

PROGRAM of the CHURCH  
of  
Jesus Christ of Latter-day Saints



JOHN A. WIDTSOE

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# PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By

JOHN A. WIDTSOE

of the Council of the Twelve Apostles

Supplementary Readings, Questions and Problems

by

J. WYLEY SESSIONS

MERRILL D. CLAYSON

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## TO TEACHER AND READER

The purpose of this book is to provide college classes, missionaries and the general reader with a connected survey of the faith and practice of the Church of Jesus Christ of Latter-day Saints.

The treatment of the subject is necessarily brief. It would be desirable therefore to make available the suggested reference library to all classes using this book as a text. Nearly all the supplementary readings given at the end of each chapter are drawn from this collection of well-known expositions of "Mormonism."

The questions and problems, prepared by J. Wyley Sessions, M. A., and Merrill D. Clayson, M. S., may be used effectively to develop chapter subjects, whether in the class room or as outside assignments. Teachers may well devise other questions and problems suitable to class needs.

There is ample material in the book, when the supplementary questions and problems are used, for a three or five hour course throughout the school year. Without the use of the supplementary material, and making such omissions as seem desirable, the chapter subjects lend themselves to a one-hour course throughout the school year. When the book is used in a one-hour semester course, divisions three and five may be omitted except for one class period devoted to each of these divisions, and some other chapter subjects may be dealt with briefly.

The title of the book is borrowed from the catalogue name of the course, "Religion 60-B1," offered by the University of Southern California. The lectures given in that course in 1935-36 form the basis of this book.

## LIST OF REFERENCE BOOKS

The following books could profitably be placed at the command of students of this book. Nearly all the suggested supplementary readings have been drawn from this list.

Bible.

Book of Mormon.

Doctrine and Covenants.

Pearl of Great Price.

Gospel Quotations, H. H. Rolapp, Deseret Book Co., 1923.

Joseph Smith's Teachings, collected by E. F. Parry, Deseret News Press, 1912.

Discourses of Brigham Young, compiled by John A. Widtsoe, Deseret News Press, 1925.

Gospel Doctrine, by Pres. Joseph F. Smith, Deseret News Press, 1919.

Joseph Smith, the Prophet, George Q. Cannon, Deseret News Press, 1888.

Joseph Smith, An American Prophet, John H. Evans, Macmillan Co., 1933.

Life Story of Brigham Young, Susa Young Gates & Leah D. Widtsoe, Jarrolds, London; Macmillan Co., New York, 1930.

The Fruits of Mormonism, F. S. Harris & N. E. Butt, Macmillan Co., 1925.

An Introduction to the Book of Mormon, J. M. Sjodahl, Deseret News Press, 1927.

Doctrine and Covenants Commentary, Hyrum M. Smith and J. M. Sjodahl, Deseret News Press, 1932.

Essentials in Church History, Joseph Fielding Smith, Deseret News Press, 1923.

The Way to Perfection, Joseph Fielding Smith, Deseret News Press, 1925.

Articles of Faith, James E. Talmage, Deseret News Press, 1924.

The Vitality of Mormonism, James E. Talmage, The Gorham Press, 1919.

The Philosophy of Mormonism, James E. Talmage, Deseret News Press, 1930.

Restoration of the Gospel, O. J. P. Widtsoe, Deseret Book Co., 1925.

A Rational Theology, John A. Widtsoe, 3rd Edition, Deseret News Press, 1932.

In Search of Truth, John A. Widtsoe, Deseret Book Co., 1930.

Documentary History of the Church, Period 1, 6 Volumes, Apostolic Interregnum, 1 Volume, Deseret News Press, 1909.

Comprehensive History of the Church, B. H. Roberts, 6 Volumes, Deseret News Press, 1930.



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## FOREWORD

The Gospel encompasses all life. It makes provision for every human need. Every event is enlivened by it. All phenomena may be explained by it. All learning is part of it.

Despite this vastness there runs through the Gospel a few simple, understandable principles, around which are clustered every doctrine and practice of the Church. When these are understood, the whole Gospel plan becomes easy of comprehension. Therefore connected surveys of Gospel principles, such as this one, have been made to help the Gospel student.

Because of its manysidedness, the Gospel may be approached in many ways. That used in this book is only one of several possible ones. Any person, of whatever position in life, may find his way to the essential truth of the Gospel and discover joy therein. It is literally for all men.

The Gospel cannot be fathomed fully by the human mind. Yet, under faithful study and practice a person may continue increasingly and progressively in the learning of the essentials of the Lord's plan for human salvation. If that be done no pursuit will bring greater joy into life.





# PROGRAM

## OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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### Chapter 1

#### WHAT IS RELIGION?

**A Philosophy that Leads to Conduct.** Religion, in its broad sense, consists of the beliefs, including belief in God, that determine human actions. It is a philosophy of life culminating in conduct. Such a philosophy must explain to a satisfactory degree man's place in and relationship to the universe in which he lives, the universe of rock and plant and beast and man, and in which God dwells. It must also point out the effects of using that knowledge in one manner or another. That is, it must be a guide to human conduct, and must furnish answers to the many perplexing questions of life. Moreover, to be really a religion, it must be sufficiently impressed upon the will of man to compel his course of action in all the affairs of life. Religion becomes, then, first, an explanation of man and the universe; second, a guide to conduct; and third, a conviction according to which a person orders his life.

**Foundation of Religion.** Religion, being so comprehensive, must be founded in truth. Should untruth enter, the actions of men would be misdirected, and much injury might result. Untruth is ever a dangerous companion. This was the meaning, no doubt, of the

what is  
Truth.
 saying of Jesus: "Ye shall know the truth, and the truth shall make you free." (John 8:32.) Truth, however, is boundless, endless, and shall never be fully explored. In the words of the Lord to Joseph Smith, "Truth is the knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) Evidently, the fullness of truth is beyond the natural limitations placed upon mortal man. When, therefore, we say that the foundation of religion is truth, we mean that religion itself is a growing, developing, living thing, increasing as new knowledge and understanding appear. Since true religion is founded in truth, the present principles of religion can never change, but new ones may be added with the progress of time. The application of the principles of truth to human needs must of course be varied as needs change. Life itself must be devoted to a search for truth, so that our understanding of life may be enlarged; and to the proper use of truth, so that our lives may be made more desirable. Brigham Young said, "Our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to the mortal eye." (Discourses of Brigham Young, p. 3.)

**Religion is Needed.** Human conduct always depends upon beliefs. It may be true that "as a man thinketh in his heart, so is he;" but it is more certain that as a man believes, so does he. That is the reason why religion is so important to the welfare of individual man and of society. From that point of view, nothing can be more important than religion. It has been said, wisely, that it is more important for a landlady to know the religion than the income of her lodgers. A thief, though rich, will continue to steal,

but an honest man, though poor, will ever seek to pay his debts. The history of the world is, in the main, a record of the results of men's inmost convictions. Peace or war has resulted from men's beliefs. It is the same today. The future of the world depends upon men's beliefs, convictions, religion. It is idle to hope for any final solution of human problems, except through religion, as partly defined here, to be composed of the highest ideals conceivable to man.

**Function of Religion.** The real function of religion, then, is to be useful to man. That is, religion exists for the good of man. We may paraphrase the mighty saying of the Savior and declare that man was not made for religion (or the church), but religion (or the church) was made for man. When the church or any part of it does not function for the good of man, it fails to function properly, and corrective measures should be undertaken. When it does result in human good, the church is in a good condition.

#### SUPPLEMENTARY READINGS

1. A Rational Theology: Chapter 1.
2. Discourses of Brigham Young: Chapter 1.
3. Life Story of Brigham Young: pp. 212-213.
4. Doctrine and Covenants Commentary: pp. 734-735.
5. Articles of Faith: pp. 429-431.
6. In Search of Truth.

#### QUESTIONS AND PROBLEMS

1. List a few definitions of religion from great characters.
2. Describe some one you know whom you consider genuinely religious.
3. Distinguish between religion, ethics, and philosophy.
4. What are the answers of religion to the *basic questions of life*: Man's birth, life, death, place in the universe and final destiny?
5. What are the sources of truth? (Discourses of Brigham Young: pp. 3-4.)

6. Why cannot the physical and social sciences furnish a sufficient guide for human conduct? Why cannot philosophy?
7. What need is there for religion in your life?
8. What are some activities that are highly religious; some that are inferior in religious value?

## Chapter 2

### THE AIM OF MORMONISM

**The Objective of Mormonism.** The practice, organization and philosophy of a Church is best understood in terms of its objective or purpose. What is the goal of the Church? That is always a stimulating question.

The aim of the Church, organized for human good, is to make men happy. It could not be otherwise, if usefulness to man is the function of religion. This doctrine has been declared in no uncertain terms in sacred literature. Lehi, a Book of Mormon Prophet, stated the proposition boldly: "Men are that they might have joy." (2 Nephi 2:25.) That means that the very purpose of existence is to secure joy or happiness in life. Joseph Smith, the Prophet, made a similar statement, "Happiness is the object and design of our existence; and it will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Teachings, p. 64.)

History is replete with evidence that the search for happiness has been the eternal quest of man. The desire for happiness is the one constant in human life which has never changed, nor has it been affected by the vagaries of the human will. Happiness, as the aim of Mormonism, corresponds, then, with the first desire of all men, of all times, of all conditions.

Moreover, the happiness attained in life is a meas-

ure of life's success. It is admitted by all that money, fame, or power can not of themselves yield contentment. Something more, the gift of a correct religion, is necessary to transmute the gifts of earth into acceptable contentment. That explains the frequent observation that happiness is found among the poor and lowly. Those who have found happiness must by every test be classed as the most successful in life.

Let it be clearly said, however, that the happiness here discussed has no relation to the selfish satisfactions of ignoble desires. Negative happiness, momentary satisfactions of the appetites, with chaos and destruction at the end, is the fate of those who travel life's journey with selfish hopes and low ideals.

**What Is Happiness?** The happy person is in harmony with conditions and things about him. He does not quarrel with his surroundings. He is in full adjustment to his environment, a fully integrated man. This adjustment enters the material, mental and spiritual worlds. Everything that constitutes a man is concerned in the process of adjustment. Frequently, however, a man's environment, not of his own making, is in opposition to law and order. Under such conditions, the seeker after happiness sets out to correct existing evils. Happiness, therefore, is not merely conformity with the existing order, but also conquest over improper conditions. That completes the adjustment to a person's environment. One is not in harmony with his surroundings by a passive, non-resistance to sin or evil. On the contrary, full adjustment to one's environment means control of surrounding forces so that they may be shaped for the good of all. Let it be kept in mind, however, that such mastery, contributive to happiness, must be won first over one's self,

then over outside forces. The shaping and the control of the will is foremost in man's adjustment to environment, and is the essence of happiness.

**Happiness Is Active, Not Static.** Happiness is a part of life and living. As life and its conditions change from day to day, so must the form of happiness vary. Happiness must be active, it can never be static. Only in direction may happiness never change, for it must always increase, progress. Unless happiness progresses, it retrogrades, for there is no dead level of life in the animate world.

**Happiness is Health.** Such happiness is really complete health. A person who is in accord with and has control of his environment, is healthy in body, mind and spirit. That is, he is capable of expressing and using fully every power with which he has been endowed. To enable men to win full health may then be said to be the aim of the Church, which is but another and perhaps better way of saying that the aim of the Church is the happiness of mankind.

Conformity to truth leads to happiness, and to health. Whenever truth is accepted and used, health results. Disobedience to truth is the simplest definition of wickedness; and in the words of Alma, "Wickedness never was happiness." (Alma 41:10.) Those who fail to live in accordance with truth are sinful, and invite disease, physical, mental or spiritual; those who obey the demands of truth, win health in the larger sense, and they attain salvation.

**Main Factors of Happiness.** Of first importance in winning the happiness that comes from full and rounded health is the possession of a truthful realization of the issues of life. The vital questions of existence must be answered correctly, if only in part, and

to the satisfaction of the inquiring mind. Whence did man come? That is, what is his origin? Unless that question can be answered clearly, perplexity ever remains with respect to the later, important questions. Why is man on earth? And where does he go after death? are equally imperative in their demands for replies, if the mind is to be put at ease. The answers must be in full harmony with truth. If they are merely the imaginings of men, they give little comfort and really undermine the health of the individual.

Likewise, as already indicated, full health requires that the will be trained, strengthened and developed until an unyielding desire to obey the laws of life, to use them in his daily endeavor, is, as it were, a structural part of the man. This does not in any manner abrogate the right of man as a free agent, for there are eternal laws in the universe, beyond the power of man to change, which he must obey if his desire for happiness is genuine. It is always within the law that free agency operates. Indeed, the law-breaker has a diseased will, the most dangerous of maladies. (Read Discourses of Brigham Young, p. 406.)

A correct understanding of man's place in the universe, and a firm desire and will to comply with the laws of full health, place a man in the full possession of his natural powers, and he becomes subject to a normal, continuous unfolding of his every natural, in-born gift. When this occurs, man is moving on to his highest possible destiny. Then he is in a state of progression, the final test of health and happiness.

The Church must, then, so pursue its work that every human pursuit is colored, penetrated, suffused with the correct objective of life—happiness derived from full health. When that responsibility is cour-



ageously met, the members of the Church not only find joy in life and the things of life, but that joy increases from day to day.

#### SUPPLEMENTARY READINGS

1. Bible: Proverbs 16:20.
2. Book of Mormon: Alma 40:12-13; 41:4-5.
3. Joseph Smith's Teachings: pp. 64-67.
4. Discourses of Brigham Young: p. 82; pp. 262-264; 289-296.
5. Gospel Doctrine: p. 90.

#### QUESTIONS AND PROBLEMS

1. What is the objective of "Mormonism"?
2. In what way does the church function in your ward and stake to make people happy?
3. How does your religion contribute to the success and happiness of the life of a college student, a laborer, an employee of a corporation desiring advancement, a professional or business man, a traveler?
4. Explain the quotation from Lehi—"Men are, that they might have joy." II Nephi 2:25.
5. Why can war never be a contribution to the happiness of mankind?
6. To what extent do riches contribute to happiness?
7. What is meant when we say that our pioneer fathers, facing the rigors of frontier life, were happy, when they did not enjoy the conveniences of modern scientific invention?
8. What did Theodore Roosevelt mean when he said: "Fighting for the right is the greatest sport in the world"?
9. There are two kinds of poverty in the world. First, the *lack of goods* for the *higher wants*, and second, the *lack of wants* for the *higher goods*. Wherein lies your poverty?
10. Can you suggest better ways of increasing the happiness of guests at parties than providing wines, liquors and cigarettes?

## Chapter 3

### THE CHURCH AND THE HAPPINESS GOAL

**What Is the Church?** The Church is the body of believers, organized according to divine law. It is invested with the necessary rights, powers and authority to carry forward on earth the purposes of the Almighty Father as contained in His plan of salvation for His children on earth. The Church, possessing these gifts, is under obligation to use its power to help humanity secure the health, and consequent happiness, which is the end of existence. The Church must coordinate, through its philosophy and organization, every necessary activity for the consummation of the plan of salvation.

**The Responsibility of the Church.** It becomes the responsibility of the Church, the conservator of our religion, to provide means and direction whereby humanity may be led into paths of happiness. This responsibility includes every need of man. Whatever pertains to human welfare must be the concern of the Church. The function of the Church is all inclusive, comprehensive; hence all issues of life must receive its careful consideration. Whatever concerns man is the concern of the Church, whether of earth or heaven, whether of this or a future life. Only upon such a platform can the Church meet its responsibilities properly and fully. It dare not shirk any labor by which men may increase in happiness. No special corner of human activity can be singled out for the

Church; the whole field must be entered and assistance given everywhere. Every human problem becomes of interest to the Church. That is, religion, as conserved by the Church, is the all-embracing science; the various occupations of man are parts of the whole, called religion. This conception of the duties of the Church leads to many responsibilities.

Provision must be made for teaching the members of the Church, and all who care to listen, the philosophy and practice of life (the Gospel) which will guide men to happiness. The Church must be, first of all, a great teaching institution. Its teaching must make use of every device within human reach for impressing the truths of existence upon the minds of men. Above all, the Church must anchor its teaching to truth which is understandable and demonstrable to the human mind. The usual approach to truth belongs to religion as to other human pursuits.

Happiness must be continuous, else it is imperfect. It must be enjoyed every day and hour of life. The Church must, therefore, carry over its message and methods from Sunday to week days. Methods and approaches must be devised by which all the days of life may be animated and enlightened by the teachings of the Church. A Sunday religion leads to partial happiness; a Sunday plus a week-day religion may complete man's joy in living.

The Church must be practical in its labors. Not only must it be generally comprehensive in its sympathies, but it must move directly, helpfully, into the many fields occupying the attention of men. Religion should find application in the shop, the school, the kitchen, the farm, as well as in the meetinghouse. There should be no fear in applying the principles of religion

to the every-day affairs of men. Economic and social questions can best be interpreted by the religious principles held by the Church. The nearer the Church comes to the practical issues of life, the more serviceable it will be in promoting human happiness. This does not mean that the Church should interfere in any of the affairs of its members, for the free agency of man must never be violated; but it does mean that the principles of the Gospel have clarifying and cementing power among the perplexities of life. Educational, social, and economic problems have their spiritual equivalents. This is tersely said in a revelation given to Joseph Smith, "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal—for my commandments are spiritual." (D. & C. 29:34-35.)

In the midst of such wide participation in the affairs of life, the Church must ever teach man how to preserve his right of free agency, yet to develop and strengthen his will. That is perhaps the most difficult of the responsibilities placed upon the Church, but must ever be of foremost concern. When the will for righteousness, for obedience to law, for conformity to a higher will, has been developed, man rises most rapidly towards a fullness of happiness. The essential thought must ever be that a man does not, except in his spiritual infancy, accept a statement merely because the Church or someone in authority declares it correct, but because, under mature examination, it is found to be true and right and worthwhile. Conversion must come from within. That is the Church's platform in relation to its members. That also means that the members of the Church gradually approach the happiness offered by religion. Wise men do not throw the Church over-

board because they have not satisfied themselves concerning every principle of the Gospel. Under the law of progression, every principle may in time find lodgment in the inner consciousness of the seeker.

The many responsibilities of the Church may be summed up by saying that the Church must pursue its work so that every human pursuit and achievement correspond with the correct objective of life: happiness derived from full health. When that responsibility is courageously met, the members of the Church not only find joy in life, but that joy increases from day to day.

**The Greatness of the Individual.** The preceding conception of the Church and its responsibilities places a high valuation upon the individual. If religion must enter every concern of every person, the value of the individual must be very great. Indeed, such high valuation is a necessary conclusion from the story of life. For each member of the human race the plan of salvation was formulated and put into operation. Within every human breast lie germs of progress which, throughout eternal existence, may transform a mortal man into an immortal being of God-like powers. In the light of this conception, the individual rises to huge, universal proportions.

The Church, therefore, is more concerned with individuals than groups. It is well to know the average condition of the group as a whole, but it is more important to know the condition of those of the group who are lowest in happiness. The poorest, weakest, and the most needy must ever be the direct concern of the Church. If these can be raised, the average will automatically rise. It was this principle, set forth by Jesus the Christ in the parable of the lost sheep, by which

the Master left the ninety-nine, secure in the fold, to find and return the one that was missing.

**Meaning of Salvation.** Salvation is the common term applied to the objective of life. In view of that which has gone before, the meaning of salvation becomes clear. Whoever is on the way to happiness is approaching salvation. Whoever has attained full happiness has won full salvation. The requirements for happiness are those of salvation. Whoever strives daily to secure mastery over himself, and to keep the law, is to that extent saved every day. This means that salvation, the sum of human efforts under God's law, is progressive. From age to age, the immortal soul of man may move onward to greater joy, to a richer salvation. That is the meaning no doubt of the statement of the Lord to Joseph Smith, "Eternal life, which gift is the greatest of all the gifts of God." (D. & C. 14:7.) The important matter in mortal life is to realize every day, as fully as possible, some joys of salvation and envision the richness of man's possible destiny.

Joseph Smith defined salvation simply and forcefully, in harmony with the principles herein set forth. He declared that to be saved is to be placed beyond the power of all one's enemies (or evil). (Teachings, p. 146.) That is all-encompassing. Knowledge of the law and obedience to it will necessarily defeat the forces of evil. There can be no higher accomplishment on the road of eternal progress.

**Contentment Among the Latter-day Saints.** The test of the value of the purpose of the Church as here outlined is the condition of the people who accept it. Have they found happiness? Are they contented?

Contentment, a product of happiness, active yet not restless, is not easily measured. Perhaps three

standards may be applied in the test. Do men sacrifice for the cause, give of themselves for it? Do men love the cause sufficiently to look under the surface of daily, human wavelets into the depth of truth and beauty in the heart of the cause? Do men cling to the cause, or do they tend to drift away from it? By these tests, and others that might be set up, the Latter-day Saints are shown to be a very contented people. They sacrifice so much for their religion, in money and time, that there must be love of the cause in nearly every household; and apostasies from the Church are so few as to be negligible. The facts bearing on this view will be set forth later. The purpose of the Church has produced a happy, contented people.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: 18:15-16; 10:53-57.
2. Book of Mormon: I Nephi 19:17; Mosiah 4:6; Alma 5:21.
3. Bible: Proverbs, 3:13; Psalms, 144:15; Romans 1:16.
4. Braden, "Varieties of American Religion," 1936, Willett, Clark & Co. Chapter 8—Mormonism: pp. 123-138.
5. Discourses of Brigham Young: pp. 10, 12, 44, 49.
6. The Vitality of Mormonism: pp. 48-51; pp. 269-272.
7. Joseph Smith, An American Prophet: pp. 297-8; also pp. 227, 288.
8. A Rational Theology: Chapter 8.

#### QUESTIONS AND PROBLEMS

1. Distinguish between religion, church, denomination, creed and sect.
2. In what manner does church organization, as you know it, furnish secure and safe guides into the ways of happiness?
3. Why would a church serve humanity best which, in addition to spiritual activities, also concerns itself with economics, political matters, social and industrial affairs?
4. How can a man have free agency and yet adhere to the principles of his religion? (See Doctrine and Covenants 90:30-31; 101:78; Book of Mormon, II Nephi, 2:16, 27.)
5. One student said, "I believe the principles of the Gospel, be-

cause I believe in the Prophet Joseph Smith who restored them." Another said, "I believe in them because I hold them to be in themselves true and worth while." What is your point of view?

6. Why is the church more concerned with the individual than with the group or the organization? Read the parable of "The Lost Sheep." (Luke 15:3-7.)
7. Examine Joseph Smith's definition of salvation. Show how this will produce happiness. (See Joseph Smith's Teachings: pp. 145, 146.)
8. "Obedience to law defeats the forces of evil." Then, define evil.
9. How does the kind and level of satisfaction or happiness of a drunkard, immoral or selfish person differ from that of a missionary, church worker or totally altruistic individual?



## Chapter 4

### MOTIVATING ELEMENTS

**Conformity to Church Purpose.** The practices of the Church are determined by the purpose of the Church. To secure human welfare must, therefore, be the goal of every practice enjoined upon Latter-day Saints. This objective of the Church must color, shape and direct every activity. The doctrine that "Men are that they might have joy" (2 Nephi, 2:25) may be used as a test for every Church practice.

**Personal Development.** Practices so devised must be directed primarily to the personal development of all Church members. Full happiness can not be attained unless every power within man is brought into life and action. To use only a part of one's gifts or talents is to be partly awake, partly alive. The development of the manifold nature of man is therefore held in steady view in the practices of the Church.

The nature of man is not fully understood. Nevertheless, though man remains the great mystery of earth, the varied activities of his nature may be roughly classified as (1) Bodily, (2) Mental, (3) Emotional, (4) Spiritual. When these normal manifestations of human life are equally and properly developed, a full and complete life and the greatest happiness result. This principle is freely recognized in the practices of the Church. It is the sufficient and balanced feeding of these divisions of man's nature that must ever remain the deep concern of a Church which seeks to secure happiness for its members.

**Social Contentment.** The practices of the Church also aim at social contentment. The world is composed of many people. No one is alone, and it becomes necessary that every individual use his developed powers in harmony with the needs of the group. The welfare of the community becomes a vital concern of the practices of the Church. The activities of the Church, in behalf of its members, enter therefore into the educational, economic and social fields, and expand the conception of religion to include all that may bear upon the joy of man or of the group to which he belongs.

**Training For Leadership.** The Church is without a special Priesthood class, and is governed and taught by all members, usually in rotation. It becomes necessary, therefore, to include in the activities of the Church, training for leadership. Since all men may hold the Priesthood, and all women may participate in the direction of the auxiliary activities of the Church, the general practice of the Church must provide training in leadership. Every member may be called to a position of leadership, and every member should be trained for such a call. This objective may be discerned in the established practice of the Church.

**Engendering Spirit of Sacrifice.** Since all participate in the labors of the Church, the practice of an unpaid ministry follows. The principle of self-government carries with it the requirement of sacrifice. All members must be ready to devote a portion of their time, strength, natural endowment and acquired training to labors within the Church. The Church benefits those who participate in its practices; and whoever is helped must give to the Church in return. This principle is evident in all activities of the Church.

**Constitution of Man.** The development of the

practices of the Church follows a definite conception of the constitution of man. According to Mormon philosophy, man is an eternal, deathless spirit, inhabiting a mortal body. The spirit of man, composed of spirit materials, is an intelligent being possessed of a will—in short, an ego. The body of man, composed of materials of earth, is the instrument through which the Spirit manifests itself and operates on earth. All manifestations of human life, bodily, mental, emotional, spiritual, result from the interactions of body and spirit. The degree and direction of such interactions depend, first, upon the power or development of the spirit, and, secondly, upon the condition of the body. Thereby hangs the tremendous importance of the body, which is, as it were, a veil through which the spirit must receive its earthly impressions, and make itself known to the outside world. The several normal manifestations of life are but different, graded, often overlapping, interactions of body and spirit. The many phases of man's nature spring from the same source.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: 130:2; 93:33.
2. Bible: I Timothy, 6:6; Hebrews, 13:5; I Peter, 2:5.
3. Harris, Radio Addresses: December 20, 1931.
4. Hinckley, Radio Addresses: January 4, 1931—Does your Religion carry over?
5. Gospel Doctrine: pp. 90-91—Fruits of the Gospel.
6. Brimhall, Long and Short Range Arrows; Brigham Young University Press, 1934: pp. 78-80.
7. Harris and Butt, The Fruits of Mormonism; Macmillan Co., 1925; chapter 4.

#### QUESTIONS AND PROBLEMS

1. Show from concrete examples that the practices of the Church are in harmony with its purposes.
2. What personal developments have you received, through service

- in the Church? What developments in others have you observed through service in the Church?
3. How does the Church give opportunity for finding and improving our talents? (Matt. 25:14-30.)
  4. List the activities in which the Church engages its members that you think help to develop leadership. Check those which have a bearing on one's social contentment.
  5. Why do you believe it proper or justifiable for a business or professional man, heavily loaded with responsibility, to give time for church work?
  6. The genius of the Mormon Church is that every member may be called to a position of leadership. List the advantages and disadvantages of this method as compared with a system of professionally trained ministers and paid leaders.
  7. Should the church be censured if some of its members are failures financially, mentally, unhappy, physically weak, social misfits and without aims and ideals in life?

### PROJECT

Compile a list of the motivating elements apparent in the Church today. Suggest new ones.

## Chapter 5

### CARING FOR THE BODY

#### Should Religion Concern Itself with the Body?

Every religion has set up codes for physical wellbeing. The very story of the Garden of Eden hinges upon fruits permitted and forbidden, and the first parents were given the herbs and fruits of the earth to be their meat. Moses devoted a part of his code for the guidance of ancient Israel to rules and regulations by the observance of which personal and community health might be secured and maintained. The Latter-day Saints have always made the care of the body a religious requirement. Note the words of Brigham Young: "The first principle that pertains to the intelligence God has bestowed upon us is to know how to preserve the present organization (the body) with which we are endowed. It is a man's first duty to his existence, a knowledge of which would cause him to use all prudent efforts for the preservation of his life on the earth until his work here is completed." (Discourses of Brigham Young, pp. 288, 289.)

Physical welfare has been a concern of religion, because good health is a condition of human happiness. Bodily ill-health diminishes the possible joy of living. The Church holds that the healthy mind in the healthy body is the ideal towards which men should move in their aspirations and deeds; and it denies the soundness of any teaching which holds up the enfeebled body as an instrument through which the spirit may best speak.

However, another consideration directs the Church in its advocacy of full care of the body. To secure and maintain physical health, a person must do some things and leave others undone; he must obey the certain laws of health. This means in most cases the conquest of unnatural desires and appetites. The sedentary man must take exercise; the glutton must eat less; the smoker must lay by his pipe or cigarettes; temperance must be practiced in all things. Such control of appetites, of body, of self, strengthens the will and leads inevitably to spiritual development. That is one reason why the Word of Wisdom is enjoined upon the members of the Church. Indeed, a person who can not conquer his physical appetites can not make conquests in the spiritual field.

The spiritual value of temporal commandments has been made very clear in modern revelation. (D. & C. 29:34.) The spiritual equivalent of the laws for keeping our bodies well, may well claim first consideration.

**The Body the House of the Spirit.** Yet other considerations justify the care of the body as a religious requirement. The eternal spirit of man is obliged to express itself through the body. The degree of ease with which such expression may be made depends upon the health of the body. When blood and bone, muscle and sinew, bodily organ and nerve, function fully and properly, the body becomes most transparent to the spirit. Indeed, the spirit always functions best through a sound body. All the powers of man are but the results of the interactions of spirit and body, and mind and emotion do their best and safest work in a body which is physiologically sound. A clouded mind in an apparently healthy body is due to some abnormal physi-

ological condition, which if removed, would restore the person to normal behavior. "By temperance and moderation lay the foundation for the development of the mind." (Discourses of Brigham Young, p. 282.)

**Eternal Nature of Body.** One of the purposes of the coming of man upon earth is to attain a body which, associated with the spirit, will increase man's capacity for progression. The body as known on earth is mortal, subject to death. It will be resurrected, and in its new, purified condition, will be an eternal associate of the spirit. In the life to come, body and spirit will be equally imperishable. "Spirit and element, inseparably connected, receive a fullness of joy." (D. & C. 93:33.) The doctrine that man shall inherit his body eternally, sets up another reason for the care of the body. The experiences on earth are not transient, but impressed eternally upon the constitution of man. The eternal body inherits the sum of all personal earth experiences. Such being the case, the care of the body becomes paramount. Nothing must be done to mar the beauty or full expression of the imperishable body, which is to be man's eternal companion.

**Five Bodily Requirements.** The body must be kept clean. Frequent bathing and cleansing are necessary to secure and maintain health. This requirement applies to every part of the body.

The body must be exercised in work and play. Thereby the organs of the body are made to function more normally, that is, the body as every part of man must be used to good purposes. Historically, the Latter-day Saints have advocated outdoor work and sports. The Church takes pride in the standing of its membership engaged in agriculture and the trades.

It is even more important to keep the body free

from moral taint. By the law of nature and of God, dire punishment follows moral uncleanness. "Man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D. & C. 93:35.) This law applies to man and woman. There is no double standard among the Latter-day Saints. A man must be as pure as a woman. The practice of these teachings have produced a high standard of morality among the Latter-day Saints. For example, the rate of illegitimacy in the State of Utah among the Latter-day Saints, Mormon and non-Mormon included, is 8.7 of every 1000 births, as compared with 74 in every 1000 births in an average of twenty-two civilized nations. The criminal record of the Latter-day Saints points similarly to a high degree of morality. In the state of Utah in 1923, the Latter-day Saints, forming 62% of the population, furnished in 1923 only 21% of the convicts in the State penitentiary.\*

The body must be fed properly. The life-giving, health-begetting part of the body is the blood stream. When the composition of the blood is correct, health usually follows. The composition of the blood in turn is determined chiefly by the food eaten. Nutrition then becomes a chief factor in developing and retaining sound bodies.

A happy and a cheerful mind is necessary to physical health. To understand in part at least the purpose of life, to live at peace with one's fellowmen, to love and trust the Lord, will enliven every physical organ of man into health-giving activity.

**The Word of Wisdom (D. & C. 89).** The revelation known as the Word of Wisdom was given to

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\*Harris and Butt, *The Fruits of Mormonism*, Chap 14.



the Church on February 27, 1833. It is accepted as a binding rule of the Church upon all who desire the full blessings of the Gospel.

The Word of Wisdom falls into four distinct parts:

1. A warning against the "evils and designs which do and will exist in the hearts of conspiring men." This may be fairly interpreted to be a warning against adulterated or mislabeled foods and beverages, and against the misleading advertising of injurious substances, by men who place personal gain above human welfare. At no time in the world's history has such a warning been more needed than at this time. The nations have been forced to pass "pure food" laws to check in a measure the evil results of dishonest or unscrupulous advocacy of things usually injurious to health.

2. A warning against beverages and other substances injurious to health.

3. An enumeration of the foods and beverages conducive to good health.

4. A statement of the blessings that will follow the observance of the rules laid down in the Word of Wisdom. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D. & C. 89:21.) That is, the reward for keeping the Word of Wisdom is four-fold. 1. Self-control is developed. That is implied in verse 3 of

the revelation, which states that the Word of Wisdom is "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." 2. Strength of body, including resistance to contagion, is a result of wise living. 3. Clearness of mind is the gift of those whose bodies are in a healthy condition. 4. Spiritual power comes to all who conquer their appetites, live normally and look upward to God.

**Positive Teachings of the Word of Wisdom.** The Word of Wisdom is concerned largely with the nature of the food and drink taken into the body. That is in full accord with modern views. The positive teachings of the Word of Wisdom in the light of present-day science may be summarized as follows:

1. **The Moderate Use of Meat.** The flesh of animals should be used sparingly, chiefly in cold weather.

2. **The Liberal Use of Fruits.** Fruits of all kinds, especially fresh fruits, should be a regular part of the human dietary.

3. **The Regular Use of Vegetables.** All the recognized edible vegetables, leafy, root and tuber, should be eaten daily. The leafy vegetables and some of the others should be eaten in their fresh state.

4. **The Basic Use of Grains.** The daily dietary should include as its basis, properly prepared grains. The whole wheat kernel should preferably be ground for bread or porridge. All grains are good foods, but wheat is best for the use of man. Other seeds and nuts also form valuable foods.

5. **Health-giving Beverages.** Pure, fresh water should be drunk freely, at arising and between meals throughout the day. Milk, fruit juices and grain ex-

tracts should supplement the intake of pure water in supplying the body with the necessary liquid.

6. Proper Period of Sleep. The body should be invigorated by regular, preferably early sleep, ending in early morning.

7. Habits of Regular Work and Play. Health requires regular and steady physical labor and intellectual effort.

8. A Correct Mental Attitude. Faith, hope, charity, and a constant seeking after the truth of life and the universe with a determination to accept it when found, form the foundation blocks for good health. A sound religious philosophy is a pre-requisite for good health.

**Negative Teachings of the Word of Wisdom.** It is quite as important to avoid injurious as to eat good food. Again, in the light of modern knowledge, the negative teachings of the Word of Wisdom may be summarized as follows:

1. Abstinance from all Alcoholic Drinks. Beer, wines and stronger drinks should be eliminated, completely, from human use. The proper physiological use of alcohol is for the washing of the body in disease.

2. Abstinance from the Use of Tobacco. In no form and at no time of life should tobacco be used. Tobacco has its proper place in medicine and among the destructive poisons.

3. Abstinance from the use of Tea, Coffee and similar substances. All drinks containing substances that are unnaturally stimulating should be eliminated from the human dietary.

4. Moderate Use of Refined Foods. Refined foods have been robbed of many of the elements most needed by the body.

The craving for undesirable food or drink may be overcome. The desire for the things enumerated in the negative teachings of the Word of Wisdom is unnatural, resulting from non-conformity with the positive teachings. If the Word of Wisdom be practiced in full, the craving for alcohol, tobacco and other stimulants will disappear.

**Scientific Confirmation of the Word of Wisdom.** The recent great advance of science has shown the correctness of the teachings of the Word of Wisdom.

Physical health is chiefly a matter of blood chemistry. Whole grains, vegetables and fruits supply the necessary mineral and other substances necessary to maintain a proper blood reaction.

Vitamins enable the body to effect the physiological transformations necessary for good health, and must be present in every complete dietary. Word of Wisdom foods provide all the essential and necessary vitamins. The various fruits contain vitamin C; vegetables and milk products, vitamins A, C and D; and grains, nuts and other edible seeds, vitamin B.

Alcohol has been shown to be a physiological poison; the deadly poison nicotine has been found in tobacco; and coffee and tea contain the injurious substances caffeine (thein) and tannic acid.

A mind at peace has been shown to favor physical well-being.

The Word of Wisdom is everywhere in full accord with the latest findings of science.

**Physical Effects of the Word of Wisdom.** Reliable vital statistics of the Latter-day Saints, practicing the Word of Wisdom, compared with those of the leading nations, as furnished by the latest health year-

book of the League of Nations, demonstrate the health-giving power of the system. The average birth rate of twenty-five of these nations was 22 per thousand of population; of the Latter-day Saints, 30 per thousand, or nearly one-third greater, implying sound health. The average death rate of the nations was 14 per thousand; of the Latter-day Saints 7.5 per thousand, or about one-half as great, implying increasing length of life. The net difference between the birth rate and death rate of the nations was 8 per thousand; of the Latter-day Saints 23 per thousand, or nearly three times as great. The effect of the Word of Wisdom is clearly evident.\*

The Word of Wisdom has produced a people eminent in health and longevity, and apparently with increased immunity from the diseases that scourge the earth.

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\*Detailed health statistics are also given by the International Health Year-book. The average of six nations—Germany, France, Netherlands, Sweden, Great Britain, and U. S. A.—may be compared with the corresponding data of the Latter-day Saints.

Deaths per 100,000 from the following diseases in 1926-1927:

	Six Nations	Latter-day Saints
Tuberculosis .....	120	9
Cancer .....	119	47
Diseases of the Nervous System ....	123	52
Diseases of the Circulatory System	196	115
Diseases of the Respiratory System	167	105
Diseases of the Digestive System....	73	56
Kidney and Kindred Diseases		
(Nephritis) .....	44	23
Maternity (per 1,000 births) .....	45	10

## SUPPLEMENTARY READINGS

1. Bible: I Corinthians, 9:25.
2. Book of Mormon: Alma 38:10.
3. Doctrine and Covenants: 89; 59:16-20.
4. Oaks, Medical Aspects of the Latter-day Saint Word of Wisdom; Brigham Young University Press, 1929.
5. A Rational Theology: Chapter 32.
6. Merrill, Radio Addresses, Is Faith Reasonable? Nos. 17, 18, 19, 20, 21, 22, 23, and 24.
7. Pack F. J., Tobacco and Human Efficiency; Deseret News Press, 1918.
8. Gospel Doctrine: pp. 300-302.
9. Doctrine and Covenants Commentary: Sec. 89, pp. 705-710.
10. The Vitality of Mormonism: pp. 212-216.

## QUESTIONS AND PROBLEMS

1. Why have religions always been concerned with man's physical welfare?
2. Summarize and analyze the Mormon code of health. Why is it called the "Word of Wisdom"? What is your candid opinion about this code? Why?
3. Why does the church or society have the right to make laws prohibiting acts injurious to the health of its members? Do such laws take away personal liberty?
4. If successful living requires the full use and control of man's powers, why should stimulants such as liquors, tobaccos, opiums, tea, coffee, coca-cola, etc., be avoided?
5. What is the effect of the abuse of the body upon the spirit? Of abuse of the spirit upon the body?
6. What is the best approach for teaching the Word of Wisdom?
7. What effect has keeping the Word of Wisdom on health and longevity? (See Harris and Butt, Fruits of Mormonism, Chapter 9; also No. 17, Centennial Tracts.)
8. What scientific discoveries of recent days confirm the Word of Wisdom?
9. Name two basic principles of the Word of Wisdom.
10. In what sense is the Word of Wisdom incomplete as a health guide?

## Chapter 6

### DEVELOPING THE MIND

**Necessity for Knowledge.** The Gospel is founded in truth. It is upon the basis of a diligent search for and acceptance and use of truth that the Latter-day Saints rest their faith.

Truth is defined in a revelation to Joseph Smith: "Truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) Truth in this sense is a product or function of knowledge. Whoever, then, has full knowledge has complete truth, and all who have some correct knowledge have some truth.

Such a basic doctrine has stimulated the gathering of knowledge among the Latter-day Saints. Indeed, the obtaining of knowledge is equivalent to a religious requirement upon the people. Note the following extracts from the revelations to Joseph Smith: "Study and learn, and become acquainted with all good books, and with languages, tongues and people." (D. & C. 90:15.) "Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man." (D. & C. 93:53.) "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.) Joseph Smith declared that "Knowledge is the pathway up to the Gods."

This high valuation placed upon knowledge is

further emphasized by the doctrine that it is by knowledge that salvation is gained. "It is impossible for a man to be saved in ignorance." (D. & C. 131:6.) One must enter knowingly, intelligently, into the condition known as salvation.

In addition, it is an eternal advantage to be in possession of knowledge, for it remains with its possessor forever. In the words of Joseph Smith, "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. & C. 130:18-19.)

**Intelligence, More Than Knowledge.** Despite its fundamental importance, knowledge alone is not enough to make man happy. To the extent that knowledge answers the deep questions of the anxious heart concerning human existence, it does bring happiness. However, every act of life is but the use of knowledge. Real happiness depends upon the manner in which knowledge is used. If used in harmony with the laws of health and growth, knowledge leads to happiness; if used in opposition to such laws, it causes unhappiness. The electric current may be used to destroy life as well as to give heat and light and mechanical power.

This leads to the Latter-day Saint definition of intelligence. Whoever uses knowledge for man's good is intelligent. Knowledge plus the correct use of knowledge equal intelligence. Intelligence becomes synonymous with wisdom. The intelligent man seeks knowledge and puts it to proper use. The learned man may be neither intelligent nor wise; for learning is but one of the constituent elements of intelligence. A person of



less learning may be more intelligent, wiser, if he makes better use of his knowledge.

Wherever knowledge is used for the benefit of man, growth or development ensues. That is, the intelligent man increases in power as well as in knowledge. The plan of salvation provides for the unending progress or growth of the children of men. The true measure of a man then becomes his growth; and growth may be a measure of intelligence. Without growth there can be no full happiness.

The law of growth as the basis of happiness operates in heavenly as in earthly affairs. In eloquent words this was set forth to the "Mormon" Prophet: "Behold, this is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39.) Immortality is not sufficient; eternal life, activity, must make immortality contribute to eternal happiness.

**Education a Life-long Process.** Under the doctrine set forth above, education is training for intelligence, with growth as its constant product. Such education must be continuous since growth is a condition of eternal life. Moreover, the likeness of God is the high ideal of man, and to become more and more like him, requires unending progress. "The glory of God is intelligence." (D. & C. 93:36.) The increasing glory of ascending man must then be increasing intelligence. Man must forever seek out knowledge, put it to proper use, and train his will for intelligent living. Among Latter-day Saints, education becomes a life-long process. Young and old alike must be engaged in the development of their natural endowments. In fact, it is expected of the members of the Church that they continue their education throughout life. This

makes clear the historical fact that adult education, now being fostered in civilized countries, has always been advocated and practiced among the Latter-day Saints. In the early history of the Church, in Kirtland, in 1832, schools were organized for the adult members of the Church. When the Kirtland Temple was built in 1836, a series of class rooms for adult instruction were provided on the upper floor of the edifice. Professors in Hebrew, Greek and the more common branches were employed to teach these adult classes. Since that time the Church has made continual offerings of study to its adult as well as to its young members.

**Schools Among Latter-day Saints.** Schools have always been fostered by the Church. School opportunities were provided for the earliest members of the Church. Provision was made in the ideal "City of Zion" for schools. A university was organized at Nauvoo, Illinois, Nov. 16, 1840. A school for children was opened within three months after the arrival of the Pioneers in the Great Salt Lake Valley. In 1850, while the people yet lived in humble log cabins, a university was authorized, now known as the University of Utah. Brigham Young endowed three institutions of collegiate grade.

The Church has long been on the frontier, doing pioneer work. It had to provide educational facilities before the State was able to do so. In succession, therefore, the Church founded elementary schools, high schools and colleges, in which secular and religious training were given. As the state became able, the Church relinquished to the state secular education, often with the gift of land, buildings and equipment for state school purposes, and gave full support to the state system of education.

At no time, however, did the Church surrender its right or forget its duty to teach spiritual truth, religion, to its members, usually not permitted in state schools. The present chief educational objective of the Church is to supplement the secular education of state-supported schools by religious training. A main endeavor is to raise religious instruction by suitable equipment, first-class teaching and well-planned texts, to academic levels. The failure to teach religion, or even ethics, in tax-supported schools, has tended to decrease respect for such instruction.

The present formal school activities of the Church are four-fold.

First, Junior Seminaries, which are designed to serve students of the 7th, 8th, and sometimes 9th grades of the public schools. These meet with the pupils one hour or more per week, as the school may allow, for religious instruction. The classes are usually not held in the school buildings. Textbooks are used to meet conditions set up by the state department of education.

Second, Senior Seminaries. These serve students of high school grade. The Church usually erects a suitable building within two or three minutes' walk of the high school. Permission is requested for the students to leave the high school building for seminary instruction, during one of the free or study hours of the day. The Senior Seminaries offer a three-year course of study in the Old and New Testament and in Church History and Doctrine. In many high schools, credit is given for Senior Seminary Bible teaching. The principals and teachers of the seminaries are fully accredited for high school teaching.

In high schools, where the Latter-day Saint attendance does not justify the establishment of seminaries,

L. D. S. Seminary Clubs are formed in which Church ideals are taught and upheld.

Third, Institutes. These are planned to assist students of college grade by direct teaching, personal spiritual assistance, and worthy recreation. An institute building is erected near the campus of a college or university attended by a reasonably large number of Latter-day Saint students. Formal college instruction in Bible and religious subjects is given; consultation hours are set up, frequent social gatherings are provided, and Sunday Schools and other Sunday services are held in the building. The director of the institute is a man of professional training and temperamental fitness. For the non-denominational work done in the institute, credit is usually given by the university.

In collegiate institutions, where the Latter-day Saint attendance is too small to justify the maintenance of an institute, Deseret Clubs are formed, which meet once a week or oftener for the study and discussion of Latter-day Saint problems. These clubs also have frequent social gatherings.

Fourth, the Brigham Young University, an accredited school of collegiate rank, which offers in addition to the usual collegiate subjects of study, courses in religion and religious subjects. It also aims to provide a spiritual as well as a cultural atmosphere for the welfare of the students.\*

These devices for the religious education of youth are very successful, both in attendance and results.

**Other Educational Agencies.** The several organizations of the Church provide material for the mental

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\*At present, 1936, the Church still maintains, as helps to the communities, an elementary and secondary school system in Chihuahua, Mexico, and a teacher training college, known as Ricks College, located in Rexburg, Idaho.

development of their members. The so-called auxiliary organizations (helps to the Priesthood) furnish study courses as a major part of their activities. These organizations meet once a week—the Sunday School on Sunday, all the others on week days.

The National Women's Relief Society was organized in 1842, and is probably the oldest existing woman's organization in America. It is composed of mature women. A chief purpose of the Society is relief from poverty, but it also aims to secure relief from ignorance, ill-will and superstition.

The Sunday School is as it were the theological college for the Church. It meets on Sunday forenoon, and provides courses of instruction for Church members of all ages. It confines its teachings to Church history and doctrine.\*

The Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association include all Church members above twelve years of age.† These associations are really schools of applied religion. Their courses of study deal mostly

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\**Sunday School.* Nursery, under 4 years of age; Kindergarten, 4 and 5 years; Primary, 6 and 7 years; First Intermediate, 8 and 9 years; Second Intermediate, 10 and 11 years; Juniors, 12 and 13 years; Advanced Juniors, 14 years; Seniors, 15 and 16 years; Advanced Seniors, 17 and 18 years; Gospel Message, 19 and 20 years, prospective missionaries and young Elders; Genealogical Training, interested persons over 18 years; Gospel Doctrine, adults and Melchizedek Priesthood and Teacher Training, selected students over 20 years of age.

†*Y. M. M. I. A.* Adult Department, over 40 years (men and women); Senior Department, 24 to 40 years (men and women); "M" Men Department, 17 years to 24 years; Explorer Department, 15 and 16 years; Scout Department, 12 to 15 years. *Y. W. M. I. A.* Adult Department, over 40 years (men and women); Senior Department, 24 to 40 years (men and women); Gleaner Department, 17 to 24 years; Junior Department, 15 and 16 years; Beehive Department, 12 to 15 years.

with the applications of religion to daily life. Recreation, use of leisure time and similar subjects are made coordinate in importance with the study courses. The cultural development of youth is a prime consideration. The M. I. A. usually meets in the evening of a week day.

The Primary Associations are designed for children under twelve years of age. They are carefully graded for the rapidly expanding minds of children. Hand work occupies a prominent place in Primary plans. The teacher rather than the printed page communicates information to the class members. The Primary meets in the afternoon of a week day. The Primary association alone supplies week day religious training to children of elementary public school age.\*

These auxiliary organizations are very popular, well attended, and are excellent means for assisting in the mental development of the people.†

**The Quorums of the Priesthood.** All worthy male members of the Church, usually 12 years or over, may hold the Priesthood, in one of its several offices. The Priesthood are organized in six chief groups or quorums — Deacons, Teachers, Priests, Elders, Seventies and High Priests. The quorums meet weekly on Sun-

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\**Primary Department.* Beginners, 4 to 5 years of age; Group I, 6 years of age; Group II, 7 years of age; Zion's Boys, 8 years of age; Zion's Girls, 8 years of age; Trail Builders (Boys), Blazers, 9 years, Trekkers, 10 years, Guides, 11 years; Home Builders (Girls), Larks, 9 years, Bluebirds, 10 years, Seagull Girls, 11 years.

†In 1935, the enrollment in each of these auxiliaries was as follows:

Relief Society, 72,093.

Sunday Schools, 336,730 (Stakes and Missions).

Y. M. and Y. W. M. I. A., 131,013.

Primary, 116,877.

Genealogical Society, 7,713 (members).

Church Schools, 35,985 (including Junior and Senior Seminaries, Institutes and Church Schools).

day forenoon, in connection with the Sunday Schools, for class study and quorum activity, and they have other meetings at regular, usually monthly, intervals. A main feature of their work is a formal study course. Industriously followed, the Priesthood study courses lead to steady mental development.\*

**Literature.** The Church attempts to supply its members with ample literature dealing with its history, doctrine and objectives. Books and periodicals have been published by the Church from the time of its organization.

Four standard works are used by the Church in elucidating matters of doctrine: The Bible, The Book of Mormon, The Book of Doctrine and Covenants and The Pearl of Great Price. The Book of Mormon gives an account of the history and beliefs of certain ancient inhabitants of America. The Book of Doctrine and Covenants contains most of the revelations to Joseph Smith. The Pearl of Great Price contains the Visions of Moses, The Book of Abraham, and some of the writings of Joseph Smith.

Books, pamphlets, study courses, stories and poems based upon the standard works of the Church, relating, explaining or defending the views of the Church, have been published in large numbers.

Periodical literature has always been fostered by the Church. The first Church magazine was published in 1832. As periodicals have served their day, they have been suspended, and new ones founded. Today, the Deseret News, a daily, is the news and official

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\*Priesthood Membership—1936.

Aaronic (Deacons, Teachers and Priests), 79,956.

Melchizedek (Elders, Seventies and High Priests), 85,935.

organ of the Church. The Improvement Era, The Instructor, The Relief Society Magazine, The Children's Friend, The Utah Historical and Genealogical Magazine, are monthly magazines representing respectively the Mutual Improvement Societies, Sunday Schools, Relief Society, Primary Associations and Genealogical Society. Besides, several magazines, in addition to a large number of books, pamphlets and tracts, are published by the Missions.

**Missionary Service.** Young and old, men and women, may be called to leave their usual callings to devote two years or more to unpaid missionary service in behalf of the cause of the Church. These missionaries are sent to all parts of the earth. Such missionary experience has distinct educational value. Travel is always educative. The devotion to a simple objective over a long period aids the power of concentration upon which success in life so often depends. Besides, the larger perspective with which the missionary returns after having visited other places, met strangers, discussed the views of other persons, will necessarily develop power of mind in solving the problems of the day, whether at home or abroad.

**Specialized Educational Organizations.** Several specialized Church organizations have distinct educational value. Among these are the musical groups, choirs and the like which are fostered throughout the Church. Also, of importance is the work in genealogy, by which exact methods of research are taught the people. Both music and genealogy are integral parts of the work of the Church. Then there are in connection with every organization, leadership classes or conventions, for the consideration of technical questions or training for leadership. In these numerous meetings



the best ideas of the day, drawn from any and all sources, are placed before those assembled. They have distinct educational value.

**Effects of the Educational Program.** The teaching that knowledge is indispensable for salvation, and that the glory of God (and therefore also of man) is intelligence, with the ample provision made by the Church for education, is naturally reflected in the educational status of the Latter-day Saints.

In 1924 a careful educational survey of the Church was made. The results were surprising even to those familiar with the educational ideals of the Latter-day Saints. The following table shows these results and their comparison with American educational statistics of the same year. This table takes no account of the great numbers of people engaged in the educational programs of the organizations of the Church itself, but is confined to educational institutions open to all.

#### Effects of the L. D. S. Educational Program:

(Per 1000 of Population—1924)

	L. D. S.	U. S. A.
Attending Colleges .....	8.6	4.9
Attending High Schools.....	60.6	20.8
Attending Elementary Schools .....	223.3	204.1
	—	—
Total Attending School.....	292.5	229.8

#### SUPPLEMENTARY READINGS

1. Comprehensive History of the Church: Vol. 1, pp. 506-521.
2. Hinckley, B. S., Radio Addresses, Deseret News Press, 1931: No. 9.
3. Harris, F. S., Radio Addresses, Deseret News Press, 1931 and 1932: Nos. 7, 8, 11, 12, 13, 14.

4. A Rational Theology: Chapters 2, 22, 23.
5. The Articles of Faith: pp. 96-100.
6. Joseph Smith, an American Prophet: pp. 263, 291, 292.
7. Discourses of Brigham Young: pp. 344, 377, 404, 725.
8. The Vitality of Mormonism: pp. 276-285.
9. The Fruits of Mormonism: pp. 16-35.

### QUESTIONS AND PROBLEMS

1. Distinguish by definition between knowledge, information, intelligence, experience and wisdom.
2. Why is learning (search for truth) a religious requirement among the Latter-day Saints?
3. Explain Joseph Smith's statement, "Knowledge is the pathway up to the Gods."
4. If "Knowledge is Power," how does the acquisition of knowledge bring added responsibility as to its use?
5. Show that the intelligent use of knowledge is a basic principle of the Gospel as a plan of life and of salvation.
6. What is the difference between the learned man, the intelligent man, and the man of wisdom?
7. What is the meaning of the statement, "The Glory of God is Intelligence?" What then, is the glory of man?
8. When does education end?
9. Justify the annual expenditure of large sums of money by the church for education.
10. Joseph Smith taught that religious knowledge is obtained by the use of the objective method (experimentation and test.) Show how he used this method. (See James, 1:5; John, 7-17; Moroni, 10:4; Joseph Smith, an American Prophet, pp. 341-346.)
11. What is the educational philosophy of the church as shown in its educational policy, especially by its plan of cooperation with state schools?
12. List the educational agencies of the church and show their functions and places in the educational program.

### PROJECT

Outline the development of schools, universities, academies, institutes, seminaries, etc., among the Latter-day Saints, in Kirtland, Ohio, Nauvoo, Illinois, and Utah.

## Chapter 7

### NOURISHING THE EMOTIONS

**Emotional Needs.** Man feels as well as thinks. There are within every human being emotions which under certain conditions well up and direct action. These emotions are most commonly responses to manifestations of external nature. The twinkling stars, the half-veiled moon, sunrises and sunsets, winter blasts and summer heats, the blossoming plants, the roaring beast, and contacts with man direct or through books, art and music, all arouse feelings within the human breast, some of sheer enjoyment, others of distaste, some of desire, others of repulsion, some of love, others of hate. Emotions seem to be reactions to human experiences.

Emotional experiences are necessary in a well-ordered life. They break the monotony of the day; they give variety and zest to life; they are impulses to action. They often determine the joy of living. Emotional experiences are really necessary for complete living. Moreover, emotional needs are among the strongest passions of mankind. They can not be ignored with safety. Health and sanity depend measurably upon a well-ordered emotional life. It may be said also that the normal emotions of man, unimpaired by the false conventions of society and under intelligent control, are very safe guides in life. The emotional behaviors of children and savages, free from acquired artificialities, are notably sound and correct. On the

other hand, uncontrolled emotions are misleading and generally dangerous.

Emotion is but another type of manifestation of the interaction of body and spirit, approaching nearer to the spiritual, standing between the mental and spiritual phenomena of life. Admittedly, while the emotions are real, necessary and powerful, their nature is not clearly understood, and their exploration difficult. The essential consideration about them is that they must be recognized, respected, fed and controlled.

The Church recognizes the existence and place of emotions in human life, and seeks to supply the emotional needs of its members. Historically it has always done so. Though on the pioneer fringe during the first century of its history, it has always provided emotional help to the men and women who were toiling to conquer the wilderness or the desert.

**Recreation.** The Church advocates sane recreation as a powerful means of satisfying the emotional needs of people. In its largest aspect, recreation is but a change from required daily tasks or occupations and therefore a relaxation. It is conceded by all that for joy in life, any occupation, however valuable, should be broken frequently by other activities. Men who do but one thing lose in time the power of appreciating and enjoying the vast variety of the earth's good gifts. Recreation widens human sympathies and becomes the first step towards a full understanding of life, without which happiness can not be expected.

Any and every activity may be made recreational. The worker with his hands will find study a form of recreation and the headworker will profit recreationally from physical effort. Besides, the worker who loves

his job will come back to his daily task, after a wise interlude, as to a recreational activity.

It is the view of the Church, however, that, as in the field of mental development, emotional nourishment must be regular. Some time every day and every week should be taken for the satisfying of emotional needs through recreation.

**Physical and Social Recreation.** The emphasis placed by the Church on the care of the body, would naturally dignify all kinds of physical recreation. The Church has ever encouraged all manner of sane outdoor sports. Joseph Smith, the Prophet, was a wrestler, jumper and wood cutter, who enjoyed respite from his many duties in physical activity. Every President of the Church has been fond of physical games and activity.

In support of this view, the Church has built gymnasiums in various places. The Church meetinghouses are usually provided with recreation halls in which basketball and similar games may be played. The Mutual Improvement Associations have an elaborate recreational program in which outdoor sports, camping, woodcraft, etc., have prominent places. Provision is made for Ward and Stake contests, culminating in a Church-wide exhibition.

Social recreation is likewise an integral part of the Church program. Every organization of the Church has made provision for the social contacts of the people. Dancing has always been a favorite pastime of the Latter-day Saints. In pioneer cabins and on the open plains, after the day's work was done, they have enjoyed the dance. The monotonous, soul-and-body-trying journey across the plains by the Pioneer Company in 1847, was made tolerable in part by the evening

dance, even though the men were obliged to dance together; and those who came after sought diversion from toil in the same way. Music and rhythmic motion and friendly contact with others, fed the emotions and made the people ready for another day of travel and labor. Every unit of the Church includes dancing as part of its recreational program. However, the full purpose of the Church is never forgotten. Dances, as all other Church gatherings, are opened and closed with prayer.

Social gatherings are provided by the Church. Private groups, auxiliary organizations, the Wards and the Stakes make ample provision for social enjoyment, including games and dinners. Each established Church organization has regular times set aside for such gatherings; every Ward has an annual reunion. At such gatherings as elsewhere, high and low, rich and poor, meet and mingle on the common plane of brotherhood.

**Music and Art.** Music and art, prime movers of the emotions, have been fostered steadily by the Church.

Music, especially congregational singing, is a part of the worship of the Latter-day Saints. During the first years of the history of the Church, hymns were selected or written and printed for the use of the congregations. In fact, one of the early revelations to Joseph Smith provides for the preparation of hymns, and declares, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me." (D. & C. 25:12.) Every Ward has its own choral organization; and music is a chief activity of the Mutual Improvement Associations. The great Tabernacle Choir and organ in Salt Lake City are of world-wide fame, the more notable since both date from early pioneer days, even before the railroad penetrated

the western wilds of the United States. Many gifted men and women within the Church have given themselves to hymn writing, composing music and conducting choirs, and many have attained distinction. Among its many ventures, the Church maintains the McCune School of Music and Art in Salt Lake City, where modern training in these fields may be secured. A general Music Committee has supervision of music within the Church. Choirs, orchestras and bands have always been plentiful among Latter-day Saints.

Painters and sculptors have likewise been encouraged by the Church, and this despite the hardships of pioneer conditions. Many monuments have been erected to commemorate historical events, as for example, the Sea Gull Monument in Salt Lake City. The temples contain numerous paintings by skilled artists. The ward houses likewise are accumulating art treasures. Direct help has often been given artists for their training.

Perhaps architecture has received foremost consideration among the arts. Private and public buildings among the Latter-day Saints, even in pioneer days, sought to carry architectural value. The temples represent a distinct type of pleasing, though powerful architecture. The ward meetinghouses, without following any set type, are of unusual, attractive architectural interest.

The Church recognizes and advocates the emotional value of music and art as necessary parts of the full life.

**Literature and the Drama.** The reading of good books is advocated by the Church. "Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.) Good

fiction and poetry are urged upon the people, as well as science, history and philosophy. The love of good books among the Latter-day Saints is well shown by the collections of classic literature, ancient and modern, brought across the plains by ox team in the early days. Many of these are in the library of the University of Utah, as evidences of the culture of those who first settled the intermountain West. A large number of publications have been produced by the Latter-day Saints. Many of these are expositions of the Gospel and defenses of the "Mormon" point of view. Others deal with general literary themes. Some are in prose; others are poems of high grade. The periodical literature of the Church has already been mentioned.

The drama likewise is encouraged by the Church. In the early days, before the western movement, the people presented plays in which the leaders of the Church, such as Brigham Young, took part. Soon after the settlement in the Salt Lake valley, the famous Social Hall was built for social and dramatic use. A little later the Salt Lake Theatre was constructed, and remained, until recently, one of the famous playhouses of the land. The humble pioneer log homes, clustered about the high, lighted theatre, is a picture to stir the imagination.

The opera has also come to be a part of the lives of Latter-day Saints, though in a smaller degree, due to the difficulty of presentation.

**Leisure Time and Adult Education.** The nourishing of the emotions means, practically, the use of leisure time. The many activities of the Church are designed to serve the needs of all the people, among which leisure time direction is becoming increasingly important. Thus, the recent volume of leisure time, which probably will



increase, has found the Church fully prepared. The function of the organizations of the Church is to provide the people with activities of a desirable kind and for every suitable condition. Adult education is a derivative of leisure time. It has already been observed that adult education has been steadily a concern of the Church. The Priesthood and auxiliary organizations direct many of their efforts towards keeping people of maturity, emotionally and mentally active.

**Rewards.** The emotional needs of the people are well provided for in the Church. The emphasis placed upon recreation, literature, music and the arts, together with the advocacy of education, has had a twofold effect. The general culture of the people has increased steadily and markedly. Many men and women have devoted themselves professionally to these pursuits. Writers, poets, musicians, architects, sculptors and painters, of marked ability, have developed in large numbers among the Latter-day Saints. The life of the people, even on the frontier, has been greatly enriched by the encouragement to seek the emotional enjoyment that comes from participation in the literary and artistic gains of the world.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: Section 25.
2. Community Activity Manual; General Boards of the M. I. A., 1933: a program of recreation and leisure time guidance.
3. Discourses of Brigham Young: Chapter 21.
4. Hinckley, B. S., Radio Addresses; Deseret News Press, 1931: No. 77.
5. Life Story of Brigham Young: Chapters 21, 22, 23.
6. Essentials in Church History; p. 570.

## QUESTIONS AND PROBLEMS

1. What are emotions? (Refer to a standard textbook in psychology.) Is it wise to stimulate or inhibit natural emotions? Why?
2. What is the value of recreation to a student, a business man, a laborer, an older retired person?
3. Assuming that recreation is to aid in the ideal and maximum development of the body and mind, what type of recreation would you recommend for a student, an office worker, the mother at home, a farmer, the industrial worker, the professional worker?
4. Make a list of men and women who have made important contributions to the church in the fields of literature, music, art and drama. In which field are such contributions most needed?
5. Assuming that recreation may be evaluated according to the good it does the participant, how would you rate music, art, drama, card playing and athletic sports?
6. The persons who participate in music, art or drama, receive more benefit than those who witness these cultural performances. What general method of procedure to follow in our church and communities is suggested by this statement?
7. How does a person's attitude toward his work affect the joy he has in it?
8. Make a list of some deep-seated emotions. Estimate their relative influence upon joyous living.
9. What close relationship exists between intelligence and controlled emotion?
10. Does the skilled advertising expert, of luxuries, tobacco or liquors appeal to the intellect or to the emotions?

## PROJECT

Examine some bill-board and magazine advertisements and reconsider your answer to question No. 10.

## Chapter 8

### SPIRITUAL ENRICHMENT

**What is Spirituality?** Spirituality is the most important element of human happiness, because it is derived from the forces that produce whatever may be accounted good. In every age and place spirituality is man's first need, if he desires true joy. All practices of the Church converge therefore upon this ultimate objective.

Spirituality is first an attitude of faith toward eternal realities. Faith in God and the unseen world; faith in man's family relationship to God; and faith in the great plan under which earth and man have their existence and destiny. A peaceable life, however virtuous, is not necessarily spiritual, for in every spiritual life faith is the first and chief desideratum. As faith increases, based upon rational considerations, it becomes a basis for greater spirituality.

The use of faith in the affairs of life is the second step towards spirituality. Faith is the foundation; works the superstructure. Spirituality, as all else in the Gospel, is active, alive. In the words of the ancient apostle, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Faith, if it hath not works, is dead, being alone. . . . Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain

man, that faith without works is dead? . . . By works was faith made perfect?" (James 2:14-22).

Spirituality, then, is the acceptance of God, and His plan, through faith and works. The spiritual man conforms his life to the principles of the plan of salvation, in thought and action. Indeed, spirituality may be said to be complete surrender to the divine purpose. To the extent that this surrender is complete, spirituality is perfect. Happiness comes unbidden to those who achieve such a relationship to heavenly forces.

**How to Win Spirituality.** Desire is the first step towards spirituality. All human achievements are initiated by desire. Men often fail to understand that the power of desire is such that as men desire they become. Good and evil root in human desires. When a man is able to direct his desires aright, he is the master of his destiny. Coupled with desire is prayer, for man of himself is weak, knows little, can not see far. Therefore, through prayer he places himself in harmony with the greater powers who can help him direct and achieve his desires. Then he must proceed to inform himself concerning eternal realities, for spirituality must not be ignorant, rather open-eyed and full of knowledge. He must study the Gospel, and learn its structure and requirements. Finally, as he desires, prays and studies, he must live the Gospel. He must practice its precepts; he must give life to his knowledge by action; he must test truth practically. Thus spirituality is won by an ancient formula, by (1) desire, (2) prayer, (3) study, (4) practice. No mystery adheres to spirituality. Every person may become spiritual by following the path so clearly marked out.

**Tests of Spirituality.** Spirituality in man or woman

may be recognized by simple tests, of which the three following are of major importance:

The spiritual person renders intelligent obedience to the requirements of the Gospel. There is no quibbling about this principle or resistance to that practice. Whatever has been revealed to and accepted by the Church becomes binding upon the person. The spiritually-minded person chooses to render obedience because he understands the principle or practice involved. True obedience is never blind. Such obedience is a direct approach to the Lord's favor.

Spirituality rests upon a surrender to the divine purpose. Therefore, another test, closely akin to the first, is the willingness to sacrifice for the cause of the Lord. Does a man when called upon to do so give of his time, strength, talents and means, for the advancement of the Gospel cause? Readiness to render such service, unpaid and unrewarded in material ways, is a fine test of spirituality.

There is yet another test, the greatest one. Spirituality begets love. The spiritual man loves the latter-day cause of the Lord; he loves the Gospel; he loves the Church, which is the conservator of the Gospel; he loves those who are called into any office to serve the cause; he loves his fellow men. His love is expressed in the good words he speaks of the cause and men, in his steady support of them, in service for them. True love does not dwell on externals, on faults; it looks into the heart of the loved one, and sees goodness and virtue there. He who loves, is not and can not be a fault-finder. Spirituality leads to love and loving words.

**Rewards of Spirituality.** Spirituality seems remote from daily life, but is in fact interwoven with every daily act. It becomes an interpreter of life, a measure

of life's values, a comforter in the midst of life's vicissitudes. It is plain and simple, free from mysteries, direct in its approaches.

Labor which does not take the higher powers into account, unspiritual labor, yields chiefly three rewards, those of earth: money, fame, power. These have great appeal, for they are the source of much that man desires. Yet they are in no sense dependent upon spiritual attitudes. Spirituality places in full opposition, three of the rewards of spirituality: contentment, understanding, love. These come out of the hearts of men; they are products of the spiritual life. In the real issues of life there can be no question about their relative value. Money is good, but to be able to meet any fortune contentedly, to get along with what one has, is better. Contentment is better than money. Fame is attractive as it feeds selfish desire; but understanding is better, for it enables adjustment to the station in life in which, despite our efforts, we find ourselves. Understanding is better than fame. Power is much desired by men and has real value; but love accomplishes more and is sweeter. Love is better than power. Money, fame and power are transients upon earth, which come and go, bless and curse. Contentment, understanding and love, once obtained, may be held forever. They not only bless but they enlarge the lives of men. The rewards of spirituality are the great rewards of life.

The value of spirituality was set forth long ago by the Apostle Paul, and before his day by the Prophet Nephi: "For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6). As one increases in spirituality, a profound change occurs, until men recognize that quality which is called spirituality. The truly valuable gifts of the world are placed at the feet of the spiritually-minded.

**Participation in Church Affairs.** The most direct method of the Church to enrich the spiritual life of its members, is through participation in Church activities. The Church is so organized that all of its work must be done by lay members. The absence of a Priesthood class, since all male members may hold the Priesthood, compels the administration of Church affairs by the general membership. Moreover, since women are eligible to all phases of Church activity, save that which is strictly of Priesthood character, they become active also in the affairs of the Church. The membership as a whole participate in the required labors of the Church. Such participation acquaints the members with the organization and procedure of the Church, compels the study of Church doctrine and discipline, and develops a feeling for the Church that can come only through service. Sacrifices of time and strength for the maintenance of the Church program become transmuted into spiritual values. Spiritual enrichment is the necessary concomitant of close association with Church activities.

Appointment to office or position in the Church are for indefinite periods. Rotation in office is the usual procedure. This enables many members to share in the experience of holding office and performing the general teaching and official duties of the Church; and since the majority have held some official position they understand with a more generous sympathy the burdens placed upon those who for the time are carrying official Church responsibilities.

**Meetings.** In compliance with divine command, the Church meets together often in meetings, which are unsurpassed means of enriching the spirituality of the people. The prime purpose of a Church meeting is not usually to convey or receive information, though that

is important, but rather to join with other men and women in worship of the Lord. When many assemble, with minds intent upon spiritual realities, reaching out to the Lord, peace enters the heart, understanding comes to the mind, and worthy resolutions are strengthened.

This view of the purpose of meetings makes it easier for untrained, lay members to preach and conduct meetings. The minor external errors, whether of speech or organization, are forgotten in contemplation of the message itself. Only those who do not surrender themselves to the spirit of devotion, characteristic of the meetings, scoff, criticize or find fault with unimportant human frailties.

The meetinghouses of the Latter-day Saints are essentially plain and simple. They may be architecturally beautiful, decorated and furnished in the best of taste, but ornateness and all else that would detract from the essential purpose of the meetings is avoided.

The service of a Latter-day Saint meeting is equally simple. It usually opens with a song by the congregation, followed by an opening prayer. There may then be music by the choir; the performance of ordinances—confirmations, administration of the Sacrament, and the like—addresses by one or several persons, often called from the congregation without previous warning. The service is closed with another hymn and prayer.

Several types of meetings are found among the Latter-day Saints. Sacramental and preaching meetings are held every Sunday in all Wards of the Church, usually in the evening. Sacramental and testimony meetings, to which the people come fasting, are held monthly, usually on Sunday. The auxiliary organiza-



tions hold regular weekly meetings, the Sunday School on Sunday, the others on week days. The meetings of the auxiliary organizations are often instructional, but provisions for direct spiritual enrichment are always provided. Conference meetings are held for the whole Church semi-annually, in the weeks of April 6th and October 6th; for the Stakes, every three months; and for the Wards annually; and for the auxiliaries at various set times but ordinarily annually in the Wards.

The Latter-day Saints are a meeting-going people; and they profit greatly thereby, spiritually, as shown by their behavior in life.

**Missionary Work.** The Church maintains an extensive missionary system, spread over the earth. Missionary service is voluntary and unpaid. The missionary pays his own way into the mission field, supports himself while there over a period of two or three years; and is returned home after an honorable release at the expense of the Church. It has been estimated that more than 70,000 men and women have thus served in the mission field, since the organization of the Church, at a cost, conservatively stated, of \$70,000,000. While abroad, the missionary devotes himself wholly to the dissemination of information concerning the history, doctrines and practices of the Church. He undertakes no other labor. Hundreds of thousands of converts have joined the Church as a result of the proselyting efforts of these voluntary, unpaid missionaries.

Powerful spiritual effects follow missionary service. In a recent study of the returned missionaries then living, almost startling results were obtained. The following statistics were compiled from the records of about 21,000 living, returned missionaries:

Activity	Percent	Percent
	Yes	No
Tithing .....	84	16
Word of Wisdom .....	86	14
Office-holding .....	71	29
Active in Church .....	83	17
Good Influence .....	95	5
Employed .....	96	4

These high rates show the decided spiritual effects of missionary service.

**Temple Work.** In the temples every member of the Church may receive for himself once the blessings of the temple endowment; but may receive it over and over again in behalf of the dead.

Temple work has particular power to develop, maintain and enrich spirituality. Not only is the temple environment and ritual of an uplifting nature, but also the unselfishness practiced in the vicarious work for the dead, makes temple service intensely spiritual. The amount of work done in the temples from the beginning of the Church indicates the widespread interest in the work and the probably equally widespread beneficial effects.

Work done in all the Temples of this dispensation to December 31, 1935:

	Living	Dead
Baptisms .....	37,062	9,740,433
Endowments .....	275,362	7,104,659
Ordinations .....	3,439	3,021,797
Couples sealed .....	136,514	1,305,612
Children sealed .....	116,272	2,156,648
Adoptions .....	2,338	13,923
Special Ordinances....	14,777	6,208
Totals .....	<u>585,764</u>	<u>23,349,280</u>
Grand Total .....		23,935,044

**Other Means.** Other opportunities are offered by the Church for enriching spirituality.

The people are urged to study the standard works of the Church upon which its doctrinal structure rests; the various books on "Mormon" history and doctrine published from time to time; and the remarks of the leaders as commonly published in the periodical press and in pamphlet forms.

Spiritual enrichment is likewise won from regular earnest prayer. Church members are advised to have family prayers, morning and evening, and private prayers often throughout the day. To kneel down around the table in prayer, before the evening meal is begun, is an effective device for securing full attendance of the family for family prayer.

Keeping the Sabbath Day holy, that is engaging on that day only in matters that lead the mind to the Lord, is an effective means of keeping people spiritually fit. The partaking of the Sacrament on that day, which is the renewing of the covenants made when we were baptized, helps greatly in maintaining a due respect for the day of the Lord.

The fast day which occurs once a month is similarly important in maintaining a full spiritual condition. No food is eaten after the Saturday evening meal, until Sunday afternoon or evening. During the day the Saints gather in a special meeting, the fast day meeting already referred to, to bear witness to their faith in God and in His goodness to them; and also on that day, when the body is somewhat more transparent to the spirit, special communication with divine forces is established by earnest prayer. The money saved by not eating two or three meals is placed in a fund for the support of the poor. This, another act of self-sacrifice,

builds spirituality. Incidentally, if all the world practiced the monthly fast, and the fast day contribution, one out of about 33 to 45 persons the world over could be fed, and abject poverty would practically be wiped off the earth.

#### SUPPLEMENTARY READINGS

1. Bible: Romans 8:6.
2. Book of Mormon: II Nephi, 9:39.
3. Doctrine and Covenants: 76:5-10; 84:43-53; see also Doctrine and Covenants Commentary: pp. 583, 627, 628.
4. Discourses of Brigham Young: Chapters 19 and 20.
5. Gospel Doctrine: Chapter 10.
6. Articles of Faith: pp. 491.
7. A Rational Theology: Chapter 21.
8. In Search of Truth, pp. 112-120.

#### QUESTIONS AND PROBLEMS

1. Why is spirituality man's first and greatest need?
2. Spirituality is said to be a complete surrender to the divine purpose. Could a man then have his free agency and be spiritual? (See Brigham Young's Discourses, pp. 347-349.)
3. Is God so concerned with individual human beings that his care reaches all no matter how small or sinful? Why must this be so? (See Matt. 10:29.)
4. Do human beings naturally desire to do right—to achieve—and to progress? Then why are they naturally "carnal, sensual and devilish?"
5. What is man most concerned with—his present, past or future? Why?
6. By the tests of spirituality, intelligent obedience, willingness to sacrifice, active love, how do you stand? How with regard to persons whom you believe to be spiritually minded?
7. Is a man spiritually minded who goes to church but does not pay his tithing; who pays his tithing but quarrels with his neighbor; who keeps the Word of Wisdom but refuses to go on a mission?
8. What is the relation between the rewards of the spiritual life and the happiness goal?
9. Could a good man, who doesn't participate in church activities, be as spiritual as one who does?

10. Why does a mission well performed make a person more spiritual?
11. Show that a man becomes spiritual by processes similar to those by which he becomes versed in science, i. e., by desire, study, and practice. (See *In Search of Truth*: Chapter 2.)
12. What are some of the qualifications required of an expert in chemistry, business, geology? What similar qualifications do you find in the spiritual expert?
13. Examine your own life and tell what factors are chiefly responsible for your spirituality.

## Chapter 9

### THE FAMILY

**Why Marriage?** Marriage is a divine command. It was given to Adam and Eve; to those who followed them; it was reiterated by Jesus Christ while on earth; and has been reaffirmed in this day.

Aside from the divine command, the natural feelings of men and women lead them to family relationships. The building of home for wife and children; the rearing of a family under the protection of the household; the happy family associations, are all desired naturally and normally.

Moreover, marriage is a protection to society. The indiscriminate associations of men and women without reference to the family as the social unit, would create social chaos. The paternity of children would be in doubt or dispute. Most children would have to be cared for by the State; many individuals would refuse to recognize their personal responsibilities.

Yet, more serious, is the stream of disease that would follow the unrestrained promiscuous association of the sexes. Under present marriage restrictions, diseases afflict a large proportion of humanity; without the recognition of marriage, they would increase greatly. It may not be beyond the limits of good thinking to say that the safety of the human race depends on marriage and obedience to marriage vows. Full human happiness may not be won without marriage and family.

**Conditions and Obligations of Marriage.** Those

who marry should be prepared for marriage, by age, fitness and education. The Church advocates relatively early marriages, in obedience to physiological maturity, and also because marital happiness is more easily attained and permanently secured when people marry young. There are distinct benefits to parents and children in households that were founded early in life. Those who are mentally or physically unfit should, for the sake of the coming race, refrain from marriage. Love, not merely sex attraction, should be the basis of marriage. That implies sufficient acquaintanceship between the man and the woman to determine their likes and dislikes, the probability of finding happiness in daily association. Suitable education for marriage and parenthood should be provided among enlightened people for the youth of the land; and this is being done measurably by the organizations of the Church.

A willingness to accept the obligations of marriage should be required of all who propose to marry. First of all is the covenant to remain true to one's mate. The Church can make no allowance for failure to obey this part of the marriage covenant or for sex irregularities of any kind. The man and his wife must keep themselves for each other, and for each other only. Second in importance is the obligation to express love for one's mate through kind attentions and full devotion. There must be a spiritual as well as a physical companionship between husband and wife, which is begotten only by love, the sacrifices one makes for the other. Love is always unselfish. A third obligation concerns children. Children have the right to be well born and properly brought up. They should be reared in such a manner that the coming will be better than the present generation of men and women.

Those who will not accept these obligations in full faith should delay marriage until such time as a genuine love for a proposed mate makes these obligations seem desirable.

**Kinds of Marriage.** The Church recognizes two kinds of marriage: for life on earth, and for life on earth and in the hereafter. The former is based on a contract which terminates at death; the other on a contract that continues after death; the former is usually known as marriage for time; the other, as marriage for time and eternity.

The State takes no cognizance of life after death, therefore civil marriages are in force only until death parts husband and wife. The Church which possesses power to seal on earth and in heaven can alone perform marriages for time and eternity. The authority to perform such marriages is vested in the President of the Church, who may for certain periods authorize others to serve for him in such "sealings." Marriages for time and eternity are performed only in the temples, and therefore available only to those who by their righteous lives have made themselves worthy to enter the temples.

Marriage for time and eternity implies that the joyous conditions of family life will continue throughout eternity. Those who die will find on the other side their loved ones who have gone before them, and the family relationships of earth will be reestablished but under holier and more exalted conditions. The vision of the eternal family gives a new meaning to marriage on earth; and determines many of the acts of husband, wife and children. It always serves as a restraint against evil living.

**Divorce.** The Church decries divorce, yet it holds



that divorce is better than daily unhappiness in marriage. Those who for sufficient reasons secure divorces do not lose their standing or good repute in the Church. It remains a matter of sorrow that two people through mistaken affections have brought upon themselves an unhappiness which may cause them and their children future grief.

The Church has no authority to grant civil divorces. That is a concern of the State. The Church, however, may dissolve that part of a marriage for time and eternity which pertains to the life after this. The power to "bind on earth and in heaven" is power also to "loose on earth and in heaven." Each request to have an eternal marriage annulled, must come before the President of the Church for action.

It is notable that marriage for time and eternity tends to marital happiness. The knowledge of the eternal relationship entered into has a deterrent effect upon improper impulses, and accelerates all good acts. This is shown in the rate of divorce within the groups married in the temple and by civil authority. The rate of divorce is much smaller in the group married by temple authority than in the group married by civil authority. Marriage for time and eternity serves as an incentive to good works and a restraint from evil deeds.

**Immorality.** Immorality is held to be a sin next to that of murder. It is punishable by excommunication, if repentance and righteous living are not evident. There is no double standard of morality among the Latter-day Saints. A man is expected to be as clean morally as a woman. Both are expected to keep themselves free from all immoral practices. The effect of such teaching is shown in many ways. As an example,

illegitimacy is very low in the Church, about one-tenth of the average of the highly civilized nations of the earth.

**Helps to the Family.** The quorums of the Priesthood have occasional study courses bearing upon the subjects of marriage and happy family life. The "Ward" teachers bear frequent messages on the subject to the people of the Church. The Sunday Schools and other auxiliaries likewise have at times study courses to assist parents. The Church advocates a home evening each week, when the family meet as a unit in social enjoyments. The home evening has been shown to be a valuable adjunct to the training of youth and for the development of family spirit. The Mutual Improvement Associations have organized, with great success, Fathers' and Sons' and Mothers' and Daughters' banquets and outings. All these devices promote family happiness.

**Old Folks' Parties.** Closely allied to this subject, is the provision made to honor the older people of the community. Those who have passed the seventy-year mark (sometimes those who are past sixty) are especially honored at least once a year. Banquets are prepared for them; entertainments are provided; and they are made to feel publicly that their children and children's children hold them in honor.

**L. D. S. Marriage Statistics.** The marriage rate among the Latter-day Saints is high, 13 per 1000. The birth rate is nearly twice that of the civilized nations of the earth, about 30 per 1000; the death rate is very low, about 7 per 1000. The maternity deaths are few, 10 per 1000 as against 45 for six of the enlightened nations of the earth.

**Woman's Place in the Church.** The Church

teaches that men and women differ only in their natural physiological functions. Woman therefore stands by the side of man within the Church. She has access to every Church privilege save that of the Priesthood and its offices. She may hold auxiliary offices of great importance and may take part in the teaching, proselyting and temple activities of the Church. She has always had full voting franchise, and joins with man in sustaining, by vote, the officers of the Church. As far as the Church has been able, she has also been given full civic franchise. The first civic election in the United States in which women took full part was held in Utah, when the State was largely "Mormon," in 1870.

Woman does not hold the Priesthood, but she is a partaker of the blessings of the Priesthood. That is, the man holds the Priesthood, performs the priestly duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood. This is made clear, as an example, in the Temple service of the Church. The ordinances of the Temple are distinctly of Priesthood character, yet women have access to all of them, and the highest blessings of the Temple are conferred only upon a man and his wife jointly.

The Church recognizes the different functions of man and woman within the family. By natural law woman is the childbearer, and in general practice, the rearer of the family. No greater responsibility can devolve upon any member of society. Because of this important function woman is cherished and held in high regard. Since she is the teacher as well as the bearer of children, full educational opportunities are provided her, and several auxiliary organizations of the Church are

directed by women for women's welfare, and others are available as readily to women as to men. Man is the presiding officer of the household, the spokesman, and the provider for the family. Woman of necessity, during many years of her life, is kept at home; man is in active service outside of the home. Man holds the Priesthood, and performs the many necessary outside Church duties; woman receives the blessings of the Priesthood, and is obliged to spend much of her time in the home. In this manner, a fine type of teamwork is developed between a man and his wife, for the development of their family and themselves.

The Latter-day Saints look with disfavor upon any attempt to make woman an inferior being.

#### SUPPLEMENTARY READINGS

1. Bible: Genesis 2:18; Mark 10:7-9; I Cor. 11:11-12; I Tim. 4:3.
2. Doctrine and Covenants: 49:15-17; 20:18.
3. Discourses of Brigham Young: Chapters 17 and 18.
4. Comprehensive History of the Church: Vol. II, p. 93, note 1; p. 95, note 4, time of revelation; pp. 96-103; notes 10-16, plurality of wives; pp. 105-7, revelation on; pp. 107-108, authorship of; pp. 108-110. Book of Mormon: pp. 103-104, notes, pp. 105-110.
5. The Vitality of Mormonism: Chapters 27, 59, 60, 61, 62, and 63.
6. Life Story of Brigham Young: pp. 34, 123, 242.
7. A Rational Theology: Chapter 28.
8. Fruits of Mormonism: Chapters 11 and 12.
9. Essentials in Church History: pp. 337, 341, 480.
10. The Way to Perfection: Chapters 35 and 36.
11. Gospel Doctrine: Chapter 16.

#### QUESTIONS AND PROBLEMS

1. What is the place of the family unit in the social order?
2. What would be the effect of trial marriage and unrestrained association of the sexes upon our civilization?
3. What factors should be considered in choosing a life partner? What qualities should your partner possess to be a successful team-mate for you?

4. A young person said: "When I marry I shall be married by the law of the land first, and if my marriage proves successful I will go to the Temple later." Another said: "When I marry, I shall want to be married from the beginning for time and eternity." Why was the latter wiser?
5. List some of the major causes of divorce and show their injurious effects upon parents, children and society.
6. What did your home life give you which is now fundamental in your life?
7. What practices are tending to break up the ideal home? What practices are helping to hold it together?
8. Some young couples marry, both work, and no children come to the home. Others marry, the young man becomes the bread winner and his wife the home maker and mother of a family. How does each couple defend its home philosophy in the light of present economic conditions, social pressure, standard of living and religious teaching?
9. A young man and his fiancee are in love, well-mated and desire to marry. He is a sophomore in college, wants to graduate, but cannot keep two on his small part-time job. He has no immediate prospects for a full-time job. What are they to do?

## Chapter 10

### SOCIAL WELFARE

**Man's Social Responsibility.** The many men and women on earth, constituting society, bring about many conditions and responsibilities.

Individuals live in communities, and perforce must accept corresponding obligations. In some respects it is more difficult to secure full happiness in a community than under isolation, for community environment is necessarily more complex. On the other hand, humanity is naturally gregarious and social, and many of the keenest joys of life are won from association with others. Isolation is always dreary and retards progress. The hermit misses much happiness. Since, then, humanity lives and should live together, the method of making such living successful assumes great importance. The Church, recognizing this, attempts to provide means for the social welfare of its members.

According to the doctrine of the Latter-day Saints, all men are brothers. They have a common origin, sons of God in the spiritual world; they have the same purpose and destiny, to approach eternally the likeness of the Lord; they are brothers in every sense.

The Lord loves all alike, and desires for each of His children the highest possible destiny. To Him, the value of a human soul is very great, for it is the soul of His child. Throughout time and eternity He will reach out in help for every one of His children. The plan of salvation can not be fully completed until all the

children of the Lord have had truth presented to them, and have had full opportunity to accept it. The mercy of the Lord is everlasting.

The Gospel is really a cooperative enterprise between man and the Lord, for, while the Lord has formulated the plan of salvation, man must accept it. Every man on earth is, therefore, as it were, in partnership with the Lord to carry out the plan of salvation. From that point of view, every man is his brother's keeper. The obligation to assist and cherish, to bless and love every man is every man's responsibility and privilege.

**Interdependence of Men.** All men are sharers in the plan of salvation. There are many men upon earth who meet and mingle. To a certain extent each man affects all other men. Every act of a man may touch the lives of others. Besides, spiritual forces issue from every man to affect others. An evil-minded man affects his companions adversely even if he says not a word. Directly and indirectly men affect one another. That places on every person a new responsibility for his actions. Inequalities among men must also be recognized in this connection. Men begin to develop certain traits early in life, due to their varying gifts and opportunities. Gifts may be inborn or the result of social environment. These differences exist, though they may not always be explained. Our responsibility may therefore be greater or different towards one person than another. That must always be kept in mind.

Yet, a test of equality may be applied to all men, irrespective of their gifts or attainments. If a man use his powers, with all his might, for his own and others' good, he is the equal of every other man of like effort. No more can be asked of any man. A fair judgment of a man is by the degree to which he gives himself to

the labors imposed upon him as an individual member of society.

However varied humanity may be, the fact remains that we all affect one another, and that thereby hangs one of the greatest responsibilities of life.

**Mutual Support.** The essential thought derived from the inequalities and interdependence of humanity, is that men must give one another mutual support. The strong, who have been blessed with the greater gifts, are under special obligations to the community. The strong must assist those who are weaker; and as the strong move onward, they must pull or carry with them those who are weaker. If a person possess knowledge, he must give knowledge to others; if he have great faith, he must use his faith until all know its virtue; if he have acquired great wealth, he must use it so that others may share in its physical benefits. Those who have must give to those who have not. Thereby the strong become stronger.

The weak have similar obligations placed upon them. They must banish jealousy. They must seek strength for themselves, and must accept directed assistance from the strong. This may be done without humiliation, providing the weak are using their own power to the full.

Such cooperation among humanity will accomplish mighty results, and probably the necessary social satisfactions can be won by any community only in this manner. The chief necessity is, however, that every man recognize his obligations to all other men, that he may help, not hinder, the progress of the community.

**The Ecclesiastical Ward.** The foremost device of the Church for securing legitimate social satisfactions, within a community, is the division of the Church



known as the ecclesiastical ward, with its various officers and activities. The ward is the social unit of the Church.

A ward is the smallest territorial division of the Church. It contains on an average about 750 Church members, children and adults. The presiding officers of a ward are the Bishop and his two counselors. The ward population should be small enough to enable the Bishopric to know personally every member of the ward.

The ward population is comparable to a large family, a patriarchal family, all members of which are acquainted, and are interested in a common cause. Within this ward family all members are on an equal plane. The poor and the rich, the learned and the unlearned, meet and mingle together as brethren and sisters, each giving help and love to the others. The Bishopric should be as fathers to the ward, knowing every family personally, sharing in the joys and sorrows of the people, and giving needed comfort and assistance to the sick and needy and to the well and prosperous. Since the ward is the ultimate unit of the Church, it becomes of great importance in the organization of the Church. It is in the ward that the activities of the Church find direct and real expression. All activities of the Church are organized on a ward basis—whether Priesthood or auxiliary. As the wards of the Church are, so is the Church. Similarly, the Bishopric, the ultimate presiding authorities of the Church, become of foremost importance, for the condition of the ward depends upon their earnest activity, and the requirements of the Church are administered by them to the people.

**Ward Teachers.** The Bishop and his counselors

are drawn from the general membership of the ward. They may be laborers, tradesmen, business or professional men, who carry on their usual, temporal occupations, while presiding over the ward. Under such conditions the Bishopric can devote only a part of their time to ecclesiastical work, and therefore, especially in large wards, find it difficult to keep in intimate touch with all the families of the ward.

Ward teachers are aids to the Bishopric, charged with the special duty of visiting the families of the ward, teaching them the Gospel, discovering their needs, comforting and blessing them, and returning a full report to the Bishop and his counselors. Each family in the ward should be visited once a month. The teachers go out two by two. The visits are usually made in the evening and last perhaps forty-five minutes.

The ordained teachers in the Priesthood of the Church may be called upon to render this service, but since the number required in a ward is generally large, often thirty to forty, any man holding higher offices of the Priesthood, may be called to become a ward teacher.

The kind and gentle inquiries of the ward teachers cover all the needs of the family, material as well as spiritual. The reports made to the Bishopric become the basis of attempts to alleviate existing conditions. He is in some respects the most important worker in the Church. When he does his work well, the Bishop is fully informed, and the spiritual or material help needed is given.

The Relief Society sends out monthly two female teachers to the families of the ward, to discover the needs of the people and recommend the action to be taken. The Bishop and the Relief Society jointly consider the relief to be given those in distress. Relief

is so given that it is not felt to be charity. It is as the help given by brother to brother.

The importance of the ward teacher and Relief Society teacher can not be overestimated. Their work holds together as one unit the members of the Church. They are social workers of a high order, serving without pay, and avoiding all publicity of their findings.

**Ward Meetings and Social Activities.** The social needs of the people are further met by regular meetings and social functions. The Sunday Sacrament meeting, the Sunday School, Mutual Improvement Association, and other auxiliaries bring the people together frequently, and therefore have real social value. The chatting before and after meeting, the hand shake, the general contacts, give social cheer to all who attend.

In addition to meetings, social events feature life in the ward. Once a year or oftener, there is a ward reunion, usually a dinner in the ward meetinghouse, followed by various recreational events. Old Folks' parties are given; the Relief Society has its annual bazaar; the other auxiliaries their annual social gatherings, and the Mutual Improvement Associations carry on a full year's program of recreational events, dances, Fathers' and Sons' and Mothers' and Daughters' outings and banquets, M Men and Gleaner Girls social gatherings, baseball, basketball and other athletic events, debates, dramatic productions and musicals. Altogether, in most wards the social and recreational programs are very full and sufficient to satisfy all, of every taste.

**Stake Social Activities.** A stake is an administrative unit made up of several wards. The stake provides many inter-ward activities, thus encouraging acquaintanceship beyond the ward. Banquets, balls and social gatherings of great variety are sponsored by

the stake officers. These stake affairs may be projected directly by the three men who constitute the Stake Presidency, or by the stake organizations created to supervise the auxiliaries of the wards. The stake events have the distinct advantage of making the ward families acquainted with one another, and thus to make more certain the solidarity of the Church as a unit. Besides, inter-ward and inter-stake events are often featured, which extend still further the association of Church members.

**Social Activities of the Priesthood.** The organizations of the Priesthood furnish further assistance in the social welfare of the members of the Church.

The Priesthood of the Church, a great brotherhood, which includes practically all male members, is organized into groups known as quorums. The offices in the Priesthood begin with boys about twelve years of age. The sizes of the quorums vary with the ages of the members, from twelve in a quorum of deacons, about twelve years of age, to ninety-six in a quorum of elders, mature men of all ages, and an indefinite number in a quorum of high priests, mostly older men. Each quorum of the young men (Aaronic Priesthood) have in addition to the study course, a carefully planned program of activities. Each quorum of the older men (the Melchizedek Priesthood) places its activities under four heads, two of which are of a definite social nature: personal welfare and social affairs. The committee on personal welfare has much the same function as the ward teachers, but must go a step farther in its service, since the quorum is a brotherhood of men. The quorum itself must give direct, personal assistance to any of its members who may be in material, mental or spiritual need. Members of a quorum must be in very deed brothers, if the purposes of the Priesthood are to be fully

realized. The social affairs committee provides special affairs for members of the quorum and their families, which therefore tend to include at one time or another all the members of the ward. Social, fraternal service is a prime function of the Priesthood.

**Missionary Service.** Service in the mission field gives social training. The missionary meets many people of diverse extraction and opinions. The friendship of all of these he must win sufficiently to lay his message before them. This is good training in social behavior. It develops understanding, sympathy and tolerance, indispensable elements in any program for the social well-being of a community. As the missionaries return and assume their share of leadership in the Church, the value of their experience becomes very evident. A body of widely trained men and women, who have met many people of various stations, give to their communities a cosmopolitan understanding and outlook, which do much to relieve the monotony of daily toil.

#### SUPPLEMENTARY READINGS

1. Bible: Genesis 4:9-10.
2. Doctrine and Covenants: Sec. 130:2.
3. Articles of Faith: p. 442.
4. Joseph Smith, an American Prophet: pp. 313, 182, 240.
5. Discourses of Brigham Young: Chapter 21.
6. Gospel Doctrine: Chapter 17.
7. Life Story of Brigham Young: Chapter 18.
8. Restoration of the Gospel: Chapter 17.

#### QUESTIONS AND PROBLEMS

1. What are the relationships among intelligence, man's social conditions and the happiness goal?
2. Why cannot man escape his social responsibility? How then does he become "his brother's keeper"?
3. How does the human personality justify the belief that God is concerned about individuals?

4. By what are church-going people most influenced: sermons, the meeting with friends and progressive people, or watching the behavior, dress and cars of those in the congregation?
5. In what way is it wise or beneficial to seek counsel regarding personal affairs?
6. Do you recall men and women who have influenced your life for good? for bad? Are you aware of any lives that you are now influencing? Is it for good?
7. Do you agree with the author's statement, page 83, "A fair judgment of a man is by the degree to which he gives himself to the labors imposed upon him . . ."? Why?
8. Why does the moral law in a wholesome society require that the strong support the weak? What practical situations grow out of this doctrine? ("Where much is given much is required.")
9. What are the social effects of the missionary system of the church: upon the individual; for the church; within society?

### PROJECT

You live in a lovely city. You and your family live well. On the edge of town is a slum district of poverty and vice. Enumerate the steps that should be taken, in accordance with the social philosophy of the church, to correct the situation.

## Chapter 11

### ECONOMIC SECURITY

**Happiness and Economic Security.** The happiness aim of the Church requires that proper provision be made for the economic welfare of the members. Hungry men do not worship as well as those who are sufficiently fed; nor do they perform as well any duties assigned to them. Under conditions of poverty, men can not give full expression to their natural powers. Restraints and retardation develop whenever the normal needs of a man are insufficiently met. A social system which denies necessary food, clothing and shelter to the industrious man can not be fully acceptable to the Church.

Even those who for the time being have enough to supply their natural wants, suffer in a society in which poverty of others is permitted. Such a social order implies changes, frequent and often thorough-going, which may reduce the affluent to a condition of abject poverty. The dread of such a contingency embitters many a life, especially as old age approaches. In some respect this is the worst result of poverty, for the fear of the future causes more suffering than the actual realization of it, however severe the conditions may be.

It is a basic doctrine of the Church that men are equal before the Lord, real brothers and sisters, and that all should share in the gifts of earth as of heaven. Poverty, no matter how respectable it may be made, separates men from one another, forms groups, and causes inequality. This strikes at the roots of religious conceptions. Every power must be made to secure an

approximate economic equality among men, within the reach of varying inborn powers. The Church therefore looks eagerly toward a social order, conforming to the plan of salvation, which will yield to every willing worker at least the necessities of life.

**Knowledge, the First Consideration.** Of first importance is knowledge of some pursuit, by which a living may be made. The person with only the strength of his arms to offer is greatly handicapped. Therefore, every person should learn in youth a trade or profession. One's life-pursuit must be determined first of all by personal likes. It does not matter much just what a person does for a living, if he do it well and honestly, providing only that he enjoys the doing of it.

The Church holds further that many men should be concerned with the soil and the trades. Agriculture and the trades are the productive pursuits. The professions are necessary, but rest their success upon a people occupied with affairs that produce directly the wealth of the world.

The farmer's life, despite the handicaps of agriculture, is economically among the best. If the farmer avoids mortgages, diversifies his crops, and continues the program over a period of years, he will always find a fair profit at the end of the period. So runs experience under existing social and economic conditions.

The main strength of the Church lies in its intelligent members who till the soil or follow the trades.

**Economic Success.** It is the concern of the Church to be in the world, for the good of men. It can not make changes irrespective of existing conditions. The best that the Church can do is to set forth principles which if followed will overcome present evils and establish better practices. It is altogether a difficult problem in a man-made world, yet not at all hopeless.



Three principles are urged upon the members of the Church, with the assurance that if practiced they will help lead men out of economic distress.

Men must be willing to work industriously. The wealth of the world is produced by human labor. Gold remains but useless ore in the mountain until human hands remove it, smelt it and refine it. So with all other things necessary for life. Even in some favored place on earth where food grows wild, the people must make for themselves clothing and shelter. The production of wealth is in proportion to the work done by humanity. In the program of the Church there is no honorable place for the idler. "He that is idle shall not eat the bread nor wear the garments of the laborer." (D. & C. 42:42.) "In the sweat of thy face, thou shalt eat bread" (Genesis 3:19) is held to be a fundamental economic doctrine.

The industrious man must use with prudence the fruits of his labor. He must not waste them. Man's possessions should be used with economy. Men should be thrifty. That means that there should always be a surplus on which to draw in time of need. That means in practice that every family should spend less than its income. Were this principle adhered to, the surplus wealth of the world would stand as a protection against the storms of changing times, and a means by which the natural resources of earth could be more fully developed.

When one spends all his income, he may be obliged in hours of stress to borrow from others. Then economic unhappiness begins. Debt should be avoided, abhorred. It is only a type of bondage of one man to another, quite contrary to the spirit of the Church. Most economic disasters of the world may be traced directly to a violation of this principle.

Work industriously; spend less than you earn; do not go into debt—these are principles the practice of which will insure economic prosperity. The Church so teaches and in its history has demonstrated the correctness of these teachings.

**Cooperation.** The Church stresses cooperation as a means of banishing poverty and providing for the needs of all men. Cooperation means that all work together, and share in the profits earned. In one form or another, cooperation is the basis of the many plans, ancient and modern, for the alleviation of the economic ills of mankind. Wherever tried faithfully, it has been successful in accomplishing this purpose. Indeed, cooperation must be the economic aim of humanity, if the world is to be freed from the evils of poverty.

The Latter-day Saints have practiced cooperation in many ways. It was given full trial in the settlement of the Great Basin region of the United States. The early irrigation canals were dug by the people who were to use the water, on a basis proportional to the lands owned. The canal and the water flowing in it became the joint property of the group. Public buildings were erected in the same manner, and often a group of men would build the houses needed for their families on a similar cooperative plan. Business enterprises were originated in the same manner. In wards, stakes and the Church as a whole, cooperation has been found successful. Wherever it has been discontinued, it has been under the pressure of the present day economic system.

**Offerings.** Relief from poverty is advocated by the Church through the principles above mentioned; but at the same time conditions compel direct aid through the use of offerings by the members to the Church.

It is a doctrine of the Church that giving produces

strength. Whether one gives of money, strength or talents, if the gift be for a worthy purpose, increased personal power follows. Usually, the wise, generous giver prospers more than the stingy, niggardly person. All offerings to the Church are voluntary. No undue pressure is brought to secure them. The purpose of giving is explained, the divine command is set forth, and the people are left free to do as they choose.

Two main types of offerings are found within the Church. The first are the fast offerings. Once a month the members of the Church fast from one evening to the next, thereby missing two or three meals. This monthly period of fasting begins usually the evening before the first Sunday of the month, and ends Sunday afternoon or evening. Such an occasional fast is good for the body, but its spiritual value is even greater. A sum of money, equivalent in value to the money saved by the meals not eaten, should be placed in the hands of the Bishop for use in helping the poor. It may be easily calculated that if all people adopted this custom, about one person in thirty-three could be fully fed from the fast donations. Should the practice become world-wide, it would practically wipe hunger from off the face of the earth.

Tithing is the second type of voluntary offerings made by the members of the Church. One-tenth of the wage earner's salaries, or of the net income of the business or professional man, is given to the Church, through the bishop, for general Church purposes. This money is used for the building and maintenance of temples, meetinghouses and other Church edifices; for the support of the educational and missionary systems; for the care of the sick and the indigent, and for any and every Church activity.

The principle of tithing is of ancient origin. It

was taught to early Israel and has been and is practiced by peoples in many parts of the earth. In this age it was early enjoined upon the Church by the Lord, and has been a law to the Church ever since. Nevertheless, the giving or paying of tithes is wholly voluntary, and does not constitute a condition of membership. Failure to respect this divine law necessarily indicates a weak faith, as well as an indisposition to help support the Church to which one gives allegiance, however slender.

The fairness of the principle of tithing is evident. The poor and the rich pay in proportion to their incomes. Faithfulness is measured not by the size of the tithing offering, but by the degree to which tithes are honestly paid from one's income. The widow and the millionaire are on an equal footing, if both have paid to the Lord a full tenth of their income.

The income from tithing takes the place of offerings in Church meetings and other places. Those who have practiced this principle fully are almost unanimous in declaring that great blessings, temporal and spiritual, follow obedience to this divine law.

**The United Order.** The Latter-day Saints are looking forward to the day when a more perfect economic system than the one now prevailing will cover the earth. This hoped-for system is known ordinarily as the United Order. The procedure of organization and operation of this order is simple. A group of people organize themselves as a unit of the United Order, which may or may not be a unit of Church organization. The necessary officers are selected, which may or may not be the usual Church officers, though United Order units must be organized as parts of the Church and under general Church discipline. Then, all members place all their resources in the common

treasury. Next, from out this common treasury each family or individual is provided with whatever he needs for the successful promotion of his trade or profession, and he is supposed to go on independently in pursuit of his chosen life's work. Thus initiative and freedom of action are preserved. Those who by their efforts make more than is necessary for the support and comfort of themselves and their families are expected to place their surplus in the common fund to be used for the benefit of those who have not been successful in providing for their necessities. The one condition of membership is that every person must work. The United Order combines the good phases of community action; and avoids practices that have been found to be obnoxious or actually dangerous.

The Church has attempted the United Order three times—in Ohio, Missouri and Utah. The early experiments, while they promised well, were defeated by human selfishness, and abandoned because of the persecution to which the Church was subjected. In Utah the experiment was more successful. Some of the units became in fact very prosperous, but in view of the fact that the surrounding system of a different order was in full flower, it seemed wise to discontinue the units until such time as conditions are more favorable. Since the time is not ripe for another experiment, the principle of tithing remains as the economic law of the Church. The United Order is far from communism, since it allows full personal initiative as well as cooperative action.

The United Order can come only when the people are prepared to practice it, and then will come through authorization of the chosen president of the Church.

## SUPPLEMENTARY READINGS

1. Bible: Mal. 3:8, 10.
2. Book of Mormon: III Nephi 24:8, 10.
3. Doctrine and Covenants: 64:23; 97:11; 119; 51:3, 9; 70; 78:5; 82:17; 72:11; 82:20; 104:1; 104:68.
4. The Vitality of Mormonism: pp. 206-209, 209-212.
5. A Rational Theology: Chapter 27.
6. The Fruits of Mormonism: Chapter 8.
7. Gospel Doctrine: Chapter 13.
8. Articles of Faith: pp. 433-441.
9. The Way to Perfection: Chapter 38.
10. Life Story of Brigham Young: p. 159, chapters 15 and 19.
11. Discourses of Brigham Young: Chapter 25.
12. Joseph Smith, An American Prophet: pp. 80, 235, 242, 244-246.
13. Bulletins, Church Security Board, 1936.

## QUESTIONS AND PROBLEMS

1. How rich should a man be? What is the meaning of the statement of Jesus, "It is harder for a rich man to enter the Kingdom of Heaven than for a camel to go through the eye of a needle"?
2. I am a freshman entering college. How am I to know what courses to follow—what best I am qualified to do in life?
3. In a land of plenty like the U. S. A., how can poverty and want be explained?
4. The Constitution of the United States rests upon the doctrine that "all men are created equal" in privilege. Our author states (p. 79) as a basic doctrine of the church that men are equal before the Lord. How can this philosophy be applied to problems of economic security?
5. How may the church be justified in its interest in the economic affairs of its members?
6. According to Jewish history, every boy learned a trade. (Paul was a tent and sail maker.) What would be the effects of such a practice today?
7. Are the three principles of the church dealing with economic security, suggested by the author, of a practical nature?
8. Why is the Mormon system of fast offering a practical method for relief from poverty?
9. If I could become economically secure in a business after high school graduation, should I go on working for higher education with uncertain financial inducements ahead?
10. What are the values of cooperation religiously, socially, economically? To what extent is cooperation practiced in modern churches and communities?

11. What evidence have we that the divine law of Tithing is a sound principle, socially and economically?
12. Show that the United Order is a progressive system. Does it curtail man's free agency or initiative? Explain.
13. List the principles and agencies in the church that stress and promote economic security.

## Chapter 12

### THE CHURCH AND STATE

**Need and Foundation of Governments.** The Church believes that "Governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society." (D. & C. 134:1.)

Governments must be righteous to receive the support of the Church. They must be in harmony with the principles of justice acknowledged by believers in God. This includes the full and unqualified right of the free exercise of individual liberty whenever it does not infringe upon the rights and liberties of others. Moreover, governments must be organized and maintained for the good and safety of society, that is for the governed, rather than for those who govern. This implies a constitutional form of Government, a form of Government in which the people participate.

The Church believes "that all governments necessarily require civil officers and magistrates to enforce the law of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign." (D. & C. 134:3.)

**Church and State.** The Church believes that political and religious influence should be kept apart. It does not in any way desire to encroach upon the rights or privileges of the State. It only rises to defend encroachments upon man's right of conscience. It be-



lieves "that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D. & C. 134:2.) "We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. We believe that all men are bound to sustain and uphold the respective governments in which they reside. . . . We do not believe it just to mingle religious influence with civil government." (D. & C. 134:4, 5, 9.)

Should a government by its inherent power compel the Church to cease any religious practice, the Church is relieved from further responsibility; and the burden of guilt rests upon the State. "When I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go to with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings." (D. & C. 124:49.) Meanwhile, any government to receive the full support of the Church must be constitutional in its nature. (D. & C. 98:4-6.)

The Church necessarily reserves the right to deal with its members for violations of Church regulations.

However, the only punishment that the Church can inflict is either disfellowshipment (a temporary separation from the Church privileges), or excommunication (complete separation from the Church). All other types of punishment are left with the state.

**Constitution of the United States.** It is held by the Church that the Constitution of the United States is an inspired document. Indeed, it is declared that the framers of it were chosen of God. "The laws and Constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles . . . and for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D. & C. 101:77, 80.) This view of the Constitution requires that the Church defend the Constitution by every means in its power. Brigham Young declared that "We will cling to the Constitution of our country, and to the government that reveres that sacred charter of freemen's rights; and, if necessary, pour out our best blood for the defense of every good and righteous principle." (Discourses, p. 550.) Joseph Smith is reported to have said that "if the Constitution of the United States were saved at all, it must be done by this people." (Discourses of Brigham Young, p. 533; and Orson Hyde, J. D., 6:152.)

"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning

rays of the sun." (Teachings of Joseph Smith, pp. 23, 24.)

## SUPPLEMENTARY READINGS

1. Bible: Matt. 22:21; 17:24-27; Romans 13:7.
2. Doctrine and Covenants: 98:4-10; 101:77, 78; 134; 105:25.
3. Discourses of Brigham Young: pp. 550-551, 553, 555.
4. Life Story of Brigham Young: Chapter 15.
5. Articles of Faith: Chapter 23.
6. Gospel Doctrine: pp. 513-518.
7. The Fruits of Mormonism: Chapters 6 and 7.
8. The Vitality of Mormonism: pp. 186-189; 189-192.
9. Comprehensive History of the Church: Vol. 6, pp. 302-307; Vol. 3, pp. 414-417, pp. 417-420, notes 7-9; pp. 420-422, notes.

## QUESTIONS AND PROBLEMS

1. Is the church ever justified in engaging in politics? Is the state ever justified in engaging in religion? What are the reasons for your answers?
2. What should be the ideal progressive relationship between church and state?
3. What benefits does man receive from governments?
4. Compare the philosophies of the 11th and 12th articles of faith with your concept of the function of government.
5. Should religion be taught in schools supported by public taxation? Why? If so, how can it best be taught?
6. Compare the educational policy of the church with governmental school plan.
7. What relationships between state and church are today proving most successful?
8. Marshal the evidence for the L. D. S. belief that both religion and governments were "instituted of God for the benefit of man."

## Chapter 13

### ACTIVITY FOR ALL

**Activity Ideal of the Church.** The ideal of the Church is to keep all members engaged in some form of Church service. This is really necessary, since, in the absence of a Priesthood class, the members are required to perform all the tasks of the Church. Such service is unpaid, therefore, care must be used to ask each member to give only a small part of his time for direct Church labor. The duties of Church service are consequently distributed among a very large number of persons, some of whom are less fitted than others for the work. However, active, faithful response to the calls that may come soon develops the backward workers and enables them to carry off their responsibilities to the full satisfaction of all concerned. Nevertheless, it becomes necessary for the leaders of the Church to use particular caution in selecting for the numerous positions those who by natural endowment are best fitted for the service required. It is remarkable, however, to note the success that attends the management of a large church by the laity or membership thereof.

**Rotation in Office.** Church service has marked educational value. It requires study and practice of Gospel principles, as well as sacrifice of time and strength. Men and women grow under the influence of the labor. The Church is governed by its members; the training of its members is therefore of first importance. To secure for as many members as possible, the advantages of the training that comes from sharing the responsibilities of Church activities, rather frequent

rotation in office is the rule. Even if a person is only shifted from one position to another, his horizon is extended. No position in the Church is for life. The occupant may serve for a few or many years, but the term of service may end at any time with an honorable release. Wherever he then goes, he brings to the new position a freshness of view, which is helpful. The principle of rotation in office has done much to secure the personal development which is the aim of the Church for all of its members.

**Condition of Church Activity.** Reliable statistics show the very great activity of the Church membership as a whole. The Church numbers nearly 850,000 members on record, with many thousands not on record. The table on this page shows 933,365 memberships in the organizations of the Church. This means that many are engaged in two or more activities. Undoubtedly, most Sunday School members belong also to some week-day activity. Since this figure takes into account only a few mission activities, the proportional figures are smaller than if all mission activities were included. It may be estimated with safety that eighty-five to ninety percent of all Latter-day Saints are engaged in one or more Church activities.

### Membership in the Various Church Organizations (1939)

Priesthood:	
Melchizedek .....	89,205
Aaronic .....	81,690
Primary .....	125,202
Y. M. M. I. A. ....	65,417
Y. W. M. I. A. ....	77,340
Sunday School .....	365,000
Relief Society .....	86,142
Church Schools .....	34,239
Genealogical Society .....	9,130
Total .....	933,365

## SUPPLEMENTARY READINGS

1. Community Activity Manual, General M. I. A. Board, 1933.
2. Deseret News, Church Section: August 13, 1932, p. 1; January 13, 1934, p. 1; October 21, 1933, p. 1; October 22, 1932, p. 3; March 4, 1933, p. 2.
3. Harris, F. S., Radio Addresses: Nos. 9 and 12.
4. Handbooks of L. D. S. Auxiliary Organizations.

## QUESTIONS AND PROBLEMS

1. From an educational and religious standpoint, contrast educationally and religiously the development of a person who goes to church and listens to a professional preacher with one who takes an active part in and becomes a leader in his church.
2. What are the advantages to the individual and the church of rotation in leadership positions?
3. Why does one love best the organization which he most serves?
4. What made Nephi, Paul and Brigham Young great men?
5. To what extent is the statement true that "self-activity is the key to learning"?
6. Are Mormons who hold important positions in the church, such as stake presidents, bishops, M. I. A. superintendents, choir leaders, etc., at a disadvantage in business competition because they give time, thought and energy to church affairs which might be given to business?

## PROJECT

Count all the officers of a fully organized ward of average membership. How many are there? Examine the various functions of these officers. What is the effect of rotation in office upon (a) officers, (b) organization, (c) efficiency?

## Chapter 14

### ORDINANCES AND RELATED ACTIVITIES

**What Is An Ordinance?** An ordinance is an earthly symbol of a spiritual reality. It is usually also an act symbolizing a covenant or agreement with the Lord. Finally, it is nearly always an act in anticipation of a blessing from heaven. An ordinance, then, is distinctly an act that connects heaven and earth, the spiritual and the temporal.

**Need of Ordinances.** In the spiritual as in the material world, the law of cause and effect rules supreme. The price must be paid for everything received. That is the higher justice. The acts known as ordinances are therefore those by which certain desired things are attained. By the act of baptism, membership in the Church is obtained; by the act of administering consecrated oil to the sick person followed by the sealing prayer, the sick are often healed. Ordinances serve also as witnesses or signatures to the spiritual agreements made. The act of being immersed in water by one having authority becomes a witness of the acceptance of the code of truth known as the Gospel. The act of partaking of the Sacrament is a witness of renewed allegiance to the Savior and to God. The meaning of ordinances confirms their necessity in an organization built upon order and system.

The ordinances of the Church are few in number, but vitally important.

**First Principles and Ordinances.** The acceptance of two principles, faith and repentance, and of two

ordinances, baptism and the gift of the Holy Ghost, form the first requirements for membership in the Church. They are really fundamental steps of progress. "By faithfully attending to the first principles of the Gospel, laid down in the New Testament, you are introduced into the knowledge of the works of God in the dispensation of the fullness of time." (Discourses of Brigham Young, p. 235.) A candidate for membership in the Church must believe sincerely in God, and His Son Jesus Christ, and in the divine plan of salvation; must repent by turning away from former errors and by doing that which is just; and must be baptized as an evidence of his faith, repentance and willingness henceforth to obey God's law. Then the gift of the Holy Ghost, of the higher intelligence, is conferred upon him. He is then a member of the Church, ready to partake of its labors, privileges and blessings.

**The Sacrament.** The Sacrament is a renewal of man's covenant with the Lord in the waters of baptism. Those who partake of the Sacrament do so, first, in remembrance of the sacrifice of Jesus Christ, and, second, to covenant (witness) that they will obey the commandments of the Gospel of Jesus Christ. The promise is then made that the Spirit of Christ will be with them. (Moroni 6:6-9; D. & C. 20:77-79.)

Bread and water are used in the Sacrament. Bread and unfermented wine may be used. "It mattereth not what ye shall eat or what ye shall drink when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." (D. & C. 27:1-4.)

The Sacrament is partaken of frequently, weekly, in Sunday Schools and in special sacramental meetings.



The blessings consecrating the bread and water are two of the few set forms in the Church.

**Administration to the Sick.** The healing spiritual power of the Lord is sought in cases of sickness, by the formal administration to the sick. This is in full harmony with the practice of the Christian Church from the beginning. (James 5:14, 15; Mark 6:13; Luke 4:40; Acts 28:8; D. & C. 42:43, 44.) Such administrations should be made at the request of the sufferer, so that it may be done in answer to faith. One of the two elders called in applies oil, consecrated for the purpose, to the head of the sick person, and the other elder is mouth in sealing the anointing and in praying to the Lord for the restoration of the health of the sick brother or sister. Tens of thousands of healings have followed such administrations.

**Fasting and Prayer.** The practice of a monthly fast has already been discussed. (Page 87.) It should always be accompanied with prayer. It is well to call the household together on the day of fasting, to thank the Lord for blessings received, and to supplicate the Lord for the many blessings needed by the members of the family. Individuals frequently undertake fasts when in special need of heavenly help. The Church urges all to observe the monthly fasts and advises that fasts at other times be engaged in wisely, with due respect to the conditions and needs of the body.

**Temple Work.** Labor in the temples brings much joy. The temple-endowment if properly understood is a great blessing to him who receives it. It becomes an interpreter and protector of life.

The temple endowment may be received by every faithful member of the Church. It may be taken also for the dead. Thereby an opportunity is given to keep the meaning of the endowment fresh in our minds.

Temple service for the dead is wholly unselfish and consequently has a marvelous refining influence upon those who engage in it. To approach a fullness of spiritual joy, the privileges of the temple must be used as often as possible. (See page 72.)

#### SUPPLEMENTARY READINGS

1. Bible: James 5:14, 15, 16; Mark 6:13; Luke 4:40; Acts 28:8, 2:38-39.
2. Book of Mormon: II Nephi 31:17-18.
3. Doctrine and Covenants: 39:6; 68:25; 42:43-44.
4. Articles of Faith: Chapters 5, 6, 7, 8, 9.
5. Discourses of Brigham Young: Chapter 13, pp. 265-268; 251-253.
6. Gospel Doctrine: pp. 264-267; Chapter 7.
7. Restoration of the Gospel: Chapter 10.

#### QUESTIONS AND PROBLEMS

1. What is the difference between principle and ordinance?
2. What is the spiritual meaning of baptism?
3. What is the spiritual significance of other ordinances of the Church?
4. How may people discover the deeper spiritual meaning of ordinances?
5. What related activities follow the acceptance of ordinances?
6. What is the philosophy of fasting and prayer? What is the relation between fasting and humility? Distinguish between humility and self-abasement.
7. What personal evidence have you of healing through administration to the sick by the Elders of the Church? Does so-called "Faith healing" violate natural law?
8. Why are Mormons a temple building people? What are the basic principles of temple work?

#### PROJECT

Show that ordinances and symbols have always occupied a prominent place in religious worship. What spiritual significance has given them power to persist?

## Chapter 15

### DAILY LIFE OF A LATTER-DAY SAINT

**Love the Lord.** The duties of a Latter-day Saint, as may well be gathered from the preceding chapters, are only begun when he has received the initiatory ordinances of the Church. He must from that time on live a Godly life, which means that he must conform prayerfully to the way of life prescribed by the Lord. Indeed, every practice of the Church is designed to give men help in their endeavor to live righteously. True happiness can not be won upon any other basis.

The foundation for correct daily living is obedience to the injunction that "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve him." (D. & C. 59:5.) As the love of God grows upon a man it becomes easy for him to keep the commandments of God—in fact, we may measure our love of God by the extent to which we serve him and keep his commandments. (D. & C. 42:29.) "Mormonism" is a religion, not a system of ethics; hence God, the Father of mankind, is the foundation of all "Mormon" thought and practice.

**Love our Neighbor.** After our love of God must come our love for our neighbor, whom we should love as ourselves. (D. & C. 59:6.) The very essence of life as a Latter-day Saint, as already implied, is love for our fellow men; for the great mission that rests upon the Church is to spread the Gospel light among

all nations. (D. & C. 88:81, 123.) We must not speak evil of our neighbor, gossip about him, or do him any harm (D. & C. 42:27); on the contrary, we must learn to impart to each other of all the good we have (D. & C. 88:81, 123), and seek one another's interests and live together in love. (D. & C. 42:45.) By such neighborly love, Latter-day Saints must be distinguished among the peoples of earth; for in time to come, so the Latter-day Saints believe, every man who will not take his sword against his neighbor, must needs flee to "Zion" for safety. (D. & C. 45:68.)

**Love Truth.** To him who strives to love God and his fellow man will come also a great love of truth. The word of the Lord is truth; and the Holy Spirit manifests the truth (D. & C. 84:85; 124:97.) Truth is eternal (D. & C. 88:66) and intelligence, which is the glory of God (D. & C. 93:36) and of all created beings, is the light of truth. (D. & C. 93:29.) On the basis of truth should rest all the acts of men. The devil has been a liar from the beginning (D. & C. 93:25); and all lies come from him. Liars, if they repent not, should be cast out of the Church (D. & C. 42:21) and delivered to the law of the land (D. & C. 42:86); they will inherit a lower place in the time to come (D. & C. 76:103), and be as servants to those whose lives have been truthful in all respects.

**Conform Daily Conduct to Divine Commandments.** Based upon the fundamental principles of love and truth are many commandments by which Latter-day Saints must order the conduct of their lives. Men must be honest in all their dealings (D. & C. 51:9; 57:8); patient in their afflictions (D. & C. 101:38; 31:9); charitable to their fellow men (D. & C. 88:125; 121:45; 64:8); temperate in their words and actions (D. & C. 4:6);

industrious in a good cause (D. & C. 10:4; 136:42); and avoid all idleness (D. & C. 60:13); grateful for the blessings enjoyed (D. & C. 46:7; 79:4); and full of hope for the future (D. & C. 18:19; 128:21).

The daily walk and conversation of a Latter-day Saint must be overshadowed by the spirit of humility. (D. & C. 11:12.) "Be thou humble, and the Lord thy God shall lead thee by the hand and give thee answer to thy prayers." (D. & C. 112:10.) The best sacrifice that man may make to the Lord is that of the broken heart and the contrite spirit (D. & C. 59:8), which means that he recognizes the power of the Lord, subdues his personal pride, and under such conditions does all that the Lord requires of him. The kingdom of heaven will be given to those who show such humility. (D. & C. 61:37.) "Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods; whose eyes are full of greediness, and who will not labor with your own hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs." (D. & C. 56:17, 18.)

Chastity is binding upon all members of the Church. A double standard of morality is not countenanced. Zion means, in fact, the pure in heart. (D. & C. 97:21.) "Let virtue garnish thy thoughts unceasingly" (D. & C. 121:45) is God's command. Adulterers and others who violate the requirement of chastity shall be cast out of the Church, unless they repent (D. & C. 42:22-26, 80, 81), and they may not

attain the highest gifts in the Kingdom of God. (D. & C. 76:102-103.)

Of all sins, murder, the deliberate shedding of innocent blood, is the greatest. There is no forgiveness for this sin. (D. & C. 42:18; 132:27.)

**Summary of the Commandments.** Every Latter-day Saint must walk in obedience to the Ten Commandments, the Beatitudes and other divine formulas for daily correct living. In the revelations to the Prophet Joseph Smith are several summaries of such codes of conduct, illustrated by the following:

“And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die.

Thou shalt not steal; and he that stealeth and will not repent shall be cast out.

Thou shalt not lie; he that lieth and will not repent shall be cast out.

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.

Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out.

But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more thou shalt forgive;

But if he doeth it again, he shall not be forgiven, but shall be cast out.

Thou shalt not speak evil of thy neighbor, nor do him any harm.

Thou knoweth my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments.

And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (D. & C. 42:18-30.)

“And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands;

And let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.” (D. & C. 42:40-42.)

“And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

And if he or she shall steal, he or she shall be delivered up unto the law of the land.

And if he or she shall lie, he or she shall be delivered up unto the law of the land.

And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled.

And if he or she confess not thou shalt deliver him or her up unto the Church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world.

And if thy brother or sister offend many, he or she shall be chastened before many.

And if any offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D. & C. 42:84-92.)

And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:5, 6.)

**Conformity to Existing Regulations.** Resting upon the several unvarying commandments of the Lord, are such regulations and practices as may be set up from time to time by the Church. Some of these may be of a permanent character; others to meet temporary conditions. Latter-day Saints are expected to conform their lives to such requirements. Should they demand sacrifice of personal comfort or opinions, greater spiritual power would result.

It is the practice of the members of the Church when in doubt about certain matters to seek counsel from those of greater experience and of higher responsibility in the Church. It has been the almost unanimous testimony of the membership that the practice of seeking counsel results in good, providing the person who receives the counsel accepts it and acts upon it.

**Sabbath-day Keeping.** The keeping of the Sabbath Day holy is a practice enjoined strictly upon all Latter-day Saints. It comes as a divine command from early days, reiterated in our day. (D. & C. 59.)



On the Sabbath-day the ordinary duties of life should be laid aside, activities engaged in that will direct the mind to the Lord and man's relationship to Him. On that day Church meetings should be attended, there to learn of the Gospel and to be in communion with the spiritual world. It should not be a long-faced day; it need not be a dreary one; it should be a day of gladness and joy, of kindness and goodwill.

Sabbath-day keeping serves to build up man physically, mentally and spiritually—physically, because of the change in his occupation; mentally, because he is engaged in quorum and other meetings and private reading, in study; and spiritually, because the day is dedicated to the Lord; he leaves mundane affairs alone, and gives some time, in meetings and at home, to spiritual communion and contemplation.

The Church provides at least a Sunday School and a Sacrament meeting for every Sunday, and often another meeting.

**Prayer.** Prayer involves an act and a principle vital to happiness in life. Prayer is the direct approach of man to God, to make requests or to commune. Out of prayer come many of the best experiences of life. No need of man is greater than to feel himself in harmony with the spiritual world. Such harmony comes only from obedience to the laws of life, the commandments of God, the principles of the Gospel of Jesus Christ. The required obedience is a product of man's reaching out for help from God. Prayers are always heard and always answered. The answer may not come when or as we expect, but come it will. To arise from prayer, refreshed in spirit, is of itself an answer to prayer.

The results of prayer: peace, courage, hope, are the choicest gifts of heaven to man.

There should be regular times of prayer in the household, morning and evening, if possible. In the modern world of many distractions, it is well to pray with the family just before the family meal, when most members of the family are present. Private prayers should also be regular. However, one should pray always whenever the desire or need is felt. One may pray as he walks to and fro from his work. All sincere prayers are acceptable to the Lord.

Prayer should be addressed directly to the Lord. He who prays should speak to the Lord as to a father, for such in very deed He is. Such prayers come out of the heart with greatest sincerity.

**Reward of Obedience.** Though it seems that so many commandments are given as to make it difficult not to break some of them, yet with an honest purpose to live a godly life, it becomes an easy matter so to do. As obedience to a law is rendered, added strength to obey is acquired.

Failure to obey the law, however small it may appear to be, is always dangerous.

“Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.” (D. & C. 58:30-33.)

Gradually the power to obey disappears; and the faculties for recognizing truth are weakened.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (D. & C. 93:39.)

On the other hand, obedience always brings blessings.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.)

"But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (D. & C. 63:23.)

There is no greater law than that of obedience to divine commands.

#### SUPPLEMENTARY READINGS

1. Bible: I Cor. 13; John 13:34-35; I Peter 1:22; I John 4:7; Gal. 5:13-14; Matt. 22:39; Luke 10:30-37; Romans 13:8-9; James 2:8; Matt. 7:1-5; Romans 2:1; Matt. 5:7; James 2:13; Gal. 5:22-23; Eph. 5:9.
2. The Book of Mormon: III Nephi 14:1-5; Alma 41:14.
3. Doctrine and Covenants: 88:123.
4. The Vitality of Mormonism: pp. 193-196.
5. A Rational Theology: Chapter 21.
6. Gospel Doctrine: pp. 114, 265, 267, 269, 272, 273, 281, 393, 421, 425.
7. Discourses of Brigham Young: pp. 133-136, 147, 288, 417-419, 65-71, 254.
8. Joseph Smith's Teachings: pp. 99-100.

#### QUESTIONS AND PROBLEMS

1. How may love for the Lord be shown?
2. What can we do to prove that we love our neighbors? (Luke 10:25-37.)
3. What is the relation between the fundamentals of this lesson and the happiness goal?
4. Harmonize the statements that God rewards the obedient person with a happy life, and the happy life is the outgrowth of man's conformity to truth.

5. By what rule can you measure man's success, goodness and greatness? (Matt. 7:15-23.)
6. Analyze the 13th Article of Faith. How nearly does your life conform to the requirements therein stated?
7. Why is it necessary that the acceptance of the ordinances of the Gospel and membership in the church brings obligations and responsibilities for conduct and service?
8. Show that the author's statements regarding the foundations of correct and satisfactory daily living are desirable, practical and within the reach of the average man.

#### PROJECTS.

1. Write a theme on "The Daily Life of the Ideal Latter-day Saint."
2. Draw up a Sunday activity program for college students—one consistent with the proper observance of the Sabbath day.

## Chapter 16

### DUTIES OF THE CHURCH

**Purpose, Practice and Organization.** The purpose of the Church is accomplished through the practices of the Church, and these in turn are made possible by means of a competent organization. Purpose, plan and organization are interdependent; but the organization determines the degree to which the practices may operate for the accomplishment of the purpose. From that point of view, the organization of the Church is most effective in achieving the high purpose of the Church of Jesus Christ of Latter-day Saints. Clearly, a notable organization is necessary to enable the high and varied practices already outlined to be carried on.

**The Threefold Obligation.** The organized body of believers in the plan of salvation are under three heavy obligations. First, the Church must care for its members. All virtue begins at home. No organization transcends in usefulness the help it renders its members. Every member must be kept in the way to joy. It is moreover to be remembered that holding the members of the Church in faithful service is quite as important as winning new members. How many remain true? That is a more important question than, How many are you converting? The members of the Church must receive constant, intelligent care.

Second, the Church must vigorously and incessantly spread the knowledge of the Gospel over the earth. It is God's desire that all men be saved; the Gospel is for every soul. The Church as the earthly agent of

the Lord must, therefore, attempt with all its might to teach the Gospel to the nations of the earth, to seek out those who may become interested in the message, and to convert those who are touched in their souls by the truth of the Gospel. Finding, teaching, converting, must be constant activities of the Church.

Third, in consonance with the doctrine of universal salvation, the ordinances of earth must be performed for the dead, who have died without knowing or accepting the Gospel. The dead retain in the spirit world the normal powers of the individual, and may at their option accept the word done vicariously for them in the temples of the Lord, so that they may travel the path that leads to the Kingdom of God. To give the dead such opportunities is a heavy responsibility of the Church.

These are three duties, carrying with them tremendous obligations, which require a perfected organization for their performance.

#### SUPPLEMENTARY READINGS

1. Bible: I Cor. 15:29; Mark 3:14; 16:14-18; Rev. 14:6; Matt. 28:19-20; John 13:34-35; Gal. 5:13-14.
2. Book of Mormon: I Nephi 12:7; Mosiah 2:17.
3. Doctrine and Covenants: 1:2; 75:24, 26; 84:2; 10:54; 124:33-36; 84:77; 133:37.
4. A Rational Theology: Chapter 16.
5. Brimhall, Long and Short Range Arrows, edited by Harris & Reynolds, Brigham Young University Press, 1934: pp. 138-140; 147-148.
6. Joseph Smith, an American Prophet: p. 297.
7. Gospel Doctrine: pp. 139, 88, 89, Chapter 6.

#### QUESTIONS AND PROBLEMS

1. What is the difference between church, religion and theology?
2. Explain Paul's statement, "Ye are the body of Christ and members in particular."

3. What is the relation between the purpose, practice and organization of the church?
4. Make a study of the church as it functions in your ward or branch. How effectively is it contributing to the threefold obligation discussed in this chapter?
5. What basic principles justify the author in the statement that the three duties of the church are (1) to care for and hold members; (2) to carry knowledge of Gospel to all people; (3) to perform saving ordinances for the dead?
6. Why should the Gospel spread? Why cannot the truths in another church make its members as happy and progressive as the truths in this church?
7. Discuss the inconsistency of criticizing the church if some of its members fall in sin or apostatize.

### PROJECT.

Consider irreverence for church buildings, profanity, dishonesty, or some other negative characteristics. Work out a method for eliminating this from the church, school or social group. Try out the method and report the success attained.

## Chapter 17

### GENERAL PRIESTHOOD CONSIDERATIONS

**Priesthood Defined.** The organization of the Church begins with the Priesthood, available to every righteous man in the Church, for every objective, activity and division of the Church is drawn from the authority of the Priesthood.

Priesthood is the authority received from God by man to act officially in the accomplishment of the Plan of Salvation. Those who hold the Priesthood, and they only, may perform the sacred ordinances of the Plan of Salvation, whether in their own behalf or as officers of the organized Church of Christ.

Whenever the Church of Christ is upon earth, the Priesthood is centered in the Church, and does not operate outside of the Church. Members of the Church who sin sufficiently to be severed from the Church, lose by that act the Priesthood which formerly may have been bestowed upon them.

Priesthood is eternal because it represents a part of the power of the Almighty. In the words of Joseph Smith: "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years." (History of the Church, Vol. 3, p. 386.) The Priesthood is everlasting. The portion of this great power which we know as the Priesthood committed to man was instituted "prior to 'the foundation of this earth, or the morning stars sang together, or the sons of God shouted for joy;' and is the highest and holiest Priesthood, and



is after the order of the Son of God." (Teachings, p. 112.)

**Priesthood and Purpose.** Priesthood implies purpose. Man is on earth in conformity with a plan proposed by the Lord and accepted by pre-existent man. The purpose of the plan, made clear in modern revelation, is the eternal progressive welfare of human beings. The Lord uses those to whom He gives the Priesthood to help work out this eternal plan and purpose. The necessity of Priesthood, or earthly official agents, in performing the work of the Lord, is recognized by all who believe that man's life is planned and directed by our Father in heaven. Every Church has its priests or priesthood, though there is wide diversity of opinion as to the authority and full function of those who administer sacred ordinances.

The Church of Jesus Christ, restored in this day, teaches that the Priesthood, the true authority to act for God in accomplishing the purpose of the Plan of Salvation, was conferred upon the first man, and has been upon earth whenever righteous men, worthy to receive it, have been found to do the work required in their day.

**Power of Priesthood.** Since Priesthood is authority to speak and act for God, in behalf of the Plan of Salvation, it implies power. Such power may be used to accomplish the will of God on earth or in heaven, because it is drawn from infinite and divine intelligence. Brigham Young declared: "If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons

and times, and by which they are rolled up as a scroll, as it were, and go into a higher state of existence." (Discourses, page 201.)

The character of the Priesthood is evident from the words of the Lord to Joseph Smith, the Prophet: "They who receive this priesthood receive me. . . . And he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood." (D. & C. 84:35-39.)

The Priesthood also possesses the power of performing the ordinances which are required for entrance into the Church and for continued membership therein. Baptism and the conferring of the gift of the Holy Ghost, whether for the living or the dead, and the administering of the Sacrament, must be performed, if they are to be valid, by one who has divine authority to perform such ordinances; and none outside of a Priesthood which has been commissioned directly by the Lord, has such authority. "Go ye into all the world, preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D. & C. 68:8.)

The preaching of the Gospel also requires the authority of the Priesthood. Any person may teach righteous doctrine and will be blessed thereby. But, only those who share in the power of the Priesthood can teach with authority the doctrines of Christ and invite the children of men into the Church of Christ. It is those who hold divine authority that speak as they are "moved upon by the Holy Ghost." (D. & C. 68:3.)

The spiritual gifts which always accompany the Church of Christ and are signs of its verity, are properly exercised under the power of the Priesthood. "These signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; . . . and the poison of a serpent shall not have power to harm them." (D. & C. 84:65-72.)

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. (Seventh Article of Faith).

Such spiritual gifts are properly enjoyed by the Saints of God under the direction of "such as God shall appoint and ordain over the Church"—that is, the Priesthood and its officers. Such gifts, when found outside of the Priesthood, are often dangerous, and usually are manifestations of evil spirits.

Perhaps in no manner is the power of the Priesthood more evident than in the authority that it possesses to seal for time and eternity. For example, marriages may be consummated within the Church for all time—not merely until death doth them part. Family relationships may be continued throughout the eternities. The power of the Priesthood extends beyond the grave. Temple work, including baptism, the endowment, sealing, etc., is a function of the Priesthood. It is by this power that work for the dead may be done. It is by the power of the Priesthood that a person may attain celestial glory. Without Priesthood one can not enter the presence of God.

In short, then, the power of the Priesthood, as committed to man in these latter days, possesses the power

to perform every task necessary for the establishment, by authoritative means, of the Church of Christ and of bringing to pass the righteousness of God among the children of men.

**Guidance of the Priesthood.** Priesthood must be in touch with the source of truth; its labors must be guided by revelation. The first great gift of the Priesthood is revelation. Those who hold the Priesthood are entitled, if their lives are pure, to revelation from God to guide them in their private affairs and official actions within the Church. The Priesthood is indeed the official channel through which the Lord communicates His will to His children on earth. It is to the Priesthood that heavenly beings reveal themselves or inspiration is given as occasion demands. Revelation, operating upon the human mind, increases pure knowledge and wisdom, and opens the visions of eternal life.

The principle of revelation, continuous and sufficient, is a fundamental doctrine of the Gospel.

“It (the Priesthood) is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven. . . . It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time.” (History of the Church, Vol. 4, p. 207.)

**The Church and Priesthood.** The Church itself is a product of Priesthood. Therefore, whenever the Church of Christ is upon earth the Priesthood is a part of it. The Church is the instrument through which

Priesthood operates. Men may then obtain the Priesthood through the Church and in no other way.

The government of the kingdom of God on earth is committed to the Church of Christ. That means that upon the Church is placed the responsibility of working out the Lord's plan for human salvation. Clearly and definitely the order of government of the Lord's latter-day earthly kingdom has been set forth and the different degrees of authority to be conferred upon those who are called into the official positions of the Church. By the spirit of revelation, the Priesthood governs the Church of Christ. Under this government, the Priesthood has power to instruct, rebuke and bless, as needed for the welfare of individuals, but only as authorized by the officers of the Church; and, the government so obtained is perfect. It is freed from the dross of personal desire, and the uncertainty of self-assumed authority. The path is clear for all who care to travel it, and those who live under its government are made happy and prosperous in their lives. "It is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter." (Brigham Young Discourses, p. 201.)

**Fitness for Priesthood.** Men must be fit to receive the Priesthood. Ancient Israel, heirs to the Priesthood, so conducted themselves in the Arabian wilderness that they showed themselves unfit to hold the Higher Priesthood, which was consequently taken from them. The Lesser Priesthood alone remained, and that was confined to the tribe of Levi. Men must prove themselves worthy by their lives to receive the Priesthood; and their advancement in the Priesthood should be de-

terminated by their lives within the Gospel fold. Fitness to receive the Priesthood is defined by the Priest Jethro, who, when advising Moses to secure helpers to administer the affairs of Israel, said, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons." (Exodus 18: 21, 22.) That is, to receive the Priesthood, men must be able and God-fearing—men of truth, hating covetousness.

The ability that fits a man to receive the Priesthood comes from devotion to the cause of God. The Gospel must be understood; therefore, candidates for the Priesthood should be students of the Scriptures and of the Word of God, and should familiarize themselves with the principles, ordinances and organization of the Church. They should also learn how the knowledge of the Gospel may be administered in the temporal and spiritual affairs of man; and above all they should engage actively in the work spoken of as the Gospel of Jesus Christ.

Men make themselves worthy of receiving the Priesthood by fearing God. That means that candidates for ordination to the Priesthood must acknowledge the existence and overshadowing power of our Father in heaven. They must have learned to love Him to such a degree that they yield themselves to Him with all their strength. The fear of God is the love of God—a love so strong that men fear to offend by disobeying His will.

Those who are candidates for the Priesthood must be men of truth—which means that they must be seek-

ers after truth, and, secondly, that they must be users of truth—men who are willing to place truth before all else in the world. Honor of men, the wealth of the earth, and all the things that humanity provides for itself must appear small in comparison with truth, the eternal gem of God. Unless men are willing to place truth before all else they are not fitted to receive the Priesthood.

Fitness to receive the Priesthood is also determined by a hate of covetousness. It is not sufficient that a man does not covet that which belongs to his neighbor; he must also learn not to covet the material things of earth for their own sakes. The Priesthood must understand the relative value of things spiritual, that are everlasting, and things earthly that perish with the day. A covetous man has an unclean heart; therefore, he cannot serve as the Lord desires in carrying out the mighty purposes of Divinity.

Since the Gospel plan is founded in love, the Priesthood, the power of Almighty God, must likewise show forth abounding, unselfish love to all men. Unless that is done, Priesthood loses its edge and power, and becomes a hollow mockery.

In fact, the bearers of the Priesthood form a great brotherhood, in which the individual member should have as much concern for his brother's as for his own welfare.

“Be ye clean that bear the vessels of the Lord.”  
(D. & C. 38:42.)

**How to Retain the Priesthood.** The Priesthood is received by man, but the use of it determines whether it remains with him. The right to use it vanishes under the cloud of unrighteous living, for nothing so grieves our Heavenly Father as to have those who have re-

ceived great knowledge, deny it and return to untruth. In the words of the Prophet Joseph Smith: "The power, glory and blessings of the Priesthood could not continue with those who received ordination, only as their righteousness continued." (History of the Church, Vol. 4, p. 209.) Cain was authorized to offer sacrifice, but as he did not offer it in righteousness, in full faith and obedience, he was cursed. The "ordinances" of the Gospel, says the Prophet, "must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing." (History of the Church, Vol. 4, p. 209.) This view of the Priesthood is not always remembered by those who are tempted, after having been ordained, to depart from the paths of righteousness.

"This makes a very serious matter of receiving this covenant and this Priesthood; for those who receive it must, like God Himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from it, and cease to do righteously and to honor this covenant, and will to abide in sin, and repent not, there is no forgiveness for them, either in this life, or in the world to come." (Joseph F. Smith, Gospel Doctrine, p. 185.)

**Law of the Priesthood.** The Priesthood must be exercised in the spirit of love of the Lord, His plan and our fellowmen. Unselfishness, righteousness, pure knowledge, charity and virtue must be practiced by all who would exercise the powers of the Priesthood righteously. This has been set forth in a revelation to Joseph Smith, the Prophet: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of



men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.” (D. & C. 121:34-36.)

“That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.” (D. & C. 121:37-40.)

“No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile; reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.” (D. & C. 121:41-44.)

“Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue gar-

nish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. & C. 121:45, 46.)

**Conferring the Priesthood.** All worthy male members have a claim upon the Priesthood. Candidates for the Priesthood are selected by the presiding officers of the Church and its divisions. Those selected are then presented to the Church for approval, after which the ceremony or act of ordination takes place. The Priesthood is conferred by authorized holders of the Priesthood under the direction of the presiding officers, by the laying on of hands. Those who receive the Priesthood should be able, in this dispensation, to trace it in unbroken line to Joseph Smith or Oliver Cowdery, who received it from heavenly beings. Excommunication from the Church removes the Priesthood from the sinful man.

In practice, the first office in the Priesthood, that of Deacon, is conferred on worthy boys twelve years of age or over; and on mature men, recently converted to the Church. When the boy or man has proved himself faithful he is ordained successively to the higher offices in the Priesthood. Thus the Church provides progressive experience and advancement for those holding the Priesthood.

**Right to Exercise the Priesthood.** Every man holding the Priesthood of God, may exercise its power in behalf of himself and family. He may seek revelations

for his own guidance; he may administer to his own family; teach, rebuke and bless them, and he may bear witness everywhere of the truth of the Gospel and seek to help his fellowmen. In all this, his Priesthood will sustain him.

But, no man may exercise the power of his Priesthood for the Church except by appointment of those who hold the keys of the Priesthood—that is, those called to presiding positions. A Priest has authority to baptize, but may not exercise that power, unless called to do so by the authority presiding over the division of the Church in which he lives. Thus, confusion is avoided, and order is preserved, without in any degree violating the rights of the Priesthood. Every holder of the Priesthood may and should use it, always, for his personal welfare; but officially for the Church only when authorized to do so.

**Unpaid Church Service.** All worthy male members may hold the Priesthood, and very nearly all do so, therefore there is no special Priesthood class in the Church. The benefits of the Priesthood become available to all, and the responsibility for the welfare of the Church becomes a common concern. All members as called upon give a portion of their time to Church service. Very few, fewer than one hundred persons, are required to give their whole time to the labors of the Church. Such part-time official spiritual service is unpaid. The Church may be said, then, to be governed and managed by the whole membership through voluntary effort. As has already been suggested, this keeps all members active and interested. Men grow under service, and love those whom they willingly serve.

## SUPPLEMENTARY READINGS

1. Bible: Acts 26:14; Gal. 6:1; I Cor. 1:1; Heb. 5:4; John 15:16; Mark 3:14; Titus 1:13.
2. Doctrine and Covenants: 121:36; 132:58-59; 132:3, 28; 121:35-38; 121:41-46; 107:30; 11:15; 20:11; 42:11; 20:65-67; 38:42; 84:32-34; 2; 84:1-16; 132:7.
3. Documentary History of the Church, Period I: Vol. 4, pp. 207-212.
4. Comprehensive History of the Church: Vol. 1, pp. 184-186.
5. The Vitality of Mormonism: pp. 99-102.
6. A Rational Theology: Chapter 20.
7. Articles of Faith: Chapter 10.
8. Discourses of Brigham Young: pp. 201-205, 220, 211.
9. Gospel Doctrine: pp. 168-194.

## QUESTIONS AND PROBLEMS

1. What is meant by Priesthood? What basic principles in religion make Priesthood necessary?
2. What is the purpose of God's great sacred plan? What is the relation of the Priesthood to this plan?
3. Make a list of some of the powers and functions of Priesthood, spiritual and temporal, and explain their functions in the plan of salvation.
4. Why should a man holding the Priesthood have the gift of revelation?
5. Revelation, Priesthood and the church—what is the working relationship among them?
6. What are some of the qualifications a man should possess to hold the Priesthood?
7. In what spirit should a man exercise authority? (Doc. & Cov. 121.)
8. What do such phrases as "from eternity to eternity", "from everlasting to everlasting", "without beginning of days or end of years", mean in theological discussions? What did the Prophet Joseph Smith mean when he used these terms with respect to Priesthood?
9. Explain the author's statement: "Man is on earth in conformity with a plan prepared by the Lord and accepted by pre-existent man."
10. In the light of Doctrine and Covenants 121:34-46, why should members obey the counsel of the officers of the Priesthood and respect their authority?
11. Does a man who receives the Priesthood automatically receive all of its gifts and powers? Explain.
12. What is the difference in the mental and spiritual philosophy of people who work in the church without pay and those who work in the church for pay?

## Chapter 18

### DIVISIONS OF THE PRIESTHOOD

**Organization.** There is and has ever been but one Priesthood, the Holy Priesthood, in the Church of Jesus Christ, "Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years." (D. & C. 84:17.) By its authority, alone, may men speak and act in the name of the Lord for the salvation of humanity.

This authoritative Priesthood is designed to assist men in all of life's endeavors, both temporal and spiritual. Consequently, there are divisions or offices of the Priesthood, each charged with a definite duty, fitting a special human need.

The two main divisions of the Priesthood, each containing several offices, are known as the Melchizedek and the Aaronic Priesthoods. They are not distinct Priesthoods, for the Aaronic or Lesser is a part or an appendage of the Melchizedek or Higher Priesthood. This has been set forth in modern revelation: "There are, in the Church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. . . . The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood." (D. & C. 107:1, 13, 14.)

Wherever the membership is sufficiently large, those holding the same office in the Priesthood are or-

ganized into groups known as quorums, with appropriate officers and activities. The quorums meet regularly, as separate groups, to study the Gospel, discuss their problems as a body of brethren, plan for their service to the Church, and render reports of work accomplished. These meetings, when conducted under the guiding spirit of the Lord, help greatly in developing the men of the Church. The ideal of Priesthood is service to others, based upon physical, economic, mental and spiritual excellence.

**The Aaronic Priesthood.** The temporal needs of the Church are among the chief concerns of the Aaronic Priesthood. It should look after the poor and administer to their relief. But in addition, it is, as it were, preparatory to the Higher Priesthood, and therefore has spiritual obligations. It is to preach repentance and baptism, and has authority to baptize and to administer the Sacrament and may enjoy the ministering of angels. That is, it has power in administering outward ordinances. In the words of modern revelation, "The lesser priesthood . . . holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments." (D. & C. 84:26, 27.)

There are three offices in the Aaronic Priesthood, of ascending authority.

Deacons are primarily assistants to the Teachers, Priests and those of the Melchizedek Priesthood in their duties. It is their opportunity to learn of the duties and authority of the higher offices of the Priesthood, while so assisting. They have no particular authority to perform ordinances nor to carry responsibility directly; this comes later. In the performance of

the duties in which they are authorized to assist, therefore, they should be very observant and willing. A quorum of Deacons consists of twelve members, of which three form the presidency. (D. & C. 20:57; 84:30, 111; 107:85.)

Teachers are charged with one great responsibility—that of watching over the Church always; being with and strengthening them; encouraging them to avoid evil speaking, scandal and iniquity, by teaching and setting a good example; seeing that they meet together often, and that all members do their duty. In the absence of members of higher authority, they are to take the lead of meetings. But neither Teachers nor Deacons have authority to baptize, administer the Sacrament, nor lay on hands. They can, of course, assist the Priest or others of higher authority to some extent in certain of these ordinances. They, also, should carefully observe and manifest promptness in their duties to qualify for higher responsibilities. Twenty-four Teachers form a complete quorum, with three of the members forming the presidency. (D. & C. 20:16; 84:30, 111; 107: 62, 86.)

Priests receive practically the full authority of the Aaronic Priesthood. They may, under the direction of the bishopric, be appointed to perform baptisms, administer the Sacrament, and lay on hands and ordain other Priests, Teachers and Deacons. They are called to “preach, teach, expound, exhort . . . and visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.” (D. & C. 20:46, 47.) Priests are authorized to conduct meetings in the absence of those of higher authority. With such authority and responsibility, the Priests need to approach these duties in all seriousness, humility, and

prayerfulness. A complete quorum of Priests consists of forty-eight members, presided over by the bishop. (D. & C. 20:49; 84:107, 111; 107:61, 87, 88.)

The Bishop is the presiding officer of the Aaronic Priesthood. Unless he is a literal descendant of Aaron, he must be a High Priest of the Melchizedek Priesthood, ordained to the Bishopric. A Bishop, with two counselors, is appointed to preside over each ward of the Church; Bishops may be appointed over larger districts, and a Presiding Bishop, with two counselors ordained to be Bishops, is appointed to preside over the Aaronic Priesthood of the Church and to administer the temporal affairs of the Church, under the direction of the First Presidency. The office of Bishop is very important in the Church of Jesus Christ, since it deals with the daily temporal necessities of humanity, and also because the Bishop is appointed a common judge in Israel to hear difficulties that may arise among members, and to preserve peace in the Church. (D. & C. 107:72-75.)

The office of Bishop, like that of Elder, is a necessary appendage belonging to the High Priesthood. Bishops who are not literal descendants of Aaron are ordained High Priests also, because High Priests are to preside and may officiate in all lesser offices. The firstborn among literal descendants of Aaron have a legal right to the bishopric, if they can prove their lineage, and are designated, found worthy, and set apart to the office by the First Presidency. The Bishop presides over the Aaronic Priesthood. He has to do with the temporal things of the Church. He has two counselors who are High Priests. They together form the Bishopric. The Bishop is called the father of the ward. He presides as such over all of the members in his ward. He is a "judge in Israel," to sit with his



counselors as a Bishop's Court, in cases of transgression. (D. & C. 41:9; 42:10, 31, 71-73; 68:14-21; 72:2-26; 84:29; 107:15, 72, 74, 76, 87, 88.)

**The Melchizedek Priesthood.** The Melchizedek Priesthood is the Holy Priesthood after the order of the Son of God. It was "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name," that "the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (D. & C. 107:3, 4.)

In everyday speech, the term Melchizedek Priesthood is used to distinguish the Higher Priesthood from the Lesser or Aaronic Priesthood. This, however, is done only for convenience, since the Aaronic Priesthood is an appendage to or part of the Melchizedek Priesthood.

The Melchizedek Priesthood is distinguished from the Aaronic Priesthood in that it has authority over the spiritual—the inward—ordinances of the Church. It may perform all the duties placed upon the Lesser Priesthood and, in addition, may administer in the other ordinances. It "holds the right of presidency, and has power and authority over all the offices of the Church in all ages of the world, to administer in spiritual things."

There are several offices in the Melchizedek Priesthood. The first is the Elder, who is a standing minister to the Church. The Elder is appointed to render spiritual service. Under proper direction he may confirm those who are baptized, "by the laying on of hands for the baptism of fire and the Holy Ghost." (D. & C. 20:41.) He may ordain others Elders, Priests, Teachers and Deacons; anoint and bless the sick by the laying on of hands; preach the Gospel at

home and abroad, and administer the ordinances thereof. He is authorized to conduct meetings under proper direction; and may do all that the Priest may do. A complete quorum of Elders comprises ninety-six members, of which three form the presidency. (D. & C. 20:44-45; 107:60, 89; 124:137.)

The order of the Seventy is a special calling of elders for the preaching of the Gospel in all the world, under the direction of the Twelve Apostles. A quorum consists of seventy members, of which seven are chosen as presidents. The difference between the elders and the seventies is that the latter are "traveling ministers" and the former are "standing ministers" to the Church. Seventies are to travel if needs be in the preaching of the Gospel, whereas elders and other officers of the Church have the responsibility of building up the Church in the wards and branches of the Church. They have the same authority as the elders in performing Priesthood ordinances. (D. & C. 107:34, 93-96; 124:39.)

High Priests have the particular responsibility of presiding. All bishoprics, high councillors, stake presidencies and the First Presidency are High Priests. There is one High Priests' quorum for each stake of Zion, including all High Priests in the stake. It is expected of those who are ordained to this office in the Priesthood, especially, that they shall have proven their stability, faith and devotion to the Church in such a way that they can be depended upon to stand firm and true under all circumstances. (See references to the Doctrine and Covenants as listed under "High Priest" in the Diagram, page 145.)

Patriarchs, evangelical ministers, or evangelists, as they are sometimes called, have a special calling in

the Church. It is that of declaring the lineage of the Church members and of pronouncing blessings upon them. "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers (patriarchs), as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made." (D. & C. 107:39-40.) The office of Presiding Patriarch may descend from father to son upon the call of the First Presidency.

The Twelve Apostles hold "the keys to open up the authority of my (God's) kingdom upon the four corners of the earth." (D. & C. 124:128.) It is their duty, also, "to ordain and set in order all other officers of the church." (D. & C. 107:58.) "The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles, and secondly unto the Jews." (D. & C. 107:33.) They are "special witnesses of the name of Christ in all the world. . . . And they form a quorum, equal in authority and power" to the First Presidency. (D. & C. 107:23, 24.) The Twelve Apostles have full authority to perform any and all ordinances in the Church, under the direction of the First Presidency. (D. & C. 18:27-29; 20:38-44; 107:35; 124:127-128.)

The President of the Church holds all the keys of authority of the Priesthood and of the Church upon the earth. He acts as the earthly head of the Church of which the Lord Jesus is the Eternal Head. There is only one man at a time upon the earth who holds these

## Diagrammatic Representation of the Duties and Authority of the Aaronic Priesthood

(References to Sections in the Book of Doctrine and Covenants.)

### OFFICES of the Aaronic Priesthood

Names of OFFICERS arising from, or growing out of the several offices of the Aaronic Priesthood, including the Levitical. 107:21.

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*General Officers Over the Whole Church.*

1. Presiding Bishopric. (Bishop and Counselors.) 41:9; 42:10, 31, 71-73; 84:112.
2. Presidency of the Lesser Priesthood. 68:16-21; 107:15, 76.
3. A Judge. (Special.) 107:76.

*Local or Ward Officers.*

1. Ward Presidency. (Bishop and Counselors.) 68:14-21; 72:2-26; 107:72.
2. Common Judge. (The Bishop.) 107:72, 74.
3. President of the Local Lesser Priesthood. 107:15; 68:16-21.
4. President of a council or quorum of 48 Priests. 107:87, 88.

#### I. BISHOP. (Appendage to the Higher Priesthood, 84:29.)

#### II. PRIEST.

*Local Preachers and Expounders of the Gospel; they may also travel and preach when called upon. 84:107, 111.*

1. President of 48 Priests. (The Bishop.) 107:61, 87, 88.
2. Presiding Priest over a Branch. 20:49.
3. President of meetings when no Elder is present. 20:49.

#### III. TEACHER. (Appendage to the Lesser Priesthood, 84:30.)

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*Local Standing Ministers to the Church. 84:111.*

1. Presidency of 24 Teachers. (President and Counselors.) 107:62, 86.
2. President of meetings in the absence of Priest or Elder. 20:56.

#### IV. DEACON. (Appendage to the Lesser Priesthood, 84:30.)

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*Local Standing Ministers to the Church. 84:111.*

1. Presidency of 12 Deacons. (President and Counselors.) 107:85.
2. Teacher's assistant. 20:57.

(From Keeler, *The Lesser Priesthood and Notes on Church Government.*)

## Diagrammatic Representation of the Duties and Authority of the Melchizedek Priesthood

(References to Sections in the Book of Doctrine and Covenants.)

**OFFICES of the Melchizedek Priesthood**

Names of OFFICERS arising from, or growing out of the several offices of the Melchizedek Priesthood. Sec. 107:21.

General Officers over all the Church.

First Presidency. (President and two Counselors.) Secs. 68:15-23; 81:2; 102:27, 23; 107:22; 124:125, 126.

Prophet. 21:1; 107:92. Seer. 21:1; 107; 92. Revelator. 107:92. Translator. 1:29; 5:4; 21:1; 107:92; 124:125.

Presiding High Priest over all the High Priesthood of the Church. 90:2, 6, 12; 107:65, 66.

Patriarch, or Evangelical Minister. 107:39-56. (Also Prophet, Seer and Revelator. 124:90-97, 124.)

An Agent to the whole Church. (Trustee-in-Trust) 53:4; 57:6; 58:49; 63:45.

**I. HIGH PRIEST.**

Church Recorder and Historian. 21:1; 47:1. President of Temple.

**STAKE OFFICERS**

Presidency. (President and two Counselors.) See Sec. 124:134.

Presidency of High Council. 2:67; 102:1, 4, 9, 11, 15. High Councilors. 102:1.

Presidency of High Priests' Quorum. 124:133-136.

Patriarch. 107:39.

*General Officers.*

**II. APOSTLE.**

*Under the direction of the First Presidency their calling is to build up the Church in all nations.* 18:27-29; 20:38-44; 107:35; 124:128.

President of the Council of Apostles. 124:127.

Twelve Traveling Presiding High Councilors. 107:33.

Twelve Apostles or Special Witnesses. 107:23.

Prophets, Seers, and Revelators.

*General Officers.*

**III. SEVENTY.**

*The Seventy act in the name of the Lord, under the direction of the Twelve.* 107:34, 95, 96; 124:139.

Senior President. (Seventh President presides over six.) 107:94.

Presidency of Seven Presidents, over the First Quorum of Seventy. 107:93.

Presidency of Quorum of Seventy in the various wards and districts. 107:95.

**LOCAL OFFICERS.**

**IV. ELDER.**  
(Appendage to the High Priesthood.)

*Standing Ministers to the Church.* 124:137.

Presidency of Elders' Quorum. 107:60, 89; 124:137.

Presiding Elder of Branch or District of the Church.

President of Meetings. 20:44, 45.

(From Keeler, *The Lesser Priesthood and Notes on Church Government.*)

keys. He is the Prophet, Seer and Revelator of the Church, the only one authorized to receive revelation for the Church. The President of the Church is the living oracle of God, to whom the Lord reveals whatever is necessary for the conduct of the Church.

Three Presiding High Priests, the President of the Church and his two Counselors, form the quorum of the First Presidency. The Presidency of the High Priesthood stand at the head of the Priesthood organizations and have the right to officiate in all the offices of the Priesthood. They determine the labors of the Priesthood, everywhere.

**Helps To The Priesthood.** In the organized Church the Priesthood officers may call to their aid any or all members of the Church, male or female, for carrying out the authorized activities of the Church. When such helpers are formed into groups for special service they are called auxiliary organizations. These may be multiplied, changed or discontinued as need arises.

#### SUPPLEMENTARY READINGS

1. Priesthood of Aaron: Bible—Exodus 30:30; 28:1; 29:44—Doctrine and Covenants—13; 27:8; 84:16-42; 107:1-16; 20:38-64; 27:8—Pearl of Great Price—Writings of Joseph Smith, Verse 69.
2. Melchizedek Priesthood: Bible—Genesis 14:18-20; Heb. 7:1-2—Book of Mormon—Alma 13:14-19—Doctrine and Covenants—68:19; 107:2-4; 107:6-100; 124:123; 84:23-26—Pearl of Great Price—Writings of Joseph Smith, Verse 72.
3. Restoration of the Gospel: Chapters 7 and 8.
4. Gospel Doctrine: pp. 196, 216, 176, 233-236, 221-223.
5. Essentials in Church History: pp. 67-69.
6. Articles of Faith: pp. 204-216.
7. A Rational Theology: Chapter 18.
8. Joseph Smith's Teachings: pp. 111-121, 125-126.
9. Comprehensive History of the Church: Vol. 1, pp. 178-179, 180, 184-186, 307-308, 380-389.

## QUESTIONS AND PROBLEMS

1. Why is the membership different for different quorums of the Priesthood?
2. What is the significance of the names for the two main divisions of the Priesthood?
3. What is the relationship of the Bishop to the Aaronic priesthood? Distinguish between the Mormon and Protestant use of the term Bishop.
4. What relation does the First Presidency, Twelve Apostles and Presiding Patriarch hold to the Melchizedek Priesthood?
5. Show that in the Priesthood organization of the church there is provision for meeting every new and developing situation.
6. Considering the age, environment and education of Joseph Smith, to what extent do his ability and wisdom in organizing a church under the priesthood order of government support his claim to divine inspiration?
7. What principles underlie a Patriarchal blessing?
8. How are the general authorities of the church nominated and elected?

## Chapter 19

### TERRITORIAL DIVISIONS OF THE CHURCH

**Need.** The Church could function as one unit were it necessary, but more effectively if territorial divisions are made as provided for in the revelations to the Prophet Joseph Smith. This has become especially true as the Church has increased in membership and as the members have scattered over the earth. Compact organization, finding access to every member, is a prime thought in the Gospel structure.

**The Stake of Zion.** Zion is a name applied to the body of faithful men and women, constituting the Church of Christ, "This is Zion—the pure in heart." (D. & C. 97:21.)\*

The Church, outside of the mission field, is territorially divided into "Stakes of Zion." The word stake as here used is a figure of speech, referring to the stakes driven into the ground to support the tent and its hangings. (Isaiah 54:2, 3.) "They shall be called stakes, for the curtains or the strength of Zion." (D. & C. 101:21.)

Whenever a sufficient number of Latter-day Saints have gathered in one locality, a stake is usually organized. The stakes vary in membership from 1000 to 10,000, though there is no set number. A membership

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\*The word Zion is also used in a specific sense, as the name of a place. Three places bear the name Zion: the city built by Enoch, the patriarch; Jerusalem, or one of the hills on which it is built, and the New Jerusalem, to be built on the American continent.



of about 4000 to 5000 is ordinarily the most effective in caring for the members.

Each stake has its own set of officers, its own organizations and activities, all being practically alike throughout the Church. At present (April, 1941) there are 137 stakes in the Church, and the number is rapidly increasing.

**The Ward.** Each stake in turn is divided into wards, with memberships varying, usually, from 400 to 1500. The ideal is a ward small enough for easy and effective service by the officers to the members of the ward, perhaps in the neighborhood of 600 souls. The ward is the ultimate unit of the Church. Every Church activity is found within and centers upon the ward.

**The Ward Branch.** A group of members too small to officer and to carry on all the activities of a ward may be partially officered and become a branch, commonly dependent upon the nearest ward, by which it is then supervised in part.

**The Mission.** The missions, with a relatively small and widely scattered membership, correspond roughly to stakes. For convenience they are divided into districts, which in turn are divided into mission branches, the ultimate units of the missions, corresponding to wards. The districts are temporary devices for mission administration. When the membership increases, the mission or part of it may become a stake, and the branches or some of them become wards.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: 82:14; 107:39; 115:6; 133:9.
2. Comprehensive History of the Church: Vol. I, pp. 394-395; Vol. II, p. 372; Vol. III, pp. 302-303.
3. A Rational Theology: pp. 99-101.

4. Articles of Faith: p. 212.
5. Essentials in Church History: pp. 210-212; 460-461.
6. Joseph Smith, an American Prophet: pp. 299-300.

#### QUESTIONS AND PROBLEMS

1. What is the origin and meaning of the word "stake"? How is the word used by the Latter-day Saints?
2. What are the similarities and differences in organization and government of stakes and missions?
3. Make a diagram showing the territorial divisions of our church in an organized stake. In the mission. Show diagrammatically the relation of stakes, missions, wards and branches to each other.
4. List the presiding officers in each of these divisions.

#### PROJECT.

Study a recent church directory. How many stakes do you find? Missions? Observe districts and branches within the missions.

## Chapter 20

### ADMINISTRATIVE ORGANIZATION

**General Principles.** The purpose of the Church, an organized body of believers, can be accomplished only through an efficient organization. The offices existing in the organized Church are "for helps and for governments, for the work of the ministry and the perfecting of my saints. And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference." (D. & C. 124:143, 144.)

A sharp division should be drawn between offices in the Priesthood and administrative offices in the Church. A man, to hold administrative church positions, must hold the Priesthood, but not every Priesthood holder holds such administrative responsibility within the organized Church. A man may always exercise the power of the Priesthood for himself and his family, but in Church affairs only when so authorized by the proper presiding authority.

The various officers are nominated by those holding the proper higher office in the organized Church, and submitted to the people for approval or disapproval. For example, the Presidency of the Church may appoint officers for the Church anywhere, the Presidency of a stake for a stake; the Bishopric of a ward for the ward; the President of a mission for the mission; and the Presidency of a branch, for the branch.

However, the persons so appointed must be sub-

mitted to the people over whom they are to preside, to be upheld by the "confidence, faith, and the prayer of the church," (D. & C. 107:22) or to be rejected. No person can lawfully serve in any Church position, unless he has been so sustained by the people.

The power to release is also possessed by the officers of the Priesthood. All releases should be placed before the people concerned for their approving vote. This arrangement eliminates from the Church office-seeking and its attendant evils.

The Priesthood conferred on a man is permanent and can not be lost except by sin. An office in the Church is, however, of indefinite duration. Rotation in office is the usual procedure, by which nearly all members receive at one time or another the experience and growth accompanying official service.

Historically, the general officers of the Church have continued in office for life or during good behavior. These twenty-six men are the only ones whose appointments in the past have not been of an indefinite term.

The extent of the official authority of any officer of the Church is limited to the unit or division of the Church which he has been called to serve; and he is subject to the direction of those holding the corresponding higher authority. In fact, names nominated by the proper officials for appointment, must often be sent to the next higher council for approval. Then only can a proper call to service be issued.

Officers of the Church are servants of the people over whom they are called to preside. Unless they can forget themselves in their labor for others, they fail in their efforts.

There are three kinds or classes of authorities and officers of the Church: 1, General, with church-wide

supervisory powers; 2. Stake, with jurisdiction limited to stake affairs; and 3. Ward, operating within ward confines.

**General Authorities and Officers.** The First Presidency consists of the President of the Church and his two counselors. They are at the head of all the affairs of the Church. They are "three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church." (D. & C. 107:22.) Their united decision in any matter is binding upon the Church. At the demise of the President of the Church, the President of the Twelve has always been chosen President of the Church by the Council of Twelve Apostles.

The Twelve Apostles, or special witnesses of the Lord, have the authority to regulate the affairs of the Church among all nations. The Quorum or Council consists of twelve members. They travel throughout the missions as well as among the stakes of Zion. In case of the disorganization of the First Presidency by death of the President, the Council of the Twelve Apostles have full authority to preside pending the new organization of the First Presidency.

There is one Patriarch to the Church, sometimes called to be the Presiding Patriarch, whereas there are several Patriarchs in practically all of the stakes of Zion, whose authority for the giving of blessings is restricted to the members of the stakes or missions in which they reside. The Presiding Patriarch has the authority to pronounce blessings upon the heads of members of the Church anywhere. The selection of the Patriarch to the Church must be made by the First Presidency, and is contingent upon the faith and worthiness of the candidate. "It is the duty of the Twelve, in all large branches of the Church, to ordain evan-

gical ministers, as they shall be designated unto them by revelation." (D. & C. 107:39.)

As already stated, the President of the Church is the Prophet, Seer and Revelator for the Church. But, in addition thereto, the Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch, are sustained as prophets, seers and revelators.

Seven men, forming the First Council of Seventy, preside over all the Seventies in the Church. Their special duties are to supervise the Seventies' quorums throughout the Church, composed of men who are in a position to be "called to preach the Gospel and to be especial witnesses unto the Gentiles." The members of the First Council, under the direction of the Council of the Twelve, may travel abroad as presidents of missions and otherwise.

The quorum of the Presiding Bishopric consists of the Presiding Bishop and two counselors. All three are High Priests as well as Bishops. They preside over the Aaronic Priesthood. They administer the temporal affairs of the Church under the direction of the First Presidency. They supervise the handling of the tithes, the transfer of membership certificates, all financial and statistical reports, and similar matters.

The quorums herein mentioned, from the First Presidency to the Presiding Bishopric inclusive, twenty-six men, form the General Authorities of the Church.

The General Officers of the Church consist of the Church Historian and the Assistant Church Historians; the General Church Board of Education, the Superintendent of Church Schools, and the Church Auditing Committee. The Historians have to do with all matters of Church history, and are responsible for recording all events, inside or outside of the Church, which have any bearing upon the activities of the Church. The General

Board of Education determine the general policy and extent of Church education; the Superintendent is the executive in carrying out the policies and instructions of the Board and directing all Church school activities. The Church Auditing Committee examine all Church financial accounts, to check their accuracy and determine the propriety of expenditures.

**Stake Authorities and Officers.** As the First Presidency preside over the whole Church, so the Stake Presidency preside over a stake or division of the Church. The Stake Presidency consists of three High Priests, a president and two counselors, who preside over all affairs and activities of the stake. They are assisted by twelve High Priests, forming the Stake High Council and known as High Councilors. Also laboring under the direction of the Stake Presidency are the ward bishoprics and stake officers and boards of the auxiliary organizations.

**Ward Authorities and Officers.** Just as the First Presidency preside over all of the Church, and the Stake Presidency over a division consisting of several wards, so the Bishopric preside over a ward—a still smaller division. The Bishopric consists of a Bishop and two counselors—three High Priests. The Bishopric have direction of all ward affairs and preside over all ward members. To assist them in their labors, they have the acting teachers, men holding the Melchizedek Priesthood, and the quorums of Priests, Teachers and Deacons. Also, they have the officers of the auxiliary organizations to assist them in directing these organizations.

**Auxiliary Organizations.** The auxiliary organizations are helps in government to the Priesthood in the training and development of the members in different

activities, with the learning of the Gospel as the essential. They labor always under the direction of the Priesthood. They are: the Women's Relief Society, the Sunday School, the Young Men's and Young Women's Mutual Improvement Associations, and the Primary Association. Under this head may also be considered the Department of Education, consisting of a university, colleges, institutes and seminaries. The Genealogical Society, with auxiliary functions, forms a part of the Priesthood activity connected with temple work. Each of the auxiliary associations has a general presidency or superintendency of three at the head, under the direction of the First Presidency, with a general board of members who are appointed to plan and supervise the work and to visit the various stakes or missions. In like manner, the stake auxiliary associations are organized with a presidency or superintendency and a stake board. Mission auxiliary boards may be organized wherever required. The ward or board organization also consists of the presidency of three, with the other necessary officers and teachers associated.

**Mission Authorities.** A mission is presided over by a Mission President, usually without counselors. He is responsible directly to the First Presidency or their duly appointed representatives. The Mission President is assisted by the regularly appointed missionaries, who, in the discharge of their callings, represent the Mission President and act for him.

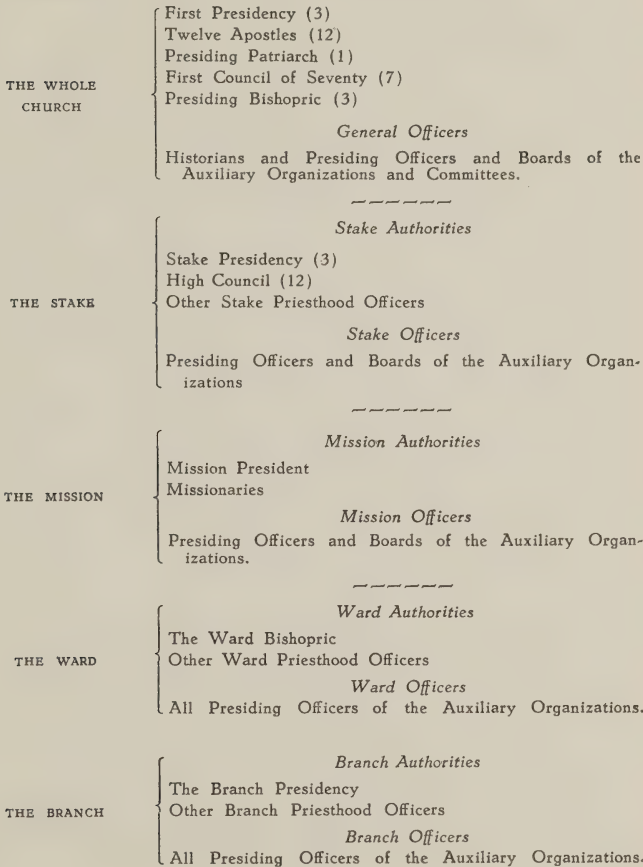
For more efficient administration the mission branches are grouped into districts, presided over by District Presidents. The District President has general supervision over the missionaries in the district. He is, as it were, an intermediary officer between Mission President and Branch President, made necessary by the conditions peculiar to missions, especially by the large



## Diagrammatic Representation of the Organization and Government of the Church

**Territorial Divisions**

**Administrative Officers**  
*General Authorities*



number of branches, ordinarily many more than the wards of a stake, and also by the large number of missionaries to be supervised.

**Conferences.** The Church conducts regularly a series of conferences at which much of the business of the Church is done and the members refreshed and renewed in their faith.

There are three kinds of Church conferences: of Church-wide, stake-wide and ward-wide nature.

The general conferences of the Church, ordinarily of three days' duration, are held semi-annually, to include, if possible, October 6 and April 6, and usually in the Tabernacle in Salt Lake City. The various auxiliaries also hold briefer Church-wide conferences: The Relief Society and the Sunday Schools semi-annually, at or near the time of the general Church conferences; and the Mutual Improvement Associations and the Primary annually, in early June. Special Church-wide conferences may be called at any time.

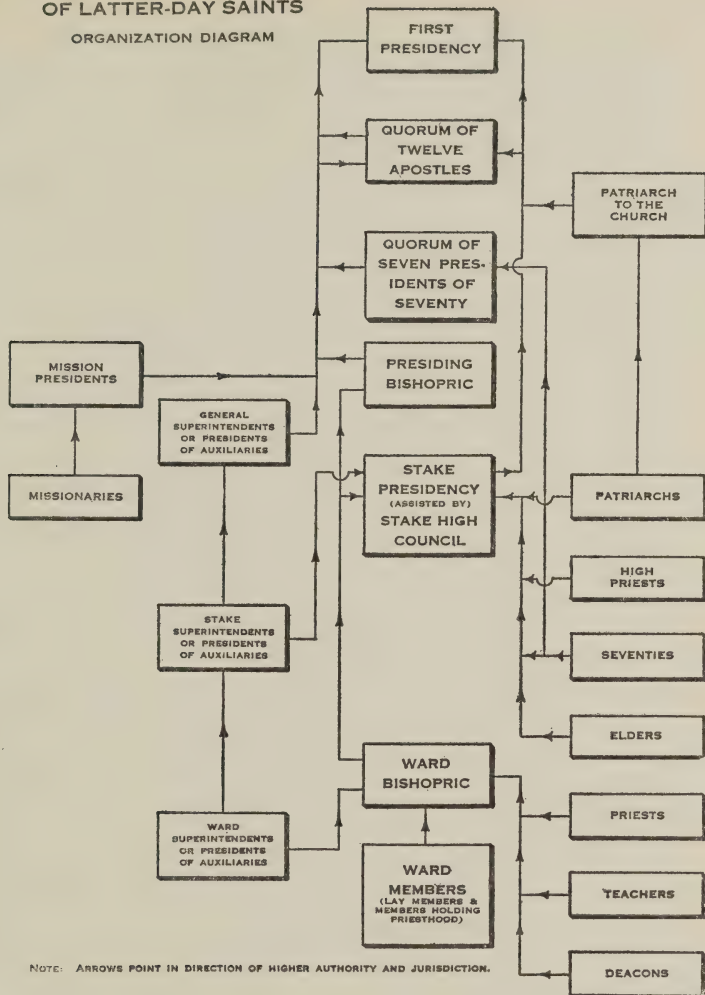
Each stake holds a conference every three months in most stakes, including one meeting on Saturday and two on Sunday. The evening of Sunday is devoted to a Mutual Improvement Association conference. The stake Priesthood have conferences as may be needed. Miscellaneous stake gatherings occur as occasion demands.

There is an annual ward conference. The ward auxiliaries also have each an annual conference. A variety of ward conferences are called as need arises.

**Operation and Reporting.** The responsible officers of a ward are the Bishopric, of a stake, the Stake Presidency, and of the Church, the First Presidency. All subsidiary help for carrying out the Church program must be done with the knowledge and consent of these

# CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

## ORGANIZATION DIAGRAM



NOTE: ARROWS POINT IN DIRECTION OF HIGHER AUTHORITY AND JURISDICTION.

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presiding authorities. This prevents any conflict of authority. The Bishop of a ward is responsible to the Stake President, who in turn is responsible to the First Presidency. This is the general order of procedure in all Church matters.

Financial and many statistical reports of the ward are rendered as a matter of convenience, and with the knowledge of the Stake Presidency, by the ward Bishop, directly to the Presiding Bishop. For the same reason appropriations to the ward are made directly to the Bishop, but with the approval of the Stake Presidency.

All ward workers, Priesthood and auxiliary and ward teachers, report to the ward Bishopric; but all ward organizations also make certain reports to the corresponding stake organization. The program to be followed by the ward organizations comes from the general through the stake boards, but the responsibility for carrying them out rests with the Bishop as the presiding officer of the ward, though the stake organizations may give assistance. All matters pertaining to the ward should be done with his knowledge.

All bishops, stake Priesthood quorums and auxiliary organizations, and stake high council, report to the stake presidency, though supplementary reports are made to the corresponding general boards. The stake presidency are responsible for carrying out the church program in the stake.

The First Presidency receives reports from all other general authorities and officers, from all stake presidencies, and all general auxiliary boards.

## SUPPLEMENTARY READINGS

1. Bible: Ephesians 4:11-13; Matt. 10:1; Mark 3:14; Luke 10:1.
2. Doctrine and Covenants: 11:15; 20:11; 20:61; 102; 121:41-44; 124:130; 124:143.
3. Discourses of Brigham Young: pp. 227-234.
4. Restoration of the Gospel: Chapter XI.
5. Articles of Faith: pp. 208-215.

## QUESTIONS AND PROBLEMS

1. How are officers in the church nominated? How are they selected? How does the principle of common consent apply to the choosing of officers?
2. Using the diagram of church organization, show the working relationship and the lines of authority between the various administrative officers.
3. Why does the church require accurate records and reports from all its organizations?
4. What are the purposes of the general conferences? of the stake quarterly conferences? of the ward conferences?

## Chapter 21

### JUDICIAL PROVISIONS

**Kinds of Violations.** There are really only three kinds of offenses of which the Church takes cognizance. First and most serious is the breaking of the moral law in any of its divisions. Second, deliberate disobedience to the regulations of the Church, which renders a person liable to such punishment as the Church can properly mete out to its members. Third, the incorrect interpretation of doctrine, coupled with an unwillingness to accept the correct view after proper explanations of the doctrine have been made. The first two types of violation are of conduct, the third of belief. All imply non-conformity to the practices or non-acceptance of the teachings of the Church.

The Church can try offenders only for their membership in the Church. Any further punishment is in the hands of the civil courts. Members of the Church may either be disfellowshipped or excommunicated. A person who is disfellowshipped is denied the privileges of Church fellowship, until such time as he, having changed his course of life, is reinstated into full fellowship. Excommunication, however, means complete severance from the Church. The excommunicated person can regain membership only by baptism, as if he had never been a member before.

**The Spirit of Love.** It should always be remembered that the Church exists to save, not to condemn men. Every effort should be made to have contending parties settle their own difficulties, with the aid of ward

teachers if necessary; and to induce those who have erred to tread the way of forgiveness and thus make unnecessary the calling together of a church tribunal of justice.

Should it be necessary to call a person to a church trial, those composing the council must use every endeavor to bring about reconciliation or confession in humility. Excommunication should be the last resort.

All should be eager to keep those who are in the Church in full fellowship with the community of saints. We should increase our tenderness and helpfulness toward those who may, because of their errors, be subjected to disfellowshipment or excommunication.

**Orderly Procedure.** Trials involving the fellowship or membership within the Church must be conducted in an orderly, precise and correct manner. That is the spirit of all church work. Excommunication can occur only after such regular procedure. Even if a person asks to have his name stricken from the church records, and his membership cancelled, his case must be heard by the proper council.

**Church Councils of Justice.** Three standing courts or councils of justice exist in the regularly organized wards and stakes of the Church. These are, in ascending authority:

1. The Ward Bishop's Court.
2. The Stake High Council.
3. Council of the First Presidency.

The Ward Bishop's Court consists of the Bishop of the ward and his two counselors. The jurisdiction of this court is limited to members of the ward presided over by the Bishop, unless upon a change of venue he is directed by the Stake Presidency to hold court

in some other ward. This court can inflict the extreme penalty of excommunication from the church upon lay members or members of the Aaronic Priesthood found guilty; but only disfellowshipment upon men holding the Melchizedek Priesthood, though it may refer them to the Stake High Council for further action. (See D. & C. 42:84-92; 134:10, 11.) Appeals from the decisions of this court may be made to the Stake High Council.

The Stake High Council consists of twelve high priests, presided over by the stake president, assisted by his two counselors. Its procedure is patterned after the High Council first organized February 17, 1834, at Kirtland, Ohio, and presided over by the Prophet Joseph Smith. (D. & C., Section 102.)

Appeals from the Ward Bishop's Court come before the Stake High Council, though hearings may also originate there. Only the most important matters should come before the Stake High Council. Appeals from the decisions of the Stake High Council may be made to the First Presidency.

The Council of the First Presidency consists of the President of the Church and his two counselors, who constitute a body competent to decide any or all cases that may arise in the Church. If for any reason the Presidency desire assistance, they "shall have power to call other High Priests, even twelve, to assist as counselors." (D. & C. 107:79.) One of the more important functions of this council is to review appeals from any of the church courts. (D. & C. 102:27.) The decisions of this council are final.

**Special Tribunals.** The revelations provide for three special Judicial Councils.

1. The Presiding Bishop's Court.
2. The Council of High Priests Abroad.



### 3. The Traveling High Council of the Twelve Apostles.

The Presiding Bishop's Court consists of the Presiding Bishop with his two counselors, and twelve High Priests especially chosen for the purpose. It is a tribunal extraordinary, from which there is no appeal, to be convened if it should be necessary to try a member of the First Presidency for crime or neglect of duty. (D. & C. 107:76, 82-83.)

The Council of High Priests abroad is another extraordinary council which may be convened outside of the stakes or organized missions of the Church to adjust important difficulties or to meet emergencies. Under the present organization of the missions of the Church, this Council is not required.

The Traveling High Council of the Twelve Apostles have authority, when abroad, to take notice of any question pertaining to the Kingdom of God. Their decisions, if made in righteousness, are final and admit of no appeal, though they may be reviewed and reversed by the First Presidency if made in unrighteousness. (D. & C. 102:30-32; 107:32.) In practice, the Council of Twelve Apostles do not travel in a body, but go out separately under appointment of the First Presidency, and act under their instructions. As they travel about they represent the First Presidency.

Only the mission president has authority, within the mission, to authorize a trial of a Church member for his fellowship or membership in the Church. The mission president appoints the president and members of the court. If the person to be tried is a lay member or a man holding the Aaronic Priesthood, the mission president will appoint a council consisting probably, though not necessarily, of the branch presidency and a number of local and traveling Elders—such number

as may be conveniently available, but never large. If the person to be tried holds the Melchizedek Priesthood, the mission president usually appoints the district president the presiding officer of a council consisting of a number of available local and traveling Elders.

No person involved in a case can sit as a member of the judicial council. If the accused fears prejudice on the part of the council members, he may request that the hearing be held before unprejudiced persons, perhaps in another stake or ward or district.

The accused has the right of appeal from the approved decision of any council, up to the First Presidency.

**Procedure.** The procedure for a trial in a ward or mission branch is as follows:

“(1) The complaint is drawn up and signed by the accuser and attested by the Bishop. (2) The summons is issued, in which a reasonable time is given for the accused to appear for trial. (3) When ready for trial, the court is opened with prayer. (4) The complaint is read and the accused is asked to plead, if his written answer is not already filed. (5) If he pleads “guilty,” judgment is rendered. (6) if he pleads “not guilty,” the trial goes on. (7) Witnesses are examined to establish the truth of the charge. (8) Then witnesses are examined for the defense, and the accused may also testify in his own behalf. (9) The evidence of each witness is taken in writing by the clerk. (10) The testimony is read to the witness, errors corrected, then the witness signs it. (11) After all evidence is given, the Bishopric renders its decision. (12) The decision is written on a blank prepared for that purpose. (13) The accused should receive a copy of the decision. (14) If the accused holds the Melchizedek Priesthood, and the Bishop’s Court recommend that he be excom-

municated, a report is made at once to the High Council. (15) All papers entered in their consecutive order in a book kept for that purpose, make a complete record of the case."\*

The presiding officer must render the decision, and then ask the Council to sustain the decision. To be of full force the sustaining vote of the Council should be unanimous.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: 20:38, 53-59; 42:82; 64:40; 102; 107: 76, 78, 82.
2. Keeler, J. B., *The Lesser Priesthood and Notes on Church Government*, Deseret News Press, 1929—Part II.
3. Roberts, *New Witness for God—Vol. I*, George Q. Cannon Co., 1895: pp. 343-348.

#### QUESTIONS AND PROBLEMS

1. What offenses may bring disfellowshipment or excommunication?
2. What penalties can the church impose?
3. How do teachers and priests assist in the administration of justice? in preventing the calling of church courts?
4. What is the procedure in a Bishop's court? Who makes the accusation? How is the offender summoned to the court? How are decisions made? What are the rights of appeal?
5. Make a list of various church councils of justice, and state the particular function of each.

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\*Keeler, J. B., *Lesser Priesthood and Church Government*, pp. 171, 172.

## Chapter 22

### THE WAY OF FORGIVENESS

Members of the Priesthood are under special obligations to help the weak as well as to keep themselves fit before the Lord. They are the natural guardians of the people, the preservers of peace and goodwill. As the Priesthood bearers are, so is the Church.

The Church of Jesus Christ is a community actuated by love for one another. Charity and love qualify a person for work in the cause of the Lord. Whoever live their religion must dwell together in love; and that love must not be partial towards anyone, but must include all who are in Church fellowship, and must extend to all the world. We should love our brethren and sisters as ourselves. "Let thy love abound unto all men, and unto all who love my name." The power of the Priesthood can only be fed and maintained by love. (D. & C. 4:5; 42:45; 112:11; 121:41.)

The law of brotherly love is the first in all proper Priesthood activities. By love, unbounded help may be given those who are in need of assistance.

Gossip about the weaknesses of others is the usual beginning of faultfinding; and faultfinding is a mild name for slander. Members of the Priesthood should hold themselves aloof from gossip.

Faultfinding is dangerous. It grows easily into a habit; then spreads as a disease into every thought and act. It drives away cheer and banishes happiness.

There are faults in every man and man-made institution. Look for them and they are found. There

are also virtues in every man and man-made institution. Look for them and they are found. To dwell upon faults breeds distrust and ill-will; to consider virtues creates confidence and begets love.

In all people, save a very few, virtues outnumber faults. The world is essentially good in character, though it be often adrift with respect to truth. The rank and file, the average of us, are deserving of respect and goodwill.

Faults exist. They must be corrected. How? Best of all, by helping to develop the virtues, the gifts and power of the person at fault. Two things cannot occupy the same place at the same time. Therefore, as virtues increase, faults decrease. Sometimes a fault is but the result of unhappy conditions. Remove these and the fault disappears. If the fault comes from a weak will, correct it by nourishing and training the will for righteousness. Speak of a fault only when necessary, and then gently, to those who have the right to hear. Broadcasted faultfinding is moral poison gas.

Expect perfection in no man. The Gospel is perfect; the members of the Church can only strive towards that perfection. If a person earnestly seeks to make himself fully fit before the Lord, the correction of his weaknesses, faults if you choose, will consume all his time and strength, and by comparison, his neighbor will stand high in the scale of moral achievement. Honest self-examination silences faultfinding.

Those who seek mightily for the help of the Lord to tread the Gospel path, will not, can not, become faultfinders. Those who persist in searching out and discussing the weaknesses of others will lose the sweet spirit of the Lord, and dwindle in unbelief.

Sin, the violation of law, is held in abhorrence by

the Church of Christ. The Lord cannot "look upon sin with the least degree of allowance." (D. & C. 1:31.)

Nevertheless, while sin cannot be condoned, the way of repentance has been provided by which the sinner may win forgiveness. True repentance consists of two steps (a) Confession of the sin, and (b) Forsaking the sin and doing it no more. (D. & C. 58:43.)

Repentance entitles a person to forgiveness and the Lord remembers the sin no more against the person, for He is "merciful unto those who confess their sins with humble hearts." (D. & C. 58:42; 61:2.)

Even as the Lord forgives His children, so must we forgive our brethren and sisters. If they have offended us, we should be more eagerly ready to forgive them. We are not to sit in judgment upon our fellowmen. The Lord has so spoken. "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D. & C. 64:10.) When a person has made restitution, all should forget his wrong, and it should not be gossiped about.

The act of forgiveness should not be delayed. Many of the most serious difficulties have come about because the parties concerned have failed to take prompt and kindly action. A little thing is magnified through clouds of gossip and imaginary constructions.

Naturally, if a person sin again after having been once forgiven, the next forgiveness will be slower in coming, and if the fault continues to be repeated, the time of forgiveness may be greatly delayed. Men must not tempt the Lord. Even in such cases, we, his fellow creatures, must not condemn him, but leave him with the Lord in whose hands is all justice as well as vengeance.

Members of the Church should attempt to settle their own difficulties, instead of bringing them before

the Church. The Priesthood branch teachers should secure, if possible, friendly reconciliations among contending members. It is only when these, the best means, fail, that disputes should be brought before the officers of the Church for examination and judgment.

The repentant person acknowledges that he has been in sin, first to himself, then to the Lord and, also, to the persons he has offended or who have a right to know.

If the fault is only between him and the Lord, humble confession to the Lord is sufficient; if against a brother, acknowledgement to him is required; and if against the law, order and discipline of the Church, to the proper officers of the Church.

Confession of sin does not imply unnecessary humiliation of him who confesses. The good name, reputation and feelings of our brethren and sisters, whether in fault or not, should be carefully protected. If the fault has been of a public nature, the confession must be made publicly; if it be a secret or personal offense, there should be only a secret or personal confession. It is against the spirit of the Church to spread news of a brother's faults.

Modern revelation is very pointed on this matter:

“And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto

the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her." (D. & C. 42:88-92.)

In practice, the repentant person should confess his sin to the bishop of his ward or president of his branch, with one witness present. Unless the offense is of a public nature, the matter should go no further; and those who receive the confession should not divulge the information with which they have been entrusted.

Confession must be accompanied by a complete turning away from sin, if the repentance is genuine. It is by this test that repentance is measured. The officer to whom confession has been made, can judge of the sincerity of the repentance by the later actions of the individual.

The person whose sin is known or suspected, but who denies the fact or does not repent by confession and a new mode of life, renders himself liable to the official censure and punishment of the Church. He is called before one of the tribunals of the Church, where his case is heard and judgment rendered.

"The jurisdiction of Church courts extends solely to cases of infractions of the moral law, wherein members are considered guilty of 'unchristian-like conduct'; and to the other violations of the laws, rules, and discipline of the Church." (J. B. Keeler, *Lesser Priesthood and Church Government*, p. 165.)

The Church applies only two kinds of punishment. The first and lightest is that of being disfellowshipped, which means that the hand of fellowship is withdrawn from the accused, who can not then officiate in the activities of the Church, though he may be present and partake of the spirit of all Church gatherings. In the



course of time, if his conduct justifies it, he is again admitted into full fellowship by the tribunal that found him guilty. Re-baptism is not necessary.

The second punishment is that of excommunication. This means loss of membership in the Church. An excommunicated member can re-enter the Church only after showing full faith, and sincere repentance, by being again baptized.

Members who have been disfellowshipped or excommunicated should not be avoided or persecuted by the membership of the Church. On the contrary, they should be dealt with kindly and prayerfully, in the hope that they may turn from their mistakes, and receive again the full privileges of Church membership. Every effort should be made to show love to such persons, so that they may be encouraged to live so as to merit, again, the full privileges of the Church.

Any person found guilty of a properly preferred charge, who feels that he has been unjustly dealt with, has the right of appeal to the higher courts provided for in the revelations. However, such appeals are seldom advisable, as in the great majority of cases the Church courts are guided by the spirit of love for all humanity.

Judgments by the law of the land are respected by the Church. A decision by a civil court is held to be a sufficient basis for Church action. Elder Keeler says, "A Church court would never undertake to reverse a decision of the courts of law." (Lesser Priesthood and Church Government, p. 165.)

#### SUPPLEMENTARY READINGS

1. Bible: John 13:34-35; I Peter 1:22; I John 4:7; Matt. 5:44; I Cor. 13; Eph. 4:32; Col. 3:13; Matt. 5:7; 6:9-13; I John 2:9 4:20-21; Matt. 18:21-22; Luke 17:4.

2. Doctrine and Covenants: 4:5; 6:19; 12:8; 64:9; 98:39-47; 64:9-10.
3. Gospel Doctrine: pp. 421-426.
4. Discourses of Brigham Young: pp. 243-244.
5. Book of Mormon: Mosiah 26:31.

## QUESTIONS AND PROBLEMS

1. When a person has love in his heart, what characteristics do you expect him to show?
2. If you were a teacher in the church schools and one of your students had a fault, how would you proceed to eliminate the weakness?
3. Why does the harboring of a grudge against him who has wronged you dwarf the soul?
4. What is forgiveness? Why must there be a reconciliation with truth by the one offending and the one having been offended before forgiveness is complete?
5. What is the effect of forgiving a person who has not repented, on the one forgiven and on the person doing the forgiving?
6. What is the proper procedure for securing forgiveness for a fault?
7. Why is the jurisdiction of the church court confined exclusively to the moral law?
8. What shall be our attitude toward one who has been excommunicated from the church? When he repents and is reinstated?

## Chapter 23

### TEMPLE WORK

**The Sealing Power.** Inherent in the Priesthood is the sealing power. This means that the Priesthood possesses authority and power to perform acts that are valid not only on earth, but also in heaven, which extend over life on earth and also throughout life in the eternities. That which the Priesthood binds on earth is bound in heaven, and that which it looses on earth is loosed in heaven.

This is the highest expression of Priesthood power. It follows naturally from the unity of the universe, the close relationship between the seen and the unseen worlds, and the conception of a plan of salvation for mortal man by immortal beings.

The sealing power of the Priesthood on earth is available for the dead as well as for the living. The only condition is that a living representative act as proxy for the dead person.

The President of the Church is the only man who holds the keys to this power. He may delegate it to others for longer or shorter periods of time to meet the needs of the Church. However, he may at any time recall authority so given.

The sealing power is exercised mainly within the temples, buildings consecrated for such purposes.

Three main types of work are done in the temples; baptisms for the living and the dead; ordinations to the Priesthood; endowments, marriages and sealings.

Temple baptisms are the same as those performed

outside of temple walls, by immersion, by those having the requisite Priesthood authority. Baptisms for the dead are performed only in temples.

Most marriages in the temples are for time and eternity—everlasting marriage. To perpetuate the family organization, children are also sealed to their parents for time and eternity.

Ordinations of men to the Melchizedek Priesthood are performed as a necessary prerequisite to receiving the endowments of the temple.

The temple endowment relates the story of man's eternal journey; sets forth the conditions upon which progress in the eternal journey depends; requires covenants or agreements of those participating, to accept and use the laws of progress; gives tests by which our willingness and fitness for righteousness may be known, and finally points out the ultimate destiny of those who love truth and live by it.

**Organization For Temple Work.** There are seven temples in actual operation: at Salt Lake City, Logan, Manti and St. George, Utah; Mesa, Arizona; Cardston, Canada; and Laie, Hawaii.

Each one is in charge of a president and two counselors, with a corps of workers sufficiently large to perform the work needed.

All the temples are, however, under the direct supervision of the President of the Church, who holds the keys of the sealing power.

Work for the dead requires a knowledge of the vital data concerning those who have passed into the Great Beyond. Each one must be fully identified before temple work can be done for him. Consequently, genealogy has been largely developed among the Latter-day Saints. The Genealogical and Historical So-

ciety of Utah has charge of the work; and has built up a notable genealogical library and a splendid research organization. It supervises genealogical groups in most of the wards of the Church.

Clearly, so vast a work in several temples may lead to duplicated effort. To reduce or avoid duplication, a bureau, known as the Temple Index Bureau, has classified cards for all those for whom work has been done in the temples. When a new name is to be worked for, it must be checked by the Index Bureau. The number of cards is now approximately twelve million. This is probably the largest genealogical index in the world.

**Volume of Temple Work.** Statistics of Temple work have already been given. (See p. 70.)

#### SUPPLEMENTARY READINGS

1. Bible: Mal. 4:5-6; I Cor. 15:29; John 13:4-15.
2. Book of Mormon: II Nephi 5:16.
3. Doctrine and Covenants: 2; 124:25-145; 110; 127:6-12; 128; 88:139-141.
4. Discourses of Brigham Young: Chapter 36.
5. A Rational Theology: Chapter 23.
6. Gospel Doctrine: pp. 293-294.
7. The Way to Perfection: Chapter 45.
8. Essentials in Church History: pp. 302-310.
9. Comprehensive History of the Church: Index, Vol. 6, p. 605.
10. Articles of Faith: pp. 153-156.

#### QUESTIONS AND PROBLEMS

1. What ordinances are given in the temple for the living? For the dead?
2. Is there anything to substantiate the claims that temple marriages are happier and more secure than civil ones? (See Harris & Butt, *The Fruits of Mormonism*.)
3. Why does endowment work for the dead in the temple strengthen one's character?
4. What is the philosophy of temple work?
5. What is meant by the sealing power of the Priesthood?

6. Explain the reasons, consistency, and justice in having the sealing power vested only in the President of the High Priesthood.
7. What principles are involved in the three main types of work done in the temples?
8. What benefits follow temple marriage not found in the civil marriage?
9. Why is the church deeply interested in genealogical work?

### PROJECT

You have just found the names of John Doe, wife and two children as your deceased ancestors. Trace the steps through which their names must go before temple work can be done for them. Give the temple ordinances one may do for them in the actual order of procedure.

## Chapter 24

### ENUMERATION OF AUXILIARIES

**Helps to the Priesthood.** As occasion demands, the Church may and does create organizations to carry into effect any new program of activity.

All such organizations have one general board, a stake board in each stake, and a ward organization in each ward. Membership on these boards is indefinite in number and tenure.

Each general, stake and ward group has its president or superintendent and two counselors, secretary, and the necessary helpers, such as teachers.

The general board sets up the program for the Church, publishes lessons and other necessary materials; holds conferences and training conventions; and supervises the work throughout the Church. The stake boards have direct supervision of the work in stakes, and seek to assist the wards to carry out the general programs. The ward groups actually carry out the planned work with the members of the organizations.

**The Auxiliary Organizations.** The following table enumerates the auxiliary organizations of the Church, and the salient organization and historical facts connected with them.

Name	When Organized	General Executives	Title of Direct Ward Workers	Membership 1939
National Woman's Relief Society	March 17, 1842	President	Same	86,142
Sunday School	1849	Superintendent	Same	365,000
Young Men's Mutual Improvement Association	June, 1875	Superintendent	President	65,417
Young Women's Mutual Improvement Association	Nov. 28, 1869	President	Same	77,340
Primary Organization	August 25, 1878	Superintendent	Same	125,202
Genealogical and Historical Society of Utah	Nov. 13, 1894	President	Chairman	9,130

### SUPPLEMENTARY READINGS

1. Comprehensive History of the Church: The Sunday Schools: Vol. 5, pp. 478-480—Y. M. M. I. A., Vol. 5, pp. 480-482, notes 3-5—Y. W. M. I. A., Vol. 5, p. 483, note 8—Church magazines for auxiliaries—pp. 478-484—Relief Society, Vol. 6, pp. 468-470.
2. Improvement Era, April, 1935.
3. Essentials in Church History: pp. 647-657.
4. Discourses of Brigham Young: pp. 334-336.
5. Gospel Doctrine: pp. 179, 479, 480, 368, 485-487, 482-484, 179-180, 488.
6. Harris, F. S., Radio Addresses: Nos. 11, 12, 13, 14.

### QUESTIONS AND PROBLEMS

1. Enumerate the particular functions, aims, programs and organizations of the various church auxiliaries.
2. Would the efficiency and quality of work be increased if trained experts in the various fields were hired to officer these organizations? Defend your answer.
3. Can a young man just starting in business or a profession afford to give of his time and talents to some of the church organizations? Justify your answer in the light of economics, social pressures and the happiness goal.



## Chapter 25

### FIRST CONSIDERATIONS

**Need of Explanations.** The human mind naturally and properly seeks to understand the reasons back of every experience or requirement of life. Without such explanations man walks in semi-darkness, is unsatisfied, and may more easily fall into evil. Reasonable answers must be found for the many queries and problems of life. A religion which does not supply such explanations, which has no acceptable philosophy, can not lead men to happiness.

The philosophy of a religion unifies the knowledge of that religion, that is, it shows the coherence, under one purpose or principle, of the many and apparently separate and sometimes contradictory events of life which are the concern of religion. That is a fundamental necessity, for without such unification, the countless manifestations of life, the innumerable experiences of living, would overwhelm and confuse the mind. Events and experiences are more easily comprehended when their relationships to one another are understood and when it is made clear that all phenomena are but manifestations of one reality. A sound religious philosophy must explain the phenomena of life.

**Based upon Knowledge and Reason.** An acceptable life philosophy must be based first upon man's knowledge of the universe. The more man knows the more comprehensive and certain will be his philosophy. Knowledge thus used must be accurate and certain, so far as the senses of man and the aids to the senses

permit. Inaccurate or false knowledge, based upon faulty observation, is useless and dangerous.

A life philosophy depends also upon the reason of man, by which established facts are so brought together as to reveal their relationship. The process of reasoning upon accepted facts must be done with great care, since the chances of error are there multiplied. Every man is prone to allow preconceived notions to vitiate the conclusions derived from his thinking. There are no instrumental safeguards in the field of reason of the kind used in physical science. Yet by the tests of knowledge and reason the value of a philosophy may be rated.

**How Knowledge is Gained.** Since knowledge and sound reasoning form the foundation of religious philosophy, it becomes important to know how knowledge is gained. All that man knows comes, first, through his "senses." He sees, hears, smells, tastes and feels; and he infers other truths from the facts which he thus discovers. As a normal person walks through life, having daily experiences, he accumulates knowledge, and lays the foundation for his life philosophy.

It often happens that true knowledge is gained apparently beyond the natural powers of the senses and their aids. Sometimes such experiences come as it were a bolt out of a blue sky. The power of man through which such knowledge is won, is but dimly understood, and may be called, for want of a better term, the sixth sense of man. It is represented by the feelings and intuitions and may, unless well controlled, be inaccurate. This sense can be relied on best when confirmed by observations through the better known senses.

It should be remembered that man's senses are of limited powers. The eye can see clearly a short dis-

tance only, and the ears hear only through a small range of sounds. The senses are in constant need of aids, instruments by which the power of eye and ear, and other senses, may be increased. The telescope, microscope, spectroscope, electroscope, the steamship, railroad and radio, are such aids. It is by their use that the invisible world has been explored and enlarged and made available to man.

**The Holiness of Truth.** In the search for explanations of the Gospel, truth must be the first and last concern. Whatever is untrue or doubtful must be cast aside; only that which has stood and can stand the light of truth should be retained. "Truth is knowledge of things as they are, and as they were, and as they are to come," (D. & C. 93:24) therefore, of illimitable extent. It is holy. There is no place in the program of the Church of Jesus Christ of Latter-day Saints for conclusions not based upon tested facts and straight thinking, nor for metaphysical speculations careless of time and space and facts. In religion, thinkers must have their feet upon the ground.

#### SUPPLEMENTARY READINGS

1. Bible: John 16:13-15.
2. A Rational Theology: Chapters 2 and 33.
3. Merrill, Jos. F., Radio Addresses: No. 3, Validity of Faith.
4. In Search of Truth.
5. The Philosophy of Mormonism.

#### QUESTIONS AND PROBLEMS

1. What service does philosophy render to religion?
2. Out of what materials does a man build his philosophy of religion?
3. What is the effect of preconceived ideas and prejudices upon the quality and value of a man's religious philosophy?
4. How early in life should one start to build one's religion? When complete it?

5. Discuss the limitations of the senses as sources through which man receives knowledge. Through what other avenues does man obtain knowledge?
6. Some believe the gospel because of an inspired testimony; others because they have studied it and found it reasonable; still others base their belief on both of these experiences. What is the validity of each of these three positions?
7. What difference or similarities exist between the sources of the truths, as revealed through Prophets or discovered by scientists?
8. By what ways or methods may human beings come to a knowledge of truth? (In Search of Truth, pp. 112-120.)
9. Two persons study the gospel from the same books. One finishes with belief, the other with unbelief. Give possible reasons for such a condition.

## Chapter 26

### THE UNITY OF THE UNIVERSE

**Exploration of the Universe.** The invention of a new instrument to aid the senses of man opens a new field of knowledge. With the invention of the telescope, modern astronomy was born; when the microscope was invented, several sciences dealing with the minute parts of the universe were founded; indeed, the progress of science depends upon new aids to the senses. This well attested experience goes to show that a vast unseen world lies beyond the ken of man. How far this unseen world extends, no man can safely predict in this day of radio, television and electron.

Denial of the existence of an unseen world can not honestly be made by anyone familiar with present day knowledge, especially by one who devotes his life to the expansion of the universe by the exploration of fields beyond the immediate senses of man. All of human experience points to the existence of an unseen world. There is nothing in such a view to offend the reason of man. Instead, it seems more reasonable, in view of man's limited sense-powers, and the knowledge already gained, that there exists an unseen world, so vast that it will never be wholly known to the seeker after truth.

**Unity of the Universe.** The Church recognizes two worlds, the visible and the "invisible." The visible or material world is the one known directly by mortal senses. The "invisible" world is usually spoken of as the spiritual. It is the world out of which man came

upon earth, and to which he will return after death. The Church teaches that these two worlds are but manifestations of one ultimate world. In the words of the Prophet Joseph Smith, "There is no such a thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes." (D. & C. 131:7.)

It follows from this doctrine that there is but one universe, and that all experiences are but manifestations of different orders, or different combinations of the contents of the one universe. Just as the electron which belongs to an order of things beyond direct perception, and is known only by its effects upon the world of molecules, the spiritual world, which can not be entered directly by mortal man, may be known by its effects upon the world in which man lives. The manifestations of the forms of expression of the universe are many and varied, beyond present human understanding.

It frequently happens that the two worlds overlap. The spiritual intrudes into the material world and vice versa. The spirit world may be revealed in part to those who walk through life fearlessly because their works are good. The recognition of the possibility of such overlapping or dovetailing is now becoming very general, as witness the number of distinguished students of science who are interested in matters of psychic research. These effects of the spiritual upon the material world, become as a bridge between these two main expressions of the universe, across which humanity may walk in part to peer into the "other world."

#### SUPPLEMENTARY READINGS

1. Bible: Gen. 1:11; 2:4-5; I Cor. 15:48-49.
2. Doctrine and Covenants: 77:2; 128:13.

3. Pearl of Great Price: Moses 3:5-7; Abraham 5:4-5.
4. Gospel Doctrine: p. 260.
5. Articles of Faith, 1924: p. 491.
6. Joseph Smith's Teachings: p. 164.
7. Joseph Smith, an American Prophet: pp. 280-283.

## QUESTIONS AND PROBLEMS

1. How may man's physical self oppose his understanding of the spiritual universe?
2. Show how scientific instruments have aided man in his discovery of the physical world.
3. Is science equally competent in all fields of knowledge? In what field of knowledge does science show no competency?
4. Justify the author's statement (p. 185) "Denial of the existence of an *unseen* world cannot honestly be made," etc.
5. If the unseen world exists, what effect does it have upon human life? What is man's relationship to it?
6. Explain the statement of the Prophet Joseph Smith, "There is no such thing as immaterial matter. All spirit is matter. . . ."

## Chapter 27

### CONTENTS OF THE UNIVERSE

**Matter.** The substances that make up the material universe are spoken of as matter. Matter occurs or may occur, according to present views, in 93 forms known as elements, together with an increasing number of variations of each element. According to chemical theory, matter may be reduced to particles known as molecules, which may contain one or several elements.

The substances around us, desk and chair, pen and paper, rock and tree, are composed of molecules, the smallest particle belonging to the world which we may know directly. Molecules in turn are composed of atoms, of another order of world than the one we live in; and atoms are composed of electrons which are yet farther beyond the reach of man. The reduction of matter to electrons is one of the recent, as well as one of the greatest, conquests of science. It is believed that by a rearrangement of electrons, one element may be transmuted into another. In nature a few elements of the higher molecular weight are being degraded passing through the condition of several elements. Some little progress has been made also in that direction with elements of lower atomic weights. The amount of such change seems, however, to be infinitesimal. No transformation of elements of any consequence is going on in our world.

Slowly, some understanding is being won of the subatomic world, and more and more men are coming to believe that all things, great or small, are but mani-



festations of the one primordial substance or condition, not yet within the understanding of man. This view has progressed so far that many clear-thinking persons hold that matter in its last state may be converted into energy, and is but a form of energy.

**Energy.** Energy is also found in the universe. It is in constant association with matter. Just as matter occurs in various forms, so energy appears in many forms, as light, heat, electricity, magnetism, x-rays, cosmic rays, and many others. All appear to be so closely related as to be suspected of being drawn from one source. Especially does the unity of all energy seem reasonable in view of the established fact that the various forms of energy may be converted one into another. Light may be changed to heat, heat to light, mechanical energy to electricity and electricity to mechanical energy, and so forth, throughout the whole range of the manifestations of energy. Those who believe that matter may fade away into energy, also hold that energy may appear as matter—that the two are interchangeable.

**Personal Intelligences.** The Church accepts the certain facts of science as won by patient seekers after truth, and holds in respect the changing inferences set up in the attempt to explain the increasing accumulation of facts. It does not affirm or deny the correctness of modern views regarding the ultimate nature of matter and energy; though it leans, from glimpses of revealed truth, to the doctrine of one ultimate element from which matter and energy are derived.

The Church does set up, however, the doctrine that there are found in the universe personal individual intelligences. Each of these is characterized by the possession of a will, which may be used by the individ-

ual in the attempt to accomplish a definite purpose. These intelligences have the power to operate upon the other contents of the universe—matter or energy—and must be placed by the side of matter and energy as constant ingredients of the universe.

Such personal intelligences are found on earth. Among them are the men and women forming the human family. Personal intelligences are also found in the invisible or spirit world, and constitute the intelligent portion of the "unseen world."

The Church holds therefore that the contents of the universe may be divided into two classes, personal intelligences, and the contents of the universe upon which these intelligences act. These are two universal realities.

**The "Force" of Intelligence.** Under this conception the innumerable phenomena of the universe are derived from the interplay of personal intelligences and the other contents—matter and energy—of the universe. Personality implies life, and life is characterized by action. The whole story of the universe may be told in the actions of personal intelligences upon matter and energy. The existing condition of the universe is the present net result of such interaction.

This is to say that whatever has happened, does happen or will happen is the effect of intelligent direction. Back of every phenomenon is a personal intelligence. The "force" of intelligence permeates the universe. The forces of nature, thunder and lightning, the rolling sea and the quaking earth, life of plant and beast, are but manifestations of the personal intelligences of the universe. In fact, some thinkers have identified the forces of nature with the universal force of intelligence, making them one and the same. The

forces of the universe do not then act blindly. Behind all the happenings of life must lie an intelligent purpose. The force of intelligence is drawn from a personal source.

The distinction between a personal intelligence and the operations of it must be clearly drawn. God, the Supreme Intelligence, is a personal intelligence; His influence which extends throughout the universe is known as the Holy Spirit. (Do not confuse with the Holy Ghost, which is a person.)

**The "Reign of Law."** There are in the universe also many unchanging relationships, recognized by personal intelligences, as being beyond modification. For example, the simple formula that two and two make four can not be changed by any personal intelligence, however high. It is probable also that the law of cause and effect is of the same eternal nature, that is, no matter where or how often the same conditions are set up, if exactly alike, the result will be the same. Straight human thinking can not endure any other conclusion, though some modern thinkers have tried to cast doubt upon the law of cause and effect.

Certainly, there are some relationships that seem unchanging to human experience, yet may be subject to change by a person of higher intelligence. The earth revolves upon its axis in twenty-four hours, and has done so during recorded time. If present conditions are changed, the time of rotation may be modified. Conceivably the intrusion of the will of a sufficiently powerful personal intelligence might at any time affect a change in the earth's time of revolution. Such an action would not, however, affect the validity of universal law.

Man lives under law; it is supreme; he cannot

change or escape it. The best that he or any other personal intelligence can do is to use it to his own ends. Happiness is conditioned upon the recognition of law and obedience to law. Failure to do this leads to destruction.

**The Ultimate Elements.** The preceding paragraphs may be summarized by saying that the ultimate elements of the universe are: 1. Matter-Energy; 2. Personal Intelligences; 3. Unchanging Relationships. Personal intelligences are forever acting upon the matter-energy, but the results cannot go beyond the eternal relationships among the things of the universe. Thus, the personal intelligences of the universe are free to combine and recombine the matter-energy of space but in their work are limited by the inherent possibilities of the materials with which they work.

This does not really limit the power of intelligent beings; it rather directs their procedure toward a desired end. Were there no such restrictions placed upon intelligent action, chaos would rule the universe. Hence, Latter-day Saints seek out the laws of nature and by obeying them are aided in their onward journey.

**The Indestructible Universe.** The contents of the universe are indestructible. Changed they may be by a personal intelligence, as a mason lays brick upon brick to make a house or a bridge, but no further control has intelligence over matter or energy. As already said, some believe that matter may disappear into energy, and that energy may appear as matter, but, though they may be so, an equivalence remains, so that the same quantity of matter will produce the same quantity of energy or vice versa. As far as our daily life upon earth is concerned, the laws of the conserva-

tion of mass and energy, modified to meet recent knowledge, are in full operation.

The personal intelligences of the universe are also indestructible. They are also eternal "elements" of existence. That implies that man, one of these personal intelligences, is eternal, everlasting. He "was also in the beginning with God" (D. & C. 29:31, 32; 76:12, 13; 49:17; Moses 3:5-7), therefore of eternal duration, into the ages backward as forward from life on earth.

As a necessary deduction from this doctrine, man lived before he came upon earth. He had a preexistent life. Preexistence is a settled doctrine of the Church, which helps to explain many things connected with earth life, which otherwise would seem difficult to comprehend.

#### SUPPLEMENTARY READINGS

1. Pearl of Great Price: Abraham 3:22-23.
2. Doctrine and Covenants: 131:7-8; 93:36; 121:32; 93:29; 84:45; 130:18-19.
3. Discourses of Brigham Young: pp. 27, 73-74, 75, 89, 147, 230, 350.
4. Gospel Doctrine: p 32.
5. A Rational Theology: Chapter 31.
6. The Vitality of Mormonism: pp. 239-242.

#### QUESTIONS AND PROBLEMS

1. In what sense does man control the laws of nature?
2. In what sense are moral and mental laws as definite and binding as physical laws?
3. What is meant by matter, element, molecules, atoms, electrons? What are their relationships?
4. What is the attitude of the Church with respect to scientific investigation?
5. In what manner may the validity of a theological doctrine be supported by scientific proof?
6. How does the statement that "the forces of the universe do not then act blindly" (p. 191) imply design and purpose in the universe?

7. What is your reason for believing that happiness and wellbeing result from obedience to law, and that sin and sorrow result from violation of law?
8. In the light of your study of this chapter, why do you agree with the pronouncement of the Prophet Joseph Smith, that "Man is saved no faster than he gains knowledge"?
9. How does belief in the indestructible nature of the contents of the universe imply the eternal nature of human personality?
10. Justify belief in the doctrine of preexistence.

## Chapter 28

### THE MYSTERY OF ORIGIN

**In the Beginning.** The origin of man is known only in part. It is so with all ultimate questions. In every department of human knowledge, from mathematics to literature, some things are beyond human comprehension. These transcendental matters remain shrouded in mystery until more knowledge is obtained. There are doubtless many truths which are beyond the power of the finite human mind to comprehend. A great change must come over man before all things shall be known and understood.

However, much is known of the origin of man. Personal intelligences, or intelligent personalities, are among the indestructible units of the universe. The essential part of man has always existed.

In the beginning, as today, personal intelligences were subject to the unchanging relationships, the laws of the universe. These laws could be used but never abrogated by intelligent beings. The whole story of man's life, from the time of the "beginning," may be told in terms of man's active relationship to eternal universal law.

**Personality is Will.** The distinguishing characteristic of a person is the possession of will, the power to accept or reject, to move or to stand still, to obey or to disobey. From the very beginning the being now known as man possessed a will, and by the operation of his will has reached his present condition. Above all other things, man is a will. If that be so, the training

and use of the will is man's first concern. (D. & C. 93:31.)

The use of the will is the first factor in active life. Whatever is alive is always changing. The direction of the change depends upon the use of the will. When the will of man acts upon surrounding things and conditions to move man upward, that is, into a more complex method of living, he progresses. When the will acts in an opposite direction, man moves downward, into a simpler form of living, and he retrogrades.

Not only does the direction but also the rate of change depend upon the will. A man may progress slowly or rapidly as his will is used. Consequently, if the wills of personal intelligences have been used unequally, there must be among these intelligences unequal development. Some may have reached a high stage of development; others a lower stage; and yet others may be in condition of retrogression. The variety of attainment among intelligences may be of infinite number.

Will itself is subject to change. If it is used to help man progress, the will becomes stronger for advancement; if used to hinder man's progress, it becomes weaker. Progressive personalities thus acquire stronger wills for righteousness, while those that retrograde suffer a gradual weakening of their wills.

All this bears directly upon the plan under which man lives and moves and has his being.

**God, The Highest Intelligence.** (D. & C. 76:92, 93; 88:40; 109:77.) The foremost intelligence in the universe is God. Him whom we address in our prayers as Father. (D. & C. 20:17.) He is infinite to finite minds, yet he may be understood in part by mortal man. To expect to comprehend Him in full would be futile; to



hope to know Him in essence is within the reach of all who would follow the path laid out.

God, the highest Intelligence, possesses supreme knowledge and power. Indeed, we have reason to believe that His knowledge is the sum of the knowledge possessed by all existing personal intelligences and His power the sum of the powers of such personal beings. (Abraham 3:19.)

Moreover, God is the goal of all other intelligences. To become like Him, in every attribute, is the highest human goal. To become increasingly more God-like is the aim of every person with a will tempered for righteousness.

**Personalities in the Unseen Universe.** There are hosts of personal intelligences in the universe. Their number is not known, neither is the quantity of universal matter known. These intelligences are in all stages and rates of progression or retrogression. There are ascending personal intelligences, who may be spoken of as potential Gods, since they are striving to become more and more like their Father in Heaven; there are descending personal intelligences, who are approaching from day to day the likeness of the evil one, and may be spoken of as potential devils. The gradation from the lowest to the highest of the personal intelligences in the universe appears to be continuous. (D. & C. 93:11, 20.)

**Man on Earth.** Man is a part of the host of universal personal intelligences. He lives under the special and peculiar conditions of earth existence. Man on the earth may be ascending or descending, for the laws of life that operate in the spiritual world are also operative on the material earth. It is of first importance that man realize that he is not the only one on earth

or elsewhere favored by the Lord, but that the message and the plan are for all who belong by birth to this earth.

#### SUPPLEMENTARY READINGS

1. Bible: Gen: 1:2; 1:26-27; Heb. 11:3; John 1:1-3.
2. Book of Mormon: Alma 18:34; Ether 3:15; Mormon 9:17.
3. Doctrine and Covenants: 29:30-31; 93:29; 38:1-3.
4. Pearl of Great Price: Moses 3:5-7; 2:1; Abraham 4:5; 3:22-28.
5. A Rational Theology: Chapter 4.
6. Discourses of Brigham Young: pp. 100-103, 74, 76, 160, 78, 79, 107, 134, 160, 647.
7. Articles of Faith: p. 528.
8. Gospel Doctrine: pp. 86, 337, 40, 64, 114.
9. In Search of Truth: pp. 72, 74.

#### QUESTIONS AND PROBLEMS

1. What is the will of man? What is intelligence?
2. What is the relationship of the will of man to his stage of eternal progression?
3. What is the relation of man's intelligence to God's intelligence?
4. What differences or similarities exist between the laws of life in the spiritual world and in life on earth?
5. What is known about the origin of man? What problems concerning his origin are still unsolved?
6. Why cannot science, philosophy or religion give complete answers to questions concerning the beginnings of life and the origin of man?
7. Show that the concept of an intelligent personality as an indestructible unit of the universe carries with it a reasonable explanation of the origin of man.
8. Show that development is made possible through the exercise of the will.
9. In what sense are all men created equal? How did you happen to be born under favorable circumstances in life?
10. Could a man who does not possess a will or the right of free agency be a law breaker? Explain.

## Chapter 29

### THE PLAN OF SALVATION

**What Is the Plan of Salvation?** The plan of salvation is a plan or system by which personal intelligences are enabled to progress rapidly and continuously, and thus to achieve constant happiness.

Those who have accepted the plan must strive with all their might to secure personal progression. To do that, they must seek knowledge concerning the plan, which means all knowledge. They must also use that knowledge continuously and properly under the requirements of the plan. In other words, they must live intelligently.

In addition, those who live and labor under the plan must help others progress. That is necessary because individual progress is possible only when others advance. Isolation is not practicable in the universe, and were it possible, would retard progress. When all are progressing, each person progresses best, for there is an inescapable interaction among all intelligences. When my own well-kept garden is surrounded by weed patches, my enjoyment of my garden is not complete. Happiness roots in these laws. Whether in a pre-existent, present or future state, whether on earth or in heaven, full personal happiness comes only when every progressing individual is drawing others along with him.

The plan itself, formulated by the higher personal intelligences for their own good and the welfare of others, began in the infinite past. The principles that

underlie the plan for man's good on earth have been in operation throughout the ages, since man began his upward climb.

**God and the Plan of Salvation.** (John 3:8, 16.) The plan of salvation provides that all who live under it shall receive help from a higher source. God is the Author of the full plan. It was devised for man's progress and ultimate salvation and exaltation. Love is the attribute which prompts God to give help to those who are inferior to Him. The plan of salvation is founded in love. Love roots in truth; it is truth applied to human welfare; it is selfless selfishness; it is the motive power of all intelligent action; it is justice to the individual; it is the highest manifestation of intelligence. Such love has been tendered man by God from the infinite past. The Lord has no higher purpose. "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The extent of God's love has no bounds. Every living creature is included. This implies that all men are of the same origin and of equal possible destiny.

**The First Estate of Man.** "In the beginning" the rising intelligences progressed by gaining mastery of the surrounding forces. They learned through experience. At first their progress was slow, but gradually increased. God was there to point out the way of progress and to give direct help when needed. Meanwhile, the will of man was left undisturbed. Progress, if any, and the rate of progress, must be and has ever been the result of the operation of the untrammelled will.

The time came, no doubt, as an earned step in progress, when through the intervention of the Lord, personal intelligences became invested with spirit bodies. Man was born as it were into the spirit world. God became the Father of our spirits. Life in the world

of personal intelligences, clothed upon with spirit bodies, is called the First Estate of Man. In that estate we were as sons and daughters of God. The Fatherhood of God is made a reality under this doctrine.

This event, our birth into the spirit world, into our First Estate, is but dimly understood. We can comprehend that the spirit body became a tool for the exploration of spiritual things—the world of spirits—and that, thereby, increased power over the universe was given the rising personal intelligences. An extended education into the things of the spiritual world was made possible by the possession of the spirit body.

Long ages, marked by progress, were spent in the spirit world. When in the course of time the spirit children of the Lord had reached a certain stage of advancement, another forward step was taken by the Father in behalf of His children.

**The Second Estate of Man.** Eternal progression requires contact and acquaintanceship with the whole universe. There are in the universe spirit "matter" as well as the matter known through earthly experience. The First Estate dealt only with the elements and forces of the spirit world. It was necessary to know, also, the conditions of the material world, the visible world in which we live on earth. Just as the eternal intelligences were given a spirit body as a tool with which to explore the spiritual world, so a material body was needed to serve as a tool in the exploration of the material world.

To accomplish this purpose the Lord, our Father, perfected a plan for the further progress of His spirit children through education in the material universe. An earth, composed of material elements, was to be created and fitted for the abode of man. Upon this earth the spirit children of God were to be placed, clothed with material bodies and under definite conditions of life.

These bodies, finally purified, were to be retained forever by the spirit beings as necessary helps in the eternal, onward march of intelligences.

The spirit children of God who were tendered this plan had so lived and conducted themselves as to be worthy of participation of the plan. They had earned the right to come upon earth. Earth life was an onward progressive step. Moreover, the spirits had accepted the plan and its conditions. They came upon earth, willingly. Plan and purpose overshadow every man's coming and life upon earth.

Earth life is said to be man's Second Estate.

**The Third Estate of Man.** Life upon earth is of limited duration. Three-score and ten years is the Biblical description of man's short career upon earth. Then comes a separation of the spirit from the body which is called death. Ultimately, however, the spirit and the body will be reunited, the body cleansed, purified and brought above material forces. Death must be viewed as a portal to a new and a greater life, in which man, possessed of new experiences and a material as well as a spirit body, may continue eternally the exploration of the inexhaustible universe and gain never-ending education and never-ending advancement. Under the law of progression, the imperishable man may move onward more rapidly and fully than ever before. Every natural power of man on earth will be retained, improved and perfected, with others added. The power to accept or to reject, to gain knowledge and to use it wisely, will be keener than before.

This is the Third Estate and the last estate of man. It is an eternal life of action, increase and progress.

**The Destiny of Man.** These three estates of man were conceived in the mind of the Lord, our Father, for

the benefit and blessing of His children. Every condition and requirement of the divine plan for man's progression is a work of God. Every conformity by man to the conditions of the plan means that he is engaged in God's work. Indeed, the whole law of life may be summed up in the admonition to do the works of the Father.

Those who do the works of God become more like Him with every act of conformity. Eternally every obedient man becomes more God-like. That is the high destiny of man; to grow forever in the likeness of God; to become like the Gods.

Such an active, progressive existence is a state of happiness. Such happiness may be found on earth in some degree by all who seek to do the works of the Lord. Its full realization will be attained by the perfected man in his last estate.

**Conditions of Earth Life.** The Second or present estate of man is of foremost importance. The First Estate has been lived, and the measure of the Third Estate will be the life lived on earth. Therefore it is of first importance to understand the conditions of earth-life.

Forgetfulness of his previous existence is the first condition imposed upon man on earth. The pleasant places and happy events of the spirit world must be forgotten. The mind of man must be centered upon the earth, and man's life among his fellows. With respect to the world from which he came, man must walk upon earth by faith.

Subjection to material conditions is another law of earth-life. The stubborn earth must be vanquished; sickness and sorrow must be felt; the vicissitudes of life must be faced. Courage and intelligence must be fos-

tered to meet, battle and overcome man's subjection to earthly conditions.

The evil one was allowed to range freely upon earth, and to whisper false words into the ears of all who may listen. The will of man must be under constant discipline to resist the blandishments of the author of evil.

Death will come, at last, to separate the spirit and the body. This change is often accompanied by pain, and therefore feared by man. But, the inevitableness of death draws men near to the spiritual realities of the universe.

These conditions, forgetfulness of the past, subjection to earth conditions, temptation and death, seem hard to meet, but, if overcome, lead to large development of the inmost powers of man. Moreover, in meeting these conditions, man may and does receive help from his Father in Heaven. Man does not walk alone. The spirit of God fills the universe, and by its means the Father may communicate with us, and we with Him. Those who reach out for such help, in the right manner, find it. Indeed, the Father Himself, or His Son, have appeared to men for their guidance. Revelation, by the spirit or by the actual presence of God, is available to every person for his help and solace in life.

There is a power within man, divinely bestowed, by which the issues of life may be met successfully. As this is cultivated, conquest over earth conditions is increased. One of the main duties of life is to cultivate and strengthen this inborn, natural power of man, to battle against and to overcome the difficulties presented by life on earth.

It should never be forgotten, that certain divine



promises have been made to man. All men shall receive again the bodies laid down in the grave. Resurrection is certain, unconditional and for all. Those who have obeyed the law of earth will rise from their graves to enter into a condition of eternal joy. Earth-life is merely a chapter in an endless journey, a period of time in the everlasting day of education.

**The Place of Adam and Eve in the Plan.** (Alma 12:23-26; II Nephi 2:22-25; Moses 5:10, 11; D. & C. 107:54, 55; 78:16.) The plan of salvation provided that two of the spirits in the pre-existent world, known to us as Adam and Eve, should come upon the newly-formed earth, to become the parents of the human race. However, spiritual beings are not subject to material laws. It became necessary for Adam and Eve to step down, as it were, to become subject to the conditions of earth. This was in essence the breaking of a law; but the necessary breaking of a lesser to conform to a higher law.

This is not an unusual occurrence in life. Clean hands are soiled in our daily toil. The man who rivets the steel girders of a skyscraper, subjects himself dangerously to the law of gravitation as he swings from the tenth story over the street below. The runner strains heart and muscle in winning the race. From one point of view, these are violations of law. In a similar manner our first parents subjected themselves to the law of the earth, involving the conditions described in a previous paragraph, including, ultimately the death of the earthly body.

Adam and Eve, who were willing to do this necessary work in the plan of salvation, fearlessly accepting the pains of earth, must be classed as the great hero and heroine among the human race. They must have

been of high attainments in their first estate to be entrusted with the initiatory responsibility for the coming race of men and women upon earth. Mankind has a noble pedigree.

Mankind are not punished for the act of Adam and Eve—the so-called fall. It was in the Plan; it was necessary. Besides, no spiritual being is sent to earth, except as he deliberately accepts the Plan, with its attendant conditions of mortality. Men are punished for their own sins and not for Adam's transgression.

**The Place of Jesus the Christ in the Plan.** (Mosiah 4:7; Alma 22:13; D. & C. 20:26; 76:69; Romans 5:11.) The act of Adam brought all mankind under the ban of death, by which the body becomes separated from the spirit. Yet a main purpose of earth-life is to secure a material body for eternal association with the spiritual body. Something was needed to recover the bodies laid down in the grave under the law of the earth. A higher law must be brought into action to free men from the consequences of Adam's act. It must be a law of wide extent since all men were to be affected by it.

Jesus, the Christ, was selected to perform this necessary act of restoration or redemption, and He accepted His high commission. It was required that He die as a sacrifice for all men, that all men might regain their bodies, and receive eternal joy. This He actually did, for in the meridian of time Jesus came upon earth, was crucified, and rose from the grave, as all men will in the due time of the Lord.

Such vicarious service is among the commonest of human experience. One runs an errand for another. The farmer plows and reaps so that the city man may have bread. One man may cut the wires that furnish light to a whole city; and one may courageously unite

them and restore the light. In immeasurable ways, one man may vicariously serve many.

Every human being will be resurrected through the atonement of Jesus Christ. That is, saint and sinner shall be placed equally on the highway of eternal progression. Nevertheless, all must pay some price for their past deeds. The atonement does not provide release from all punishment for our individual errors.

By the atonement of Jesus Christ, by the shedding of His blood, every soul who accepts Him receives the forgiveness of his past sins. That is, these sins will not arise to hinder the man from achieving the highest gift of God, eternal life in His Celestial Kingdom. It is in that sense that the blood of Christ washes away all sin, and gives eternal hope to all mankind. However, if the atonement of Jesus Christ is to be effective, the Gospel plan must be accepted, and its requirements obeyed. Failure to do this nullifies the great gift of the atonement. Again, it is evident that the road to salvation is trodden by man's feeble efforts, with the Lord's loving and powerful help. Likewise it must be comprehended that though a man's sin has been forgiven him, the effects of the sin may remain, until he has paid the required price. But, the sin will no longer, after Christ's service, hinder the man in his eternal progress.

Jesus the Christ performed and performs other functions in behalf of humankind. He was commissioned to create the earth, which He did with the association of Adam and other heavenly beings. He is also the Mediator between God and man, thereby converting the claim of justice into the law of mercy. He is the Redeemer in that He died for humanity's cause, and provided universal resurrection. It is impossible for the mortal mind to comprehend the service and

suffering of the God who hung upon the cross at Golgotha.

Jesus the Christ, then, is the central figure of the plan of salvation. The heads of the various dispensations on earth, will render their stewardships to Adam, the first man, who in turn will present them to Jesus the Christ. All things are His. Then, the First Born, having accomplished the work He was commissioned to do, will render a full accounting to God, His Father and our Father. Therefore, we pray to God in the name of His Son, Jesus Christ. (Teachings of Joseph Smith, p. 122.)

**The Great Council.** (Abraham 3:22-28; D. & C. 29:36-38.) The plan of salvation was not forced upon the spirits of men. The free agency of man is ever respected. There can be no worthy advancement, no progress, except upon the basis of free, untrammelled action. Law exists, but man must upon his own choice obey or disobey it.

In harmony with this basic principle of intelligent action, the Father, before putting the plan of salvation into operation, called together into a great council His children who had earned the privilege of coming upon earth. It was to be a council of ratification of the proposed plan. Those present were to have the plan explained; they were then to accept or reject it as impelled by their own wills.

The essence of the plan was that man was to work out his own salvation on earth, with the help of God. Men were to develop through self-effort, and their degree of salvation was to be dependent upon their works. Jesus the Christ, the First-born of the Father, our Elder Brother, was the leader in advocating the plan devised by the Father.

To some, however, it seemed that an easier plan might be evolved. Lucifer, another great spirit, a "son of the morning," proposed that the spirits should be sent to earth, suffer no pains and be saved without any personal effort. All should be returned to the Father, saved, irrespective of their works.

This latter plan seemed so desirable, that one-third of those present, the hosts of heaven, followed Lucifer, who, as the opponent of the Lord's plan, is the devil, and his followers are his angels of evil. The contention between these two ways of salvation runs through all human history. Yet, salvation implies personal progress, which is impossible except upon the basis of personal self-effort. As we act so shall we be judged.

They who constitute the human race accepted the plan of the Father in the Great Council; they are the ones who not only have earned the right to come upon earth, but who have accepted the plan of salvation, wholeheartedly.

The outline story of the Great Council is but as a dim picture of a huge event; but it is clear and decisive in the life-giving or death-dealing principles involved.

The plan of salvation: The eternal will of man—the power of the free agent to choose for himself—the changing status of man as the will is freely exercised—the upward direction of that change—then an infinite goal—the likeness of God.

#### SUPPLEMENTARY READINGS

1. Bible: Heb. 5:9; Jude 1:6; 1 John 1:7; Isaiah 53:5.
2. Book of Mormon: Mosiah 4:1-2.
3. Doctrine and Covenants: 27:1-2.
4. Pearl of Great Price: Moses 6:62; 1:39; Abraham 3:26; Moses 6:58-60.
5. Roberts, *The Seventy's Course in Theology, The Atonement*, Deseret News Press, 1911.

6. Articles of Faith: Chapters 3 and 4.
7. A Rational Theology: Chapters 5, 6, 7, 8, and 9.
8. The Vitality of Mormonism: pp. 45-48, 48-51, 51-54, 55-58, 58-61, 61-65, 236-239, 239-242, 242-245, 245-248, 266-269.
9. Gospel Doctrine: pp. 13-35.
10. Discourses of Brigham Young: Chapters 4, 5, 7, 8, and 35.
11. Joseph Smith, an American Prophet, pp. 276, 284, 288.

### QUESTIONS AND PROBLEMS

1. Make a clear general statement of the meaning of the plan of salvation.
2. What is the most important thing in the world? Why did the Lord create plants, animals, the world, and all about us? What is His greatest aim and purpose?
3. Make a chart showing the life cycle of man. Contrast the inter-relation and inter-dependence of man's three estates with one another.
4. How does the plan of salvation reveal the characteristics of God?
5. Show that eternal progress of the individual is conditioned in part by the advancement of the group.
6. Distinguish between the plan of salvation and ethics.
7. Why does God give man the right to choose his course, make mistakes?
8. Justify the author's statement that "Earth life was an onward progressive step." (p. 202.) Contrast this with the theological doctrine "Born in Sin" and that man is carnal, sensual and devilish.

### PROJECT.

Write a theme on your conception of the Atonement. (See Talmage, Articles of Faith, Chapter 4, and Roberts, Seventy's Outline on Atonement.)

## Chapter 30

### LAWS OF PROGRESSION

(D. & C. 130:20-21; 88:34, 35; 132:5, 11; Fourth Article of Faith.)

**Necessity of Law.** The plan of salvation is a system by which man may progress eternally. That is, it has a definite objective. It must therefore conform to the conditions under which progress is obtainable. Human experience forbids the thought that a settled purpose may be achieved under a hit or miss system. A progressive existence is derived from obedience to the laws of progress, and can be won in no other way. No candidate for salvation can escape obedience to the laws of progress which form the framework of the plan of salvation.

**Faith.** (Heb. 11:1; Alma 32:21; Moroni 7:40; Romans 8:24, 25; Matt. 7:17.) Faith is the first and fundamental law or principle of progress. Faith is a certainty of knowledge. It is the highest form of knowledge, since it employs in its establishment every power of man. Knowledge tested and tried is then the beginning of faith. For that reason "it is impossible for a man to be saved in ignorance." (D. & C. 131:6.)

The extent of a person's faith depends on the amount of his knowledge. The more knowledge he gathers, the more extensive becomes his field of faith. The degree of faith possessed by any man depends not upon the extent of his knowledge, but upon the certainty of the truth of his knowledge. Thus a man of

great knowledge may have weak faith, while one of limited information may have strong faith.

Faith pertains to living beings and therefore is active, growing, ever increasing. No man has a fullness of faith. Living faith leads its possessor to works corresponding to his knowledge. "Even so faith, if it hath not works, is dead." (James 2:17.)

**Repentance.** (1 John 3:4; James 4:17; Romans 2:12.) This is the second law or principle of the Gospel. Repentance is a natural result of faith. A living faith impels its possessor to turn away from evil and toward righteousness. Knowledge which does not so lead men can not be classed as faith. Repentance, indeed, is active faith.

Repentance has a two-fold aspect. First, the repentant man turns away from the evil revealed by his faith. He sins no more. Secondly, he turns towards that which is good. That is, he performs the duties that the law requires of him. A neutral man, who commits no sin, but fails entirely to do his duties, is only partially repentant. In other words, works are required of the truly repentant man, and are the marks of his repentance. Repentance and obedience are but as the palm and the back of the hand, parts of the same organ. Wherever we turn within the plan of salvation the necessity of works becomes evident.

**Baptism.** (John 3:5; D. & C. 112:29.) The third law and the first ordinance of the Gospel, derived from the two preceding ones, requires the candidate to enter into agreement with God, to accept the plan and to conform to its requirements. The physical sign of this agreement is the ordinance of baptism.

All ordinances of the Church are symbolic. Man lives in a world of symbols. Language itself is but a



series of symbols of that which we sense and think, L-O-V-E is but a poor symbol of the most beautiful thing in the world.

Baptism is, first, a physical witness of the faith and repentance of the candidate. Second, it is, as it were, the signature to the covenant to accept and to obey the plan of salvation. Third, the mode of baptism, by immersion, is an acceptance of the leadership of Jesus the Christ, for the temporary burial in the water symbolizes the life, death, burial and resurrection of Jesus, the Christ, and becomes also a promise of man's resurrection from the grave. Fourth, baptism has a cleansing effect. As water is a cleansing agent, so baptism, with all that has preceded it, will prevent the past errors of the candidate from standing in the way of his future progress. He may have to pay the physical price for his errors, but they will not henceforth handicap him in his battle for celestial glory. Fifth, baptism is the authorized mode of entrance into the Church of Christ.

**Gift of the Holy Ghost.** (John 20:22; III Nephi 19:13.) The fourth law and the second ordinance of the plan of salvation, the confirming of the candidate to be a member of the Church, or the conferring of the gift of the Holy Ghost, represents the result of obedience to the three preceding laws. They who have attained faith, practiced repentance, and covenanted with the Lord in baptism, are then placed in official contact with the sources of light, understanding and power. It gives a person a claim upon the assistance needed from the invisible world for his protection and advancement.

The Holy Spirit and Holy Ghost must not be confused. The Holy Spirit or the "light of truth" (D. & C. 93:24) is the spirit that proceeds from "the presence of God to fill the immensity of space." (D. & C.

88:12.) It is manifested in all natural phenomena. It penetrates all men. By its agency, the Lord may communicate with man, and man may receive help from God. The Holy Ghost, on the other hand, is a personage, the third member of the Godhead, to whom has been committed many important phases of the plan of salvation. It may be that the operations of the Holy Spirit itself is under the immediate direction of the Holy Ghost.

The gift of the Holy Ghost is a key which may be used to unlock, whenever needed, the door into spiritual experiences. It does not necessarily affect an immediate change in the recipient, but when needed it is available. The effects of the gift of the Holy Ghost must be sought after, must be cultivated. If that be done it becomes an open door into a life of beauty and joy.

The gifts proceeding from the Holy Ghost are among the most precious in the Church. Prophecy, healings and speaking in tongues are among these gifts. Every person who has filled a mission or other position of responsibility can testify to the help derived from the spiritual power given by the Holy Ghost.

**Obedience.** After the fundamental principles, faith and repentance, and the initiatory ordinances, baptism and confirmation, have been accepted, real life in the Church begins. Then follows daily conformity to the several practices of the Church. The joy of the member may thereafter be measured directly by his obedient life within the Church. That is, by his works, and by no other means, he will henceforth find the fulfilment of the promises inherent in the first principles and ordinances of the Church. Obedience, conformity, works, equivalent in spiritual meaning, become the objectives of all worthy effort.

Obedience within the Church must, however, conform to the underlying spirit of the Church. Obedience or conformity must be intelligent. The meaning of the practices of the Church must be explained to every member, so that the reason for obedience may be clearly understood. When that is done, it will be found that every regulation of the Church, every practice, is for the good of the individual member as well as for the body as a whole. Blind obedience is repugnant to Latter-day Saints; but, necessarily, there may be times when those of less experience rest their judgment temporarily upon the advice of men of wider knowledge and longer experience. Youth for example does well to seek counsel from age. Such obedience soon blossoms into full understanding, for living a righteous law becomes its own evidence.

The acceptance of the divine origin of the Church implies the belief that the Church is divinely led, and that therefore a member may safely trust that as he grows in experience he will learn to understand the propriety of every Church regulation.

Compulsion is contrary to the Gospel spirit. Therefore all obedience or conformity within the Church must be rendered willingly. The rights of men as free agents must never be forgotten. Even when obedience is yielded to a principle not fully understood it must be done freely, of one's own accord.

Full happiness within the Church demands that all laws, regulations and ordinances be complied with. Obedience is incomplete if a person decides to obey one and disobey another Gospel requirement. Usually, an attempt to select some practices and ignore others leads to a weakening of the will for righteousness, and soon complete disobedience sets in.

It is true that within the Church are fundamental, unchanging laws, and also temporary regulations representing the applications of the unchanging laws to current needs. Full obedience does not distinguish between the two classes of requirements. Conformity to all is the only safe way to happiness.

The principles, ordinances, regulations and practices of the Church, few in number, meet the various needs of man. In their nature, some are physical, others mental, and yet others spiritual. The physical and mental have however spiritual equivalents. Obedience to a physical law, such as the Word of Wisdom, develops spiritual strength and in that manner becomes a spiritual law.

**The Test of Obedience.** Obedience results in activity, without which progress is impossible. Within the Church provision is made for every type of proper human activity. The Church itself is in fact managed by its members, and every member may have a share in the labors of maintaining and directing the affairs of the Church. From such activity comes rounded health to him who so participates. Whoever fails to be active in the Church, is probably standing still or retrograding.

Indeed, the Church only provides the means for salvation. It points the way, and offers opportunities. Acceptance or rejection is wholly an individual matter. In the long run then, spiritual success or failure must be borne by each man. The Lord in his mercy assists every man in his righteous efforts, but does not transcend the law of free agency.

Faith alone is an insufficient test of obedience. Only by his works, the expression of his faith, may a man be safely judged. He who performs, daily, the

duties placed upon him, however humble they may seem to be, will receive the rewards of obedience.

#### SUPPLEMENTARY READINGS

1. Faith: Bible: John 5:24; 7:17; Luke 6:46; Heb. 11:3-40; James 2:14-26; Book of Mormon: III Nephi 14:21; Ether 12:7-22; Doctrine and Covenants: 63:9-11.
2. Repentance: Bible: Ezekiel 22:14-15; Luke 24:47; 5:32; II Cor. 7:10; Doctrine and Covenants: 58:43; 99:4-7; 18:6.
3. Baptism: Bible: Matt. 3:13-16; Col. 2:12; I Cor. 15:29; Book of Mormon: Moroni 8:20; Doctrine and Covenants: 128:18, 16; 20:72-74.
4. Holy Ghost: Bible: John 14:17; 14:26; Matt. 12:31-32; Gal. 5:22-23; Eph. 5:9-11; Acts 2:4; Book of Mormon: Alma 39:5-6; Doctrine and Covenants: 130:22; 132:27; 121:26; 46:17-25; 18:18; 11:12; Articles of Faith—No. 4.
5. Obedience: Doctrine and Covenants: 130:18-21; 88:34-35; 132:5; Articles of Faith: No. 3.
6. Articles of Faith: Chapters 5, 6, 7, 8, and 12.
7. Comprehensive History of the Church: Vol. I, pp. 177-180, 191, and notes.
8. Discourses of Brigham Young: Chapters 13 and 19.
9. Gospel Doctrine: Chapters 7, 10, and 11.

#### QUESTIONS AND PROBLEMS

1. Describe the characteristics of a person possessed of ideal faith.
2. Outline the steps of repentance. When do you think a person has really repented?
3. What was the real significance of Jesus' baptism? What is the significance of your baptism?
4. Who is the Holy Ghost? List the services that the Holy Ghost may render you.
5. Show the interrelation of faith, repentance, baptism and the Holy Ghost.
6. Discuss the validity of the statement "by their fruits ye shall know them."
7. What is the correlation of the law of progression and the happiness goal?
8. Can a person be obedient to the gospel plan and at the same time stand still or retrograde in life? Explain.

## Chapter 31

### FUNCTION OF THE CHURCH

**Need of an Organized Body.** The plan of salvation involves many things to be done upon earth. Men must have faith and must repent. Someone must determine whether the faith and repentance are genuine. Men must be baptized and have the gift of the Holy Ghost conferred upon them. Someone must perform these ordinances properly. Men must prove their sincerity by their active conformity with various requirements. Someone must consider the acceptability of such conformity. These are functions of the Church.

The Lord, as the head of the plan of salvation, will render final judgment on all such matters; but who shall perform these acts and render these judgments on earth? He has placed men on earth to act upon their own responsibility; and expects them unitedly to work out His plan in so far as it pertains to the earth. Living men must represent Him on earth in performing the work necessary in the working out of the plan of salvation.

Those who accept the Gospel, the community of believers, when organized under divine command, become the Church of Christ, which represents Him on earth, and is charged with the duty of supervising and carrying out the divine purposes of the plan of salvation on earth. He has commanded that it be so done; and this requirement fits into our human needs and understanding.

**Divine Authority.** Just as the Church is organized under divine command, so divine authority is given it, to perform the many necessary labors in connection with the working out on earth of the purposes of the plan of salvation. This divine authority is the Priesthood of the Church.

The true Church of God must possess such Priesthood or authority, which must be derived directly from the Lord. It is something that a man may not take upon himself; those who receive the Priesthood become agents of the Lord in carrying out on earth the purposes of the plan of salvation.

**The Church Is God's Agency.** According to the above view, the Church, the organized body of those who have accepted the Gospel, has at least a three-fold purpose.

First, the Church has the authority to perform the necessary earth-ordinances connected with the plan of salvation.

Second, it is under the obligation of keeping the Gospel pure among men, by maintaining its every ideal and requirement.

Third, it must use its every endeavor to carry out God's purposes on earth. The Gospel must be preached to all; the believers must be maintained in their faith; work for the dead must be performed.

Through His Church, and through it only, the Lord will issue the directions for the carrying out of His plan of salvation.

#### SUPPLEMENTARY READINGS

1. Brimhall, Long and Short Range Arrows: Brigham Young University Press, 1934: pp. 138-140, 147-148.
2. Gospel Doctrine: Chapter 6.
3. Discourses of Brigham Young: Chapter 39.

## QUESTIONS AND PROBLEMS

1. What are the three great functions of the church?
2. How does it try to accomplish these three big jobs?
3. Show how each of the three functions of the church help and feed one another.
4. If men live good Christian lives and are conscientious in their labors, why is there any need for divine authority to baptize or to work in the church?
5. Assume that two people live equally honorable lives. One has received all gospel ordinances, the other has received none. What advantages has the first over the second during earth life? In future life?
6. What are the most successful methods of giving the gospel to the world?
7. Which functions of the church are you now helping to realize?

## PROJECT

Make a chart showing the functions of the church. Under each of the three headings, list the organizations and agencies that are helping to perform each of the three major duties.



## Chapter 32

### UNIVERSAL SALVATION

**The Gospel Plan for All.** All who have lived upon earth, who now live upon it or will live upon it, were present in the Great Council in heaven, before the earth was, and accepted the plan of salvation as there proposed. Only those who did so accept the plan could come upon earth to take upon themselves earthly bodies.

The Gospel therefore is for the whole human race. Salvation is intended to be universal.

A question at once arises: If certain ordinances, such as baptism and the gift of the Holy Ghost, are unvarying requisites for full participation in the blessings of the plan, what shall be done about the many inhabitants of earth who have died without receiving these ordinances?

The answer is simple. The dead retain in the spirit world the power to learn, understand and choose. The Gospel will be taught them there. The ordinances pertaining to the earth, baptism for instance, may be done vicariously for the dead by the living, to become effective when the dead accept them.

Thus is opened the door for universal salvation.

**Vicarious Ordinances.** Only the ordinances of a strictly earthly character need be done vicariously for the dead. "Unless ye repent and are baptized ye can in nowise enter the kingdom of heaven." That is the divine statement. Water, however, is an earthly element, and all water baptism must be done on earth.

It is further stated that "whatever ye bind on earth

is bound in heaven." Consequently, all sealings for time and eternity are done on earth for the dead.

In short, all ordinances characteristic of the Church on earth are performed for the dead. Then when all this is done, the dead may accept or reject the ordinances performed for them.

**Effect of Temple Work.** Special edifices, holy temples, are erected for the purpose, among others, of performing ordinances for the dead, which are not performed anywhere else.

When work is done for the dead, it means in fact that the door to the resultant blessing has been opened for the dead. They must pass through at will, when the work is done or at some future time. The possibility of universal salvation has been established; whether it is to be used or not is a matter for individual decision.

A special, beautiful effect of temple work for the dead is the sealing of parents and children to one another, as far back as the records permit. This makes eternal the family relationships so dear to human hearts. It also makes possible the promise of eternal increase, the condition of the highest eternal progress.

#### SUPPLEMENTARY READINGS

1. Bible: Mal. 4:5-6; Luke 1:17; Heb. 11:40; I Cor. 15:29; I Peter 4:6.
2. Book of Mormon: III Nephi 25:5-6; II Nephi 5:16; Hel. 3:9.
3. Doctrine and Covenants: 2:1; 110:14-15; 128; 124:26-28; 124:38; 95:8; 57:2-3; 94:1-9; 105:33; 124:31-33; 40:44; 40:55; 124:28-56; 88:139-141; 132:4-8.
4. Comprehensive History of the Church: Vol. 1, pp. 310-312, 389, note 45; Vol. 2, pp. 66-67, 133-134, 471-473; Vol. 3, pp. 22-23; Vol. 4, pp. 15-19, notes; Vol. 5, pp. 136; Vol. 6, pp. 232-236, 230-231, 492-494, 496.
5. Discourses of Brigham Young: Chapter 36.
6. Sunday Night Talks by Radio, Deseret News Press, 1931: Nos. 5, 17, 37.

7. The Vitality of Mormonism: pp. 71-74, 230-233, 298-301.
8. A Rational Theology: Chapters 23, 28 and 29.
9. Articles of Faith: pp. 153-156.
10. Essentials in Church History: pp. 134, 153, 188-192, 308-310, 340, 400, 481, 482, 610, 563, 590, 604, 639.

## QUESTIONS AND PROBLEMS

1. What is the meaning of universal salvation? Is such a doctrine consistent?
2. If salvation is universal, how can persons who oppose the laws of progress on earth be saved?
3. What is the effect of temple work for persons who did not hear on earth of the saving principles or for those who have refused them in earth life?
4. If vicarious temple work for the dead carries with it the advantages received by those who do their own ordinance work in mortal life, why go to all that trouble here?
5. What development comes to people who do temple work for their dead?
6. Does the doctrine of universal salvation imply that eventually the human race will be in the same state of progression? Discuss.
7. What is the relationship of the doctrine of universal salvation and individual responsibilities?
8. Why are Christ's atonement and the doctrine of universal salvation, in and of themselves, not sufficient to save man?

## Chapter 33

### COMPLETION OF THE PLAN

**In the Spirit World.** (1 Cor. 15:51, 52; John 5:28, 29.) All who die pass first into the spirit world, retaining there all their normal powers, including their free agency. Life there is the spiritual equivalent of life here. The spirit world, itself, is but the spiritual equivalent of earth.

In course of time, the bodies laid down in the grave shall be resurrected and reunited with the immortal spirit, the union to continue forever. The body thus brought out of the grave will undergo profound changes, not understood by man, which will fit it for everlasting association with an eternal spirit. While the body will arise as it was laid down, for there can be no life or growth or progressive change in the grave, yet all blemishes and imperfections will be corrected before the unending union of body and spirit takes place.

The resurrection is operative for all who have lived upon earth. Jesus died that every soul which has lived upon earth might regain his body. The resurrection is absolutely universal.

**On the Day of Judgment.** The time must come in the eternal hereafter when every human being must explain how he carried out on earth his preexistent agreement with the Lord. He came down on earth, with the possibility of winning access to the greatest blessings of God. How far did he approach that goal? How is he now, after earth-life, compared with his pre-

existent condition? As effect follows cause, so the answers to such questions will determine the gains of the man from his earth-experience. That is, the judgment measured out will be in accordance with the man's works.

There enters here the vast mercy of God. He is our very Father, in our first, spiritual estate. He loves us with a Father's love. He also knows the conditions under which we have traveled the road on earth. His higher justice, the product of love and mercy as well as the claims of law, will decide upon the judgment that we shall receive.

This has been clearly set forth. "And surely every man must repent or suffer, for I, God, am endless. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand. Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For, behold, the mystery of godliness, how great it is! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—Eternal punishment is God's punishment. Endless punishment is God's punishment." (D. & C. 19:4-12.) Eternal punishment, everlasting punishment, all punishment, will accord with the mind and will of God. Yet, as our works have been,

so our reward will be. From that there is no escape.

**Graded Salvation.** (D. & C., Section 76.) If men are to be rewarded according to their works, then, since the works of man vary, the judgments of God must differ. That leads to the doctrine of graded salvation. Every person will be given a glory; and that glory will be the one that we can abide. "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 cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot 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." (D. & C. 88:21-24.) To be placed higher than I deserve would place me beyond my power to enjoy. By slow degrees alone can I rise to and endure higher levels.

Humanity will be grouped according to their works in three main divisions: Celestial (like the sun), Telestial (like the moon), Terrestrial (like the earth). Within each group there will be many gradations and divisions, until from the lowest to the highest in all groups there will be a series of gradually ascending glories. There can be no talk of a hell, except for the few "sons of Perdition," but undoubtedly the regret for lost opportunities will be keen among those in the lower degrees of glory.

Meanwhile the law of progress continues in full operation for every soul throughout eternity. Every man, however placed, may progress, rise and advance.

Naturally he can not overtake those on the higher levels, for they have won a greater rate of progress, but he may find continued joy in using his powers for steady progress.

**The Purified Earth.** The human race, resurrected and rewarded with a fitting glory, will find their abiding place upon the earth. A process of purification, and spiritualizing, will have made the earth a fitting home for eternal, resurrected beings. "For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D. & C. 45:59.) "When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:107, 108.) Upon this new earth, we shall continue to use our powers for progress, each in his own sphere, under his own conditions, made by himself throughout the long journey from the dim beginning.

**Eternal Love.** The plan of salvation, conceived and proposed by our Heavenly Father, is for all of His children. Our Father will never cease to labor with our stubborn wills, for He desires all of His children to accept the requirements of the Gospel, and conform to the plan of salvation. That may lead us into the far eternities, for though "every knee shall bow to me, and every tongue shall confess to God" (Romans 14:11) yet many will refuse to bend their wills to the requirements of the Gospel of Jesus Christ. Moreover, since progress is eternal, no person has ever reached the end of salvation. Progress will never end.

During this endless journey man may rest secure in the eternal love of God. Our Father will help us forever. Never will He forsake us. He will ever seek to convert the sinner to better ways. It is not probable that He will consider His work complete until all of His children are on the road of progression.

**The Destiny of Man.** The elements are eternal; man is imperishable; the plan of progress is never-ending; the love of God is everlasting. "Mormonism" may be called the philosophy of eternalism.

Man is a child of God, who from the dim beginning has been on the road of progress. The goal of his efforts has been to become more and more like His Father who has helped and guided him from his earliest times.

This approach will continue forever; it can not end while the will of man strives upward. To become increasingly like his Father in Heaven, his God, is the high destiny of man.

#### SUPPLEMENTARY READINGS

1. Spirits: Bible: Rev. 16:14; Lev. 19:31; Acts 16-18; Book of Mormon: II Nephi 9:13; Doctrine and Covenants: 88:20; 88:28; 50:2; 46:7; 129; Pearl of Great Price: Abraham 3:22-23.
2. Judgment: Bible: Romans 2:12; 14:10; Rev. 20:12; II Cor. 5:10; Book of Mormon: Mormon 3:20; Doctrine and Covenants: 135:4-5.
3. Purified Earth: Bible: Isaiah 65:17; Doctrine and Covenants: 130:7-9; 77:12; Articles of Faith, No. 10.
4. The Way to Perfection: pp. 48, 42, 163, 315, 184, 348, 308.
5. Articles of Faith: Chapter 21, pp. 375-381.
6. The Vitality of Mormonism: pp. 260-263.
7. Essentials in Church History: pp. 149, 335.
8. Discourses of Brigham Young: pp. 10, 49, 86, 596, 597.

#### QUESTIONS AND PROBLEMS

1. What type of progression can the spirit of man make between the time of death and the resurrection? (See I Peter 4:5-6.)



2. Does God meet out various degrees of rewards and punishments or does man bring them on himself by conforming to or violating His laws?
3. What correlation, if any, do you see between the rewards and punishments of mortal life and the way of earth life?
4. Is it consistent to believe that man's progress in mortal life influences his status in the hereafter?
5. When will our salvation be complete?
6. What is the kind of punishment we shall receive in the hereafter? The kind of rewards?
7. What is meant by graded salvation? Is it a doctrine consistent with reason?
8. Describe the three degrees of glory. (Articles of Faith, pp. 91-92, 405-411.)
9. What is the destiny of man?

#### PROJECT

Write a theme picturing your conception of life in our resurrected state.

## Chapter 34

### THE ARTICLES OF FAITH

In answer to a request made upon him for a brief summary of the principal doctrines of the Latter-day Saints, Joseph Smith in 1842 wrote thirteen statements of belief, since known as the Articles of Faith. These have been formally adopted by the Church, but do not pretend to cover the whole field of "Mormon" theology:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

#### SUPPLEMENTARY READINGS

1. Articles of Faith.
2. Pearl of Great Price: p. 58.
3. Sunday Night Talks over Radio: pp. 539-542.

## QUESTIONS AND PROBLEMS

1. What caused the Prophet Joseph Smith to write the Articles of Faith? (See Documentary History of the Church, Period 1, Vol. 4, Chapter 31—Comprehensive History of the Church, Vol. 2, pp. 130-131.)
2. Why is Joseph Smith's letter to Mr. Wentworth (History of the Church, Vol. 4, Chapter 31) a valuable document?
3. What is the evidence of inspiration in the Articles of Faith?
4. What is the real significance of the Articles of Faith?
5. Could a person believe in the Articles of Faith and not in the New Testament? Could he believe in the New Testament and not the Articles of Faith? Why?
6. Which of the Articles of Faith are directly connected with the Old Testament? The New Testament? Both?
7. What other writings are an outgrowth in part or in whole of the Prophet's brief statement of the Articles of Faith?

## Chapter 35

### THE COURSE OF THE GOSPEL ON EARTH

**The Gospel Taught to Adam.** The plan of salvation is for all the inhabitants of earth. Therefore it must have been taught from the beginning of earth time.

The Gospel plan, the plan of salvation, was indeed taught to Adam and Eve. They heard it and accepted it. They were baptized in similitude of the death of the coming Redeemer, and received the ordinances of the Gospel.

“And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

“And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

“And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.” (Moses, 6:64-68.)

Adam received the Priesthood; he was a Presiding High Priest, standing at the head of God’s work on earth in his day. He conferred the Priesthood on others; and organized the Church after its eternal pattern, with Jesus, the Christ, at its head. All blessings that Adam and Eve received, they conferred upon their children and children’s children.

The Patriarchal Dispensation, from Adam to Noah, was marked by the possession of the Gospel,

the organized Church of Jesus Christ, and the power and authority of the Priesthood.

**Early Departures from Truth.** The will of man is always untrammelled. Man may accept or reject truth; may follow his carnal desires or secure mastery over himself. From the very beginning of human time there were those who were disobedient, who preferred wickedness to righteousness. Cain is the earliest example of this failure of the human will.

As time went on, many of the children of Adam turned away from the truth, and became sinful. Those who remained righteous strove to win back their erring brethren. The patriarch Enoch, seventh in the line from Adam, devoted his life to the teaching of righteousness, but without great success. His story is one of the most stirring in history. (See Writings of Moses, Chapter 5, et seq.)

So evil did men become that in the days of Noah, the Lord proceeded to cleanse the earth, and to begin another race from pure loins. Noah spent one hundred and twenty years teaching and warning the people, but they were indifferent to his message. Then the flood came to depopulate the earth, except for Noah and his family. Thus ended the Patriarchal Dispensation of that time.

The history of the world could well be told in terms of successive apostasies from Gospel truth, and as many restorations of it, through the mercy of God.

**Later History of the Priesthood.** Noah taught the Gospel to his posterity and conferred the Priesthood on those who were faithful. It was handed down from generation to generation to Abraham. Moses held the Priesthood, as did his people in the wilderness. But Israel failed to honor it, and the Higher Priesthood was

taken away from them, leaving them with the Lesser or Aaronic Priesthood. From Moses onward, as the centuries came and went, the Priesthood was held by a few worthy men such as Elijah and Isaiah. The masses of people, even in Israel, would not bend their wills to the requirements of the Gospel.

**Dispensation of Jesus the Christ.** At the coming of Jesus of Nazareth even the Lesser Priesthood was nearly extinct in Israel. Men had ventured to assume priestly prerogatives without proper authority.

Jesus the Christ performed at least a three-fold mission. He taught the Gospel to the world. He bestowed the High Priesthood upon some of His devoted followers, and organized the Church. He became, by His sacrifice, the Redeemer of mankind.

The Apostles of Jesus the Christ were commissioned to organize the Church, care for it, and to spread the glad news over the earth. This they did with exceptional success.

The early Christian Church was taught the pure Gospel of the Lord Jesus Christ, and accepted it. Perhaps at no earlier time had the Gospel been lived more perfectly unless it were in the days of Enoch.

**The Falling Away.** The above condition did not persist long. Few were willing to live the Gospel. Soon some were changing Church doctrine and practice to suit themselves. Without authority, doctrine was changed, ordinances eliminated and forms of worship transformed until they were unrecognizable.

There were at times those who recognized these errors and arose in opposition to false doctrine and conduct, such as the Waldenses, Huss, Luther, Knox. Until the time of Luther such men were but voices in the wilderness.

With Luther came the Era of the Reformation. A new courage to seek for truth was developed. Many sects of Christendom were founded. Men called to the seekers after truth, Lo! here! Lo! there! Spiritual confusion reigned among the followers of Jesus the Christ. A restoration of the Church in its pristine fullness was sadly needed.

Humanity was preparing, without understanding it, for the coming restoration of the Gospel in its purity.

#### SUPPLEMENTARY READINGS

1. Bible: John 3:19; Gal. 2:4; 1:6-7; Isaiah 24:5; Gen. 4:8-11; Exodus 32:1-6.
2. Doc. & Cov.: 18:6; 84:49-53; 86:3; 107:54-55; 112:23; 136:37.
3. Roberts, *The Falling Away*, Deseret News Press, 1931.
4. Talmage, *The Great Apostasy*, Deseret News Press, 1909.
5. *The Vitality of Mormonism*: pp. 33-36, 106-109, 109-114.
6. *Articles of Faith*: pp. 198-203.
7. *A Rational Theology*: Chapter 11.
8. *Essentials in Church History*: pp. 1-5, 6-14.
9. *Pearl of Great Price*: Moses 1:41.

#### QUESTIONS AND PROBLEMS

1. To what extent was the Gospel taught to Adam the same as the Gospel in our day? What differences, if any, exist? (See *Pearl of Great Price*, Chapters 4-6.)
2. What were the departures from the Gospel truth in Adam's day? in Abraham's day? in Jacob's day? in Moses' day?
3. When was the Melchizedek Priesthood taken from the earth in Old Testament days? (See D. & C. 84:25-26.) What was Jesus' greatest contribution to mankind during His mortal life?
4. How may one account for people departing from truth and taking sides with error and sin?
5. How does a man know that he has power to act on earth in the name of Jesus Christ?
6. Of what service were Huss and Luther and other like characters in the restoration of the Gospel by Joseph Smith?
7. What would have been the prospects of the Gospel had it been restored about 1350 A. D.?
8. Point out some evidences from church organization, doctrine, ordinances and Priesthood and Christian living that the Gospel was changed from 200 A. D. to 1830 A. D.



## Chapter 36

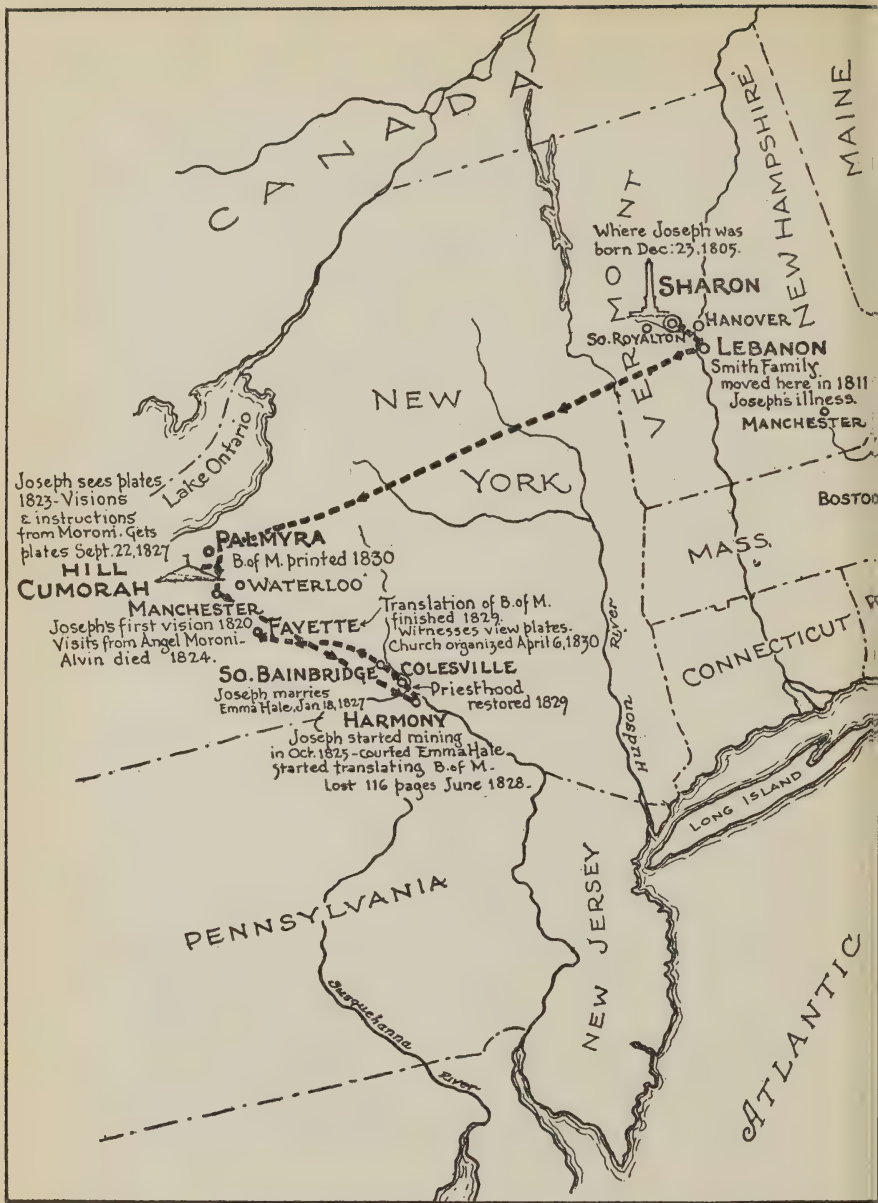
### RESTORATION OF THE CHURCH OF CHRIST

**Joseph Smith, the Prophet.** In the providences of the Lord the restoration of the Church of Christ occurred in the first half of the nineteenth century after Christ. The instrument divinely chosen to perform the work, with others, was Joseph Smith, a farmer lad of western New York State.

Joseph Smith was born in Sharon, Windsor County, Vermont, on December 23, 1805. During his childhood the family moved several times; later settled on a farm near Palmyra, New York, and yet later in the neighboring village of Manchester. It was on the Palmyra farm that the work of restoration began.

The ancestors of Joseph Smith were early American settlers. The genealogy of the Prophet, now well traced, shows him to have come of a race of sturdy, healthy, independent, God-fearing people. He was well born, by the accepted standards. However, his parents had fallen upon meagre times, and they in common with thousands of their kind in America at that time, were pioneering in what was a wilderness. They were among the makers of our present United States.

From 1820, when Joseph was in his fifteenth year, onward, he was engaged in the work of restoration. His career was tempestuous; he was persecuted, hounded, imprisoned and set free again; and at last, was assassinated by a masked mob at Carthage, Illinois, on June 27, 1844, when he was in his thirty-ninth year.



BEGINNINGS OF THE CHURCH

Short though his life was, he laid the sound foundations upon which the Church stands.

**The First Vision.** In 1820 "there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created a small stir and division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there.' Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

"For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that Church, namely, my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

"During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"Never did any passage of scripture come with

more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

“At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ‘ask of God,’ concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

“So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

“After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

“But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him.

“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself lying on my back, looking up into heaven." (Writings of Joseph Smith, 2:5-20.)

Joseph Smith with his boyish innocence related his experience to his father and mother, and to others. To him it had been an overwhelming revelation for his guidance; but instead of receiving a respectful hearing, from the moment that he told the story of his vision until the end of his life, he was subjected to bitter, senseless persecution.

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

"It caused me serious reflection then, and often has

since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

“However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

“So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God,



or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

“I had now got my mind satisfied so far as the sectarian word was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.” (Writings of Joseph Smith, 2:21-26.)

This experience of a fourteen-year old lad is the beginning of “Mormonism.”

**The Book of Mormon.** The second event in the restoration of the Gospel was the coming forth of the Book of Mormon. Joseph Smith again tells his own story: “I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

“During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into

many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. . . .

“In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

“While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

“He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

“Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately

around his person. When I first looked upon him, I was afraid; but the fear soon left me.

“He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

“He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

“Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted ‘seers’ in ancient or former times; and that God had prepared them for the purpose of translating the book.

“After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

“ ‘For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.’

“And again, he quoted the fifth verse thus: ‘Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.’

“He also quoted the next verse differently: ‘And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.’

“In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not yet come when ‘they who would not hear his voice should be cut off from among the people,’ but soon would come.

“He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

“Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that

so clearly and distinctly that I knew the place again when I visited it.

“After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

“I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

“He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

“By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the

indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

"After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as com-

manded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

“Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

“Having removed the earth, I obtained a lever, which I got fixed under the edge of this stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

“I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

“Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the

same messenger there, and received instructions and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days." (Writings of Joseph Smith, 2:27-54.) "At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected." (Writings of Joseph Smith 2:59.)

By the "gift and power of God," and with a young man Oliver Cowdery, as main scribe, a portion of the writings on the plates was translated, and published in March, 1830, under the title *The Book of Mormon*. The Book is another witness for Christ, showing the hand-dealings of the Lord with His children on the American continent.

**The Reception of the Priesthood.** The third fundamental event in the Restoration was the reception of the Priesthood by Joseph Smith and Oliver Cowdery. On May 15, 1829, the two young men "went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:



“ ‘Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’ ” (Writings of Joseph Smith 2:68, 69.)

About a month later, the two young men engaged in prayer near the banks of the Susquehanna River, received a visitation from the ancient apostles, Peter, James and John, and by them were ordained to the Melchizedek or Higher Priesthood.

All the Priesthood necessary for the Restoration had now been conferred upon mortal man. This power gave authority to perform the various ordinances belonging to the Church of Christ.

**The Organization of the Church.** The fourth event in the Restoration was the actual organization of the Church by divine command. Joseph Smith, and those associated with him who believed that his call was divine, and who had been baptized by him or Oliver Cowdery, set about to organize the Church of Jesus Christ.

On the sixth day of April, 1830, in the village of Fayette, State of New York, Joseph Smith and five others (six members being required by law to form such an organization) formally organized the Church, which today is known as the Church of Jesus Christ of Latter-day Saints to distinguish it from the Church in earlier days of Former-day Saints.

#### SUPPLEMENTARY READINGS

1. Bible: Rev. 14:6-7.
2. Doctrine and Covenants: 27:6; 86:10; 45:17; 103:13; 77:14; 132:45; 110:16; 84:2.

3. Comprehensive History of the Church: Vol. 1, Chapters 1, 2, 3, 5, 6, 7, 8-13, 15, 16.
4. The Restoration of the Gospel.
5. Essentials in Church History: Chapters 4-10, 12.
6. An Introduction to the Book of Mormon.
7. Roberts, B. H., New Witness for God, Deseret News Press: Vols. 1, 2, 3.
8. McGavin, An Apology for the Book of Mormon, Deseret News Press, 1930.
9. Reynolds, George, A Complete Concordance to the Book of Mormon, 1900.
10. Joseph Smith, an American Prophet.
11. Gospel Doctrine: Chapter 25.
12. Smith, Lucy, History of the Prophet Joseph.
13. Roberts, B. H., Joseph Smith the Prophet Teacher.
14. Cannon, Life of Joseph Smith, 1888.

#### QUESTIONS AND PROBLEMS

1. What is the meaning of the word restoration? What is its theological implication?
2. What part did Joseph Smith's heredity and immediate environment play in preparing him for religious mission?
3. Point out the consistencies of the first vision.
4. What new truths were taught the world by the first vision?
5. What was really returned to earth through the restoration?
6. What is the chief message of the Book of Mormon?
7. State some of the evidences for the divine origin of the Book of Mormon.
8. What evidences support the belief that Joseph Smith was divinely inspired?

## Chapter 37

### LAYING THE FOUNDATIONS OF THE CHURCH

**Doctrinal Development.** The young church looked for guidance through revelations from the Lord. During the early years of the Church the necessary doctrine was revealed as needed. Whenever a problem or doubt arose, it was solved or resolved by revelation. Such revelations were received by Joseph Smith, the sustained President of the Church, but accepted by the people, before becoming binding upon the Church.

During the first years of the Church, many revelations were received for the guidance of the group. The revelations received by Joseph Smith, with one received by Brigham Young, have been collected into a volume known as the Book of Doctrine and Covenants.

The revelations received dealt with matters of doctrine, organization and current problems.

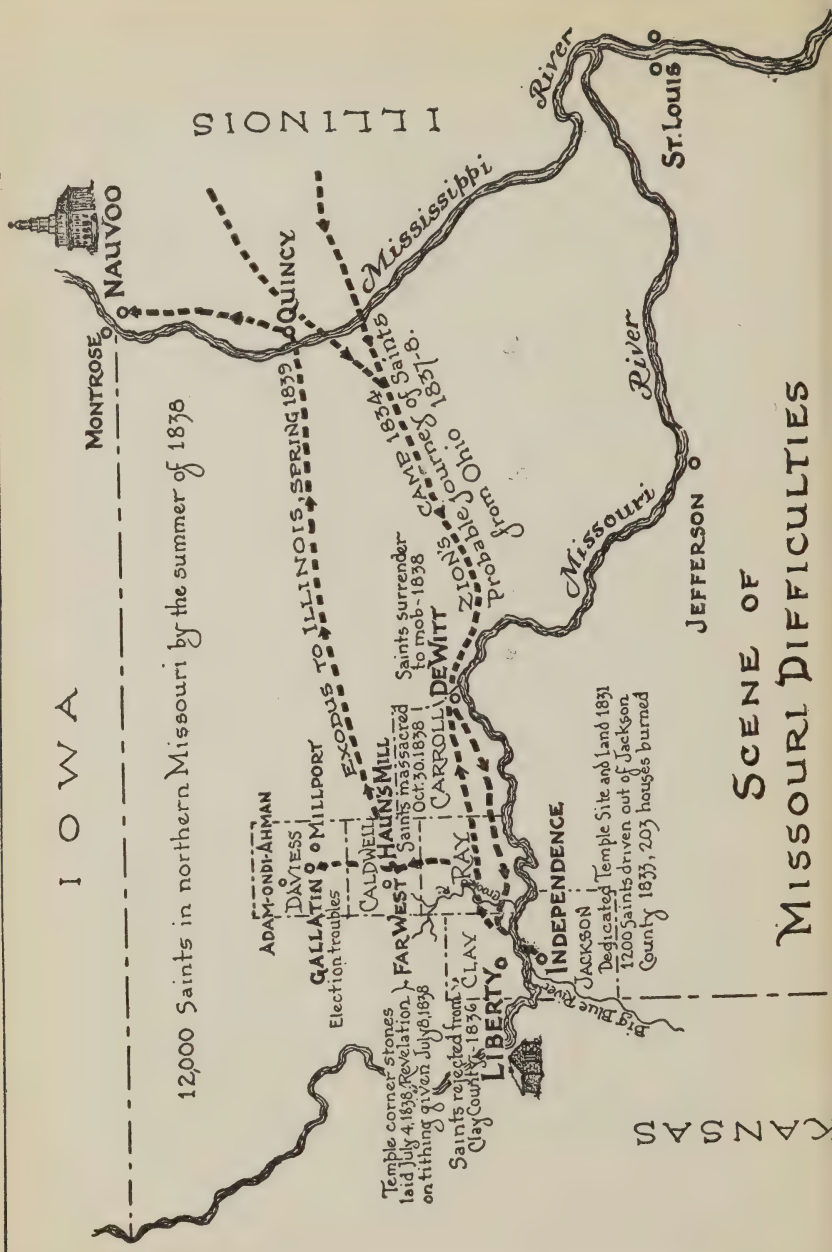
**Publications.** The need for the printed word led to various publications in the early days of the Church.

The Bible was a standard Book of the Church, and easily available. In addition the Church published the Book of Mormon (1830), the Book of Doctrine and Covenants (1835), the Book of Moses (1851), the Book of Abraham (1842). Pamphlets, songbooks and tracts were also published. From the first year of the Church one or more periodicals were published under Church auspices.

**Missionary Labors.** To bear witness to the world

I O W A

12,000 Saints in northern Missouri by the summer of 1838



SCENE OF MISSOURI DIFFICULTIES

KANSAS

of the restoration of the Gospel is an obligation of the Church. Missionary work was begun before the Church was one month old. During the lifetime of Joseph Smith missionaries traversed all of the United States, labored in Canada, proselyted in the British Isles, and entered the islands of the Pacific. It was a period of earnest, vigorous missionary effort. During the history of the Church about 75,000 missionaries have been sent into the world to preach the restored Gospel.

**Numerical Increase.** The result of the proselyting activity of the Church was a large, steady increase in members. It is difficult to estimate correctly the number of adherents of the faith in 1844, at the time of the death of Joseph Smith, fourteen years after the Church was organized, but in the United States, Canada, England and the Pacific islands, there were at least 30,000 men and women who were professed followers of the claims of Joseph Smith. Most of these, about 20,000, were located at the time of the Prophet's death, at or near Nauvoo, Illinois.

**Geographic Movements.** The Church was organized in the western part of New York State. During the first year of its existence, 1830, the headquarters of the Church were moved to Kirtland, Ohio. There they remained with some occasional changing, until 1838. In 1831, Missouri was decided upon as a gathering place for the Saints, and many moved there. After a series of tempestuous experiences, known in Church history as the Missouri persecutions, the settlements were finally abandoned in 1839. During the next year, the Church founded the City of Nauvoo, on the banks of the Mississippi river, in the State of Illinois. This city, which soon grew to be the largest in the State,

became the headquarters of the Church, until the westward movement of the people in 1846.

The main historical trail of the Latter-day Saints, up to 1846, is thus laid in the states of New York, Ohio, Missouri and Illinois. At the same time, however, numerous Latter-day Saint settlements arose in many other states, and thousands of members of the Church were found in Canada, Great Britain and elsewhere.

**Building Programs.** Wherever the Latter-day Saints located, they initiated a constructive developmental program. In Kirtland, Ohio, they not only reclaimed the surrounding lands, built homes and homesteads, but constructed, also, several public buildings, pretentious in that day, the chief of which was the Kirtland Temple. This structure, begun in 1833 and dedicated in March, 1836, was the finest public structure in that section of the country, is still a notable building, and represented a per capita outlay of money seldom duplicated in history.

In Missouri, likewise, several cities were founded, others planned. At Independence it was planned to build a model city, the City of Zion, the plans of which are more and more becoming of modern value. A magnificent temple was planned for this city; other temples in other communities. The final withdrawal of the Saints from the state, left these plans unfinished.

The beautiful city of Nauvoo, Illinois, was wholly a Latter-day Saint creation. In location and arrangement it is still an ideal for the city planner. Among the comfortable homes and public buildings there built, stood the splendid Nauvoo Temple, as fine a structure as the west of that day possessed.

The Latter-day Saint trail was marked with developments for human good.

**Social and Economic Experiments.** It was during this early period that the economic and social principles, earlier described in this book, were formulated and given first trial. There were constant attempts on the part of the Church to meet the needs of the people and to increase the welfare of the individual. The present social security program (1936) is but in line with the constant social and economic objective of the Church.

**Looking Westward.** The claim of Joseph Smith that he had had heavenly visions, coupled with many local conditions, led to persistent persecution of the Latter-day Saints from their earliest history. They, on the other hand, while no doubt making occasional mistakes under the lash of unjust treatment, desired nothing more than to be left alone to worship God according to the dictates of their conscience. The constant and unreasoning persecution led the Prophet to look for some place, as yet unsettled, where the people could without molestation establish themselves firmly enough to resist future opposition. For this purpose he looked westward into the then unoccupied territory among the Rocky Mountains. Two years before his death, 1842, he said, "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (History of Church, Vol. V, 485; also Prophecies of Joseph Smith, Morris, p. 124.)

In fact, just before his murder, Joseph Smith was

engaged in the organization of exploring parties of the Far West, preceding the eventual westward migration of the Latter-day Saints.

With the death of the Prophet Joseph Smith, on June 27, 1844, the first era of "Mormon" history ended. The foundations of the Church had been fully laid. Building upon this pioneer work was the duty of those who remained.

#### SUPPLEMENTARY READINGS

1. Bible: John 7:17.
2. Doctrine and Covenants: 88:78; 97:14; 102:23; 4:5; 28:15; 39:15; 133:37; 42:6.
3. Comprehensive History of the Church: Vol. 1, Chapters 16, 19, 20, pp. 286-287, 394-396, 515; Chapters 13, pp. 213-216, 238-240, 247-249; Vol. 2, p. 22, pp. 126-128, notes 1, 2, 3, pp. 136-139.
4. Essentials in Church History: Chapters 11, 28, 32, pp. 81-83, 184-186, 105, 106, 315, 183, 138, 140, 107-108.
5. Gospel Doctrine: Chapter 20.

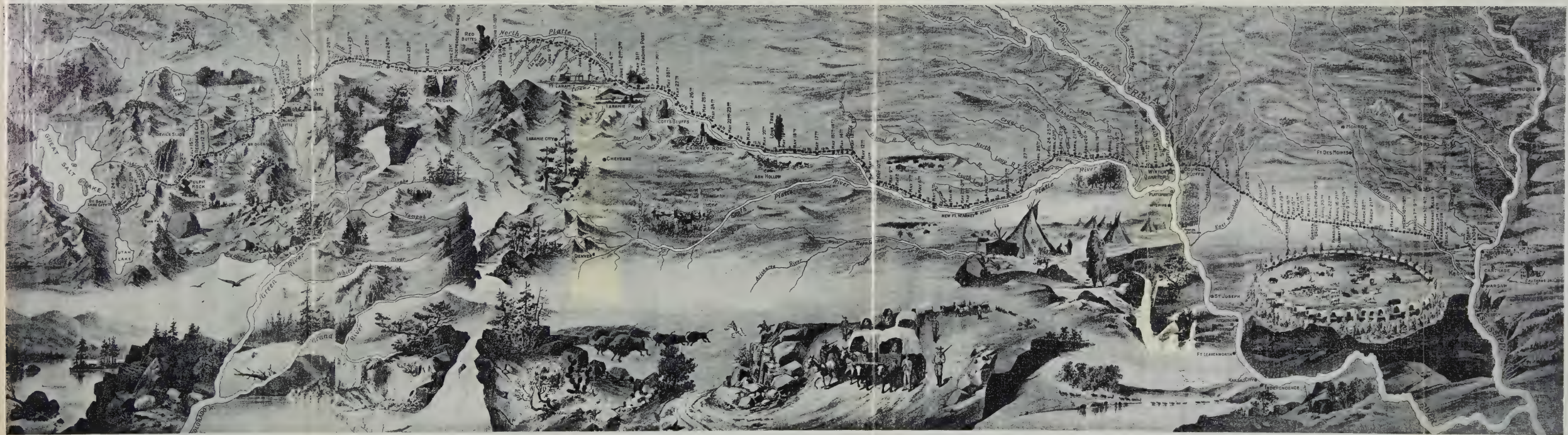
#### QUESTIONS AND PROBLEMS

1. During how many years did Joseph Smith receive the revelations contained in the Doctrine and Covenants? Why did not the Lord give them all at once?
2. What is the value of church publications, educationally, religiously, socially, etc.?
3. What is the value to the church of the missionary system which was established almost at the birth of the church?
4. Compare the growth of the restored church during this first one hundred years and the early Christian Church.
5. Compare the results of persecution as to advantage or disadvantage in the early church and in the latter-day church.
6. Compare Paul's missionary policies with those of our church.
7. When and where were our chief publications printed?
8. From 1840 to 1844, what evidence have we that the saints were anticipating a westward move?
9. Outline briefly the 1936 church security program. What virtues and possibilities lie in this movement?

#### PROJECT

Make a list of all the publications that you know this church has issued. (See Smith, Essentials in Church History, pp. 678-680.)





GRAPHIC MAP SHOWING THE EXODUS OF THE MORMON PIONEERS IN 1847, WITH DAILY STOPPING PLACES OF BRIGHAM YOUNG'S COMPANY



## Chapter 38

### SETTLEMENT OF THE INTER-MOUNTAIN WEST

**Brigham Young.** The Prophet Joseph Smith before his death had conferred all the keys of authority possessed by him on the Council of Twelve Apostles, the second governing group in the Church. (D. & C. 107:24; Millennial Star, Vol 5, p. 151.) When Joseph Smith died in 1844, therefore, the responsibility of the leadership of the Church fell upon this Council.

At the head of the Council of Twelve was Brigham Young, who by virtue of this position became the leader of the Church. In December, 1847, he was actually selected and sustained as the President of the Church.

Brigham Young, a Vermonter like Joseph Smith, was born in Whittingham, Windsor County, Vermont, on June 1, 1801. He was brought up on the frontier, learned cabinet making, painting, glazing and related arts, in which he was engaged when the story and message of Joseph Smith reached him in 1831, a year after the Church had been organized.

After two years of diligent inquiry, he was baptized into the Church, and began at once to take an active interest in it. During the succeeding ten years he spent a part of each year, and sometimes all of it, in proselyting work, in the United States, Canada and Great Britain.

His diligence and inborn power were early recognized. Responsible tasks were placed upon him; and

in 1835 he was chosen a member of the first Council of Twelve Apostles. Some years later he became President of that Council.

His later service as one of the foremost of pioneers has given him a place among the greatest characters of America and the world. He died in Salt Lake City on Aug. 29, 1877.

**The Great Westward Trek.** The mob that killed Joseph Smith and his brother Hyrum, undertook next to harass the peaceful citizens of Nauvoo, and in fact all Latter-day Saints within reach. Conditions became intolerable, and at last the Saints decided to evacuate the city, move westward according to the earlier plans of Joseph Smith, and to seek a home where mobs and enemies could not reach them, at least for a time.

The trek began in February, 1846. In freezing weather, under much suffering, the people crossed the Mississippi, moved by slow degrees through Iowa, founding necessary temporary settlement on the way, and settled for the summer and until further plans developed, at a place named by them Winter Quarters, on the bank of the Missouri River, near the present City of Omaha.

In April, 1847, Brigham Young, with a company of 143 men, 3 women and 2 children, set out from Winter Quarters to find in the West a permanent place of settlement for the Church and its people. On July 24, 1847, Brigham Young entered the Great Salt Lake Valley, and uttered the famous words, "This is the place."

At once preparations were made to conquer the desert. The Saints at Winter Quarters came across the plains in well-organized companies to settle in the valleys of the Rocky Mountains; then those farther

away came to the chosen place, followed by companies from England and other European countries.

It is the greatest trek of its kind in history.

The migration from all parts of the earth continued by oxteam, handcart and on foot, until 1869, when the railroad entered Utah; from that time on the emigrants came by train. The influx of people overflowed the Great Salt Lake Valley, into the other valleys and states of the West. The "Mormon" migration westward is an integral part of the history of Western United States.

### **The Mormon Battalion and the Ship Brooklyn.**

While preparations were made in Nauvoo for the evacuation of the city, arrangements were perfected to move 238 members (70 men, 68 women, 100 children) of the Church in New York by ship to the western coast of North America. The good ship Brooklyn was chartered, the Saints were under the leadership of Elder Samuel Brannan. After a voyage of 5 months, 27 days, (Feb. 4, 1846-July 31, 1846) the Brooklyn docked in what is now known as San Francisco harbor. The Latter-day Saints proceeded at once to establish themselves, at least temporarily, in the little town of Yerba Buena, now San Francisco. Here they introduced Anglo-Saxon methods of life and government. Samuel Brannan, greatly disappointed that Brigham Young would not settle his people in California, became disaffected, entered into the speculative fever of that day, became California's first millionaire, the state's leading citizen, finally lost his fortune, and died in poverty and obscurity. Many of those who came with the ship Brooklyn traveled to Salt Lake City; others remained to found many pioneer California families.

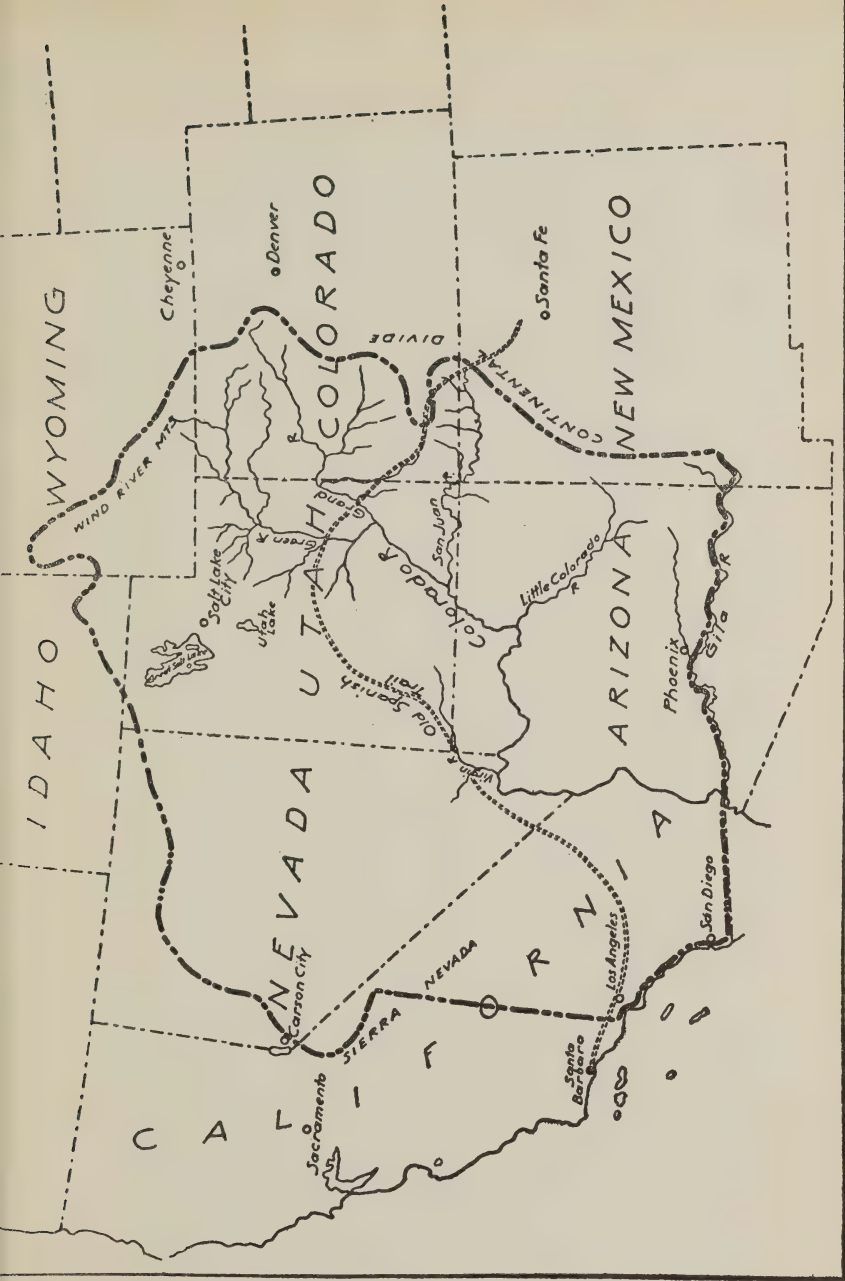
While the Saints were trekking across Iowa, war broke out between Mexico and America. At the re-

quest of the United States Government, the Latter-day Saints furnished a battalion of 500 young men who, under the historical name of the Mormon Battalion, marched from Santa Fe to San Diego, the longest infantry march in history. Some of the Battalion boys were among those who first discovered gold in California, at Sutter's Mill, near Sacramento. Most of the Battalion boys eventually joined the main body of Latter-day Saints in the valleys of the Great Basin.

**Making the Desert Blossom.** Many of the men associated with Brigham Young were of great power and intelligence. They set about intelligently to explore the then uncharted Far West. The people were sent to found cities and towns at all favorable points. The State of Deseret (meaning honey bee) was conceived, a far-flung territory, covering the Great Basin, the Basin of the Colorado River, and jutting into the Pacific Ocean, by way of the country around Los Angeles. The Mormon Pioneers had mighty visions. (See map, page 265.)

In their empire building they developed the ancient art of irrigation under conditions of modern man; tens of thousands of acres of land were brought under cultivation; roads were built; business enterprises were established. Temples and tabernacles were built. More than six hundred cities, towns and villages were founded; and a prosperous commonwealth erected upon the wastes of the Great American Desert.

Social and economic ventures were set afoot. Cooperation became the watchword of the day; industry and thrift were principles of religion. Schools and churches were erected; music and the fine arts cultivated; and with faith in God, the people set about to fulfill their noble dreams



OUTLINE OF THE STATE OF DESERET

After the discovery of gold in California, the gold rush began. In a moment as it were, Salt Lake City became a main halting place on the highway to California. Markets were provided for the "Mormon" farmers; "state's goods" were sold cheaply in the desert; the "Mormon" settlement received world-wide publicity, until few cities in the world were better known than Salt Lake City.

**Church Activities.** Meanwhile, the Church was organized more firmly than ever. Wards and Stakes were formed; quorums of the Priesthood organized; auxiliary groups, helps to the Priesthood set into operation; books, pamphlets and periodicals were published. In addition, proselyting continued more vigorously than ever. Missionaries were sent to the various countries of Europe, to India, the Pacific Isles and other countries. In obedience to the doctrine of gathering, tens of thousands of the converts came to the West to live with the body of the Saints. It was a pioneer period of incessant activity.

**Persecution.** Persecution did not cease though the people had moved into the desert. Continuous revelation, Priesthood authority, an unpaid ministry, and false official reports to Washington, combined to keep alive the persecution from which the Latter-day Saints had always suffered.

A main cause of opposition was the practice of polygamy, taught by Joseph Smith, under command of God, and continued under the leadership of Brigham Young. While only 3% of Mormon men practiced polygamy, it apparently gave great offense to men who did not always respect the virtue of woman.

Organized opposition resulted. Under the excuse of rebellion among the "Mormons," Johnston's Army



was sent against the people of Utah, in 1857. The rumors were found to be false. The expedition was a fiasco and is known as "Buchanan's Blunder." Ministers of the Gospel and others formed organizations to free the "enslaved Mormons." Resting upon false information these organizations did nothing more than to create improper hatred of the wholesome people who were helping reclaim for human good the western two-fifths of the United States. Examinations of "Mormon" conditions, official and private, always came to the same conclusion: The "Mormons" were law-abiding, industrious, moral, God-fearing citizens.

However, the continued persecution led to a large anti-Mormon literature, written mostly by men and women who had no first-hand knowledge of the subject, chiefly appealing to the baser nature of man. Neutralizing in part this untruthful, propaganda literature, came books by eminent men, travelers and historians, who remained with the Latter-day Saints long enough to learn conditions with accuracy.

It soon became evident to governmental officials in America and abroad that the charges against the Church and its people were founded in prejudice and were untrue.

#### SUPPLEMENTARY READINGS

1. Life Story of Brigham Young.
2. Tullidge, Life of Brigham Young, 1876.
3. A Comprehensive History of the Church: Vol. 2, Chapter 69; Vol. 3, Chapters 71, 72, 73, 74, 75, 76, 77, 78, 79, 83, 86, 87, 91, 93.
4. Essentials in Church History: Chapters 37-46.
5. Young, Levi Edgar, The Founding of Utah, 1924.
6. Evans, John H., The Story of Utah, 1933, The Macmillan Co.
7. Bancroft, History of Utah, 1890, San Francisco, The History Pub. Co.

## QUESTIONS AND PROBLEMS

1. What is the conclusive proof that Brigham Young was the lawful successor to Joseph Smith as president of the church? (See Smith, *Origin of the Reorganized Church*.)
2. Contrast the achievements of Joseph Smith and Brigham Young. In what manner was each well fitted for his particular work?
3. Were the hardships endured by the saints an advantage or disadvantage to the Church? Why?
4. What were the advantages and disadvantages to the church in manning the Mormon Battalion at a hazardous time?
5. What did the Mormon Battalion accomplish?
6. What was the practical philosophy of Brigham Young's that made "the desert blossom as a rose"?
7. Does a church thrive best under persecution? Why?
8. The Mormon church experienced much frontier life. What were the social, economic and religious effects of frontier life upon the church?

## PROJECT

Make a map of North and South America. Trace the journey of the ship *Brooklyn* to San Francisco harbor and the journey of her people overland to Salt Lake City.

## Chapter 39

### AFTER BRIGHAM YOUNG (1877-1918)

**Succession of Presidents.** The following table shows the succession of men who have presided over the Church of Jesus Christ of Latter-day Saints:

	<i>Born</i>	<i>Died</i>	<i>Ordained an Apostle</i>	<i>President Council of</i>	<i>Became President of Church</i>
Joseph Smith	Dec. 23, 1805	June 27, 1844	June, 1829	.....	April, 1830*
Brigham Young	June 1, 1801	Aug. 29, 1877	Feb. 14, 1835	Jan. 19, 1841	Dec. 27, 1847
John Taylor	Nov. 1, 1808	July 25, 1887	Dec. 19, 1838	April 10, 1875	Oct. 10, 1880
Wilf. Woodruff	March 1, 1807	Sept. 2, 1898	April 26, 1839	Oct. 10, 1880	April 7, 1889
Lorenzo Snow	April 3, 1814	Oct. 10, 1901	Feb. 12, 1849	April 7, 1889	Sept. 13, 1898
Joseph F. Smith	Nov. 13, 1838	Nov. 19, 1918	July 1, 1866	.....	Oct. 17, 1901
Heber J. Grant	Nov. 22, 1856	.....	Oct. 16, 1882	Nov. 23, 1916	Nov. 23, 1918

\*First Elder, April 6, 1830; President of the High Priesthood, Jan. 25, 1832

**Spread of the Church.** During this period, 1877-1918, the Church has grown very rapidly and spread largely into the states adjoining Utah. Colonies in more distant places, such as Mexico, Canada and other localities, have also been founded.

In this increase every Church activity has shared. Quorums of the Priesthood, auxiliaries, wards and stakes, and temple work, books and periodicals, have increased. The work of the Church has been systematized and more firmly established. Devices and structures for economic and social advancement have

been originated, such as reservoirs, canals, sugar beet factories and many others. Meeting houses in great numbers, as also several temples, have been built. Education has been fostered, until the present enviable educational status of the people has been achieved. Definite steps have been taken to secure religious along with secular training by lawful but effective means. It has been a period of prosperity.

**The Question of Polygamy.** It was during this period that the difficulties attending the practice of polygamy were settled. Congress passed several measures forbidding the practice of polygamy. The Latter-day Saints, who believed this practice was derived from divine revelation, contested the constitutionality of the anti-polygamy acts of Congress. These acts were at last declared constitutional by the Supreme Court of the United States. Thereupon, in conformity with the doctrine that the Church must obey the laws of a constitutional government, and under revelation from God, the Church relinquished and forbade the practice of plural marriage. This occurred on Oct. 6, 1890. Since that day no plural marriage has been performed with the sanction or authority of the Church.

**Political Events.** In 1896, Utah was at last admitted into the Union of states. This seemed to imply a cessation of the hostilities which had disturbed the Latter-day Saints so long. It was, however, merely a temporary lull, for in 1902, Reed Smoot, one of the apostles of the Church, was elected from Utah to the Senate of the United States. That furnished an occasion for the accumulation of hatred to break out with renewed fury. All manner of charges were made against Senator Smoot and the Church. A long senatorial investigation ensued which was the most thor-

ough public investigation the Church had ever had. The Church and the Senator came through Scot free. The evident merits and sincerity of the Church were made apparent to all who cared to learn of the facts in the case. Reed Smoot was seated in the Senate, where he served for thirty years, rising to foremost eminence as an intelligent, honest, capable, trustworthy servant of his country. Coincident with his notable public service, the Church became better understood, and at the present time, the senseless persecution of the past has largely disappeared.

#### SUPPLEMENTARY READINGS

1. Doctrine and Covenants: 107:22-29.
2. Comprehensive History of the Church: Vol. 2, Chapter 64, pp. 93-110; Vol. 6, Chapter 171, pp. 259-276, 203-209, 210-229; Vol. 5, pp. 287-301, 471-474.
3. Essentials in Church History: pp. 341, 480, 605-609. Chapters 45, 46, 48.
4. Joseph Smith, an American Prophet: pp. 266-275.
5. Gospel Doctrine: pp. 619, 351.
6. Life Story of Brigham Young: Chapters 3 and 27.
7. Cowley, Wilford Woodruff, Deseret News Press, 1909, The Manifesto: Chapter 52.

#### QUESTIONS AND PROBLEMS

1. When the president of the church dies how is a new president chosen?
2. What was Brigham Young's policy as a colonizer? What far-reaching results did this policy have? Compare Brigham Young's policy as a colonizer with Paul's policy as a missionary.
3. Enumerate the ways in which the church was expanded in the West. In what fields is there still room for expansion?
4. What was the origin of polygamy in this church? (See D. & C. 132: 61-66.)
5. If the Constitution and the church are both inspired of God, how could they clash over polygamy?
6. What purposes did polygamy fill in the church? Has it been an advantage or a disadvantage to the church?

#### PROJECT

Outline some of the causes of political troubles in early Utah. What were the results of these troubles?

## Chapter 40

### RECENT HISTORY (1918-1937)

**Changed Attitudes.** The administration of President Heber J. Grant has been marked by a distinctly changed attitude of the world towards the Latter-day Saints. There are several apparent reasons for this new condition. First, such thorough, public investigations as that of Reed Smoot have convinced thoughtful people that anti-Mormon stories were born out of the heated imaginations of enemies. Then, with new developments in spreading knowledge, the Church has been able to tell its story more effectively. More important, however, is the increase of travel over the earth. Hundreds of thousands of tourists and travelers visit Salt Lake City and other Mormon cities annually. These visitors see for themselves the true conditions among the Latter-day Saints, and spread their findings among their friends. Most helpful has been the more general information concerning the fruits of Mormonism. Sane people understand that good fruit comes only from a good tree.

**Spread of the Church.** The increased membership of the Church, in 1937 about 750,000 on record, has of course overflowed the original boundaries of "Mormon" western settlement. This in turn has led to a modification of the principle of gathering. Latter-day Saints are now advised to remain where the Gospel finds them, unless for economic and social reasons they desire to go elsewhere. This is resulting in units of

Latter-day Saints, in the many countries in which the restored Gospel has been preached.

This increased membership and spread of the Church has also led to the formation of many new wards and stakes, far from the headquarters of the Church. The number of stakes in 1937 is 118, with no promise of cessation.

**Extension and Crystallization of Policies.** Every activity of the Church is affected by the steady growth and wide spread of the membership. Plans are laid for service of wider geographical extent than before. The educational efforts of the Church have been crystallized into a system of religious instruction supplementing, under lawful means, the secular instruction of the public schools, with one university as the educational head of the system. Proselyting methods are being revised to use modern helps and to meet modern needs. New countries are being entered for missionary purposes. The Church is eagerly placing itself at the service of modern man through modern means.

**Maintenance of Original Principles.** Nevertheless, there has been no surrender of any principle of the Church, whether in doctrine or organization. The body of doctrine is unchanged and found to meet present day conditions. The plan of organization remains intact, and is found ample to meet present and apparently future needs. During its history of well over a century, the Church has given up or changed no structural doctrine. It may be unique among the Churches in that respect.

The Church looks happily, courageously, confidently into the future. It knows that it is founded in truth and that truth always prevails.

## QUESTIONS AND PROBLEMS

1. List some of the causes of persecution of the church from 1830-1900. What are the causes of the changed attitude in the last twenty-five years?
2. What is the effect of the changed attitude toward the church?
3. If you were a missionary preaching the Gospel, would you advise converts to go to Utah or remain in their native country?
4. Is it advisable to have all Latter-day Saints live in one state by themselves? Contrast your answer with Brigham Young's policy of having the Saints remain by themselves in the valleys of the mountains rather than to go to California.
5. Contrast the educational possibilities of the old church academy, offering all subjects of instruction, with the present system of state schools supplemented with seminaries and institutes in which religious subjects are taught.
6. Show that fundamental principles in the church have not changed. Name some changes in practices that have come with the growth of the church but without change of fundamental principles.
7. As you now look back over the program of the church, what in it appeals most to you? In your approach to the happiness goal?

## PROJECT

An inquiring friend, not of the church, desires to know the unique features of Mormonism. Make a brief of what you would present to such a person.



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