harmony in the function of law in all that has been created should give birth to faith in the Lawgiver and in the law which he gives to govern in the realm of the spiritual. The skeptic is unreasonable and unscientific in his denunciation of faith, as is clear in the words of Bertrand Russell. I quote:

"That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only

on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."¹⁷

In reply to the above, Dr. Leslie D. Weatherhead aptly says, "Well, that is faith too! There is certainly no proof of such a ghastly indictment." And, "To say there is no God, no meaning in life, no moral purpose, no age-long plan, no deliverance from sin, no life after death, is to make statements in faith, for none of them is scientifically proved."¹⁸

We, therefore, have faith in the law devised for the purpose of saving us from our sins, even as we have faith in the laws which rule over, within, and around us in the world. Ralph W. Emerson expresses our conviction in this connection in the following words:

"As we cannot make a planet, with atmosphere, rivers, and forests, by means of the best carpenters' or engineers' tools, with chemist's laboratory and smith's forge to boot—so neither can we ever construct that heavenly society you prate of, out of foolish, sick, selfish men and women, such as we know them to be. But the believer not only beholds his heaven to be possible, but already to begin to exist—not by the men or materials the statesman uses, but by men transfigured and raised above themselves by the power of principles. To principles something else is possible that transcends all the power of expedients."¹⁹

The fact that man is a social being and cannot live exclusively to and for himself emphasizes the necessity of an organization in which he and his fellows can be associated in working out their individual and collective salvation. This organization is the Church of Jesus Christ, and for that reason was it instituted upon the earth. It is a saving organization, as is recorded in The Acts, *i. e.*, "The Lord added daily to the church such as should be saved."²⁰

There is need today for faith in the church. Too few really discern that the church is the "body of Christ." It is not just another church, but the church of the Restoration to which has been given a specific mission. Faith in it and in its mission is imperative. It should not be a passive, inactive faith, but an active, dynamic faith which will carry us down through the hazy valley of disappointment and despair when they come into our experience, as well as up onto the peak of spiritual uplift and clarified vision. As Cicero said in his oration against Cataline, "As to the future, I cannot

now forget that this is my country, that I am the consul of these citizens; that I must either live with them, or die for them."²¹ So must be our faith in and love for our church.

While the church must continue to conduct its affairs according to the principles of good business, the element of faith that has characterized it from the beginning must not be minimized or supplanted for the cold facts and figures of modern business. There is a buoyancy in faith not found in anything else. Faith creates facts and figures—figures that are black and not red, and facts that are not hard to face. The experience of the church during the past decade is an evidence of this. Firstly, we have faith in the church because it is God's church and through it he will and does move. Secondly, because, with and under his direction, the church will justify in its works the claim made for it.

This moving faith that we possess for our church is expressed beautifully in Longfellow's memorable poem, "Ship of State," and may well be applied to the church:

"Thou, too, sail on, O ship of State!
Sail on, O UNION, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee."

WHAT IS THE FRUITAGE OR BENEFITS OF FAITH?

Through faith in the eternal purpose, man, the crowning work of all God's creation, is saved from his baser self and

his better self preserved and developed. This is not for his personal glory without thought of others and the Creator from whom light and life cometh. As the cleansing processes of the law perform their work in his life, he will be made free, and through the expanding freedom that will come to him from the many impediments of the flesh, he will be able to find his place in and contribute his part to society in its evolutionary struggle to conform to the will of God. The fruitage, therefore, is twofold: firstly, his awakened consciousness of personal release from the bondage of sin, and secondly, the influence of his regenerated life on others. The qualities that will enrich and enlarge his soul for habitation with God are developed through faith. These can and will be in evidence in the measure of his growth into the divine nature. Immortality and eternal life are his heritage. What greater reward could he desire?

Man's exaltation through the redemptive power of the gospel brings exaltation and glory to God as well as it does to man, for God created him and devised the plan by which his reclamation should be achieved. The application of this law of life with an active faith and a moving conviction will glorify God in man. The enthronement of God in the human soul will eliminate the restriction placed upon it by sin and free it to move in the realm designed for it from the beginning. Thus will it be adorned with the qualities of the heavenly nature. God's glory and delight will be when man, through faith, casts aside every vestige of sin, and permits the new man of righteousness to take its place in his life.

Therefore, we conclude that the purpose of faith in all things and powers, from the smallest to the greatest, which is God, is that man shall be raised above himself to a nobler and immortalized state, and that God, who created him, shall be glorified in him, in his personal behavior, his social relationships, and in his ultimate destiny.

Juan Valera has said:

"Faith in an all-seeing and personal God, elevates the soul, purifies the emotions, sustains human dignity, and lends poetry, nobility, and holiness to the commonest state, condition, and manner of life."²²

Thus will the "virility of the resurrection" be demonstrated in the sons of God, and all who come under the movement of his grace exclaim, "This is the victory that overcometh the world, even our faith."²³

1. Hebrews 11: 1.
2. *Ibid.*, Revised Version.
3. *Ibid.*, Moffatt Version.
4. *Ibid.*, Weymouth Version.
5. *Ibid.*, Inspired Version.
6. *Ibid.*, The Emphatic Diaglott.
7. James 2: 26.
8. *The Church and Evangelism*, page 316.
9. Romans 1: 17.
10. Alma 16: 138-173.
11. Mark 11: 22.
12. John 14: 1.
13. 1 Timothy 3: 15, 16, Inspired Version.
14. *The American Magazine*, December, 1923.
15. John 1: 14.
16. *Harvard Classics*, volume 2, page 120.
17. *This Is the Victory*, pages 113, 114.
18. *Ibid.*, pages 113, 114.
19. *Harvard Classics*, volume 5, pages 57, 58.
20. Acts 2: 47.
21. *Cicero's Orations*, page 25.
22. *Dictionary of Thoughts* by Tyron Edwards, D. D., page 164.
23. 1 John 5: 4.

Repentance

By Charles R. Hield

The Reformation started as a protest against false or inadequate conceptions of repentance. Jerome, Secretary of Pope Damasus (A. D. 382), had translated the Greek word for "repentance" into the Vulgate as *poenitentian agere*, which, translated into English means "exercise penitence" or "do penance." Thus the principle early became involved with church discipline, and the ecclesiastical doctrine of penance, confession, and making some satisfaction for sin.

When Melanchthon, Professor of Greek in Wittenberg (1518), showed Luther that "do penance" was a wrong translation and that the Greek word really and etymologically meant "change your mind," the movement of the Reformation began.

"Penitence" etymologically signifies pain, grief, distress, rather than a change of thought and purpose. Thus Latin Christianity stresses as man's primary need the *grief* over sin, rather than abandonment of sin, and his return to God's ways. "Re" in the Latin means "back again."

This "return to God," of which the turning from sin is the negative aspect, was taught by all the prophets of the Old Testament, as well as by Christ and his disciples (Acts 9: 35, 1 Thessalonians 1: 9).

Throughout all the Three Standard Books of our church man's destiny, as *well* as his duty, is to be with God, as well as God with him. *Sin* is the consequence of straying from God and his laws (Deuteronomy 11: 26-28).

In the New Testament, repentance obviously was expected to result in a change of conduct (Matthew 3: 2, 8; Acts 26: 20; Luke 3: 8).

To repent we must be *convinced* that we are *not* living as God desires and intended for us to live. This living below our possibilities, God classifies as *sin*.

Sin becomes very terrible, gross, and revolting when it results in adultery, drunkenness, stealing, killing, etc. Yet perhaps more ruinous to our civilization are the sins of selfishness, pride, greed, hate, etc.

Not for a moment should religion condone the grosser sins (see Galatians 5:19-21). They may move to the fine apartment houses, to luxurious homes, to the college campus; they may wear fine clothes and use polite speech, but the effect is still the same.

We often hear it said that a child has the nature of his parent. God's plans are that we, too, grow to partake of *his* nature (2 Peter 1:4). Anything, therefore, which retards the enfoldment of this divine purpose in us is wrong.

Righteousness is conforming to divine law; it is doing what God wants done, and all unrighteousness is sin (1 John 5:17). When we refuse to model our life after the eternal and unchangeable laws of God, which he has placed in the world for our benefit, we fail to live up to our possibilities. These wrong choices which are in variance to our nature as God made us, cause untold suffering, "for sin is the transgression of the law" (1 John 3:4). There is no freedom outside of being what God intends us to be. "The law of the Lord is perfect" (Psalm 19:7), and if obeyed will enable us to have a heaven on earth (Matthew 6:10).

Sin is an act in which God's higher will is thrust aside.

Sin is an attempt to live independently of the will and purpose of God.

Sin is an attempt to make yourself do something for which you are not made. It exalts self instead of God (*Doctrine and Covenants* 1:3).

Sin is not natural, it is a misuse, a misapplication of God's laws.

Sin is indifference and, often, open antagonism to the will and purpose of God. It is frustrating, purposely or innocently, the building of his kingdom.

Sin is *anything* which keeps us from developing our possibilities as sons of God.

Sin is anything I am not willing to use for the growth of his Kingdom on earth.

Sin is not to co-operate with God in the building of his kingdom. It is disloyalty. It is forsaking God when he needs us.

Sin turns men's wills away from God. The unrepentant

soul is rebellious and stubborn, and in exercising its agency it does not will to do right.

A *sinner* is a person who has become a problem to himself and to others through the disregard of God's laws for his being. However small the sin, it takes something from us.

Not only does sin separate us from God, it sets man at variance with man. It is the greatest cause of strife in the human family and race. Nor does condemning God make us right and him wrong (John 40: 8).

As an earthly parent cannot approve of anything which hinders the development of his children, so the Lord cannot "look upon sin with the least degree of allowance" (*Doctrine and Covenants* 1: 5).

Dwarfed character and distorted vision is displeasing to God. War as well as the other ills of our civilization are the result of the unrepentant pride of our world in human values and methods. There can be no lasting peace without righteousness (conformity to God's laws). The world is not being punished *for* our sins, but *by* them. When man obeys the laws of gravity, electricity, fire, etc., he uses these God-given powers to make life more pleasant. So also must man obey the great spiritual laws of love, unselfishness, service, honesty, charity, etc., if he would live "abundantly." Disregarding these eternal laws, man develops hates, fears, selfishness, etc., resulting in great world-wide calamities and tragedies. This has been true from the beginning of time. Those who refuse the rule of God, wound or kill themselves on the truths of his ways (Luke 13: 5). Man cannot "gather grapes from thorns and figs from thistles" (Matthew 7: 16).

Again as does an earthly parent, so God rejoices when one of his children grows and develops as he longs for him to do. To God, a wayward man is like a lost son, a lost coin, or a lost sheep (Luke 15: 7-10).

God desires us to develop like a tree that bears fruit (not just leaves, or even blossoms).

It was Plato who said: "There is a potential faculty in every man by which he can distinguish the lesser from the higher good, and renounce the former for the latter."

Socrates said: "Only by a preceding conviction of ignorance can a man obtain knowledge."

We also see today that all progress requires some form of breach with the past.

In its broadest sense repentance describes the act (of the soul) in breaking away from its past.

The repentance most stressed by Christ was one in which our mind while freed from one thing, fixed itself in courageous action upon a *higher* one. It was more a "change to," than a "change from." Certainly the first century saints effected a definite break with the paganism of their past, and after their conversion, flung themselves unitedly into a life-absorbing activity that others might enjoy with them their new freedom.

A knowledge of sin is possible without a turning from it. One may even leave off his evil ways because of a dread of punishment. That is not true repentance. After his conversion the Apostle Paul not only *stopped* persecuting the Christians, he devoted his whole life and lived courageously, if not dangerously, a higher type of life. His conversion made him intellectually awake to the need of building the kingdom of God on earth, and he realized that if he would fulfill his destiny, he must take some part in it. That is our destiny too. Repentance is not just pulling up the weeds and leaving the garden bare, it is planting a productive crop to drown out the weeds. We must not "be overcome with evil, but overcome evil with good." (Romans 12: 21).

Repentance is seeking new and higher paths. To make progress purposefully today over yesterday is (a form of) repentance. Carlyle says: "The greatest of all faults is to be conscious of none."

Repentance is examining our own lives therefore and deciding that our past is unworthy of our nature. We see the beauty and blessedness, as well as the reasonableness, and intelligence of God's way, in contrast to the ugliness and wretchedness of sin. We determine to change our direction in life and to assist Christ in building a society governed by *his laws*.

We look at the way of the world—its selfishness, greed, hate, pride, classes, poverty and war, crime and heartaches, and decide that God's way is the better way.

Repentance is acknowledgment that God's way is better than our way.

Repentance is growth. It is one of the noblest qualities of man. What a hell our lives would be if we could not change our methods of life for better ones!

Repentance is changing our minds about wanting to sin, it is not just accepting a historical Christ and continuing in sin. It is primarily the beginning of a better way of life.

Christian repentance is ceasing to think and act as man has in the past, and then seeking to think and act in the way God does. It is ceasing to do evil and learning to do well (Isaiah 1: 16-17).

When a man once comprehends God, he is ashamed (he regrets the slow growth) of his past life and the progress of his age. He has faith in God's way and moves forward, confident that he and the world *can be* progressively better as they follow the divine pattern.

Repentance, then is a deep-seated sorrow because of the discrepancy between what we are, and what God would have us be. It results in positive zeal and happy activity to build God's will into our lives and into the lives of others. As a man finding that his watch is not keeping time sets it by the sun, not the sun by his defective watch, so man sets his life by the laws of his Creator. When we look at the ignorance, inequality, divorce, greed, hatred, hunger, etc., in the world it should not be difficult to see the intelligence of God's way over that of Satan. *Repentance* is changing to the way of the Lord. As Alma said: "Repent ye, and *prepare* the way of Lord" (Alma 5: 17).

The whole ministry of Jesus may be described as a ministry to change the direction of people's lives—of repentance. "I am not come" he said "to call the righteous, but sinners to repentance" (Matthew 9: 13).

His Sermon on the Mount was a challenge to his hearers to bring about a *profound change of mind*. One of the main duties of the twelve was to proclaim repentance (Mark 6: 12).

Repentance is not some *one* supernatural cosmic catastrophe ushering in the kingdom of God. It is a series of adjustments that we make as long as life lasts. We must be daily aware of our faults and bear them impatiently until the faults are changed to higher ways. Nor does our greatest glory consist in never falling, but rather in rising every time we

may fall. A person who admits his inferiority (that he is not living up to his capacity) and then *does* something about it, develops superiority. We need to make a *conscious effort* at spiritual growth just as one does to become an aviator, a surgeon, or a radio expert.

By joining Christ's Church and with due regard to his laws, God gives us power to *become* (not by one single act) his sons (*Doctrine and Covenants* 39: 1).

Jesus regarded the piety of his age as fundamentally perverted. "Repent ye" was a summons for man to build on a new foundation. Following Christ one gains new attitudes. Life gets true values through friendship, love, pity, sympathy, communication, co-operation, justice, rights, duties, service, brotherhood, stewardship, etc. Our Lord asks us to repent, not to shame us, but to make us realize our heritage—our *possibilities* as sons of God. Jesus came here to give us a demonstration of these possibilities. A person who really grasps the beauty and intelligence of God's way can no longer be stolid and indifferent to sin. His intellect will function constructively, his emotions will be aroused to do better, and the will power will act righteously.

"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).

Nor is *repentance* a withdrawal from life. It is substituting higher values for the lower ones, it is allowing the fulfillment of God's purpose in us. It is not so much a surrender of things, but a surrender of what man is. It is like being born again (John 3: 3).

God takes the initiative too, in urging us to see the higher values of his laws. He would share his knowledge with us that we may live more "abundantly." A divided personality means loss of happiness and loss of our highest effectiveness. Not to be friendly and work with God is to be at war with our own soul.

The call to repent, to change our present life for better ways, should not be sour news but good news. We do not budget our income just to save, but to spend later on what we want most. Similarly we do not repent to be without, but to live happily and effectively.

There is a place for godly sorrow, like regret for a wrong

done a kind and loyal friend, or regret that one has not given before of his time and talent to build God's way into our society. One can hardly agree with Vergil however who said to Dante of sin: "One glance at them and then pass on," yet excessive remorse often ends in phantasmal fears and morbid imaginings. This sorrow of despair, paralyzes the moral energies and hurries its victim (like Lady Macbeth or Richard III) into irreparable disaster. Nor should we completely disavow regret, for that causes some people to go to the other extreme as shown in some cults such as Thesosophy, Christian Science, and the New and Higher Thought.

The Apostle Paul distinguishes carefully between a sorrow that ends in death, and a godly sorrow that issues in a repentance never to be regretted.

Moral and criminal sin is caused by a wrong attitude of mind. *Repentance* asks a change in that attitude, that the sinful life may be no more desired. A soldier in our armed forces today cannot be right when he decides that while he will not fight the enemy, neither will he fight to defend his own government. Similarly a person cannot remain indifferent to God's plan for us and the universe and be right.

Christ does not wish followers who are neither hot nor cold. He says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot" (Revelation 3:15). Our God is a God who takes sides, and he also expects us to do so. We must learn his will, and build that will into our world. Certainly the heavenly society must be firm and positive in its allegiances to God and his ways.

Repentance cannot be imposed from without. It is what must be done *in* man, not *for* him. No one can repent for you. At Pentecost they cried, "Men and brethren what *shall we do*?" (Acts 2:37). They did not say: "*Who* will save us?"

We need a realization of what the new life will do for our loved ones—the happiness we confidently hope to see in a clean, intelligent, and righteous zionic community.

If we follow Christ, the foolish, wasteful, frivolous, unprofitable, unfruitful, and self-satisfied lives of so-called Christians will be *changed*. They will join with Christ and other good people to build his kingdom on earth. No

repentant man will accept the gifts of God and refuse to work with him. True repentance transforms man into a dynamo for *good*, it reinforces the will with boundless energy, it lifts the eyes to *new visions* of ethical and social achievements.

From the call to repentance none are exempt. When we stand up and measure ourselves beside the spiritual stature of Christ, we see how far short we are of our possibilities. No man is completely righteous, "all have sinned, and come *short* of the glory of God" (Romans 3:23). The truly repentant person can never be complacent and satisfied with his present status. He will continually judge his past as unworthy of his nature and at war with the real goal of life. He will judge the world, reject it and turn to God's way.

Repentance will mean a decision to change from not being a contributing member in time, talent, money, etc., to the building of God's kingdom, to an alliance with a group of people who are dedicating their lives to this divine purpose. Without this definite purpose repentance is like a man putting out to sea with full sail and no destination.

The repentant person will let nothing call him back to the old selfish methods of life. Unless there is constant growth for the better (*i. e.* repentance) there will be no kingdom of God. A man must be changed if he would enter into God's kingdom. We have the privilege of building that society if we will. "Repent ye, for the kingdom of heaven is at hand" (Matthew 3:2), has been the challenge of Christ to all ages.

God as a loving father is always ready to help those who will mend their ways. With God as with our earthly parents, to forgive without repentance would be immoral. If we are not repentant enough to work in love and peace with Christ, and with others seek to carry out God's plan, we are not repentant enough to be forgiven. The possibility of repentance is denied those who fall away after illumination (Hebrews 6:4-6; *Doctrine and Covenants* 83:6).

We are living in a great age. The people of the future will be affected by the acts of those who live today. If our children in time to come have a righteous society it will be because we today heed the admonition of Christ who tells us, "In harmony and saintly accord [to] be about the *task* of freeing Zion from her bondage" (*Doctrine and Covenants* 137).

Thus we see that repentance permeates all phases of life.

With this understanding can we not comprehend why our Lord instructs us to "say nothing but repentance to this generation" (*Doctrine and Covenants* 10: 4)?

Baptism and Church Membership

By F. Henry Edwards

The world tragedy in which we are now engulfed is a direct outcome of the life which we have lived. This world tragedy therefore stamps our day as a great day of judgment on the activities of so-called "civilized" men in recent decades; on their sordid commercialism, on their unbrotherly rivalry, on their cruelty, and on their uncleanness. The outstanding characteristic of these recent decades was not, as might be supposed, the rapid advance of science and invention. It was rather that individual and group life was more and more fully organized apart from God; the world was as Babylon. Men and nations were motivated by essentially selfish purposes, notwithstanding the pale pink tinge of self-righteousness which we painted on the face of things. Despite the material progress in which we gloried, these years were years of individual and social sinning. And this age of sin is not yet ended. Our standards of value are still material rather than spiritual, and this fact constitutes a problem for God which is also a problem for us.

Man's part in dealing effectively with sin was made clear twenty centuries ago. At that time men blinded by bigotry and self-interest, as many of us are blinded today, took one who was innocent of any share in their sinning, and crucified him outside the Holy City. But these men were not wholly bad, and they could not forget what they had done. When Peter and the other disciples brought them the astounding news of the Resurrection, many of them saw that they had slain the Lord of Glory. Deeply disturbed by their own sense of guilt, these men cried out to the disciples: "Men and brethren, what shall we do?" The apostolic answer to this cry for deliverance was "Repent and

be baptized, every one of you." After all these centuries this is still the answer.

The problem created by sin is not fully solved when men turn from unbelief to faith. Nor is it fully solved when men become genuinely sorry for their evil way of life, and seek to make restitution for such misdeeds as they can recollect. The answer to the problem must be as far-reaching as was the problem itself. Sin has separated men from God and from each other, and it has hindered the work of the Father throughout the world. The solution must bring men back to God and into new and stronger fellowship with each other, and it must advance the cause of righteousness in all the world. Our Heavenly Father has taken the initiative in working out this solution, but men must also do their part. Men who have lived for themselves must enlist under the banner of Divinity and in fellowship with each other to carry forward the work of God. Baptism is the mark of such enlistment. It is the inevitable sequence to sound faith and genuine repentance. Without such an enlistment, clearly evident to all who are concerned, faith and repentance lack social effectiveness. Baptism is, therefore, a major factor in the divine solution for the problem of sin.

Our Heavenly Father is eager to forgive sins. Long ago, he told us through Isaiah: "I, even I, am he that blotteth out thy transgressions for mine own sake," but in forgiving sins our Father is not merely concerned with canceling punishment. He is concerned, rather, with the much more difficult task of getting rid of sin. The remission of punishment is a merely negative thing unless it causes onetime sinners to work with new faith, new hope, new gratitude, new loyalty, and in a new direction. Such new orientation and new life justify the remission of sin. There is no other way to justify it. It is with the cause of the Kingdom in mind that God offers a free pardon to anyone who will abandon his rebellion and who will instead enlist in the militant forces of the kingdom. There is no pardon offered to anyone else.

There are strong reasons for this close association of repentance and baptism and forgiveness. These reasons center in the nature of salvation. An arresting revelation of his utter helplessness amid the stresses of life unless God stands

as his friend, may well cause a man to seek reconciliation with Divinity. We call this change "conversion." But there is more to salvation than conversion. Salvation is not something which happens in a moment between man and God. It is character achieved in action under God. It is a progressive social product, wrought out in doing the will of God with other people who are also desperately weak but who are striving upward together. Salvation is life on a new plane, where men who were once in rebellion against God now seek to serve him. It is an expanding partnership with Divinity in the work of the kingdom.

Good men who are not yet members of the body of Christ are in much the same category as was Cornelius. Cornelius was a prominent citizen of his town and of his time. He was a man of exemplary moral character, but he was living in comparative spiritual isolation. His very insight into the importance of right doing made it doubly important that he should become a member of the Christian fellowship. He needed to make his strength count for righteousness in an institution which would give his good intentions social significance. The church was such an institution, created of God for this very purpose. As a member of the church, his distinctive powers were made available for the good of his fellows, and he shared freely the specialized ministry which each of them could give. Over and above all this, the church, by the very fact of her continuing life, offered him a chance to gather up the richest experiences of the yesterdays and to project his influence into the far tomorrows. And the gateway into the church was baptism.

All that God did for Cornelius through his church twenty centuries ago, God can do for needy men today. He is the same great, good, and holy Father. His word has still its ancient power; and the church of today should be immeasurably stronger because the light of revelation still shines from out his throne, because the truth is now more richly expressed in music, in art, and in hymnody than ever before. This is because the world-wide fellowship of which early Christians dreamed has now been brought near by modern communication and transportation, and for a host of other significant reasons. It was good for Cornelius to join the church, and it is good for men of good will to join the church today.

Today, as always, decision as to what philosophy of life he shall support by his example, by his influence, and with his money, is one of the major decisions to be made by any man. This decision determines the kind of person he is going to be; it charts the course of life for his family; it strongly influences the nature and the quality and the permanence of his contribution to society. We all know how important such decisions were in the lives of the heroes of our race as Moses, Paul, Cromwell, and George Washington. We know, too, how important such decisions have been in lives of great men of current world history; Roosevelt, Churchill, Hitler, Stalin, Ghandi, etc. The better a man is, the more intelligently he approaches the problems of life, and the more he comes to feel that a decision as important in his own life and in the lives of other people has behind it the weight of moral obligation. He feels that he is required to go the way dictated by the higher necessities of the situation. We are all inescapably dependent on each other, and no man has the moral right to live as though he has no close relation with his fellows. Every man is his brother's keeper. Every man is under moral obligation to join with others under God and for the common good. Every man who reaps the fruitage of the sacrifices of the yesterdays ought to so live that his own life will bear desirable fruitage in the ages yet to come. Every man ought to be a functioning part of the Church of Jesus Christ.

If we are to have a church at all, so that our best spiritual possibilities shall be enriched and carried forward, we must have some way of indicating who are members of the church and who are not members of the church. And no matter how friendly or understanding a man might be, no matter what his standing may be in the sight of God, we do not know that he is a member of the church unless we know that he has submitted to some rite of initiation which marks his enlistment. Baptism is the sign of such enlistment in the Church of Jesus Christ. We are friendly toward those who are not baptized, and welcome their assistance in the affairs of the kingdom, but we do not look to them as those on whom we can rightfully rely for spiritual and material support. When the church is counting her assets and her responsibilities, she begins with those

who have made a covenant with God through baptism, and who for this reason are regarded as members of the body of Christ.

If we are to have a real church and not just a casual association of persons interested in religion, the members of the church must be of different spiritual quality from those who are not church members. They must have such a compelling sense of belonging to each other, because they first of all belong to their common Father, that the whole tone and tenor of their life will be changed thereby. This difference of quality must be so fundamental that its beginning actually marks a new birth, the beginning of a significantly different way of life. This important truth runs through the whole of the New Testament, and everywhere this spiritual rebirth is directly associated with baptism in water. It is evidently the intention of divine wisdom that the rite by which men are initiated into church membership shall also be the rite which marks their spiritual coming-to-life.

All life has its inner and outer aspects; its related spiritual and physical elements. Major inner changes are registered and made effective through visible transactions. A man may love his wife before their marriage is consummated, or an alien may love the country of his adoption before he is naturalized, but each needs to mark his changed status by some distinctive and authoritative act before that changed status is definitely registered and completed. So, also, the man who has faith in God and who is in the way of repentance, needs to be baptized to give weight to his determination to be one with the people of God forevermore.

With our emphasis on the importance of ideas, we tend to act as though men are saved by correct opinions. But no mere change of mind will satisfy the demands of a new life. A drunkard who repents must do more than change his mind about his drinking. He must change his habits. The very fibers of his being must be impressed with his new purpose. Our Christian experience has shown us that he must set God in the place which belongs to God, and must give him the adoration which is due, and which will turn his own thoughts from his sins and center his thoughts firmly in the power and righteousness

of God. Something must happen to break the power of the sin which the love of God has canceled, and the power of this sin lies in the very nature of the sinner. He has sinned because of what he has been, body and spirit. He now needs to become a new man, body and spirit. He does so by the grace of God. But the symbol of this change, and the point at which it becomes socially effective and recognizable, is the act of baptism in water; a bodily renewal having spiritual significance.

Immersion is not all that there is to baptism. Baptism must be preceded by faith and by repentance, and it must be followed by the endowment of the Spirit. But water baptism is so significantly a part of the total experience of renewal and of induction into the family of Christ as to be inseparable from it. It is a distinctive and dramatic epitome of what actually takes place, and of what does not fully take place without it. Baptism marks and is inseparably connected with death to sin and its self-willed isolation from the purpose of God, and birth to a new life of right doing and of glad inclusion in the family of God.

Prior to his baptism the church member was under no obligation to conform to the social and spiritual pattern of church life. In baptism he freely obligates himself to conform to these social and spiritual patterns. The time of indecision is past. He is now a member of the body of Christ, living by the life of the body and contributing to that life; sharing in a larger experience than his own, and yet an experience which is his. He loves God and the fellowship of the people of God. He lives the old life in a new spirit by the light and inspiration of new faith, and all things have become new.

The translators of the New Testament were wise when they refused to translate the Greek terms used in connection with water baptism into their literal counterpart—immersion. Baptism is more than mere immersion. It is immersion with a purpose. It is immersion plus. That is why our statement of belief says that baptism is "by" immersion. The Scriptures know of no other means of initiation into the church but by baptism, and baptism

always includes immersion, but the total experience is more than any mere physical act. It is a spiritual cleansing and commitment, an entrance into a new way of life which is symbolized and registered in immersion and completed in the baptism of the Spirit and in the going on to perfection of one who was once an alien from the commonwealth of Israel.

Baptism is "in the name of the Father and of the Son and of the Holy Ghost" by one having authority from God. No man "takes up" membership in the church of Jesus Christ. Membership in the body of Christ is conferred by the authority of Jesus Christ. It is the gift of God with which he meets our repentance and our spiritual loneliness. By it new life is conferred from above, as new life is always conferred. And since the new relationship is a relationship of love, it does not involve domination of the will of God over the will of man, but eager acceptance of the divine will by a man who has some idea of how lost he is without God. The baptized believer is henceforth God's man, bearing the stamp of divine acceptance in his own soul and ever seeking to make his life conform to this fact.

Such a wealth of meaning as rightfully attached to the idea of baptism cannot be fully conveyed in words, so that even God was compelled to resort to symbols to help us toward understanding. Baptism is much more significant than any explanation of it. Just as a hymn conveys more than is inherent than in either words or music; and just as a flag means more than can be understood from a description of its colors and of its arrangement; so also water baptism means more than anyone can fathom except as he enters into the spirit of the whole experience of which the immersion forms a part. As the repentant believer does this with intelligence and devout curiosity, he finds that many of the characteristics of immersion in water help forward his comprehension. The splendid symbolism of the sacrament is obvious. No other rite expresses exactly what happens in baptism so well as this does; death and resurrection, cleansing and renewal, submission and authoritative welcome, all are pictured here. Moreover, the ordinance gains value

from its antiquity, its spiritual authority, its availability all over the world and in every age. Many ancient rites have long been outmoded, but the passing of the generations has but served to make more obviously apropos just such an act as immersion in water as the sign and seal of spiritual renewal and of induction into the fellowship of the pure in heart.

The reasons which can be adduced in support of baptism by immersion do not all appeal to all people as of equal force. Usually there are many more reasons for such baptism than a new member realizes. The most widely appreciated reason, however, is the one which has appealed to Bible students for hundreds of years; that immersion is the scriptural mode of baptism. Despite our modern emphasis on the right of private judgment, every man cannot be a law to himself. In spiritual things we therefore do well to give heed to the voice of rightful authority. When this scriptural appeal can be re-inforced by the appeals of beauty and of reason, as it can in connection with baptism by immersion, it becomes very strong indeed. It is particularly strong when contrasted with the alternatives usually offered, all of which lack symbolic value, the authority of the Scriptures, the weight of antiquity, and the distinctive appropriateness of this great ordinance.

Many people who have been stirred by the urgent need for establishing the kingdom are not specially concerned about the means of entrance into the church and kingdom. They recognize the need for some mark by which enlisted men can be distinguished from sympathetic onlookers, and they recognize the right of the group to determine the conditions of membership in the group. But they are not greatly concerned about what the sign of membership shall be, nor about how membership shall be conferred. They are practical folk, anxious to be about the business of the kingdom.

If such prospective participants in kingdom endeavor can curb their social passion long enough to examine the credentials of the doctrine of baptism by immersion, they will find that it is not so alien to the kingdom task as might at first appear. It was not without reason that

the Prophet of the kingdom in this dispensation laid such marked emphasis on the doctrinal foundations of stable social achievement. There can be no great spiritual edifice except such as is built by men of great convictions. No conviction is more necessary among men who today would build a better world than the conviction that they are engaged in an enterprise which crowns the yearnings of the ages, which can only succeed as it is enriched with the wisdom of the ages, which must go forward under the Lord of all the ages, and for which they must be born anew. These pertinent considerations are made vivid and meaningful in the right of baptism when properly administered. Kingdom building is a spiritual enterprise; it is not just a social enterprise. It is an eternal endeavor; it is not just a modern crusade. It calls for men of broken hearts and contrite spirits who will go down into the depths of humility so as to build life anew as brothers under God, registering their new allegiance in precisely such a way as is done in baptism.

As Charles Clayton Morrison wrote some years ago, "If the church is conceived as the body of men and women of like minds about Jesus Christ, who need one another, and who wish to spread their Master's cause through the whole earth with such facility and efficiency as can be found only in co-operation, the conception of initiation into that body as the means of personal salvation will become not only rational but tremendously appealing to the modern mind."

Immortality

By Paul M. Hanson

All have loved ones, father, mother, son, daughter, brother, sister, or friends, who have entered the chamber of death. Many are facing the final hour. Does life survive death? Is the grave the terminal of human existence, or a gateway leading to everlasting life?

From the dawn of history man has possessed a belief in immortality. This fact is attested throughout the earth by temples and tombs. It is reasonable to believe this innate belief of man is the result of a divinely implanted hunger of the soul, an instinct, and corresponds to some reality.

Job asked, "If a man die, shall he live again?" Then he answered, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."¹ An encompassing answer to his question is found in the following: "Shall not the Judge of all the earth do right?"²

As justice is a divine attribute, it follows that those who have been thwarted in life had partial opportunity for expressing themselves; those who die in noble undertakings that others might live and enjoy freedom; those who die in youth; those whom disease has handicapped; those whose lives have been ended by evil forces; those like Helen Keller; and those who have lived rich and full lives—such, and others, shall continue to live. It would not be just for human life to end at death. For such a termination there is no place in God's moral universe. Whatever view is adopted of futurity must be in accord with his love, power, justice, and goodness.

One cannot allow that Jesus and Lincoln at death sank into oblivion, or that they and Benedict Arnold and Judas became residents of the same locality.

Chaos lies not at the end of earth life. There is a pathway for the feet of men to tread after death. Eternity is demanded to develop the total powers of the soul.

We mean by immortality, continued and conscious existence after death. But the Christian conception of the ideal

estate of those passing through death is not mere survival, but immortality plus eternal life—the continuation after death of a life that was shared on earth with God, everlasting conscious fellowship with our Heavenly Father.

Jesus was conscious after his death, as he was before his Crucifixion.³ The grave is not the end of consciousness.

A close relationship with God in earth life will continue after death endlessly. Eternal life, a quality of life that belongs to God, may be possessed in earth life. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."⁴ Eternal life is life in communion with the Creator, full of divine meanings and values. "He that believeth on the Son hath everlasting life."⁵ It is plain, therefore, that eternal life may begin in this world. It is the work of God to achieve this development in earth life, and its identification with immortality fills the future life with profound meaning.

It follows that it is important in life to discover what deserves to live forever. How one lives is a determining factor in what is experienced hereafter. It is unworthy of anyone to indulge in such careless thinking as, "Let us eat, drink, and be merry for tomorrow we die."

Death entered the world through sin—violation of divine law, disobedience to God. Through the atonement of Christ and his Resurrection and by obedience to his gospel, man may find his way back to God. Christ revealed in his life and teachings how human life may be made to fit harmoniously into God's moral order, both in this world and in the life to come. The type of life lived now will determine the conditions of life in the hereafter.

Where do souls go at death? The righteous go to a place prepared for them, called by Jesus, paradise,⁶ or "Abraham's bosom."⁷ The wicked go to hell, also called "prison."⁸ A distinguished ancient American prophet, Alma, wrote to his son:

"Behold it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest

from all their troubles, and from all care, and sorrow. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. . . . Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."⁹

Death is, to the righteous, a gateway to fair fields of immortality; to the wicked, a habitation of exquisite suffering.

An understanding of the constitution of man assists in understanding the nature of death. Man is not composed of dust alone, but of body and spirit, of an "outward man" and an "inward man."¹⁰ The deterioration of the body or "outward man," due to age or disease, is but the wearing out of the house inhabited by the "inward man." The Apostle Peter referred to his body as a "tabernacle." "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."¹¹

This makes clear that death is the separation of body and spirit, of the "inward man" and "outward man." The "body without the spirit is dead."¹² At death the body ceases to be the instrument of the spirit. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."¹³ The body molds into dust, and the spirit of higher and purer origin returns to the Creator.

Repellent is the thought of mankind at death sinking into unconsciousness. Jesus—a type of redeemed humanity—was not unconscious when his body lay in the tomb, nor after his Resurrection.¹⁴

The Resurrection of Jesus provides assurance of our own resurrection and immortality. This means the life of man in eternity will be centered in his revived earthly body, "fashioned like unto Christ's glorious body."¹⁵ No one would choose the identical body of earth life. The Apostle Paul says: "Thou sowest not that body that shall be

. . . we shall be changed . . . this corruption must put on incorruption, and this mortal must put on immortality."¹⁶

There is in death no loss of what in earth life belonged to personality, such as memory, will, and character: Death brings a change in residence, but not of character.

Because of the Resurrection of Christ, the only begotten Son of God, all men shall come forth from their graves. The Savior was the "first fruits of them that slept."¹⁷ He taught, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live . . . Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."¹⁸

The Prophet Nephi, in the *Book of Mormon*, declares:

"Because of the way of deliverance of our God, the Holy One of Israel, this death, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness. And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God."

Further we read in the *Book of Mormon*:

"The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time."¹⁹

The life of man after death and the resurrection, therefore, will be an embodied life. The appearances of Jesus after his Resurrection point definitely to such a life.²⁰

Death and disintegration come to a seed placed in the ground, whether of a flower, a grain of corn, or an acorn; but from the decay and corruption a new body springs forth. "That which thou sowest is not quickened, except it die."²¹

All mankind shall be resurrected and every man will be rewarded "according to his works."²² Degrees of punishment will be meted out; we read: "It shall be more tolerable for Tyre and Sidon at the day of judgment" than for the cities of Chorazin and Bethsaida.²³ There is nothing arbitrary about divine judgment. The final rewards that shall be bestowed by the Judge of all the earth are variously described as of celestial, terrestrial, and telestial character. Various glories are portrayed: "The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."²⁴

In a revelation given to the church in 1832, we read concerning these glories:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."²⁵

Christian teaching places emphasis not upon mere survival after death, but upon immortality plus eternal life.

Christ, after death, possessed personal immortality, also

Moses, Elias, and others.²⁶ Truth, goodness, love, consciousness, and memory do not exist apart from persons and personal relationships. The persistence—indestructibility—of these features of personality beyond death is disclosed in their full possession and active exercise by Jesus after he rose from the dead. He did not, indeed, he could not, live apart from them. Thoughts, ideas, love, goodness, courage, joy, appreciation, though invisible, are nevertheless basic realities. They are real, though they have not been seen. The unseen world is in truth the real world. "The things which are seen are temporal; but the things which are not seen are eternal."²⁷

Little of the details of life after death are revealed. The mind of man, under present conditions, can grasp but little of the infinite. But Jesus said to his disciples:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."²⁸

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."²⁹

They shall "serve" God, and he "shall dwell among them."³⁰

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."³¹

An assurance of immortality is linked to an assurance of the reality of God, and the atonement of his son, Jesus Christ.

The origin and life of man are in themselves a miracle. It is not less strange that he should live after death, than that he now lives. Time is but a part of eternity, therefore, what lies beyond time's horizon is related to what is on this side.

The future state revealed by Christ brings well-founded cheer to bereaved hearts, fulfills the purposes of God in man's creation, furnishes a motive for mankind doing best work in this life. It is the fruitage of divine purpose, love, and justice.

Saint Paul said of the character of God:

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."³²

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22. Matthew 16: 27; 25: 31-36; Revelation 20: 12, 13; 22: 12.
23. Matthew 11: 21, 22; 10: 15.
24. 1 Corinthians 15: 40-42.
25. *Doctrine and Covenants* 85: 5.
26. Matthew 17: 1-3; Luke 9: 28-31; Revelation 22: 8, 9; Matthew 27: 52, 53.
27. 2 Corinthians 4: 18; Hebrews 11: 3.
28. John 14: 2.
29. Revelation 21: 4.
30. Revelation 7: 15; 22: 3.
31. 1 Corinthians 13: 12.
32. Romans 8: 37.

The Christian Graces

By John F. Garver

Consideration is given in this discussion to the Christian graces, raising question as to what they are, what their appeal may be as developed in the life of a Christian people, to their friends, and neighbors, and world; and as to how they may be attained. These same questions we undertake to answer in a direct and practical way, as a lead for our ordained ministers and people in their endeavors towards the Christ character.

WHAT ARE THE CHRISTIAN GRACES?

The graces are qualities of life achieved in the Christian experience, as the normal fruitage of the Christian philosophy in the life and labors of the children of God.

As visioned by the Apostle Peter, these are gathered up in the word "godlikeness": who says they are virtue, knowledge, temperance, kindness, charity.

As visioned by the Apostle Paul, they are gathered up in the word "love": who says they are goodness, meekness, gentleness, long-suffering, joy.

As visioned again by Paul, they are gathered up in the word "perfection": who says they are faith, and knowledge, and stability, and love.

Paul's further observation is that in their unfolding life the Saints are to come to be like and to function as would Jesus of Nazareth were he again on earth. For, as he puts it, the Saints as a group are to come to be of like faith as was in Jesus, to endeavor all things; to be of like knowledge as was in him, to be capable of all things; to be of like stability as was in him, for the endurance to achieve all things; and to be of like love as was in him, to desire all things for all men with a motivation not to be denied.

So, as Paul anticipates, may the group of Saints, under inspiration of the Master of men, come to bear his spirit, to be actuated by his love, and to minister to many in the measure of his proficiency.

As visioned by the angels of heaven, the Christian graces are gathered up in the words "good will": who forecast an emerging Christian order, an outgrowth of peace and fellowship among men, in the face of which there could rise no deadly divergence. For in such fellowship only good can flourish.

As visioned by the Son of God, these graces are gathered up in the words, "The more abundant life." It is for this cause, Jesus said, he came to earth, that in response to his ministry and in association with him in like labor of love, the Saints might within themselves attain unto the Christian graces, even unto abundant life in the group as well as in the individual.

WHAT MAY BE THEIR APPEAL?

Not only are these Christian traits a blessing to the Saints and household of faith, for they have also a definite appeal to people not of the church, when and as they are demonstrated in the individual life of the Saints, and in their group life, to the people of this age.

What, then, may be the appeal to this age of disorder, disillusionment, and sickness from sin, of our group life of righteousness when it shall be fully achieved? What may be the appeal of our group life of righteousness? of our group life of good will? of our group life of peace?

We have answer to these questions in latter-day revelation, in which it is affirmed that Zion, when it shall have been established, shall be an ensign to the nations; when the nations shall in return honor Zion, and send up to her their messengers to inquire as to how came she to be so unified in effort and so established in secure deliverance from a hard-handed world.

Hardly can one anticipate the full results of a demonstration of the good life and deeds of Zion in the day of her full achievement, for these are beyond our anticipations as of today. Here, however, is a potent force of testimony we shall do well to aspire to achieve.

In the meantime, what may be the appeal of our Christian graces in individual life to the people of this age?

As our Christian teachings come to be backed up by our

Christian living, as shall be in our growing life, what may be the appeal of our virtue, knowledge, temperance, kindness to our neighbors, friends, and to others of the world who may be so related to us as to observe the way we live?

What may be the appeal to these of our goodness, meekness, gentleness, long-suffering, peace, and joy?

What may be the appeal of the Christian character as it shall be achieved in us in the matter of our faith, stability, and love?

In a word, what a power there may be in our testimony of the abundant life, borne individually to all with whom we may come in contact!

THERE IS POWER IN THE TRUTH

Though we cannot estimate these results with mathematical exactness, we know they shall have wholesome influence in the lives of others. We know that by the fine quality of our life we can speak of the power of righteousness to save as never could we do by word of mouth alone. We are already favorably known for the goodness of our good people. And it shall be increasingly so as more and more of us give place in our life to more and more of the power of righteousness to transform the Christian believer into the Christian man.

Nor is there any power like the power of a good life to turn men to the truth. Rugged righteousness has always made its appeal to reasonably minded people of whatever faith, or lack of it, and it always shall. It shall therefore make its appeal to reasonably minded men and women of this dispensation. We say it *shall* advisedly, since it is only in part we have as yet developed these greatly to be desired qualities of life.

We seek and endeavor, therefore, these practical results of the Christian philosophy, the Christian character, and the Christian ministry through instrumentality of the church to all men the philosophy serving as a corrective agency in the life of men and of nations, as the church makes clear the worth-whileness of fellowship, peace, and plenty for all.

It is toward these goals in good life we strive as a people, and toward the appeal they shall make in our endeavors to zionize the church and evangelize the world.

HOW MAY THE GRACES BE ACHIEVED?

May we turn, therefore, to the question as to how the Christian graces may be attained in the life of the people of God. We say, how may they be attained advisedly, for these qualities of sainthood are not to be taken on as one might take on a set of beliefs. They are resultant from consistent growth in godlikeness. They are the fruits of persistent, intelligent endeavor, and are attained by growth in life and in good works.

We grow the Christian graces by adding life to the life we have. Not content with a faith that believes only, we go to work on ourselves with an active, dynamic faith—a faith of expectancy and of definiteness of attack. We cast up what we conceive ourselves to be against our best concept of what we ought to be, and may be, and with persistence and increasing discrimination we work on ourselves toward a better selfhood.

With patience and long suffering toward ourselves, we add to ourselves: we add to our faith, virtue, or goodness, the finest and noblest work of the Christian life. And to our goodness we add knowledge, for understanding of what and how to do the good we have to do. We add to our knowledge, stability or steadiness in sustained endeavor. We add to our steadiness, love. And it is love that makes for meekness, and gentleness, and temperance, and kindness, therefore for good will, peace, and joy.

All of these grow, furthermore, with use, and are accordingly to be enlisted increasingly in like ministry to others.

GRACES COME FIRST IN ORDAINED MEN

Now these qualities of life are to be built, first of all, in each ordained man of the church, else how could each teach them to others?

Every ordained man of the church is ordained a teacher of other men, and he teaches best who teaches by example as by precept. Nor can a minister in the Christian church consistently ask of another what he does not achieve himself. It is, therefore, with expanding appreciation of the functions of the Christian ministry that the ordained men of the church are to make of themselves what they ought to be as ministers

and as Saints, that the people of the church and all people may have made clear to themselves what it is they ought to be, and how to go about it to achieve the Christian life.

Nor has a minister of the church of Christ any power or real authority of ministry only as these have their roots in his righteousness of life, in his sincerity of purpose, in his qualifications to serve, and in his understanding, his tolerance, and his passion to be helpful. Out of this kind of expanding selfhood the minister teaches and leads his people in the better way of life. After this wise he teaches them from the pulpit, in the classroom, in home-to-home visitation, and in personal contacts and association. In all and in each of these activities one teaches people to respond in ratio to his own achievement of the Christian graces.

The good shepherd, furthermore, knows his flock, their strength and potentiality, as their limitations and weaknesses, and accordingly he exposes to each his own present selfhood, and inspires each to endeavor what he may become. He ministers among them so far as he may in a way to relate person to person, and group to group, with a view to best growth of life in each and in all. And he provides a way for each to participate in the good work of the kingdom, in the consciousness that in serving the cause and others, one realizes his own best development.

Now this ministry of helpfulness to others heads up in particular in the presiding elder and in his associate elders; it heads up in priests, and teachers, and deacons of the branch; it heads up in departmental heads and helpers and teachers of all classes; and it heads up in all parents, as in no one else.

A MINISTRY OF VISITATION IS REQUIRED

This observation referring to parents leads to the work of family visitation, as a help in family life. And family visitation is without doubt the best method by which the ministers of the church may reach the Saints in the teaching process. In this good work the ministers visit each family, each parent, and each child of each family, and the family as a whole or as a group. And which, as indicated in the constitutional law of the church, is with a view to lead the family

and each of its members to observe and to do all family duties, that they may all enjoy all family privileges and benefits.

It is therefore for the ordained men of the church to carry to all Saints a clear concept of the place of the family in the community and in the church setup; keeping well in mind it is the basic function of the ministry of visitation to plant the Christian graces in the life of the people, and to cultivate them, and cause them to grow unto the abundant life. In the visiting task of the ministry of the church, this is a leading purpose of the visit made by the elder, and the visit made by the priest, and the visit made by the teacher, and the visit made by the deacon. It is particularly the purpose of the visit by the elder and by the priest, who by previously well laid plans, endeavor to inculcate progressively in all Saints all Christian graces. And such a plan shall include consideration with a view to stressing such particular grace or graces as deemed well to urge at certain or specific times; and a follow-up, or follow-through, so that those suggested may be incorporated in the plans of a family towards their definite growth in the life of its members.

For sake of emphasis, may we repeat, here is a work that entails careful study on the part of all visiting officials of the nature and place and function of the family in civil and church life, a study of the graces and their place in the life of this people and movement, and an intelligent, sustained, and frequent visitation for implanting the same in the lives of the people.

It is only by the laying of this sort of foundation at the hands of the ministry of the church there can be laid the basis for the gathering and zionic achievement in the life of the membership of the church.

— HOW HAVE WE PROVIDED THIS MINISTRY?

If there may be added any further word about this business of shepherding, let it be said the good "overseers of the flock," the elders, know their people so well they "call them by name." Nor no less do the "standing ministers," the priests, the teachers, and the deacons do for these same people, who are also their people. Like the Good Shepherd

of us all who made his life worthy to be given and who gave it to the uttermost for the flock, so does each of these under-shepherds make his life worthy to be given and gives it to the uttermost for his flock—or does he?

Is it not true that among us these days at this point as at hardly any other in our movement, we as a ministry have fallen down? Who will say we have developed a proficient ministry for all Saints, and given ourselves utterly in all diligence to the full purpose of their unfolding life? Who will say we have builded a qualified ministry for our friends, with a view to drawing them to the church? Who will say we have builded an efficient missionary ministry for expanding fields "at home and abroad"? Who will say we have builded a fully competent ministry to administer the affairs of the church in all its varied interests and concerns? What is there for us to do, then, seeing there is no other way by which to achieve along these lines or in the life of the people other than by way of a competent Christian ministry?

It is to these ends men are called and ordained and chosen and sent forth to serve, for in their appointment there is no other purpose than that they shall serve the people. How can one, therefore, of clear mind be other than tormented by his consciousness of inadequacy for the work to be done? How can one find peace of mind and contentment of spirit who has been ordained, only as he finds it in a growing ministry to his people and to all people, and in a consistent serving of the cause that lays claim to the best there is in him?

Our cause and church and people have no need comparable to this need—a proficient ministry. Nor has leadership a more pressing responsibility than to develop it. Let leadership, therefore, arise to its responsibility. Let there be provided such a ministry. Let it be sent forth, serving the people, and there shall be Christian graces in abundance, for Christian people have always responded one hundred per cent to one hundred per cent Christian ministry.

WE MOVE FORWARD WITH EXPECTANCY

It is therefore with expectancy our ordained men carry among our people the Christian graces they themselves have developed within themselves, bearing witness of the same

as more gloriously manifest in Jesus of Nazareth. And this they do with virility who appreciate that by this means they shall inspire like life and labor of love in all Saints, with response on the part of friends of Saints, who, seeing their good works and idealism, shall become one with them in church fellowship. And eventually response on the part of many of the world. For the Saints, too, in like manner as the ministry of the church, shall "grow in grace and in the knowledge of the truth," their life becoming a potent testimony of the power of the gospel to save from sin. For to Saints as to ministers, it has been given under the Christian dispensation to become the Sons of God, and to be sent forth in others' behalf in exemplification of his life and how it may be achieved. It is indeed with expectancy on their part our ordained men may go in ministry, to growing life of our people, both for their sake, and for the sake of many.

And shall there not in such potency of life be abundant appeal to the people of this age? Shall there not be appeal in such a ministry? Shall there not be appeal in such a people? Shall there not be appeal in such a witnessing? Shall there not be appeal in such a Zion? Shall it not be with us as with the apostles of old, who going forth from Jerusalem with the near achievement of the divine purpose in the life of that people backing them up, "with great power gave witness of the resurrection of the Lord Jesus"? Shall it not likewise be with us in the day of our achievement of the full divine purpose in the life of our people, that our Apostles going forth out of the center place shall "with great power give witness of risen Zion"? It can be so when great grace shall have fallen upon us all.

The Christian graces are the quest of the Church of Christ, of all his ministers, and of all his Saints.

They are the evidences of the achievement of his people unto the abundant life, and the most potent force in evangelistic endeavor.

Towards the Christian graces, therefore, press all discerning ministers of the church, and all of its discriminating people, in intelligent endeavor to attain them in their lives, to bring them to bear in their gracious ministry to one another, and to turn them to testimony of the power of righteousness to redeem from the ways of earth to the ways of heaven.

THE PRIESTHOOD JOURNAL

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Editorial

As this issue of the *Priesthood Journal* goes to our readers, we find the people of the church living under the pressure of changing circumstances, some of them difficult to bear, some hard to resist. And the safety of our people, as well as the future of the church, depends upon our ability to bear and resist where we must. For this reason, there are some things that must be kept firmly in mind.

First, the program of the church must go on to its conclusion. The debt must be paid to its last cent. The morale of our people must be kept up to the end of the effort. But debt reduction is only a part of the church program. The on-going, constructive work of the church lies just ahead of us, and in this the priesthood lead.

Second, we must keep aloft the moral and spiritual standards of our people in a time when war takes its dreadful toll of spirits and minds as well as bodies. We must make an effort to keep homes united, families together, and children protected.

Third, while giving full allegiance and performance of duty to our country, we must make every possible effort to strengthen and increase the services and power of the church. The future may demand much of us in helping our people, and we must be prepared to meet all needs.

This issue of the *Priesthood Journal* is devoted to meeting present and future necessities. Taken in conjunction with all that has previously been published, it gives further help in furnishing the direction for the working program of local churches.

We must appeal to all members of the priesthood in these trying and difficult times for a consciousness of responsibility, a dedication to the service of the people, and the great tasks that are before us. The people must always depend upon leadership. Moses led the children of Israel in the wilderness; Joshua took them into the Promised Land. Let us do our part to provide leadership for our people that they may be led from the wilderness of chaotic world conditions into the promised land of the kingdom of God.

Introduction

By L. F. P. Curry

Again the editors have sought to arrange the contents of the *Priesthood Journal* for busy men. Careful reading of the following comments is suggested before reading or studying the material which follows.

The General Church Program

The general church program is briefly summarized for January, February, and March, 1943. Thus administrative officers and priesthood may anticipate what is ahead and plan in advance. As the work for October, November, and December, 1942, is completed, priesthood classes, workers' conferences, and other preparatory work for the first quarter of 1943 should go forward.

The Departments

The activities of the departments for the first three months of 1943 are succinctly stated. This is from the point of view of the pastor and other members of the priesthood who should be informed. Departmental workers will find in publications of the department and in the *Saints' Herald* amplification of what is here condensed for pastors and priesthood.

The number and importance of the members served by the departments is such that no pastor can do his best who neglects careful study and supervision of this field in his branch. In this connection note the important implications of the quotation, "The Facts About Youth as Portrayed in the 1940 Census," page 23.

"The Proof of the Pudding"

On pages 25 and 26 appear interesting accounts of actual situations. Reports of many men of the priesthood often begin: "I plan to . . ." These pages deal with performance. They tell of plans that worked. Effective missionary work

requires many personal contacts, a careful follow up, the support of priesthood and branch, and the fervent, effectual prayers of a righteous people.

General Conference Priesthood Lectures

Those attending the sessions for the priesthood at the General Conference of April, 1942, urged that the lectures subsequently be printed for their careful study. The first group appeared in the July number; more are printed here.

The current group deals with the personal contact. In part there is duplication of treatments of this subject in the publications, *The Church and Evangelism*, and the *Missionary Manual*. However, the papers herein present fresh approaches and additional observations, counsel, and experience.

Personal contact work is so highly important that every man of the priesthood should make it his personal business to become an expert in the field. Carefully study any material on the subject available. Talk with other men about their methods and experience. Analyze and compare and adapt to your own needs. Keep notes of results and make these notes available to others.

Despite the great emphasis placed on this subject during the past several years, we are still far below satisfactory performance. So we must keep urging and encouraging and teaching each other.

The danger is not in too much repetition of the subject, but in too little.

Digests of the Lectures for Priesthood Classes

To aid pastors or other leaders of priesthood classes, digests have been included of the lectures and follow each article. The high lights are brought out in this way. Class study is simplified, and the leader may more easily develop and emphasize the important points and adapt them to the situation faced by the class.

Teamwork of Priesthood and Departmental Workers

With 69 per cent of our baptisms from the ages of 8-19 years in 1941, and the large number in our congregations in the age group ranging from the cradle roll to twenty-five,

pastors of necessity must be familiar with and sympathetic to the responsibilities, methods of work, and materials of the departments. Not to be so is to endanger success now and cause great losses in the growing membership of the future.

Priesthood and departmental workers are concerned with different parts of the same problem, perhaps, but they are definitely a team in dealing with the problem as a whole. That problem is the winning of souls to Christ, and the educating of souls in Christ. The focus is upon each individual personality.

As the priesthood studies the work of the departments and encourages and upholds it, so the departments should be familiarized with the grave responsibilities of the priesthood. Mutual understanding enhances mutual appreciation and co-operation.

Priesthood Visiting

The "Summary of the General Church Program for Local Application" continues to stress priesthood visiting and pastoral care during the first three months of 1943.

Our worst record is in the field of priesthood visiting, and often the finest fruit is borne there. Read again the article in the July, 1942, *Journal*, "The Christian Graces." Seek to make these spiritual graces your own, and teach one or more of them at each visit. Precept and example are potent partners.

War Demands and Church Work

The heavy demands of the governments of the United Nations continues, naturally, to call upon our men and women. Branches should bear the shortage of workers from this cause patiently. Ways to carry on the work of the Lord should be carefully sought as we stand together in the defense of our liberties won at so great a cost.

Members of the priesthood engaged in the defense occupations, or in other home-front work, should make an extra effort to perform priesthood duties, even if limited; others who have not been active to any extent for some time, should, where possible, rally to branch work.

The friendly visitors of the women's department may be

able to extend their kindly ministrations by keeping in touch in helpful ways with families of members who otherwise might not have sufficient contact outside of the usual services. Where this is done there should be careful co-operation of pastor, women's leader, and visitor. Not every woman is capable of this work, and wisdom must direct. This is not a substitute for priesthood visiting, but does serve to keep contact with the membership fresh.

Appreciation

Contributors have freely placed their product at your disposal. Their prayers, with yours, are for the onward movement of God's work. Shall we show our gratitude to them for the material provided, and to our Father for his confidence in calling us to work, by a finer and more spiritual performance?

Summary of General Church Program for Local Application

January, February, March, 1943

As pointed out under this heading in the July, 1942, *Journal*, pages 8-12, the entire work of the fall and winter was visualized, although only the months of September through December were treated.

The Plan

The objectives of the two-year period beginning April, 1942, are four, covering the work of the church in the fields of (a) missionary endeavor; (b) pastoral activities; (c) financial law; (d) and enhancement of the spiritual life of the church through prayer.

The purpose is to have the entire church working together in these main fields, adapting the program to local conditions.

I. Missionary Program.

1. Continuation of work begun in the fall is called for, with especial reference to maintenance of personal contacts, meetings of the family, cottage or series type, and steady, kindly, tactful, prayerful follow up of interested prospects.
2. Look forward to decision getting. Plan early for Easter baptisms; it is not too early to prepare for Children's Day in June. Do not postpone baptisms until special days are reached if the candidate is ready now.

II. Pastoral Program.

1. Continue the work for the fall and winter started in September, reviewing the suggestions in the July *Priesthood Journal*, pages 9-11.
2. Stress visiting and maintenance of church contacts with persons and families. This is a time of trial.

3. Adapt some services to meet wartime conditions. One branch held communion service in the evening of the first Sunday of the month, thereby reaching those whose defense work did not permit attending the morning service.
4. Counsel with and support the departments, using their contribution to the building of the branch.

III. Financial Program.

1. Maintain the teaching of the financial law, publicly and privately. Teach support of the general church in tithes and offerings and of the branch in offerings.
2. The suggestions of the Presiding Bishopric for the three months here treated will be found on page 9.

IV. Spiritual Program.

1. Remind the Saints at communion and other services from time to time of the general church program as the focus of prayer.
2. Continue asking for special prayer for these objectives in a prayer meeting; the suggestion previously made was the first midweek prayer meeting of each month, if feasible.

Note the story in this issue, "A Missionary Plan That Worked," by E. Y. Hunker, as an example of an answer to the prayer of a branch for its missionary program.

Financial Program for the First Quarter of 1943 and Statement of General Objectives

At the time this is being written, we are entering the closing period of our financial program, the major purpose of which has been the elimination of debt. While we cannot foresee in detail the final outcome of this program, we are confident that we shall be successful in attaining our total objective, provided the fine support given by the ministry and the Saints throughout the church is continued during the balance of this year.

We look ahead, then, to the first quarter of the next year and naturally think of the necessity of a continuation of our financial program, which calls for the setting up of reserves sufficient to carry the church through times of stress and economic depression. Our financial program will, therefore, be directed to the attainment of the following ends:

1. Our budgetary appropriations must be provided for. The total amount of the budget, subject to change in the event of contingencies which may arise, but are not now apparent, will approximate the same amount that governed for the year 1942, which is \$344,027.52. This budget was approved by the last General Conference.
2. The building of reserves sufficient to run the church for a period of one year, while at the same time building our Ministerial Reserve Fund until an amount has been raised which will approximate the liability that we have in this connection as it affects our present ministerial appointee list.
3. The raising of funds sufficient to meet the increased costs of our present ministerial force and to provide for such additions to that force as wisdom and conditions may justify. It is not to be construed that due consideration will not be given to this need for increasing

our ministerial force. It is, however, suggested that the financial policy that we have been following will necessitate a careful and conservative approach to the total problem of rehabilitating our missionary force.

It must be kept in mind that the estimated amount necessary to meet the retirement costs of ministers under appointment, provision for which is not now included in our budgetary appropriation, amounts to something over \$400,000. (Provision is now being made in annual appropriations to meet the retirement costs for men appointed since 1937, but not for those under appointment previous to that year. The total, as stated, would approximate something over \$400,000. This, of course, could be spread over a number of years.) In other words, if we were in a position to appropriate this amount of money at the present time, setting it aside as a reserve fund, and would continue our present policy of setting aside reserves on the monthly basis as new men are added to the list, our entire retirement liability for men under ministerial appointment would be provided for. This amount, however, would not include those who are already on the retired list; it is our opinion, however, that these should be provided for out of current appropriations.

The foregoing sets forth the broad provisions of our financial program. In stakes and districts, we are asking for a continuation of the fine support given, and would suggest the following as practical steps to be followed during the first quarter of 1943.

1. Continued emphasis on the financial law, encouraging all members to file financial statements and to pay tithing regularly; all members should be encouraged to pay all tithing due the church.
2. Designation of certain days in either January or February as Financial Days, that due emphasis may be given to our financial program, and especially to the need for individual compliance with the financial law.
3. Organization of stakes, districts, and branches, as suggested in the article, "Procedure to be Followed in Extending Aid to the Worthy Poor of the Church" in the *Herald* of August 29.

4. With the general church completely out of debt, every effort should be made by local congregations that are still burdened with debt to eliminate this debt insofar as may be possible during the year 1943.

The whole aim of our financial program is that of placing the church in a position financially where its functioning as the Church of Jesus Christ will not be interrupted because of economic disturbances which we anticipate will shortly involve our national and international life.

The foregoing steps, if taken, will enable the church to move forward consistently and definitely toward its goal.

How to Organize and Function Under the Branch Budget

By Charles R. Hield

1. The branch pastor and his two associates should meet with the branch treasurer and together discuss the advisability of the branch running on a budget.

(If they deem it wise to get the opinion of the branch, a "workers' council" may be called. This workers' council consists of the pastor and his two associates, the branch treasurer, the heads of departments, and the Melchisedec priesthood. This workers' council is purely advisory.)

2. The budget system decided upon, two or more weeks' notice is given by the branch pastor to his branch of a coming business meeting to vote upon it.
3. At the business meeting a motion is moved, seconded, and passed to place all the financial management of the branch under a unified budget system—the branch treasurer to act as the *agent* of the branch in dispensing and receiving the moneys in strict accord with the budget.
4. At this full branch business meeting, a finance committee is also elected. This finance committee should consist of an odd number of persons (3-5) to allow always of a majority vote. Often five successful business men compose this committee. The pastor and the branch treasurer are members of this committee—the pastor being its chairman. The main feature of this committee is to see that the money needed to run the branch is raised. If the income does not come in as hoped for, this committee meets at the call of the pastor to consider methods to meet the emergency. Just one of its many jobs is to consider the requests of the different departments for budget allotments and if need be to make preliminary adjustments between income and expenditures. The budget requests should be made by the departments the last weeks of the year. The final week of December the finance committee

should meet in capacity of a "budget committee" to consider the requests and make their recommendations to the branch in full business meeting. It is of prime importance that the committee adjust the total requests so that they correspond with the known or contemplated income. Care must be exercised in not overestimating the prospective income. The average income over the past five (5) years is generally a good indication of expected income.

5. The finance committee approves or adjusts by vote of their own membership the requests of the different departments. This vote in committee shows only the majority opinion of the committee, and is *not final*. It must later have the approval of the full branch in business meeting.
6. The finance committee next presents to the branch in full business meeting, the suggested branch budget as approved by them for the coming year (or if the budget system is started after January 1, for the remainder of the year until December 31.) Some member of the branch moves the adoption of the budget brought to the business meeting. It may be approved as a whole by the membership, or taken up item by item, that is, department request by department request. Any department not satisfied with a cut recommended by the finance committee may appeal to the people of the branch by way of amendment or substitute motion, asking for a larger budget allotment for its department. The branch may or may not allow this increase. (Care must be exercised *not to throw out of balance* the "outgo" from the "income." If the request for an increase is not granted by the branch business meeting, the department head and its members should in good grace and love accept the vote of the branch as *final*.)
7. No department may receive from the branch treasurer under any circumstances more money than their budget allotment, as approved by the branch business meeting.
8. All money now on hand, or not money earned or collected later, should be turned over *at once* by all groups to the branch treasurer. (Christmas offering and communion day oblations go directly to the bishop's solicitor, of course.)

9. The branch deacon, with the branch pastor and his two associates, make up the budget request for branch expense items, such as heat, light, repairs, improvements, insurance, hymnbooks, music, missionary expenses, interest, etc. This budget request is subject to review also by the finance committee, and final approval by the branch.
10. All groups and departments should use *only* such money as they receive from the branch treasurer. They sign a voucher which the branch treasurer keeps, for all money they receive from him. Groups and departments do *not* use the *net* profits of their earnings as they earn it, but turn over such net profits to the branch treasurer. (Net profits are the moneys *left* from some project such as a cake sale, a supper, drama, etc., *after* the *incidental* expenses have been paid.) The treasurer will sign and give a receipt for all money he receives. The departments ask for parts of their allotment back *only as needed*.
11. Each department or group has the right to use the amount of its budget as it deems wise, unless specifically directed by the branch. This latter case deals with improvements, repairs, etc., when they involve large amounts.
12. Each department should be allowed to ask for, and *retain* a small amount of *its* budget as working capital. All net moneys should be *turned over as earned* to the branch treasurer beyond this small cash reserve.
13. The branch treasurer is the servant of the branch—he does not determine where the money is to be spent. Neither does the branch pastor. The approved budget does that—approved by all the membership.
14. The women's department, Zion's League, Sunday school, etc., each has its *own* secretary and treasurer. This department treasurer, collects, holds, and manages the internal finances of his department. This treasurer holds the small cash balance allowed for such items that need immediate attention during the month. He collects and manages the funds of his own department only—pays the bills (the branch treasurer cannot be expected to pay all little bills for minor articles, such as a spool of thread, a

loaf of bread, etc.) Regularly, however, as the groups ascertain their *net* earnings after some project, this net income is turned over to the branch treasurer. A group never uses net earnings. Regular "collections" such as Sunday school collections, preaching service offerings, etc., are considered "net income" and are turned over each Sunday to the branch treasurer, or at the conclusion of each meeting by the departments or the deacons. (See paragraph eight (8) for Christmas offerings and oblations.)

15. All departments and groups ask for only the money they need as they have need of it. They must not demand the full amount of their budget at once. If all the departments were to ask for the full amount, the treasurer would be swamped and unable to pay it, as he would not have it on hand. The income is only obtained regularly over the year. Also, experience shows, that if the full allotment is turned over at once, often poor management will exhaust the department allotment before the end of the year. Ask for the department allotment not oftener than once a month. Look that far ahead and make requests for funds accordingly.
16. Each department in Christian love, should pledge itself to *work for the general good* of the *whole* branch.
17. Each department must turn back into the branch treasury any part of its unused budget (even though drawn) on December 31. Also any money not drawn becomes the funds of the general branch on December 31—the department waives any claim to it. No department is allowed to carry over and accumulate its unused balances as a surplus from year to year. If a department can spend less than its budget allotment, it should be proud of the help thus returned to the branch. Money should not be spent just to use up all the budget allotments.
18. An auditing committee should be elected at the business meeting of the whole branch, to consist of (generally) two men. These brethren go over the records of the branch treasurer at the end of the year. Their check-up should show that the branch treasurer has issued a dupli-

cate receipt for all money he has received. The treasurer must also be able to show a signed voucher, signed by some authorized person for all money he has paid out. His balance should correspond with the balance he has on hand and in the bank.

19. Each department should have only one person authorized by its department to approach the branch treasurer to ask for parts of its allotment money. The branch treasurer should refuse to pay out money to any but this authorized person.
20. The branch treasurer should read a financial report once or twice a year (at least) to the church branch. In this report he should give specific credit for all funds coming from drives, socials, quilting, etc. Here mention should also be made of the donors to the building fund, etc. It is well for the members of the branch to know frequently the financial condition of their branch affairs. (The departments also have reports within their departments from their department treasurer from time to time.)
21. If a building fund (or other fund) is deemed wise (and the general church urges a building fund for all *growing* branches) it should be authorized and approved by motion in the full branch business meeting.
22. The general church further recommends and *urges the duplex envelope system*. My this method each member is encouraged regularly to contribute in tithes, offerings, branch expenses, building fund, etc. The Sunday school collection or departmental fees are taken up separately, and are not placed in the duplex envelopes. The duplex envelopes can be obtained from the office of the Presiding Bishop—write him.
23. The Christmas offering is not kept by the branch. The Sunday school arranges through *its* organization for its collection, but regularly turns it over to the branch treasurer who in turn gives it to the Bishop's solicitor. Both the Sunday school and the branch treasurer should keep a record of it, and co-operate in promoting the campaign. The Christmas offering is taken up separately also from

the duplex envelope system. All departments should cooperate in promoting the Christmas offering as sponsored by the Sunday school for the general church. Birthday offerings become part of the general offering.

24. A branch council, branch cabinet, finance committee, workers' council, the organization of any of the departments, or organized classes cannot legislate for the whole branch. They may, however, present recommendations to the branch for consideration.
25. Any further question concerning branch finances should be presented *kindly* to the branch pastor, who in turn may call his finance committee together for consideration of the matter. After consideration by the finance committee (and perhaps further consultation with district or general church officials) new recommendations may be presented to the branch business meeting for approval.
26. IN PRAYER AND LOVE THE SAINTS MUST KEEP UPPERMOST IN THEIR MINDS THE PROGRESS OF GOD'S WORK AS A WHOLE IN THEIR BRANCH, DISTRICT, AND CHURCH—NOT THEIR INDIVIDUAL OR DEPARTMENTAL METHODS AND NEEDS! WE MUST SEEK TO SAVE SOULS, NOT JUST TO RAISE AND SPEND MONEY.

(See *Priesthood Journal* for July, 1941, volume 7, number 3, for a more general discussion of budgets. Obtained from the Herald Publishing House for 20c.)

The Departments

Women and Their Work January, February, March

By Pauline Arnson

Although holiday time often interrupts the regularity of women's meetings, an attempt should be made to re-assemble early in the month of January. These first three months of the new year present opportunities for learning and study, and women should not procrastinate.

If the outline for fall activities (see *Priesthood Journal* for July, 1942) has been used as a guide, study classes should be in full force and beneficial results should have been noted.

World conditions make it difficult to foresee the change that will be made in our manner of life even in the few months between now and the new year. Women will be called upon to give increasing amounts of their strength and time to community welfare. They will answer this call, for our women have been found always in the ranks among leaders in such activities. Thus, the number of meetings that are held in the women's group may have to be less, but they should be well planned and worth-while.

The *Handbook for the Work of the Women*, which is the official guide, advises the women in the branch to work hand in hand with the pastor. In most cases this relationship has been harmonious. There is a need, however, for the members of the priesthood to understand, by perusal of the *Handbook* and other literature of the Women's Department mentioned below, the objectives of the women's work, to know that it has a great field of endeavor, that its main business is that of striving to make a saintly home, rearing good, loyal children in the faith of the church. They should be encouraged along these lines, for they have a great power for the accomplishment of good and can assist the men of the priesthood in a great degree.

January Activities:

1. Invite new residents of the community to the church services and to women's meetings.

2. Continue the study courses started in the fall.
3. Organize classes in new subjects to meet the needs of the new members.
4. Have another lesson on inventory and annual statement.
5. Sponsor junior stewardships in co-operation with church school officials and representatives of the Bishopric.

February Activities:

Two national heroes have birthdays in this month.

1. A program of stories about great men of the Restoration should prove interesting and instructive to all members of the branch.

March Activities:

1. Easter approaches. Nonmembers should be encouraged to begin to think of joining the church. This is a beautiful season in which to enter into a covenant with the risen Lord.
2. Prebaptism classes under the direction of the pastor and church school for young and old could be encouraged. Children who are eight need not wait until June to be baptized.
3. In co-operation with the pastor, help make fount beautiful for the service. Furnish robes or have suggestions for female candidates who may need them about appropriate apparel for the ceremony.

Available helps, "Home Column" in the *Herald*.

"The Voice of Health"	25c
"The Family Council"	25c
"God and Everyday Living"	15c
"Leadership Class for Workers"	15c
"Growing Together in Love"	15c
"Worship Services"	15c

Conference Pamphlets, April, 1942.

"Women at Work"	15c
"Women's Opportunity in This Changing World"	15c

Note: The above mimeographed pamphlets are available at prices shown. Order from the General Council of Women, The Auditorium, Independence, Missouri.

A Continuing Program of Religious Education

By F. M. McDowell

Those responsible for the work of religious education in the church have, in earlier issues of the *Journal*, set forth for pastors, members of the priesthood, and other members and workers, the point of view, purposes, and plan of action of this important field of church endeavor.

Furthermore, in the July issue of the *Journal* we have outlined in detail various projects and procedures, in harmony with the church program, for each of the following departments and activity programs: "Church School," "Zion's League," "Cubbing and Boy Scouts," "Blue Bird and Oriole," and "Junior and Youth Stewardship."

In doing this we made certain commitments. We pledged ourselves to a continuing loyal support of the total church program as defined and formulated in the late General Conference and to a sustained fidelity to sound educational procedure and progress as an indispensable means of realizing our goals.

A Pledge Made and Kept

Commitment to this task and to this method can only mean that we have accepted the obligation of what has been called "the long time way." The objectives set forth for each of the departments and the tasks outlined cannot be achieved in any one week, month, or three months' period. *The objectives and procedure so painstakingly outlined in the July "Journal" call for a long time united sacrificial effort.*

To date it can be truly said that we have scarcely launched upon the journey. We are pleased, however, to report progress: As responsible departmental officers we have continued to preach and teach a "totalitarian" gospel of church procedure, *i. e.*, this means *we have emphasized the "total" church program, unified, purposeful, a sustained "all out" effort to achieve the purposes of God.*

In co-operation with the Board of Publication and our church publishing house we have labored faithfully to improve

the materials of instruction in appearance, quality, variety, and quantity.

Recognizing as undoubtedly the most pressing problem of district and branch administrative officers the inadequate supply of qualified teachers and leaders, we have outlined and made available an emergency training program with ample study helps and a number of really new courses of study.

We are making every effort to supply guidance to our leaders and teachers who are serving in our local congregations throughout the church. This guidance is being provided through personal letters, mimeographed suggestions, and printed outlines, and more especially through the columns of the *Saints' Herald* and in the new leadership journal *Guide-Lines to Leadership*.

In co-operation with the editors of the *Herald*, the columns of that publication have been supplied with instructive and inspirational articles calculated to keep the total educational program before the people.

The Minister's Personal Reference Library

The July, 1942, *Priesthood Journal*, pages 39, 40, under the heading, "Essential Reading for Priesthood," listed necessary reading material. To that list the following additions are made, which, with the foregoing list, will enable pastors and other members of the priesthood to be fully informed respecting the educational program of the church:

Zion's League Handbook—\$1.00

Indispensable to understanding the church program for young people.

Latter Day Saints and Their Changing Relationship to the Social Order, Roy A. Cheville, 50 cents.

The summary of Brother Cheville's doctoral thesis.
Stimulating and informative.

The foregoing may be ordered through Herald Publishing House, Independence, Missouri.

The following leaflets will be mailed upon request from the Department of Religious Education.

The Quarterly Guide for 1942 and 1943

Contains official information on all of the courses of study offered for all age groups.

Junior and Youth Stewardship

Oriole Girls

Emergency Training Series

Sustained Official Support Required

The well-defined program of the church for the inter-conference period; *i. e.*, evangelistic, financial, pastoral, and spiritual; the progress that has thus far been made in setting up the educational aspects of this program and the official endorsement of this educational program by the general church, and finally the present world crisis with its implications for our church as a whole and for each member and department thereof, would seem to justify our asking at this time for:

The unqualified and sustained support of the total educational endeavor as repeatedly set forth on the part of administrative officers and members of the priesthood.

The greatly increased and more efficient use of the wealth of materials that have been provided for each and all of the various ages and groups of the church.

An increasing alertness on the part of administrative officers and members of the priesthood to the implications of the world turmoil upon each and every aspect of the work of the church. An alertness which will require a readiness to adapt church procedures in the interest of ministry to persons and which will involve special attention to the impact of the present crisis upon the lives of children and young people.

The setting up of some definite practical procedure, adapted to local needs, for the discovery, training, and enlistment of teachers and leaders.

Selection from among the variety of subjects that have been offered of some well-defined objectives or aims in harmony with the objectives of the church for each age group or department of the branch; and provision for sympathetic, intelligent, and sustained supervision of those groups and departments that these specific aims may be realized. Without the intelligent and prayerful support and leadership of administrative officers and members of the priesthood, the teaching work of the church cannot go forward successfully.

The Facts About Youth as Portrayed in the 1940 Census

From Bulletin of the United States Department of
Commerce Bureau of the Census, Washington,
D. C., October 19, 1941

Preliminary 1940 population figures show that in the age group 15 to 19 years there are 12,346,481 persons, more than in any other 5-year age group in the population. The third most numerous group is that aged 20 to 24 years, with 11,561,533 persons. By sheer weight of numbers these two age groups, with their combined population of 23,908,014 representing 18.2 per cent of the total 1940 population, merit special attention.

The Number and Distribution of Youth

The age group 15 to 19 years now contains more persons than any other 5-year age period. It seems reasonable that the Nation's social and economic organization has been, is, and will continue to be profoundly affected by the total number of persons in each age group and by the proportion which these constitute of the total population.

Within the next five years we shall probably have the greatest number of youth aged 15 to 24 we have ever had or may expect to have in the predictable future. The immediate present will likely be marked, therefore, by new peaks in the need for educational facilities at the college level and in the demand for jobs available to persons without previous work experience. Before the end of the decade, however, colleges and high schools will be faced with decreases in school enrollment except to the degree that this can be offset by increasing the proportion attending school. Also, by them, the number entering the labor market each year will begin to decrease.

From the turn of the century the number of persons 25 years or over has constituted an ever-growing proportion

of the total population. Youth 15 to 24 years old have been faced with competition for jobs from an ever-increasing proportion of older workers. Youth may look forward to increasing competition with older population groups in all phases of social, economic, and political activities.

BUILDING A TEMPLE

A builder builded a temple,
He wrought it with grace and skill
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder:
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised his unceasing efforts,
None knew of his wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded,
Will last while the ages roll.
For that beautiful unseen temple
Is a boy's immortal soul.

—Anonymous.

The Lessons of Experience

Personal contacts are the first essential in missionary work. These men proved it:

1. "We really combed the woods around here in a radius of about six or seven miles, contacting all the homes of members and nonmembers . . . We walked, rode horseback, and drove a pickup truck to get around." The best turnout of nonmembers remembered in that area was the result.
2. "Nonmember visits (during one week), 21; average attendance of nonmembers at meetings of the week, 31; seating capacity taxed."
3. "We must have visited over a hundred families during the series . . . about 50 nonmembers attended one or more services, and several of them will continue to come."

Concentrate on a good opening, and follow up favorable prospects. Thus branches grow from missions. This digested report shows the other side:

An excellent interest was developed; numerous fine prospects were listed; some baptisms were being made. Arrangements were then completed for several series elsewhere. Upon return of the missionary, several prospects had "cooled off" and others were lost.

Too far behind! Could this include you?

"Everyone seems to be behind me verbally, but they figure the missionary has to do all the work."

"And the books were opened." Revelation 20:12.

"It is hard to win the confidence of some of these nonmembers because of the trouble the members had in the branch six or seven years ago and the resultant disunity. The nonmembers cannot help questioning why, if our message is true, it does not show up more in the lives of our membership."

A Missionary Plan That Worked

By E. Y. Hunker

The success of a missionary series is not dependent on anyone nor on a number of persons, but on the spiritual integration of Saints through whom God, with the missionary preacher, seek to labor. The spiritual preparation of the branch membership is the most vital phase of the local setting. Given this basis for a series, God can move mightily upon the hearts of prospective members and investigating and interested friends.

Here is an actual illustrative case:

Elder Ray Whiting was for eight years pastor of our branch in Council Bluffs. He had labored long to stimulate our people to missionary spirit and activity. After due time he felt the branch was ripe for a special series. He had for five years been developing the background for such an effort. He had stimulated the members to contact nonmembers and to tell them of our beliefs and organization.

During the spring and summer of 1933, he had concentrated the efforts yet more. The branch became imbued with desire for a missionary series to climax their personal efforts. By midsummer the plans were being formulated and the work intensified. A member of the Twelve was promised for two weeks of preaching, and the date for opening the series was definitized.

The pastor organized visiting teams, composed of men, women, and sometimes of paired members of families. Certain areas of the city were thoroughly canvassed. Calls were made from door to door. The people were told of the forthcoming series and urgently invited to attend. They were promised good services with worth-while, stirring sermons.

The branch held prayer services with the success of the series the theme. The branch had enlisted, and the members were thinking about the series, praying about it, working for its success.

Imagine the perturbation of the branch, when at almost the last moment word came that the Apostle who was to be their

series' preacher was suddenly stricken with a serious illness, and none other of the Twelve could be obtained. With publicized announcements all made, and the group's spirit at a high pitch, it was inadvisable to postpone or cancel the series. The situation was desperate. Something had to be done. So a Seventy was drafted, and arrived on the scene in time for the Sunday morning preparatory service.

Without time or opportunity for preparation such as he felt he needed, the task of substituting for one of the Twelve on such an occasion seemed to him more than he could fulfill. He felt qualms, distress, and misgivings, humbled beyond measure. The distressing disappointment of the majority of the members was clearly discernible. That was understood and appreciated, but it did not lessen the anxiety of the situation.

God was not unmindful, however, of the prayers of his children. During the worship service that Sunday morning, he moved in a marvelous way to assure and comfort the hearts of all. Through the manifestation of the gift of tongues and its interpretation, the Saints were instructed to be of good courage, that God would be with them, and that their labors of preparation would not come to naught. They were told that though the Apostle whom they had expected could not be there, nevertheless, the one selected to take his place would speak with the power and authority of an apostle.

The people rallied loyally. The series went ahead. Many times there were from fifty to seventy-five nonmembers present. The spiritual preparation of the Saints made possible a strange, inexplicable spiritual power during the preaching each night. The divine quickening was clearly sensed by both members and nonmembers. Many of our own people stated that the spirit of witness and testimony was present in greater measure than they ever before had experienced.

A number of times the pastor and the missionary visited homes after the evening services and followed up the impressions made under divine movement during the preaching.

The series lasted four weeks instead of two. Twenty were baptized during that time. For more than a year afterward baptism gains still were coming in as a result of the series background and the series.

The speaker has ever recognized that the unusual divine unction and spiritual endowment experienced at that time was resultant from the spiritual capacity and intensity of a people who had labored for it, and had saturated themselves and their toil in prayer in the hope of winning souls to God and Christ. What was experienced and accomplished then, can, by the same spirit and effort, be our reward as often as we are willing to undergo the required discipline and sacrifice for it.

Missionary Methods in the Doctrine and Covenants

By F. Henry Edwards

Testimony

The first elders of the church were commanded to go to the land of Zion that they might know about Zion for themselves and that they might therefore bear effective testimony wherever they went (58: 3, 9). Since that time the ministry and members of the church have won converts by personal testimony to what they have known for themselves, when they would not have been nearly so successful if they had relied solely on any other methods of evangelism. The Twelve and Seventy are primarily witnesses (104:11; 105: 1), but the witnessing function is not confined to them (83: 9). One of the most important testimonies of our times is that of Joseph Smith and Sidney Rigdon (76:3). Consider for a moment the missionary power of new truth, clearly stated. The early elders laid stress on divine revelation, the *Book of Mormon*, the kingdom of God, the fulfillment of prophecy, spiritual authority, the gifts of the gospel, the glories, the principles, etc. Supporting all of these was their testimony concerning God who is at work in the world. Testimony arising out of similar convictions can be similarly effective today.

The Scriptures

Very early in the Restoration Movement the Lord commanded those seeking light to study his word (10: 10). This counsel was repeated to Joseph, Oliver, John Whitmer, (25: 1) and to others of the ministry. Orson Hyde (68:1), Joseph Smith (71:1), and others were later instructed to call upon the scriptures in defending their beliefs. This principle is involved in the instruction that all members of the priesthood are to "expound" and to "exhort" (17: 8, 10, 11). Sidney Rigdon was recognized as the most gifted man in the early ministry along these lines (97: 3), and Emma Smith was ordained by her husband to "expound scriptures and to exhort the church" (24: 2).⁶ Such study and such exhortation had far-flung missionary influence.

Saintliness and Agreement

Before the church could receive the fundamental statement of the law the elders were required to sanctify themselves and to agree upon the word of God (41: 1; 42: 1). This involved sharing experience in the spirit of mutual helpfulness, each having regard for the spiritual insight of the others and all of them guided by the light of inspiration. After they had met in this spirit, and had been remarkably blessed together, they set out on an extensive missionary campaign in which they "all spake the same thing" (1 Corinthians 1: 10) because they all shared in an underlying spiritual unity and insight. In more recent times, foreign missionary work had to be delayed until unity could be achieved among the leading quorums (118:1; 122:13). Today our missionary effectiveness in branches and in districts and throughout the church is directly related to our underlying spiritual unity. This in turn is related to our eagerness to find agreement under God.

Literature

The personal element in missionary work is invaluable. Nothing can carry over the message of the gospel quite so strongly as personal testimony and personal advocacy. Yet there are occasions when these are not possible, but when tracts and books having missionary value can be used to good

advantage. The importance of this written testimony is enhanced, moreover, when it is supported by a personal recommendation.

The first distinctive missionary literature used by the church was the *Book of Mormon*. This was commended to the church and to the world by the voice of God and by the testimony of the Saints (1: 5) and was distributed as widely as the missionaries could reach. Through it hundreds of people were brought into the church, including some of our most outstanding leaders. (Sidney Rigdon, Lyman Wight, Oliver Cowdery, etc.) It is very doubtful whether we now use the *Book of Mormon* as insistently and as productively as we might well do (83: 8).

In addition to the *Book of Mormon*, hymnbooks and books of instruction for children (24: 3; 55: 2) have been used to good advantage in developing and confirming the spiritual understanding of those both within and without the church. The Lord has indicated his desire that tracts should be printed for use among the people of many nations, such tracts to be prepared by either priesthood or membership and issued after receiving the approval of the Presidency (125: 11).

Mutual Aid

From the beginning, the work of the church was regarded as a co-operative enterprise. In harmony with this principle the Lord commanded that the strong should take the weak with them that these too might become strong (83: 19) and also that the elders should send members of the Aaronic priesthood to prepare the way before them and to fill appointments which they could not fill themselves (83: 20). The same principle underlies the instruction that the local priesthood shall be entrusted more and more fully with the affairs of the local branches, in order that members of the missionary quorums shall be constantly freer for missionary work in new areas (120: 1; 122: 7; 133: 2). Maintenance of the home front is a major contribution to the church extension.

Missionary Methods in the New Testament

By F. Henry Edwards

The missionary methods of Jesus were followed very closely by the most successful of his disciples, and have become the basis of the methods adopted in modern missionary work. These methods group themselves around three words: preaching, teaching, healing. Each method is effective in its own right; but where men of the ministry preach the gospel in power, teach its requirements with clarity, and bring genuine healing to diseased bodies and disordered minds and sin-sick souls, there we have major missionary effectiveness.

Informed Personal Ministry

All outstanding men of the New Testament were keen, personal evangelists. Their starting points in evangelistic endeavor were the felt problems of their prospects. Thus Jesus dealt with definite problems in the lives of Nicodemus and of the Samaritan woman and of Thomas, explaining eternal truths in terms of current needs. So Paul worked with the Philippian jailor, Peter with Cornelius, and Philip with the Ethiopian treasurer.

In order to make desirable missionary contacts Jesus ate in the home of dear friends like Mary and Martha, with the Pharisees, or with such an outcast as Zaccheus. Following this principle, the Master specifically instructed his disciples to adopt the home life of the people to whom they were sent. Paul made numerous missionary contacts through the personal intimacies developed in his work as tentmaker, and in writing to the Saints at Corinth he stated for them his principle that "for the gospel's sake" he was "made all things to all men."

Trained Missionary Leaders

Jesus did his utmost to develop and maintain personal contacts with the common people who needed his spiritual

guidance, but yet as his earthly ministry progressed, he gave more and more time to training missionary leaders. With these carefully selected leaders, Jesus shared the intimacies of life, holding himself in constant readiness to minister to their spiritual development. Not content with this, the Master gave both the apostles and the seventy a chance to work under his immediate direction and later to work in pairs and then to report back to him so that he could review their work with them for their benefit.

Paul's early ministry had shown how important was the leadership of such men as Barnabas and Silas in extending the work to new centers. Keeping this in mind, he gave special attention to training efficient missionary leaders and presiding officers in the various places where he established the work. Timothy, Titus, Silas, and Epaphras come to mind immediately in this connection. Then, too, we remember that when he returned to Jerusalem at the close of his third missionary journey, Paul called the Ephesian elders to meet him at Miletus and there charged them with their work as overseers for which he had prepared them as part of the business of stabilizing the missionary gains made under his direction.

Just as Jesus and Paul gave time and attention to personal work with leaders to whom they expected to commit heavy responsibilities, so also they expected that those who were thus helped would in turn educate still others. Thus Jesus told Peter that when he was converted he must strengthen his brethren. He told the seventy similarly that when they were doing their utmost, but yet were inadequate by themselves, they must pray the Lord to send forth more laborers into the harvest. Paul continually applied this great missionary principle, and in the Roman letter (12:4-8) and elsewhere encouraged all he could reach to qualify for service according to their several talents.

Missionary Contacts

The missionaries of the New Testament were so eager to carry forward the testimony of the gospel that they used every contact available as a means to do this. For this reason Jesus preached the gospel in his home town, and again in Capernaum where he had spent so much of his early life.

In like manner, when starting out on their first missionary journey, Paul and Barnabas went to Cyprus, the home of Barnabas, and from there to the areas contiguous to Cilicia, the native province of Paul. When constrained to take the gospel beyond the limits of Judea and Galilee, Philip, too, made an asset of the kinship between the Jews and the Samaritans.

In harmony with this principle, Jesus and Paul frequently took advantage of opportunities to preach in Jewish synagogues, or near the Temple, or in places of public discussion. Jesus used this principle in another direction also, when he so frequently affirmed his fidelity to the teachings of Moses, and assured the Jews that he came not to destroy the law but to fulfill it. Paul did the same thing on Mars' Hill, when he quoted the Greek poets to the Athenians in laying the foundation for his missionary message.

Even persecution opened opportunities for these ardent missionaries. The attitude of Jesus when he was being crucified caused a hardened Roman centurion to glorify God. Stephen's attitude during his trial impressed Saul of Tarsus so deeply that Saul never forgot it. Later, when Saul had become Paul, the apostle of the Gentiles in turn sent out his testimony from the tower of Antonia, from the judgment hall of the Sanhedrin, from the court of Agrippa, and from his prison in Rome.

Persistent Ministry

These great missionaries saw to it that wherever possible their witness was continued long enough to make it effective. For this reason, Jesus confined his ministry to Palestine, and during his lifetime required his disciples to restrict the area of their ministry to the regions of country most immediately available.

The area of Christian missionary endeavor had been extended by the time of Paul, yet Paul found time to stay in Corinth and in Ephesus for protracted periods in order to see that the work was well established. In his determination to be quite sure that the work would not languish, Paul made a point of re-visiting missionary centers so as to stimulate the zeal and confirm the faith of new converts. To such places as he could not visit, Paul sent the letters which

form so large a part of our New Testament. Possibly many other Pauline letters, equally valuable, have been lost during the course of history.

Strategic Centers

The missionary genius of Jesus and of Paul is in few places more evident than in their choice of the centers from which they worked. Jesus wisely conducted much of his early ministry in and around Capernaum, a thriving seaport suited in many ways to the promulgation of his social gospel. Later, as it became wise to do so, he transferred his headquarters to the Holy City and maintained his contacts there in spite of the ultimate cost of this far-sighted and courageous policy.

The first capital of Christianity during the apostolic period was Jerusalem, the religious headquarters of the people most likely to become Christians. The next city of outstanding importance in apostolic history was Antioch, admirably situated to become the headquarters of the foreign missionary enterprise. From Antioch, Paul carried the missionary message to Ephesus, the metropolis of Proconsular Asia, a harbor, a hub of commerce, a gateway to Asia Minor, and an ideal center for evangelizing the surrounding country. In Corinth, too—the commercial and political metropolis of Greece—Paul established a strong church, continuing here for a year and a half and preaching the gospel while working at his trade as a tentmaker. Athens was still another great strategic center to which Paul carried the gospel. Here he preached Christ in the very heart of pagan culture, and although his preaching at first seemed to be a failure, it was later to bear much fruit.

Lectures to the Priesthood

(Four lectures given before the priesthood at General Conference in April, 1942, by John R. Grice, Maurice L. Draper, and Percy E. Farrow.)

The Person Making Contacts

By John R. Grice

The business of building automobiles today is on a mass production basis. Many men labor on a continuously moving assembly line, each of whom must be an expert in the performance of his particular task. If one person gets behind or fails in any way, the whole assembly line is held up and production hindered. Their goal is, an increasingly more efficient product produced in the shortest possible length of time.

In the Church of Jesus Christ, the work of saving souls is far more important than making machinery; and if it be not hindered in reaching its goal, and if the press of conditions --which are becoming increasingly more difficult--be not permitted to deter us in reaching our objective, we shall find ourselves under necessity of providing more skilled workers for our assembly line, stepping-up production to meet the already increasing demands of the time and creating a more efficient product, *viz.*, a people who not only talk about achieving something, but who, under stress of circumstances, however great the test may be, fail not, in common parlance, "to deliver the good." This will require the choosing of workers to labor in such an important field who are consecrated, devoted, and willing to be trained for service in contacting people and winning them, until our army shall become "very great" and its banners "terrible to all nations."

In the course of such procedure, many changes will be wrought in methods, no doubt, but they *will be made*, the church *will* go on to victory, and Zion *will* be redeemed.

In the great scheme of things men were created to be together. As a result of such "togetherness," every person who is a member of the church is making personal contacts, daily,

which are more or less important, especially if made in the name of the church. When thus made, such contacts should become directly influential in leading those contacted to the institution which can do more for them than any other one thing that could possibly come into their lives.

Presiding officers of our branches, members of the priesthood of every grade of responsibility, church school workers, ushers, music directors, personal evangelists, in fact, persons in every department of church life must be helped to see how very important are their personal attitudes and approaches when attempting to influence the life and growth of others.

The person making individual contacts must have a genuine interest in others, a passionate desire for the souls of men.

The pastor and his associates must be friendliness personified, always showing interest in the smallest of troubles of the members of their flock. These interests will naturally be diversified because of having to do with youth, maturity, and old age; each having problems to be solved, questions to be answered, advice given; all requiring a genuine interest, an earnest desire to understand the hearts and desires and needs of men today.

The presiding officer, or member of the priesthood, or leader of any department who can smile himself into the hearts and lives of his constituents, has that necessary "something," that friendliness "plus" which will win where all other powers of persuasion fail.

This "plus" something is fundamental to success, and at its highest point merges into that deep concern for the welfare of others felt by Jesus, our great exemplar, and is the natural attitude of those "twice-born men" who really love their maker and desire to be of service in his kingdom.

No selfish person, concerned in his or her own personal welfare, alone, can hope to be successful in contacting and winning men and women to Christ.

Those who would contact and influence people for the kingdom must be willing to "play second fiddle" if necessary. Those who are unwilling to do so usually have far more concern for the position they may occupy than for the cause they are to represent, hence are unfit for this most important service.

Concern for persons and their need for salvation grows out

of full, complete consecration and devotion to the church and the Lord. Those thus consecrated and devoted will continue to labor unceasingly even though others may get the glory.

Diplomacy is a fundamental quality, a necessary possession by those who would successfully contact and win men. The individual who is resourceful, having a store of pleasant qualifications from which to draw in the hour of need, will, without undue assertiveness, enter into the lives of men to the extent that they may be won as soldiers of the cross.

Poise, also, is essential for success. Ability to keep the inner feelings well under control helps in hours of adversity. It is self-discipline evidenced, not because of pride of the kingdom alone, but because of the peace which dwells within, making possible a service that might not otherwise be possible. The usher who with poise and dignity shows that he knows how to serve, who is interested in the well-being of his people, anticipating their needs and looking always to their comfort, even when some are hard to please, will, by his kindly attention, win them both to himself and to the church.

The evangelist who has poise and self-possession carries with him an inner sense of security. He knows that he knows his subject. He understands the Scriptures and divides severally to the needs of his people, winning them to planes of higher life and experience.

The church has been called "the body of Christ." If it shall continue to show manifestations of life, its members must be actively engaged in causing others to see the light. Light is the result of contact made, as in the home when we push a button thereby completing a circuit. Likewise, individual contact made by interested persons, completes a circuit and causes a glow of divine light within. Hence, ability to make desirable personal contacts becomes a major consideration in selecting persons for any task in the church, and as these tasks grow in importance, *ability* becomes a more and more important factor for building and strengthening our outposts as the kingdom is "established" among men.

It is a rare thing that ability to make successful contacts is inherited, but where such is the case, even then, this latent ability must be developed. Persons seldom become able along such lines by simply being *told* how to proceed. It invariably becomes necessary to *show* how the thing should be done

by actual practice or experience; *e. g.*, one desiring to become a proficient welder of metals may be told by an expert exactly how to go about it and just what is required in order to make the parts adhere. To master the art, however, he must have actual practice, and learn by experience to know metals, for the simple reason that different kinds of metals require entirely different methods in order to fuse them. Likewise, it is just as true that all persons may not be approached successfully in the same manner because their temperaments are altogether different, hence the approach that is successful in winning one person may not appeal to another. Classes, providing practice, where methods are constructively criticized can be especially helpful.

In the matter of personal evangelism, we teach by showing how, *i. e.*, by sending the person who shows signs of ability and is willing, but has had no experience, with one who has plenty of enthusiasm supplemented by rich experience in this field.

To be successful in making personal contacts one must criticize himself frankly, analyzing the experience had in an attempt to discover *where* he has failed and *why*. Conditions in the world today combine to make missionary work increasingly more difficult, hence the necessity of developing the methods which have proved successful in meeting and winning people.

Potential workers, who are willing and desirous, should be helped towards the possibilities of better personal contacts before they are given major assignments or responsibilities. Many times persons are willing to take suggestions while they know that they are on trial, but just as soon as some successful experiences have been had and they get to feel they have arrived, suggestions are no longer acceptable. It is therefore wise that careful thought and attention be given to such that the gains made be not lost forever, but rather conserved and directed until the goal is won.

Superficial people seldom are able to make effective personal contacts. It is the quality of the inner life that counts most and sets the tone of spiritual influence. We always have confidence in the man who practices what he preaches, who applies the gospel of Christ to his everyday living. Such persons carry weight with them, leading always to higher, better things.

In the selection of workers, seek out those whose religion is not a painful thing, a stern duty, but rather considered as a privilege. Persons, who, like Jesus, manifest "grace and truth," are the embodiment of the best virtues of personality wedded to high principle. Such persons will be reliable, trustworthy, and dependable under varied circumstances; good trees, as it were, in the garden of God, yielding fruit of their kind to his glory, the blessing of humanity and the building of the kingdom among men.

OUTLINE

Introduction

Every person who is known to be a member of the church makes personal contacts which are of importance to the church.

The contacts made in the name of the church or at the church are most directly influential.

Presiding officers, members of the priesthood, church school workers, ushers, music directors, personal evangelists, etc., need to be helped to see the importance of personal attitudes and approaches in influencing church life and growth.

Fundamental Qualities Desired

Genuine interest in persons:

Friendliness plus.

Some can smile their way into the lives of others.

We need this plus something more fundamental.

At its highest point this merges into the concern for men which was felt by Jesus and which is the natural attitude of those who love him.

Unselfishness:

Willingness to "play second fiddle" if necessary.

Concern for the cause greater than concern for position.

This grows out of full devotion to the church and to her Lord.

Diplomacy and resourcefulness without undue self-assertiveness.

Poise:

Self-possession; not because of pride, but because of inner peace and discipline.

At home in his work:

An usher who knows what to do, etc.

An evangelist who has experience with people and who knows the scriptures.

Selecting and Training With a View to Personal Contacts

The ability to make desirable personal contacts is a major consideration in selecting persons for any task in the church.

This ability grows more important as the work to be done grows in importance.

Persons rarely become able along these lines just through being told. They must be shown.

An illustration, which is analyzed for principles, may be quite helpful.

Classes which provide for practice and constructive criticism are especially helpful.

In personal evangelism, particularly, teach by showing:

Send an able evangelist with a novice.

Develop the art of frank self-criticism.

Men should analyze their own experience and find the principles behind their success or failure.

Many potential workers can be helped toward better personal contacts before they are given major responsibilities.

Some will take suggestions best while they recognize themselves to be on trial.

They will not take suggestions so well after they believe they have arrived.

Inner Resources Are Important

In the long run, effective personal contacts are not made by superficial people.

Superficial qualities may help.

But it is the quality of a man's inner life which sets the tone of his spiritual influence.

Beware of the man who is so earnest that religion becomes a stern duty. Jesus manifested grace and truth; all the best virtues of personality wedded to high principle.

When and Where to Make Personal Contacts

By Maurice L. Draper

The question of when and where to make personal contacts is difficult to answer specifically to apply to every case, but some suggestions may be helpful. Even though the details involved in each case of personal evangelism will differ widely, due to the differences of personality, there are nevertheless certain basic principles involved. These may be consciously or unconsciously used, but every successful personal evangelist makes use of them according to the situation.

First of all, it is evident that evangelism in our personal contacts is an outgrowth of the evangelist's own feelings. It should be remembered that evangelism is first an attitude, then a testimony, and finally a method. So it is also with personal evangelism; it is first a heartfelt desire to share blessings and convictions with others. Then, in order, to convey our own convictions to other people, we bear testimony of the truth of our experiences. Finally, we discover that there are certain methods which, growing out of our efforts, seem to be most suitable to the achievement of our purpose.

When

The time to make personal contacts is any time that will neither embarrass nor inconvenience the prospect. Since the personal evangelist *feels* his message, he is constantly alert to opportunities permitting a presentation of our concepts of life. Many of our most promising prospects are discovered in friendly conversations in which there are openings for discussion of the principles we believe. In order, however, that the personal evangelist shall know which approach to make, it is important that he shall allow the prospect to do at least half the talking. Usually, the conversation will find its way to the central interest of the prospective member. By discovering this interest and developing it, the church program or beliefs can almost invariably be presented in connection with it. For example, the writer a short time ago was visiting an apartment house neighbor for the first

time. It soon developed that the neighbor was interested in mathematics. The writer was asked how much of the subject he had studied. When the answer was given that it had been a major study in an engineering course, the neighbor became puzzled as to how the writer became a minister. This led to an explanation of our beliefs about revelation, priesthood authority, and the financial program, the discussion lasting about three hours. Some tracts were left, with an invitation to attend church services, which were gratefully accepted. If mathematics had not been the point of interest, something else would have shown up, for there are few of us who have absolutely nothing in common.

More specifically we might suggest, as times to make personal contacts, the following:

1. Crises in the lives of prospective members. Severe illness, or death in a family has often given us an opportunity through kind and friendly ministry to present some of the distinctive aspects of our beliefs. Administrations, funeral sermons, and friendly visiting are all means of approach to the affected persons. Graduations, weddings, and other events of similar nature or importance might also be used as points of introduction in personal evangelism.

2. Special activities, concerts, dramas, parties, sermons, and services on holidays or other special occasions, Sunday evening missionary services, and the missionary series provide splendid opportunities to make personal contacts, both by extending invitations and during follow-up work. All efforts toward personal evangelism should be based on some specific endeavor, even if it is only a goal set up in the mind of the evangelist. A haphazard, hit-and-run method is likely to account for little but wasted energy and time. We cannot wish people into the kingdom, regardless of our desires that they join us. They must be won to *something*, and the missionary must have specific aspects of that *something* in mind as he presents it to the prospect. Pastors, then, to facilitate personal evangelism, should have constantly before their congregations some definite goals and programs, to which the members can invite their friends in a constructive endeavor.

3. Daily contacts. The average person meets a number of other people in the course of one day's activities. An estimate read recently, places the number of such daily contacts at

about eighteen. Many of these are contacts with people whom you meet every day, others are with casual acquaintances whom you meet only occasionally, while still others are temporary contacts with people whom you may meet only once. In any normal person's life, however, there is a gradual widening of the circle of his personal contacts. Acquaintances become friends, strangers become acquaintances, and unknown persons are introduced to you at work, in social life, and at church. Many of the friends are unacquainted with the church, and you may be intimate enough to make a frank and determined effort to show them the way. Acquaintances should be given special invitations to participate with us, and at times of special opportunity such as mentioned above, strangers may be approached with a personal invitation.

4. "Cold" contacts. There are many thousands of people who would be with us if they knew what we stand for, and were given the opportunity to join us. But they do not know us, and we do not know them. How are we going to reach them? We are sometimes first introduced to them through tracting, through mutual nonmember friends, or perhaps we will run into them at a social function. Here, the admonition given earlier should be repeated and emphasized. That is, *be specific in your invitation*. If you just say, "Come to church sometime. We'd be glad to have you worship with us," they are liable to do just that, come *sometime*, which may be as much as twenty years later. Sometime can be any time as long as the person is still alive. If you cannot think of a definite activity which might be appealing to him, note his name, learn his address; and at the first good opportunity give him the specific invitation to participate with you in an interesting activity. In this connection, discussions to follow which bear on the cottage and family meetings will give more specific suggestions.

Where

Circumstances will determine the place of one's first personal contacts. The first meeting may be at work, in school, on the playground, at a party, at a business men's club or service club meeting, at women's clubs, or planned calls on new residents in the community, on sick persons at home or in a hospital, or while making house to house calls in advertise-

ment of a special activity. Later contacts may be arranged at a special place and for a special time. Notice, again, later discussions dealing with the family meeting.

Or, if one has consistent contact, with an opportunity for discussion, the prospect may be approached casually at such times as circumstances permit. For instance, laborers, shop-workers, clerks, skilled workmen, and professional people frequently work side by side, eat lunch together, or participate in recreation together. Religion is not a forbidden subject of conversation, but rather is frequently welcomed. Especially is this true if fanaticism is avoided, and tolerance for other's concepts is obvious in one's attitude. In one place almost all the workmen for a painting contractor were converted through his own missionary zeal in personal contact.

Salesmen, and other travelers, frequently have opportunities which they may wisely consider, remembering the admonition not to embarrass nor inconvenience the nonmember.

Many of our women have introduced the gospel to their neighbors by "back fence evangelism." Strangely, we seem to have developed a hesitancy to talk about religious matters. And yet, one of the most successful of modern denominations, the Christian Science Church, having among its members thousands of well-to-do people, uses most of all the personal testimony as a missionary method. Women—and not them only—but the men too, should be encouraged to talk more with their neighbors, with their fellow workmen, and with business associates about the gospel, especially now, when we are becoming more and more personally affected by the world's turmoil, people need the encouragement of a promise and hope such as we alone can give.

One of the most obvious places to make favorable impressions about the church by means of personal contacts is at the church. We frequently overlook the fact that we have such contacts at the church services, considering the service itself as the vehicle of ministry at such times. While it is true, the service should be impressive and conducive to the missionary program, a nonmember visitor may be won to regular attendance, or turned away in disappointment by the attitude of the people whom he meets. Do not be overly bold and forceful in your attentions, but be sure that the visitor feels welcome. Share your hymnal with him if he has none. Introduce yourself after the service, and express your appreciation

for his attendance, inviting him to return. And remember, too, that friendliness is not an outward show, but a feeling of the heart. If you feel friendly, the visitor will probably sense your friendliness, and respond to it.

Every personal evangelist should have with him, if at all possible, one copy each of several representative tracts. He might find just the time to give one to a friend during a conversation. In this way the subject of the conversation can be studied and enlarged in the prospect's mind long after the contact is history.

A final admonition would be to feel strongly about this matter. Do you believe that this is the Church of Jesus Christ? Do you? Well, then, tell your neighbor!

OUTLINE

I. Introduction. Evangelism is first an attitude, then a testimony, and finally a method.

II. When.

A. Opportunities grow out of the circumstances.

1. The evangelist, feeling his message, will seek opportunities to bear testimony.
2. Friendly conversations frequently result in such opportunities.

B. Times of crisis.

1. Illness and death provide occasions to give a kindly personal ministry, resulting in a missionary opportunity.
2. Graduations, weddings, etc., are also frequently good points for personal contact.

C. Special church activities.

1. Concerts, dramas, parties are interesting to non-member friends.
2. Invite prospects to Sunday evening missionary services.
3. The missionary series provides an opportunity for a special invitation.

D. Daily contacts.

1. The social circle of every person is constantly enlarging.

2. One may make a direct approach to intimate friends.
3. Acquaintances may, on occasion, receive special invitations, leading to closer contact.

E. Cold contacts.

1. Introduced by tracting, mutual nonmember friends, etc.
2. Be specific in your invitation.

III. Where.

A. Circumstances usually indicate the opportune places for first contacts.

Places frequently are at work, school, clubs, deliberately chosen homes of new residents, etc.

B. Later contacts may be arranged.

1. At a home.
2. At a special activity.

C. Regular contacts at work, lunch, recreation, etc.

1. Avoid fanaticism.
2. Show tolerance for another's convictions.

D. "Back fence evangelism."

1. Value of personal testimony proved in experience of the Christian Science Church.
2. Need of encouragement such as we only can give in such testimonies.

E. At the church.

1. Services should have personal appeal.
2. Visitors may be won to continued attendance, or turned away in disappointment by attitude of members in congregation.
3. Friendliness is felt in the heart, not an outward show.

F. Use of tracts in personal conversations.

1. They will remind the prospect of the subject discussed.
2. They will add to his information.

IV. "Our Neighbor."

Systematizing Personal Contacts

By Percy E. Farrow

I had the pleasure this winter of attending a hockey match in the Maple Leaf Gardens, Toronto. In spite of the fact that the game was between the Chicago Black Hawks and the Toronto Maple Leafs, it was a badly played affair. There was as much booing as there was cheering. The crowd went away disappointed. The losing team worked hard, but had failed in their usual systematic precision and skill. The winning team defeated their opponents by constantly breaking through their line of attack and disrupting their organization.

Efforts to be successful must be carefully organized, and such organization maintained. The approach in the use of personal contacts as a method of missionary endeavor, must be systematic, otherwise the sincerest efforts and hardest work may be quickly dissipated. This will mean that we may fail to achieve planned objectives, no matter how desirable or important those objectives may be. Persistently and carefully executed ministry will give maximum results with minimum efforts. With such a program, reaching our objectives will be more easily assured and more easily achieved. The necessity of personal contacts involves the creation and effectual use of the prospect list. With such orderly arrangement, our efforts are directed in tested productive channels.

Defining the Prospect List

The term "prospect list" in evangelism is borrowed from the phraseology of the salesman. Prospects are people to whom there is a reasonable chance of making a sale. A good salesman always has a list of prospects. Experience will teach him that such a system in his work, more than justifies itself in the results accrued by its use. He will keep this list well up to date, by constantly checking and re-checking it. He will continuously add new names to the list. He will also eliminate the names of those whom he has consistently worked with, and thereby has become thoroughly satisfied will not be his customers. By this method he avoids

unnecessary waste of time. If his business is to expand, he must add new names faster than he drops names already on his list.

A prospect list in evangelism is a carefully prepared list of persons who would make desirable members of the church if converted. We have proved in experience that the use of such a list pays richly in conversions. We have also proved that the personal contact method is the best way of working that list.

The Importance of the Prospect List

Having a systematic record of our church members helps us to keep in touch with them. Otherwise we would lose contact with many more of them than we now do. Record keeping is also necessary in the management of the family budget, personal expenses, etc. The prospect list should be regarded on a par with the other essential and official church records. It is as important from the missionary point of view as the list of members is from the pastoral point of view.

This list of prospects has a direct relation to the list of branch members. In all branches the membership can be divided into two groups—the active and the inactive groups. The active group is constituted of participating, productive church members. It is desirable that this list shall be constantly growing. It should be the objective of every pastor and every missionary to get as many people as possible in this productive group of church members. Names on the records are of no value unless those people are participating in the work of the church.

There are two sources from which to draw, to win people to vigilant efforts. There is the inactive group of church members and there is the list of prospects. It is reasonable that once we have won people to membership, every effort should be made to keep them working. If this inactive group becomes too large it is likely that new members coming into the church may become infected. However, to consider only this inactive group in our plans for church endeavors, means that we are operating on a plan of conservation, in which at best, we can hope only to hold our present numerical strength. To include the prospect list means that we are

operating on a systematic plan which makes provision for expansion. If a salesman does not make sales continually through new prospects, he will soon find his sales diminishing. His sales will diminish in proportion to the decrease in his list of prospective buyers. This same rule will apply in evangelism. The church must continually have new converts in its ranks. A proportionate share of these conversions must come from the source supplied by the prospect list. We must be clear as to which of our children are prospects. We must also draw steadily from new families.

How to Build a Prospect List

In building the prospect list, careful planning is required. Objectives must always be kept in mind. This will minimize the probability of baptizing undesirable people, who are likely soon to be transferred to the list of inactive members. The prospect list is a working list. It should always be kept as such, otherwise its information will become obsolete and it will be ineffective.

One could scarcely think of compiling a list of prospects without prayerfully seeking divine help and guidance. Jesus said, "No man cometh unto the Father but by me." Our approach to this responsibility should bring a definite experience with God. This means that when specific names are placed on the list, you are accepting the responsibility of converting those persons, and not merely hoping to pile up a record of baptisms.

The list should contain the names of desirable people. Who may be desirable is determined, not alone on the basis of human judgment but rather by seeking divine guidance. The list should also contain the names of people, whom there is a fair opportunity of converting. There should always be a reason for putting a name on the list. A random selection of names taken from the telephone directory does not compose a prospect list. On this basis it can scarcely be conceded that everyone you meet is a potential prospect. Care must be exercised not to carry this idea into negative attitudes. The psychology of success is an affirmative attitude towards your work, an attitude which builds confidence in your ability to do the job.

Careful consideration should be given to the sources from

which names are obtained for the prospect list. It is an easy matter to pass some of the best prospects by maintaining a careless or negative attitude. For example, one day while canvassing for prospects for a certain commodity I was selling, I came to a place which did not look too promising from outward appearances. My first thought was to pass it up. My second thought was better. I decided it would take only a couple of minutes to find out whether or not there was any chance for a sale. It proved to be one of those exceptions. Upon telling my story I was greeted with the response, "Yes, I am interested"; result, a cash sale, which netted me something like \$35. We may disregard some of our best opportunities by carelessness, and with such allurements as, "far away pastures look green." I find people who have reached maturity and sometimes beyond that, who have had Latter Day Saint parents and yet have not been baptized. Most of these are friendly towards the church, some are regular attendants. Why were these not baptized when children? Certainly there is a cause.

First on the prospect list should be the names of unbaptized Latter Day Saint children. This should not only include children who have reached the age for baptism, but it should include those who are approaching the age for baptism. Preparation for baptism should start with the cradle roll. In this connection it would be well to study *Doctrine and Covenants* 68: 4.

Second, I would consider companion nonmembers. The slogan, "Complete the Family Circle" is an excellent one. A good reason for considering such people among our best prospects, is the fact that a good husband is likely to be interested in the things in which his wife finds interest and vice versa. When you convert the unbaptized companion, you have made the position of that family twice as strong for the church.

Many sales come from leads furnished from those who have already bought. When a person is enthusiastic, he is most likely to interest others. Find out who is the closest friend of the newest convert. Place that name on the list of prospects.

The fourth group will include selected names of the closest friends of your active members. In this group you will consider your own nonmembers friends.

The fifth group includes all others who may show keen interest in the work of the church, those who may be honestly seeking the kingdom. This may extend to neighbors and business associates of Latter Day Saints, newcomers, and newly married couples in the vicinity in which the church is operating, passers-by who are attracted by unique church services, etc.

These above suggestions should not be considered as limiting sources of prospects, but should be considered as pointers to where you are likely to find the best prospects. Beware of the danger of making your prospect list too large. By going too far afield, you are in danger of failing to concentrate on those that are most likely to become converts. There may be a definite loss in looking for new prospects outside the groups listed above, until your evangelism here has been carried forth vigorously. The best way to avoid any danger of dissipation of the system, is to concentrate in the fields that are most likely to prove productive, basing this concentration on our tested experience. The five groups listed above are likely to furnish you with all the prospects you will find time to give systematic attention to towards successful evangelism.

Keeping the List Active

Care must be exercised in making assignments from the prospect list. Persons chosen to make the contacts should be chosen on the basis of their adaptability. Study each prospect well and make the assignment to some person, who, when meeting and talking to the prospect, is likely to make a good impression.

Mention has already been made that the list must not become too large. This means that at times names must be dropped. The most desirable cause for removing a name from the prospect list, is baptism, in which case an objective has been reached. At times you will find it necessary to remove a name from the list because the prospect has moved to some other city. Always notify the pastor of that city of such a change. Do not permit the church to lose contact with a good prospect.

Never remove a name from the list without a cause. Before discarding a name it is well to analyze the effort made

in attempting to convert that person, but do not continue to waste time with a one-time prospect after all hope of conversion is gone.

Always be ready to replace the discarded name with a new one, keeping your list at a minimum size for the effective prosecution of your branch missionary program. New candidates for a place on the list should be developing steadily; new prospects of the type already mentioned, either those who are genuinely interested or who can be stimulated to active interest.

The Pastor and the Prospect List

The pastor should be in charge of the prospect list. He should be directly concerned in the assignments of those who are to work with prospects. This should be clearly recognized to avoid the embarrassment of interference of zealous but unskilled persons. Good people have often been turned away from the church by unwise interposing.

The pastor for good reasons may wish to delegate the responsibility of compiling and working the prospect list to some member of the priesthood who has special missionary talent. There is nothing to prevent him from doing so, if he is assured that this will be the better plan. He should, however, check at regular and frequent intervals, considering this as one of the most important phases of his administrative work.

Individual members of the priesthood, or even enthusiastic missionary-minded church members may desire to compile separate lists of prospects with whom they would wish to make specific contacts. Such an idea should be encouraged. However, to avoid overlapping, such lists should be discussed with the pastor. He should know the details in regard to persons included on these lists. When combined, such lists would make up the larger part of the branch prospect list. In any case, in order that the prospect list may be used effectively, the pastor should be considered in full directional charge. The prospect list should be regarded as an instrument of local missionary administration.

OUTLINE

I. *Stating the Problem:*

- A. The approach in personal contacts must be systematic. Otherwise our efforts are quickly dissipated.
- B. Systematic ministry achieves maximum results with minimum effort.
- C. The necessity for system involves the creation and use of the prospect list. With such a list efforts are directed in tested productive channels.

II. *Defining "Prospect List":*

- A. The term is borrowed from the phraseology of the salesman.
 - A good salesman always has a prospect list.
 - He keeps it up to date; checking and re-checking it.
- B. We have proved in experience that using a similar prospect list pays in evangelism.
- C. A prospect list is a carefully prepared list of persons who would make desirable members of the church if converted.

III. *The Importance of the Prospect List:*

- A. If we did not keep a systematic record of our members, we would lose touch with many of them.
 - Record keeping is therefore an important aid in ministering to our members.
- B. Management of the family budget, personal expenses, etc., also demand record keeping.
- C. The list of prospects is as important from the missionary point of view as is the list of members from the pastoral point of view.
 - We must be clear which of our own children are prospects.
 - We must draw steadily from new families.
- D. A live prospect list is the evidence that we take our work of evangelism seriously.

IV. *How to Build a Prospect List:*

- A. Careful planning is required.
- B. The prospect list is a working list.
 - It should contain the names of people who can be converted.
 - Its compilation should be an experience with God: a definite acceptance of responsibility.
- C. The first names to include:
 - 1. Our unbaptized children.
 - Start to win them in the cradle roll.
 - 2. Companion nonmembers.
 - 3. The close friends of new converts.
 - 4. Friends of active church members.
 - 5. Others who show keen interest.
- D. Beware of the danger of making your prospect list too large.
 - The value of the list is lost when effort is too widely dissipated.
 - There may be definite loss in looking for new prospects outside the groups listed above until your evangelism here has been carried forward vigorously.

V. *Keeping the List Alive:*

- A. Work with prospects should be clearly assigned to specific persons chosen for their adaptability.
- B. Names may be removed from the list by baptism, by change of address, or by abandonment.
 - Notify the pastor when a good prospect is leaving you and going to another city.
 - Do not abandon someone once regarded as a prospect without cause.
 - Do not continue to work with a onetime prospect after hope is gone.
- C. New candidates for a place on the list should be developing steadily:
 - New prospects of the type already mentioned.
 - Any who are genuinely interested or who can be interested.

VI. *The Pastor and the Prospect List:*

- A. The pastor should be in charge of the prospect list.
He may delegate this responsibility.
But he should check at regular and frequent intervals.
- B. He should be directly concerned in the assignments of those who are to work with prospects.
This should be so clearly recognized that others will be careful not to interfere and so disrupt a careful approach to a prospect.
- C. This will not hinder individuals from having their own lists.
But these lists should be discussed with the pastor.
When combined these individual lists should form a large portion of the branch list.
- D. The list should be regarded as an instrument of local missionary administration.

Developing Personal Contacts by Approved Methods

By Percy E. Farrow

Since the prospect list is so important in providing a systematic plan for our efforts in personal evangelism, this discussion in developing contacts starts naturally with that list. Conversions come by making use of the prospect list in determining who shall be given specific consideration in the field of personal evangelism, and by perpetual efforts in the winning of those persons to the better way of life. We must act as skillfully in the execution of this plan as we do in compiling the prospect list. You have not made conversions when you have compiled a list of names.

Cautions to Be Observed in Working the Prospect List

After assignments of names have been made following prayerful study of personalities, vocations, and talents involved, it is well to have each assignee report periodically to inform the pastor or person directly responsible as to what progress is being made. When advice or assistance is required, it should be promptly given. Sometimes it may be advisable to change the prospect to another, after time has passed in which the first assignee has made favorable contacts, but lacks the vital qualifications to continue the contact further. This should be done with due tact.

Be sure that each contact is followed up either to the point where conversion takes place, or to where you are well satisfied that there is going to be no conversion. Many good prospects are lost by dropping contacts too hastily or by sheer neglect to follow them through.

At the time of the special missionary campaign, the prospect list should be given specific attention. Its use locally may give rise to need for the series of meetings. Thus, you would be taking advantage of special interest aroused through a carefully planned program. The series of meetings plus the missionary speaker becomes the extra effort to get decisions. We cannot afford to dissipate the time of our missionaries in worthless efforts. Through the system of the prospect list,

time is used to the best advantage and not exhausted in experiments to find out if an interest may be aroused. An interest is already apparent. The missionary may then concentrate his efforts on the development of that interest to the point of conversion. His additional experience especially qualifies him to do this type of work. He should as a general rule get decisions where local talent may fail, lacking this essential experience.

Where co-ordination is used to good advantage, the question may arise as to who should do the baptizing. This problem should be worked out with as much careful consideration as all other problems arising out of arranging and working the prospect list, giving due recognition to administrative authority in priesthood. It should be remembered that the ultimate objective is conversions. Performing the ordinance of baptism, important as it is, may be the smallest part of the total effort required in a conversion. We should not think so much in terms of a baptismal record as we do in terms of saintly qualities in the life of the prospect and how to win him to this better way of living. It would be well to remember the attitude of Saint Paul when he stated: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase . . . for we are laborers together with God."

Analysis of Making and Developing Contacts

Making personal contacts involves three factors. Two of these components are personal ones; the third is impersonal. These include the person making the contact, the person contacted, and the message to be presented and discussed. The first of these three has already been discussed by Brother Grice from the standpoint of what is required by way of qualifications in a person who makes such contacts. The second I shall discuss under the heading "Approaches," and the third under "Telling the Story."

There are also three natural steps to be observed in developing a contact. These are, 1. the approach; 2. telling the story; 3. getting the decision. The salesman will recognize these under the terms, the approach, the interview, and the close.

Technique

Technique includes the envisagement of the task of arranging to make use of a contact to the very best advantage, once it has been made. A great deal depends upon developing alertness and skill where technical situations are likely to be confronted. It may prove disastrous to blunder into an uncertain situation without forethought as to how that contact should be made. Since one situation may differ from every other situation, it is hard to give definite rules to follow. Individual experience plus personality count most. The best we can do is to make a general analysis of the problem and attempt to prescribe versatile rules that will be helpful in specific situations. The selecting and applying of these rules will depend entirely upon the good judgment of the persons making use of them.

The Approach

The approach naturally involves the coming together of the two personal elements previously mentioned. No doubt you will find on your prospect list a variety of names such as to include the teacher, the doctor, the lawyer, the politician, the soldier, the banker, the merchant, the salesman, the mechanic, the laborer, and the farmer. Each is a worthy occupation, but occupation may mean everything in a man's interests. There is a different background entirely in the experience of the doctor and the farmer. We have already learned that on this basis, careful study must be given to each individual assignment. It is equally important that in making the approach, occupational interests and individual personalities be given adequate forethought. The approach in reality is the first contact. This first contact will determine whether or not it will be possible for you to make a follow up toward conversion. For this reason, great care must be taken to make sure that the effect will be impressive and lasting. Everything depends on the success of your approach. If you meet with failure here, you are through.

We have an excellent example of a successful approach in Paul's speech on Mars' Hill recorded in Acts, chapter 17. First, he began to dispute with the Jews, knowing that this undoubtedly would get to the ears of the Athenian philosophers and awaken their interest. When by such craftiness

he had gained for himself the opportunity to speak, he made that speech neither boresome nor lengthy. His speech was full of vital information and to the point. It hit directly upon the philosophy in which the Athenians found their deepest interest. It was climaxed so as to leave some intensely aroused and discussing the things which he had told them. He left the way open to come back.

Two things are important in the first contact, no matter under what circumstances the contact may be made. First, find common interests upon which to converse. Second, always leave the conviction that it will be well worth-while to hear you again. Awaken interest so that you will be wanted to come back.

Telling the Story

Telling the story is the process of building, step by step, towards procuring a satisfactory decision. All three factors, mentioned heretofore, are brought into the situation. The message is discussed with the prospect by the person making the interview. Certain definite rules must be followed to get the right decision when the time comes for decision making.

First, you must be thoroughly conversant with your story. Having such familiarity with your message will enable you to speak with authority. You cannot teach what you do not know. Authority inspires confidence and ease in presenting your message. Such inspiration will find an appealing reaction in the one listening to you. Second, consider well the type of person to whom you are talking. What is his background? What are his church or religious affiliations? What effect are these things likely to have upon his present interest? Having answered these questions, proceed to analyze what points in our message are likely to make the greatest appeal to him. Determine what points will give you the best opportunity to continue the conversation, so that you may be able to paint in his mind the picture that is in your own. Third, be sincere and candid; do not exaggerate. Good thinking people regard insincerity with contempt. Remember you must manifest your own convictions concerning the message you are offering. You will fail by resorting to exaggeration. Fourth, do not overtalk yourself. Driving each

point home with clarity will pay greater dividends than the mere abundance of words. You need not tell the whole story in the first interview. It pays to give the prospect time to think the problem through to a definite conclusion. In this respect evangelism differs from salesmanship. The salesman likes to have the name on the dotted line before he leaves. Fifth, reason logically from point to point and give the other person an opportunity to express his views. By this means you will determine whether or not you have made your points clear. Sixth, do your best to get commitments. This furnishes you the essential ammunition for the close. Seventh, use all the helps that you can in your work of winning favorable opinions. Our church literature and visual aids will assist greatly. Eighth, it is a good thing to work towards general acceptance first. Details may more easily be dwelt upon later. It will be much easier to dispose of details satisfactorily if the general opinion is already favorable.

Getting the Decision

The time for decision inevitably comes. Telling the story is the process of teaching the gospel of Christ to win people to acceptance and participation. If you have executed your plan of attack wisely, you will have brought some conviction to the prospect. A splendid example of tactful maneuvering towards a satisfactory decision is to be found in Paul's defense before Agrippa (Acts, chapter 26). Note the personal appeal in his approach (verses 2, 3). Study carefully his tactful build-up for a commitment (verse 8). When at the point of decision, note how he virtually hurled at King Agrippa, "Believest thou the prophets? I know that thou believest." Finally note the withering effect of such passionate missionary fire, "Almost thou persuadest me to be a Christian."

The question of decision should be approached with prayerful fervor. If the interest is intense, the answer is likely to be in the affirmative. Be careful at this point. Do not jump at conclusions too hastily. There may be many details to work out yet. When getting an affirmative reply, it would be well to express your delight and to suggest that since he

has been thinking about such a move you would be glad, with his consent, to proceed to make the arrangement for his baptism. By suggesting the essential preparation, you are almost sure to find out how he is disposed to think with regard to actually being baptized. If he says he is not ready, you must find out why he is not ready. A review of details will help greatly. Find what points are not clear to him. Ascertain if he still has reservations or objections. Be prepared to meet these and review them carefully. Watch for indications of complexities or personal problems.

Watch carefully if the response seems to be negative. Remember the points upon which he has committed himself. Remind him of these frequently; use pressure with the utmost skill, but use it. Don't let him put you off too long. He may lose what interest you have already stimulated. It is a fine thing to give a person time to think the matter through, but the time for a decision cannot be deferred indefinitely. Watch carefully such expressions as, "I'll let you know later." We lose many converts by failing to follow through to the point of decision. We let them get away from us. One of the efficacious things about the principles of baptism is that it eventually brings people to the point of decision. Either they do or they don't. It isn't a matter of just saying; it is a question of giving assent by doing. It is the means of identifying the person with the church. "As many as have been baptized into Christ have put on Christ."

Conclusion and Summary

The ultimate aim of evangelism is the saving of souls. This means that prospects must be won to more than an acceptance of baptism. They must be won to complete understanding of the ideals and work of the church so that they will become active participants. Be as interested in the convert as in the prospect. Keep the interest as much alive in the work of participation as in your work of winning souls to the kingdom.

OUTLINE

I. *Merits and Uses of the Prospect List:*

- A. The prospect list provides a systematic method for making personal contacts in evangelism. It is the blueprint of our field of activity.
- B. This discussion starts with the prospect list. It centers in the conduct, environments, etc., of the persons involved in such contacts.
- C. The discussion has to do with working the prospect list in successful evangelistic efforts. You have not made conversions when you have compiled a list of names.

II. *Cautions to Be Observed in Working the Prospect List:*

- A. Use the proper care in making assignments from your list of prospects. This should be on the basis of experience, skill, and personality of the parties involved.
- B. Have the assignee report from time to time as to progress being made and advice needed. It may be necessary at times to change assignments as the contact develops.
- C. Contacts must be followed through either to where conversions take place or to where it has been definitely proved that the person should no longer be considered a prospect, in which case there will be no conversion.
- D. Give special attention to your prospect list at the time of special missionary campaign. The special speaker plus the series of meetings becomes the extra push sometimes needed to get decisions. In this way you are taking advantage of a situation created by a specially planned program.
- E. Do not make an issue of who should do the baptizing when using such methods of co-ordination of efforts.

III. *Analysis of Making and Developing Contacts:*

- A. There are three main components to any personal contact,

1. The person making the contact,
 2. The person contacted,
 3. The message to be presented.
- B. There are three steps in developing contacts:
1. The approach or the first contact,
 2. Telling the story or the follow up,
 3. Getting the decision or the result.

IV. *Technique in Personal Contacts:*

- A. Success depends largely upon developing alertness and skill in technical situations.
- B. Technique includes the working out of satisfactory circumstances for contacts. In no case should uncertain situations be blundered into.
- C. In dealing with the problem of technique the rules will be versatile. Applying them will be left to the good judgment of the person making the contact.

V. *Making the Approach:*

- A. The approach involves the arranging for satisfactory circumstances for the meeting of the two personal elements of contacts.
- B. Types of people to be contacted must be given specific study. Environment and occupational influence must be considered.
- C. The approach is in reality the first contact. Its success or failure will determine whether or not it will be possible to continue the contact. The effect should be impressive and lasting. Two things are important. First, find common ground upon which to converse. Second, leave the conviction that it will pay to hear you again; *e. g.*, Paul's speech on Mars' Hill.

VI. *Telling the Story:*

- A. Telling the story is the process of building, step by step, towards getting a satisfactory decision.
- B. In telling the story the message is brought before the prospect by the person making the interview.
- C. Rules to be guided by:
 1. Be thoroughly conversant with the story.

2. Consider the type of person you are talking to. Determine what points in the message are most likely to awaken and hold interest.
3. Be sincere and do not exaggerate. Good thinking people hold insincerity in contempt.
4. Do not overtalk yourself.
5. Reason logically according to the sequence of the story.
6. Do your utmost to get commitments.
7. Use such helps as church literature and visual aids.
8. Work towards general acceptance of the message. Details and objections will be handled easier after the general attitude is favorable.

VII. *Getting the Decision:*

- A. The time of decision must inevitably come. If you have executed your plan of attack with precision and procured favorable commitments, the decision should come with comparative ease.
- B. Do not let the time for decision pass without an effort to get that decision. You may lose the interest of the prospect. But do not jump at conclusions too fast. After a prospect has admitted that he has been thinking of joining the church there may be the necessity of reviewing details and adjusting personal problems. Watch carefully such expressions as "I'll think it over, I'll let you know later." Be sure that these are not attempts to put you off or stall the decision, when the time for decision has actually come.
- C. The efficacy of baptism is that it brings people to the point of decision. It is not a question of saying; it is a matter of doing. Either they do or they don't. "As many as have been baptized into Christ have put on Christ."