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FIRST STEPS IN
CHURCH GOVERNMENT.

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FIRST STEPS IN CHURCH GOVERNMENT

WHAT CHURCH GOVERNMENT IS
AND WHAT IT DOES.

A Book for Young Members
of the Lesser Priesthood.



By JOSEPH B. KEELER

Salt Lake City,
THE DESERET NEWS.
1906

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PREFACE.

It is gratifying to note the interest taken of late in Quorum work, especially in those lines which pertain to the lower offices in the Priesthood. The earnest, patient, and kindly efforts now being put forth in this direction, are bound to yield splendid results in the near future.

Along with this desire to improve the Quorums and so enlarge their field of usefulness, have come a demand for some kind of systematic outlines as an aid to the work. The hope is therefore entertained that these "First Steps In Church Government" will be found helpful to all those who desire to study this subject.

I take this opportunity of expressing my hearty thanks to all who have contributed in any manner to make possible the publication of this little volume. May their reward be in the thought that perhaps some young man who reads its pages may be led to a better knowledge and a higher appreciation of the power of that Priesthood which is after the order of the Son of God, and the perfection of that Government which day by day becomes an increasing marvel of the world.

J. B. K.

BRIGHAM YOUNG UNIVERSITY.

Provo, Utah, November, 1906.

REPORT OF EXAMINING COMMITTEE.

SALT LAKE CITY, NOV. 28, 1906.

*President Joseph F. Smith and Counselors,
President's Office, City:*

DEAR BRETHREN:—Having been appointed as a committee to examine the little work by Elder Joseph B. Keeler, on “First Steps in Church Government,” we desire to report that we have carefully examined the manuscript of the said work and can heartily recommend it for general use among the quorums of the Lesser Priesthood. In our judgment such a work is needed to instruct the young men of the Church in the various duties of the Priesthood and to prepare them for the many responsibilities that will eventually devolve upon them.

We are most respectfully,

Your Brethren,

FRANCIS M. LYMAN.

GEORGE REYNOLDS,

JOSEPH F. SMITH, JR.

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INTRODUCTION.

IMPORTANCE OF TRAINING IN THE OFFICES OF THE LESSER PRIESTHOOD.

*Letter from President Francis M. Lyman to the
Author.*

MY DEAR BROTHER: In early days it was not the custom of the Bishop of my ward to bring the boys of twelve years of age and over into the quorums of the Lesser Priesthood, nor to give them in a practical way the training they should have.

My first ordination was to the office of Elder, at the age of sixteen years. I have always regretted that I was not ordained successively to the offices of the Lesser Priesthood, and thereby trained in the duties thereof. Every boy who is worthy is entitled to ordination in the Priesthood, before he reaches his majority. He should, moreover, be carefully instructed and trained in its various duties and callings. He should be taught and practiced in the proprieties of prayer; should be thoroughly taught and practiced in the principles of life; should be made familiar with the ordinances of the Gospel; should be trained in the Spirit of the Lord, that he may know its promptings. He should be taught and practiced in teaching, warning, expounding, exhorting, and inviting all to come to Christ.

Much of the labor of the Lesser Priesthood is neglected; this is especially true of the obligation set forth in the forty-seventh verse of section twenty of the Doctrine and Covenants; namely,

“to teach, expound, exhort, baptize, and watch over the Church.”

So much depends upon the prayer of faith to secure to the Saints the Spirit, without which their efforts to be Saints will be vain.

I have never attended an ideal or model quorum meeting of the Lesser Priesthood. I am sure, however, that the members of the Lesser Priesthood would feel greater interest in their calling if they were put into active service.

This fact is strikingly true of the Higher Priesthood. The more service they perform, the more skillful they become and the better they enjoy their work. Their happiest days are those spent in the mission field. There may be just as much happiness at home for the Lesser Priesthood, provided their service for the Master shall be equally zealous and devoted.

It is devoted service and faithful work for the saving of souls, that bring joy and comfort to the human heart. We learn to work by working; we also love to work by working.

I know of no richer field for our young men to labor in than in Zion. Here they are at home. It is an inexpensive mission. No violent opposition will be offered. The field is ample. There is variety—the spice of life and work.

The young should have the companionship of the experienced—some one who can come to the rescue, if need me, in the lesson. Yet every one should be allowed to develop self-reliance by being left to feel his own weight and not being always carried.

Salt Lake City, Utah, July 31, 1906.

PART I.

What Church Government Is.

LESSON ONE.

GOVERNMENT IN GENERAL.

DEFINITION OF GOVERNMENT—WHAT IS OFFICE—WHO ARE OFFICERS.

Public Service.—Let us consider briefly a few things with which all are more or less familiar. You no doubt have seen persons engaged in public work—work that is for the good of all. For example, you have noticed the road-supervisor making and repairing the roads; the policeman walking his beat; the tax-assessor listing and valuing the people's property; the postmaster distributing the mail; and the justice of the peace, or the judge holding court. You have also observed the Bishop of the ward presiding at meetings and otherwise ministering among the people in various ways; you have seen the Deacon, the Teacher, and the Priest going about their respective duties; the Elders attending to the

ordinance of baptism,—and many other things of a like kind, which public men are doing, has doubtless attracted your attention.

Definition of Government.—Now, public service of this nature is called Government. For government, in a general way, is the doing of public work. The word government also means the exercise of authority. Men do not undertake public duties unless they have the right and authority conferred upon them either by the members of the Church, or by the citizens.

There are several kinds of government in the world today. I shall name only two just now—the two kinds we have been talking about. They are **Church government**, and **Civil government**. Church government is that form which is carried on by men appointed by the Church under the authority of the Priesthood. Civil government is the form carried on by men chosen by the citizens of the town, the county, or the state. The word “civil” comes from the term “citizen.” Of course, citizens who are members of the Church, live under two governments. Both of these forms of government are familiar to you, for the reason that you come in contact with them almost every day.

The Meaning of Office.—Another thing which you should understand about government is, that all public service, including church work, is divided into **parts** or **offices**.

The work of carrying on government is so great, and the labor is so varied in kind, that it is very necessary to separate it into departments called offices. You will see this at once, if you reflect how great is the variety of things to be done.

Officers.—A person called to perform labor connected with any one of the parts or offices in the Church, or civil government, is styled an **officer**, an **official**, or an **officeholder**. Accordingly, a Deacon is an officer of the Church; he is an officer because he is appointed to do a certain kind of work—that is, to minister and to serve the people of the Church. Just so is the precinct justice of the peace an officer, because he is chosen by the citizens to perform a particular class of public duties.

Thus you will find that in every community there is government of some kind; that the governmental work is divided into departments or offices; and that the offices are filled by persons known as officers. This, however, is not all that could be said about government, office, and officers. The whole subject is a large one, and the more it is studied, the more interesting it becomes.

ADDITIONAL WORK AND REVIEW.

1. Look in the dictionary for the meaning of the words, "government," "office," and "officer."

2. The word government is used in two senses; first, government consists of customs, rules, or laws, directing the people what to do, and what not to do;

second, it consists of officers, or public officials, whose business it is to have these rules or laws enforced.

3. The main laws that govern Church members have been given by God: the laws that govern the citizens have been enacted by legislatures.

4. What is that department of government called which has charge of the U. S. Mail? Name several parts or divisions of town and county government. Name the head department of a ward of the Church; of a stake of Zion.

5. Write a list of official names of all Church officers in a ward, commencing the list with "Bishop."

6. Mention some public work that is often done by some officer of a ward, and that has not been pointed out in this lesson. Tell of something *you* do, as an officer.

HINTS FOR PRACTICE.—Arrange for the Lesser Priesthood to act, through their respective quorums, as ushers, and otherwise attend to the comfort of the saints in ward meetings, and also at conferences. They should be properly instructed and drilled in this duty by some competent person.

SUPPLEMENTARY READING.

Honor the Lord by Honoring His Saints.—By Prof. Richard T. Haag.

In my native city, in Germany, I frequently followed the Royal military band in its march to the beautiful gardens near the king's residence. Often, as the musicians were discoursing soul-inspiring tunes, under the direction of the concert master, they found it convenient to call some of the boys from among the spectators to assist them in holding their music. How proud

we boys felt, when we were so fortunate as to be called to render such assistance!

Small as was the service, we knew it was a necessary part of the work. What an inspiration it gave, as we looked up and over the musician, and then towards the leader; while in the distance, we could see the royal palace, where resided the king for whom the band was playing.

At fifteen years of age, soon after I came to Utah, I was called and ordained a Deacon, in the ward where I lived. It was while performing some small duty, such as cleaning the house of worship, chopping wood for some widow, passing the sacred emblems of the Sacrament, or acting as usher—that I felt a pride similar to that awakened when assisting the musicians. I knew that I was acting a necessary part, and humbly contributing my share to the worship and praise of the Lord. Beyond my work appeared a picture of the Bishop and the presiding Priesthood. And in the distance I saw “the Royal Court on High,” where dwells the King whom we all serve.

What an honor to work for Him, and to serve His Saints! I would to God that we could all feel like David of old, who would rather be a doorkeeper in the Lord’s House than a king on his throne.

LESSON TWO.

THE WARD ORGANIZATION.

HOW COMPOSED—SIZE—POPULATION—BUILDINGS—OTHER PROPERTY—BY WHOM ORGANIZED.

A Bishop's Ward is an important part or division of a stake of Zion, and may be compared to a city or a village, which is a subdivision of a county. Sometimes a ward comprises a whole town, being the same in extent, though often you will find large towns divided into two or more wards. A ward is a community by itself, being composed of members of the Church. It has a geographical location with certain well defined boundaries, and possesses a government of its own, termed "local Church government."

A Bishop's ward is sometimes called "an ecclesiastical ward." The word "ecclesiastical" means about the same as "church," and relates to church government. You should learn to make a distinction between an "ecclesiastical" ward and a "municipal" ward. A municipal ward is a subdivision of a city, and relates to political government.

The Size and Population of wards vary. In thinly settled districts the country enclosed

within the boundary lines may be quite large, yet the population small. But usually as to numbers, wards range in size from a dozen families or so up to nearly three hundred, or from one hundred to fifteen hundred souls. In length and breadth, however, the average ward is not very extensive. In most cases it is laid out with reference to the convenience of the people; so as to enable them ordinarily to go to and from their public gatherings in a reasonable length of time.

An organization smaller than a ward (in a stake) is known as a **Branch**.

Buildings and Other Property.—All cities, states, and nations have their public buildings, such as city halls, court-houses, jails, state-houses, capitol, and many others which you could doubtless name. Besides these, they own parks, museums, libraries, and other kinds of property too numerous to mention here. It is necessary for them to erect and own public buildings, in order to carry on the vast business belonging to their respective governments. It will readily be seen that officials need houses or convenient places in which to do their work, and keep the public records. Parks, libraries, museums, school-houses, and the like are provided for the general education and well being of the people.

Now churches, or church governments, undertake similar things. In a ward, the chief building is generally the meetinghouse, or church. This structure is built mainly by do-

nations received from the members comprising the ward; but of late years some means have been contributed from the tithes for this purpose. The main object of a meetinghouse is to furnish members a place for public worship, and to this end it is dedicated and set apart. But often the meetinghouse is used for other gatherings; as quorum meetings, lectures, Sunday schools, socials, and proper amusements. The ward organization may also own other property—real and personal—such as relief society halls, granaries, building lots, amusement halls, libraries, groves, farms, and so on. There is really no limit to the amount of property a ward may own for the benefit of its members.

Ward Property is Church Property.—Another important thing to remember about ward property, is the fact that it belongs also to the Church of Jesus Christ of Latter-day Saints; all ward property is the common property of the whole Church, just as a ward member is a member of the Church at large. In no sense is a ward an independent church. It is of one Church, one membership, one common interest, and one spirit.

Its First Organization.—A ward is first laid out and organized by the Presidency of the Stake in which the ward is to be located. These officials act on instruction given by the First Presidency of the Church. When a ward has increased in numbers to an extent that the officials cannot properly serve the people, then

the authorities may divide it into two or three wards.

ADDITIONAL WORK AND REVIEW.

1. What is the difference between an ecclesiastical ward, and a municipal ward?

2. Mention some cities in your locality that have more than one Bishop's ward.

3. Give the boundaries of your own ward; also the number of Church members belonging to it.

4. Name all the public buildings in your ward, and pieces of land belonging to the Church, together with other Church property. How did the ward obtain its property?

5. As there are several wards comprising a stake, they are known by numbers, as first, second, third, etc., or by names; sometimes wards take the name of the town or district where located. How are wards designated in your stake? What is the difference between a "branch" of the Church and a ward?



HINTS FOR PRACTICE.—Priests should be instructed in the simple details connected with the ordinance of baptism. And when the regular baptisms are attended to in the ward, they may be called to officiate.

SUPPLEMENTARY READING.

Roll of the Aaronic Priesthood, January 1, 1906.

In 1833, Kirtland, Ohio, was designated by the Lord as a Stake of Zion. This was the first. Today there are fifty-five Stakes organized, and twenty foreign missions. If you count the Stakes that were organized in the early days of the Church in Ohio, Missouri, Illinois,

and Iowa, (now disorganized,) together with those now existing, and then take an average, you will find that there has been one Stake organized about every sixteen months from '833 to the present.

The fifty-five Stakes now organized are made up of six hundred and thirty-two wards. This would mean also that we have 632 ward Bishops in the Church. Each Bishop has two counselors, making a total of 1,896 officials presiding over the Lesser Priesthood.

In round numbers there are four thousand Priests enrolled upon the Church records. If these were organized they would form 83 quorums and a fraction of a quorum. But of course, under prevailing conditions, they could not be thus compactly organized. Again, if all the Priests were distributed among the Bishops as near equally as could be, then 424 Bishops would have six Priests to preside over, and the remaining 208 Bishops would have seven Priests in their councils. You see this is a little less than one-seventh of a quorum for each ward Bishop in the Church. I believe, however, that in the future, the number of Priests will be proportionately increased. The Church is growing, and its government expanding; and all good things do not come at once.

At present there are five thousand two hundred and forty-three Teachers—enough to make nearly two hundred and nineteen quorums. If this little army, going two by two, were to make six visits a year in their respective beats, and an average of six calls each time, there would be 2,621 families who would receive counsel, instruction, and comfort from 15,726 visits, made by these standing ministers. What a blessing to the people! what a wise provision of Church government!

Now we come to the Deacons: There are seventeen thousand, five hundred and eighty-six of them, mostly new recruits. If this number were divided into quorums, and each quorum were full, there would be 1,465 quorums. Let us figure a little more: Suppose each of these quorums were to devote one day a year to some manual labor, such as helping farmers with their harvests, or doing some necessary work in the city for some one who wants help, and they earn, say three dollars to a quorum. This would aggregate a sum equal to \$4,395.00, which would keep continuously in the field twenty missionaries. Also this sum would go a long way towards supplying books and stationery for all the orphans and children of the widows in the Church; or possibly, it would purchase enough hay annually to feed all the poor widows' cows. It is not likely, however, that all the quorums will be called on to give the result of one day's labor to any one cause, but each quorum in every ward can easily calculate how to do some good by a united effort.

To conclude: I shall give you a few more statistics as reported on January 1, 1906. The total enrollment of the Aaronic Priesthood is 26,827 members. Enrollment of the Melchisedek Priesthood is 7,519 High Priests, 8,255 Seventies, and 19,444 Elders, making a total of 35,318. The grand total of both branches of the Priesthood is 62,145.

LESSON THREE.

THE WARD GOVERNMENT.

DEFINITION OF WARD—OFFICERS NECESSARY FOR WARD GOVERNMENT—SOME OF THEIR DUTIES—RELATIVE IMPORTANCE OF PRIESTHOOD QUORUMS AND AUXILIARY ORGANIZATIONS.

The Term Ward commonly means a certain division, section or quarter of a town or city. Sometimes a town or city is thus divided for the convenient transaction of local public business. But with us, a ward is understood to be a branch or section of the Church, or more properly, a definite part and portion of a stake of Zion.

Officers Necessary.—The ward, as an organized body, cannot act for itself; it can act only through agents or officers appointed to look after its interests. Not only must the business affairs of the members be cared for in their time and place, but their moral and spiritual interests as well must be safeguarded. As you already know, the mayor of a city, the justice of the peace, the councilman, the recorder, and in fact all municipal officers, are the business agents of the citizens; there could be no city government without them. Like-

wise, there could be no ward government without a set of regularly appointed ecclesiastical officers.

The Bishop is the head of a ward; he is its presiding officer, or president. You may see him in charge of the Sunday sacrament meetings, the fast meetings, and the Priesthood meetings. He is to be seen at the quorum meetings, at the Sabbath school, and at the young people's Mutual Improvement meetings—and at all times observing what is going on, and often giving instruction and counsel. His official duties require him to visit the homes of the members, administering comfort and blessing to the sick and needy, and encouragement to all; besides this, he mingles freely with the people in a social way. On account of this constant paternal watchcare over all, he is affectionately styled "the father of the ward."

The Bishop is also the president of the Aaronic, or Lesser Priesthood of the ward; and being thus the highest authority, he takes the lead in all matters both spiritual and temporal. But there is one other thing just here that you should understand; which is, that the Bishop and all officials and members under him, are presided over by the Presidency of the stake; and this Presidency in turn are presided over by the First Presidency of the Church. It is plain, then, that a ward is not entirely independent, but is simply a part of a larger organization.

Bishop's Counselors are called and appointed in the same manner as the Bishop. They are equal with him in authority and responsibility in the government of the ward. These three, the Bishop and his counselors, form a council called the **Bishopric**. When the Bishop is absent, or for some other reason is unable temporarily to act, his counselors have charge of affairs. Counselors, however, would not be authorized to hold a Bishop's court in his absence.

The Clerk, or secretary is the recording officer of the ward. He has the custody or charge of all papers and records belonging to this division of the Church. His office is very necessary and important. In the record which he keeps are found (or should be found) the names of all members of the Church belonging to the ward and their genealogies. He records the marriages, births and blessings of children; also baptisms and confirmations. He makes entry, in the ward records, of new members joining the ward from other places, and takes note of those who remove. He takes minutes of various meetings and records them. Sometimes, too, this official acts as bookkeeper and agent for the Bishop in collecting and handling the tithes. As will thus be seen, the duties of the clerk are numerous as well as weighty in character.

Other Officers.—There are a number of other officers belonging to a ward organization besides the bishopric and the clerk; but

we will not discuss them just now—only name them—for later on there will be occasion to say something in detail about each one.

Standing next to the Bishopric are three grades of officials belonging to the Lesser Priesthood, namely, the Priests, the Teachers, and the Deacons. These are formed into groups, called **quorums**. Each quorum has its officers—a president with his two counselors, and a clerk or secretary. Remember, then, that the bishopric, the clerk and the three quorums of the Lesser Priesthood constitute the leading officials in ward government.

Auxiliary Organizations.—We have yet to mention the auxiliary organizations, which are known as the Relief society, the Sunday school, the Young Men's Mutual Improvement association, the Young Ladies' Mutual Improvement association, the Primary association, and the Religion class. These six are not Priesthood organizations, but they are societies established for helps in Church government, being largely charitable and educational in their nature.

Relative Importance.—In the eyes of some young people, the five organizations last named loom up as being the most important in Church government. And if this be true, it is accounted for by reason of their young lives coming in closer contact with these organizations than with all others in the Church combined. But when young men understand thoroughly the workings of the Priesthood organ-

izations and are laboring in them, they will attach to the quorums the dignity and importance this order of the Priesthood demands.

ADDITIONAL WORK AND REVIEW.

1. What is the object of dividing a town or city into wards? What is the advantage of dividing a Stake of Zion into wards?

2. What is that class of persons called that has charge of the ward business? Name the three chief officers of an ecclesiastical ward.

3. What is the name of the recording officer of a ward? Mention some of his duties.

4. Who presides over the bishopric of a ward? Is a ward an independent Church? Why?

5. Name three important quorums of the Priesthood in a ward? To which quorum do *you* belong?

6. Name all the organizations in a ward, and tell which are Priesthood organizations and which are not. Which rank first—the Priesthood organizations, or the auxiliary organizations?

HINTS FOR PRACTICE.—Consult the Bishop and plan for each quorum of Deacons, Teachers and Priests to furnish a program, and conduct services at one of the regular Sacrament meetings of the Ward. This will tend to encourage the young brethren, and at the same time interest parents and members.

SUPPLEMENTARY READING.

Experiences in the Lesser Priesthood.—By Elder George Reynolds.

When I had been six months in the Church I was ordained a Deacon. I was then nearly fifteen years old, and the only one of my family who had embraced the Gos-

pel. I greatly appreciated the honor conferred upon me of being called to hold a position in the Priesthood, and endeavored to show the value I placed upon it by a faithful performance of my duties.

I have once or twice said in talking to the young folks, that if there was any duty to which I have been called in the Church that I performed to the utmost of my ability, it was in magnifying the calling of a Deacon.

I was never absent from meeting when it was possible for me to be there. I was often at the meeting house an hour or more before the time set for the services, to open the door and prepare the room, and I took great pleasure in seeing that everything was properly arranged—that the seats were dusted, the gas lighted in the evening, and all the other little matters attended to that made the room comfortable for the Saints to assemble in. I really believe I took more pleasure and satisfaction in that work than in the higher responsibilities of later years.

Six months later I was ordained a Priest and sent out into the streets to preach, but I still continued to perform the duties of a Deacon.

Immediately after being ordained a Priest, I was called to go into the streets of London with a young Elder named Francis Burrell, to bear testimony of the Gospel. I was quite small for one of my age, and wore a little round jacket. We held our services on the Tottenham Court Road, a leading thoroughfare of that busy city. My companion commenced to speak on the Kingdom of God, that a king, territory, etc., were necessary, also officers. "And here comes one," cried a voice in the crowd. And sure enough, a policeman ad-

vanced and ordered us to move on. I acknowledge, I was not altogether sorry, for I had made up my mind that by the next Sunday I would buy a coat; for I thought that people would then pay more attention to what I had to say, because I would look more manly, if I wore a coat than a jacket. Accordingly, before the next Sunday came, I purchased a coat. I believe the clothier who sold it to me was of the house of Judah, for he assured me it was a good fit, while one of my friends somewhat facetiously compared it to a sentry box that "fitted all over and touched nowhere." In other words, it was too large.

However, shortly after, I again went into the streets, and this time I had a congregation of three or four small children, to whom my initial talk as an outdoor preacher was made. Thus I continued for several years, taking great pleasure in bearing my testimony of the truth of the Gospel, week after week, and year after year, at the street corners. By and by, I was ordained an Elder and called into the traveling ministry.

LESSON FOUR.

VOTING AND WHAT IT MEANS.

ELECTIONS, CHURCH AND STATE—VARIOUS WAYS OF
VOTING—VOTING IN SOLEMN ASSEMBLIES—WHO
MAY VOTE—A MAJORITY VOTE—A UNANIMOUS
VOTE.

Elections.—Nearly everybody knows what is meant by “election day.” In this country it comes at least once a year, generally in November. Usually there is much interest, and sometimes excitement, manifested by the people in what is going on. For days and even weeks before an election, you may hear the citizens talking about certain men for office, and about the principles and measures for which prospective candidates stand. In a nation like ours, the voting for persons to fill office will always be an interesting and important matter, because the people have a voice in the choosing of officers to carry on their governmental affairs. Exercising the right to vote, or the right of suffrage, as it is called, is among the highest duties and privileges of the citizen. Therefore, when you have occasion to vote, you should do so intelligently and with

a good conscience, for much depends on your doing it right. Strive to study this whole subject well.

Church Members who are of age, (that is, twenty-one years) and who are otherwise qualified, not only take part in National, State and local elections, but also exercise the right of choosing officials to govern in the Church, and of voting on other matters. They are thus responsible in two very important directions. Let us now look into some of the details of this subject.

What it Means.—God has endowed man with the power to choose, or, in other words, has given him his agency. Therefore, when men and women vote on a matter, they exercise their will, preference, opinion, wish, or choice, in common with others. In this manner they use their agency.

The words **suffrage, elective franchise, and voice**, mean about the same as vote; as we say, the people have the right of suffrage, the elective franchise; or, as Mosiah states it in the Book of Mormon, speaking of the people—“that they assembled themselves together in bodies throughout the land, to cast in their **voices**, concerning who should be their judges, to judge them.”

Methods of Voting.—There are more than a dozen methods of voting used in political, business, and religious assemblies. Only those methods which are most commonly used will be mentioned here. They are as follows:

Responding.—That is, those favorable to the question respond “Aye,” and those opposed respond “No,” when the motion is put.

Showing Hands.—This is another method, and differs from the last only in raising the right hand: first by those on the affirmative side, and then by those on the negative.

Rising.—By this method the members rise in their places; first those voting in favor of the motion, then those voting against it.

Balloting.—By this method voters usually write their choice on a slip of paper and drop it in a box or other receptacle, the ballots thus cast being afterwards counted.

Consenting.—This means giving general or unanimous consent; as, when the chairman or president says: “If there is no objection, the minutes will stand approved as read,” or, “as amended;” and there being no objection he declares them approved.

Voting in Church Assemblies.—In matters pertaining to Church government, wherein the members choose men and women for office, or decide upon some measure, rule, or regulation, the voting is usually done in a silent manner, that is, by the showing of hands. This method is most commonly used because it is noiseless and at the same time very expressive. Occasionally, however, a rising vote is taken, also with a show of hands.

The general form of the motion, when members are voting for persons to hold office in the Church, or voting to sustain those already in

office, is as follows: The one who presents the motion says: "It is proposed that we sustain—" (Here he names the person and the office). "All who favor this motion will raise the right hand;" and then those in favor of the motion respond. Then the opposite: "If any are opposed, they may manifest it;" and then the result is announced.

A Solemn Assembly.—On extraordinary occasions, the Priesthood and members of the Church are called upon to meet in solemn assembly. This would be the case when a First Presidency is to be elected or when some very important measure is to be passed upon concerning the whole Church. In such a conference or meeting, the members holding the Priesthood are grouped according to their respective grade or office, so that each may be in a compact body. When the question is stated, all favoring the motion in each quorum or body of Priesthood stand on their feet and raise their right hands; then those who vote negatively do so in the same manner. After the various bodies of Priesthood have voted separately by this method, the question is stated and put to the vote of the whole assembly. Such is the manner of voting in a solemn assembly; and when it is participated in by thousands of Saints, as it is upon rare occasions, it presents a scene indescribably grand and impressive.

Who May Vote.—Each member of the Church has a right to vote. This right extends also to children from eight years old and up-

wards who have been baptized and confirmed.

A Majority Vote.—No number less than a majority of all the votes cast at any meeting adopts a motion, or elects a person to office. However, there is a small class of questions that are considered only by the higher councils and quorums of the Church, and these require a unanimous vote. This class will not be discussed here.

You have doubtless noticed that voting among Latter-day Saints is usually unanimous. This is as it should be.

ADDITIONAL WORK AND REVIEW.

1. Describe an election as it occurs in your town. Explain the meaning of the words "suffrage," and "elective franchise." How old must a person be in order to vote for the mayor of a city, or for other municipal officers? At what age do members of the Church begin to vote for the Bishop and other Church officers?

2. What is the object of voting?

3. Mention five of the most common ways or methods of voting? Explain each method. (It would be a profitable exercise for the President of the quorum to take the members through a ten minutes' drill on these various methods of voting).

4. Explain the organization of a Solemn Assembly, and how the voting is done on such occasions.

5. What method of voting is mostly used in our religious meetings? Why?

6. What is meant by a "majority" vote; also by a "unanimous" vote?

HINTS FOR PRACTICE.—Deacons may be appointed to collect Fast-day offerings. They may go from house to

house at stated times monthly, or collect at the close of the Fast-day service. They should be instructed to keep accurate accounts, and to make intelligent reports to the Bishop.

SUPPLEMENTARY READING.

Inspiration May Come to the Young as Well as the Old.—By Prof. J. E. Hickman.

The following incident occurred when I was hardly out of my teens. I was working in the hay-field with a young friend of mine, a boy of sixteen years of age. He was a congenial companion, but he had been careless and indifferent to life's duties; and as such, had grown skeptical of all religious truth. He even doubted the existence of a Creator.

Yet he was sincere in his disbelief. "I cannot understand," he said, "How any one can know there is a God when he has not seen Him." I tried to explain how such knowledge could be obtained. I drew his attention to the fact that we gained much of our intelligence without hearing, seeing, smelling, or tasting. For example: warmth, comfort, magnetism, etc., were proofs of that. To all my arguments and illustrations, he said: "To me it is not understandable. If you say there is a God, how do I know you speak the truth? Where is your proof?"

Seeing his sincerity, I said, "Are you desirous of knowing that God lives and has a work for you?"

"I certainly am," he replied.

At that moment a light suddenly filled my soul and I said: "I promise you then in the name of Israel's God that in the near future you shall know, and when you do, you will cry like a child."

At this, the conversation ceased, and we resumed our work; for thoughts were too deep for words,—he wondering at the strange utterance, I at my own prediction. I was not fearful at what I had said, for my soul was full of a joyful peace.

Nearly two weeks had passed, when one evening my friend and I, with a number of other boys over twelve years of age, were, by the invitation of the Bishop, at a Priesthood meeting. The preliminary program having been completed, the Bishop asked this young man if he would not like to become a Deacon.

Before waiting for an answer one of the brethren arose and said: "I do not think the young man should be ordained a Deacon, for he is not a believer in God." The Bishop asked him if this were true. He replied that it was, but further stated that he would like to know if there is a God. If so he would serve Him.

Immediately a great out-pouring of the Lord's Spirit rested upon the young man and filled the whole room. He raised his right hand, with tears running down his cheeks, and said: "Brethren, the Spirit of God is upon me, and now I know He lives for my soul is full of a consuming fire."

Still weeping he bore a powerful testimony, not only of God but of the divinity of this work. So great was the influence of the Lord's Spirit that nearly every one in the room wept. This occurrence was a literal fulfilment of the prophecy. It is needless to say that the young man was ordained a Deacon.

Years have elapsed since then, and this young man, still true to the knowledge given him, has grown to be one of the leaders in this generation.

Young men, if you doubt, do not think it wise nor

praiseworthy to be in such a state of mind, but rather feel a sense of chagrin; for doubt is always a lack of intelligence on any subject. If you lack wisdom, lift up your souls and cry unto your Father in heaven, and He will give you light for darkness; confidence for doubt; and wisdom for folly.

LESSON FIVE.

PRIESTHOOD AND OFFICE.

POLITICAL NOMINATIONS AND ELECTIONS—CHURCH METHODS—QUALIFICATIONS NECESSARY—WHO NOMINATES—RULE OF COMMON CONSENT—CERTIFICATES OF ORDINATION—WHY THE VOTE?

The Subject Important.—My task for this lesson will be to describe briefly the manner by which young men receive the Priesthood, in other words, how they are ordained to office. The details pertaining to the bestowal of the Aaronic or Lesser Priesthood, and of Church elections, should be well understood by all members and especially by young men. No one can take an intelligent part in these matters without first having a clear understanding of why and how these things are done; and this knowledge comes by study and by close observation.

Political Nominations and Elections.—The first steps that lead up to official position in a city or county government are the ones taken at the primary or town meeting in a ward or precinct. Here the voters assemble and name and select some of their officials; they also appoint delegates to represent them in a convention later on. In the convention the delegates nominate persons to fill office, and these per-

sons, called "nominees," are voted for by the people on election day. There is another class of officers who are not elected directly by the people, but who are placed in position by officials of high rank. These last named are said to be "appointees." Their appointment to office is regulated by law.

Thus you will notice that there are three ways, in local government, by which men come to hold office: First, some are named and elected by the people at the primary meeting;* second, others are nominated by delegates in a convention, and voted for by the people afterwards; and third, others still are appointed by those who stand high in office. Briefly stated, then, this is the way men are placed in office in this country. If, however, you were to observe the procedure of elections in England, or France, or Germany, you would find things of this character carried on differently. Each nation has its own peculiar election methods.

Church Methods.—Church government being different in many of its features from political government, you would naturally expect to find its methods of installing officers different, also. And so it is. In this country the citizens feel a just pride in the fact that the entire roll of their officials is of their own choosing. Liberty and personal freedom lie at the foundation. In Church government it

*NOTE:—In a number of states the primary or caucus system is recognized by law. In most New England States the town meeting answers the purpose of the primary.

is no less true; only the methods are different. The Deacon, the Teacher, the Priest are all officers of the Church. Those who hold these positions were chosen, appointed, and ordained according to the regulations and order belonging solely to the Church. Here political methods have no place. The plan has been given by the Lord through His servants, hence it is the one you should become familiar with and strive to follow.

Qualifications.—No man may hold office without first becoming a member of the Church and possessing the Priesthood; just as, in political government, no man may hold office who is not a citizen. In each case he must have the required qualifications. If you are already a Deacon, or other officer, you are doubtless somewhat familiar with the manner in which this honor came to you. But in order that you may have a clearer notion of the subject, the steps taken in your election (common to all) will now be rehearsed.

Nominations.—It has always been a custom in the Church, both in our day and in ancient times, to appoint young men to the lesser offices. This custom affords excellent opportunity for a practical knowledge of the principles, and a training in the duties, of Church government. However, "No man taketh this honor unto himself." Men are first called before they are chosen. Therefore, the first step taken looking to a call to the Priesthood, and to office, comes very likely from the Bishop

of the ward, or from some other prominent official. Perhaps your parents expressed a wish that you be ordained a Deacon. At any rate, some one in authority took the necessary steps so that your name could be presented to the members for their sanction and vote.

The Rule is that where there is an organized ward or branch of the Church, persons who are selected or nominated for office, must receive the consent by vote of the members before ordination. This vote may be taken at a regular meeting of the Saints, or at a Priesthood meeting, or at a conference. Where there is no regularly organized ward or branch, an authorized traveling Elder may ordain persons to the Priesthood. This would probably be the case in the missionary field. After being thus selected or nominated and then receiving the voice or vote of the people, you are entitled to have the Priesthood conferred upon you, and to be ordained to the office of Deacon or of Teacher, as the case may be.

A Certificate of Ordination should be given each person who is ordained to an office in the Priesthood. This document is evidence to everybody thereafter that he has a rightful claim to the Priesthood, and an official standing in the Church. This certificate or license should be carefully preserved.

Why the Vote?—We might consider for a moment the reason for voting for those who are to receive the Priesthood and the honor of office. In the first place, the Lord intends that

none but worthy men shall bear the Priesthood and minister among the people. When the Saints, therefore, are exercising their God-given right of franchise, their voices should be only for good men; for "when the wicked rule the people mourn." Prejudice and personal spite should not prevent our voting for men to hold office; only a knowledge that they are guilty of positive wickedness should bring out our votes in opposition. Then, again, all the Saints are vitally interested in the success and good government of the Church; and when they vote, they covenant with the Lord, with each other, and with those who are to hold office, that they sustain these authorities by their confidence, their faith and their prayers. Thus are the people governed by their own consent. No man can hold office or remain long in office, who is not approved by the members of the Church. Now, when you have an opportunity again to vote on any person or question, take a keen and lively interest in the matter; and when you raise your hand either for or against the question, let it be done intelligently and with your whole soul. Afterwards follow with your faith and active support the persons and measures which by your choice, expressed in your vote, were approved.

ADDITIONAL WORK AND REVIEW.

1. Talk with someone in your neighborhood who understands the nature of a ward primary meeting or caucus, and learn something about its workings. What civil officers are *elected* at a primary? What other bus-

iness is usually transacted at such meetings? What is the object of a political convention? Explain three ways by which persons come to hold civil offices.

2. What class of persons have the right to make nominations for ordinations to the Priesthood? Name some qualifications necessary for persons to have before they can hold office in the Church.

3. Explain the regulation of the Church whereby members vote for officers. What is the object in voting? What do you understand by the expression—"All things shall be done by common consent in the Church?"

4. Why should each officer receive and keep a Certificate of his ordination?

5. What is the difference between the rule of *common consent*, as exercised by members of the Church, and the rule of *common control*, as exercised by citizens of a republic?

HINTS FOR PRACTICE.—Deacons' quorums may contribute a day's service to missionaries' families in some helpful way; in like manner also they may extend aid to the widows of the Ward.

SUPPLEMENTARY READING.

An Unexpected Reproof.

Elder C. Y. Taggart, who recently died in Salt Lake City, wrote a number of articles for the thirty-sixth volume of the *Juvenile Instructor*, in which he gives some interesting incidents of his early career in the Church. He was a Priest then, and relates several instances of the power of God being manifested to him while laboring in his calling. One of his articles, given below, is copied from the *Juvenile*. In order to appreciate it fully, you should read the first eleven verses, fifth chapter, of *The Acts of the Apostles*.

"About the year 1856, I belonged to a branch of the

Church at Maghrafelt, County Derry, Ireland. The membership of the branch consisted of Edward L. Sloan and wife, a young woman, and myself—four in all. Elder Sloan was the president. I traveled around County Derry tuning pianos for a livelihood, and was thus brought in contact with many families. This gave me an opportunity to preach the Gospel in the homes of the people—an opportunity that I was not slow to take advantage of. In this way I was able to do considerable missionary work.

One day, as I was walking along the road about two miles distant from Maghrafelt, I began to think that I was doing a great deal for the Lord; I was preaching the Gospel in the houses which I visited, and doing more than any Elder could do, because my business furnished me opportunities not enjoyed by any Elder; and the thought suggested itself to me that I had no right to pay tithing, seeing that I was laboring so much for the Lord in other directions. I had tithing in my pocket at the time, intending to pay it to Brother Sloan; but I came to the conclusion that I would only pay half of it. Continuing in this frame of mind, I had not gone far when it occurred to me that I had no right to pay tithing at all. I began to look upon myself as a very important personage, and that it was hardly possible for the Church to get along without me. So I concluded I would not pay any tithing.

At this juncture I looked over my shoulder and observed a man in a cart coming slowly my way. I remember well turning off the footpath, and as I turned I asked myself, What will you say about your tithing? I decided to tell Brother Sloan that I hadn't any. As the cart passed me on the road, I jumped into it, without re-

ceiving any invitation from the driver, who was an old man. It was not difficult for me to do this, because the horse was walking. It is usual in that country to say "Good morning," or "It's a fine day," or something of that kind, when you meet a person; but he never offered one word of salutation to me. He made one remark, however, which startled me; it was this:

"Why, sir, what a curious thing that was that happened to Ananias and Sapphira of old."

That was all he said, nothing more, and you can imagine the effect it had upon me. The blood seemed to stand still in my heart. I never answered a word. Feeling like a dog whipped with a lash, I jumped out of the cart and walked the remainder of my journey, thinking of this saying all the time. As soon as I reached Maghrafelt I went to Brother Sloan and paid my tithing. I did not at that time tell him my experience, for I was ashamed; but afterwards I related it to him.

Since then I have never sought to avoid paying tithing.

LESSON SIX.

PRIESTHOOD AND OFFICE.—(Continued.)

ORDINATIONS TO THE PRIESTHOOD—OFFICES OF THE
PRIESTHOOD—CLASSIFICATION OF OFFICES—MEANING
OF “ORDAIN,” AND “SET APART.”

Ordinations.—There are in the Church two Priesthoods; namely, the Melchisedek, or greater, and the Aaronic, or lesser. Usually the Lesser Priesthood is conferred first, and the young man is given an opportunity to become acquainted with the duties and responsibilities of the lesser offices, and so on up to the Higher. But when a person is ordained to the Melchisedek Priesthood first, he is not ordained to the Lesser Priesthood thereafter, because the Higher Priesthood comprehends the Lesser Priesthood.

The method by which the Priesthood and its offices are conferred is by the laying on of hands of those having the authority so to do. There is no set form, however, by which this is done; that is, there are no exact sentences that have to be used. Everything that is said and done in this ordinance, is done by the authority of the Holy Priesthood, and in the name of Jesus Christ. In all probability, the

one who was mouth or spokesman for those who laid their hands upon your head when you were ordained, used, among other expressions, the following: "We confer upon you the Aaronic Priesthood, and ordain you a Deacon in the Church of Jesus Christ of Latter-day Saints." Words to this effect must occur in every ordination to the Priesthood. If you observe and listen attentively when ordinations are being performed, you will soon learn whatever formality there is connected with this ordinance, also the necessary wording.

Offices of the Priesthood.—There are also some other important things connected with ordinations to the Priesthood which it would be well for you to remember. There are four primary or basic offices belonging to the Aaronic Priesthood, and five offices belonging to the Melchisedek Priesthood—nine offices in all. Commencing with the Aaronic, or Lesser Priesthood, they are: The Deacon, the Teacher, the Priest, and the Bishop.* The offices belonging to the Melchisedek Priesthood are: the Elder, the Seventy, the High Priest, the Patriarch, and the Apostle.** When a per-

*NOTE.—"16. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a High Priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood."—Sec. 107, Doctrine and Covenants.

**NOTE.—21. "Of Necessity there are *presidents* or *presiding officers* growing out of, or appointed of or from among those who are ordained to the several *offices* in these two priesthoods."—Sec. 107, Doctrine and Covenants.

son receives one of these Priesthoods, he is at the same time ordained to one of the offices. For instance, if his first calling is to the Lesser Priesthood, he would be ordained in connection therewith to one of the offices—most likely to the office of Deacon. After this, if he passes through the other grades, he would be ordained to the office only, as each Priesthood needs to be conferred only once.

Classification of Offices.—All the offices belonging to Church government may be divided for convenience of study into two classes. To the first class belong the nine offices above noted; namely, the offices of Deacon, Teacher, Priest, Bishop, Elder, Seventy, High Priest, Patriarch and Apostle. These offices are **inseparably** connected with the two Priesthoods. As long as a man holds the Priesthood he will hold each and every office to which he has been ordained, both for time and for eternity. Once a Deacon, always a Deacon; once an Elder, always an Elder; and so on. Belonging to these offices are general duties common to all who hold them. The second class comprises the presiding officers. These arise out of the first, or nine primary offices. For example, when you were ordained a Deacon, (or Teacher, as the case may be) you were assigned to a group of persons or officers of the same grade as yourself, called a quorum. One member of the quorum was called and set apart as President; two others were likewise called and set apart as Counselors, and an-

other was set apart as clerk or secretary. Now, these four persons hold **presiding** offices. Such offices may be held only for a week, a month, a year, or, at most, only for a term of years. They are temporary callings, like a mission, and include the presiding officers over a branch, a ward, a stake of Zion, and like callings.

Ordain and Set Apart.—Learn, then, to distinguish the difference between the general or primary offices connected with the Priesthood, and the presiding or secondary offices which arise from or grow out of them. When conferring any of the first class, we use the term “ordain,” when conferring any of the second, we use the term “set apart.”

ADDITIONAL WORK AND REVIEW.

1. Give the names of the two Priesthoods. Which is the greater? How is the Priesthood conferred? Mention some of the essential ideas to be expressed and conveyed in the ceremony of ordination to the Priesthood.

2. Name the four regular or primary offices belonging to the Lesser Priesthood; also the five offices belonging to the Greater Priesthood. Mention some of the presiding officers. Which class of officers are permanent and inseparably connected with the Priesthood?

3. What is the meaning of the term “quorum” as used in connection with offices in the Priesthood? What is its ordinary meaning?

4. Explain the difference of meaning between the words “ordain,” and “set apart,” as used in the Church. Would you say of the President of the Deacon’s quorum, that he was *ordained* to preside, or that he was *set apart* to preside?

HINTS FOR PRACTICE.—Arrange for a few brief talks on the subject of ventilation and sanitation of public buildings, by some competent person. Then apply the theory and suggestions in practice to the ward meeting house, out buildings, and grounds, when and where necessary.

SUPPLEMENTARY READING.

Stephen, the Chief Deacon and Martyr.

Soon after the crucifixion of Jesus, the Apostles set themselves to preaching the word, and setting in order the Church. Among other things which they did, was to call and ordain a number of young men to the deaconship. At first, seven were called, of whom Stephen was one; "a man full of faith and of the Holy Ghost."

Besides making the office of Deacon great by providing a fund for the aid of widows, and otherwise helping the poor, he preached with mighty power, the new Gospel whenever opportunity offered; and "did great wonders and miracles among the people." Stephen was an eloquent speaker, and his words stirred up the Jewish elders and scribes in madness against him. Day by day he testified that Jesus was the Messiah—the Just One. And "they were not able to resist the wisdom and the spirit by which he spake." It is likely that Paul, who was then a persecutor of the Saints, heard him often as he discoursed on the unpopular doctrine of that Jesus of Nazareth. But Stephen's enemies were determined to silence him. They reasoned, that if he could not be restrained by argument, there was yet left on effectual means—death.

So they hired false witnesses, who testified that "This

man ceaseth not to speak blasphemous words against the holy place, and the law." And on this charge he was ruthlessly dragged before the high council, or the Sanhedrin—the highest court of all. "We have heard him speak blasphemous words against Moses, and God," shouted his perjured accusers. And again, "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

Then addressing the council and his accusers, in calmness begotten of the Spirit, he pleaded his own cause, and the cause of his beloved Master. He cited them to the Law and the Prophets, going over the history of Israel from Abraham down to the very moment in which he spoke. Stephen showed plainly from scripture that Jesus whom these same priests were instrumental in crucifying, was truly the promised Messiah. He quoted a prophecy from Moses who had said, "A prophet shall the Lord your God raise up unto you from your brethren, like unto me; him shall ye hear." But they had shamefully betrayed and murdered their Deliverer. His word could not be overturned; his eloquence held the aged councilors to silence, though their faces betrayed hatred and rage. In contrast with this, Stephen's countenance was lighted up by the Holy Ghost, and "all that sat in the council, looking steadily on him, saw his face as it had been the face of an angel."

With his closing remarks, he made an awful charge against those self-righteous opposers of the truth—awful, because it was true: "Ye stiff-necked and uncircumcised of heart and ears, ye do always resist the Holy Ghost; as your fathers did." "Which of the

Prophets have not your fathers persecuted, and slain?" And of the Just One, "ye have been now the betrayers and murderers." This fearful though truthful arraignment was too much for his hearers to bear; and "when they heard these things, they were cut to the heart." They became enraged beyond measure, and "gnashed on him with their teeth."

But Stephen heeded them not; for as they taunted and yelled, he was wrapped in heavenly vision. "Being full of the Holy Ghost, he looked steadfastly up into heaven." And then speaking with a loud voice he said, "Behold, I see the heavens open, and the Son of Man standing on the right hand of God."

What other evidence did a mob-court need? To them such words were blasphemy. With this "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city." With the rabble came the priests and scribes; and among this motly crowd was Saul, "consenting unto his death."

"They stoned Stephen," is the brief statement of the brutal method of his execution. And as the pitiless stones beat out his life's breath, he uttered a short prayer, "Lord Jesus, receive my spirit." And then with compassion born of the Master, in accent clear, he cried aloud, "Lord, lay not this sin to their charge." Thus saying, "he fell asleep."

Stephen* was perhaps the first to suffer martyrdom for the Gospel, after our Lord was hung on the cross. But sorrowful is the story which history records, for

* NOTE.—Some seem to think, from the reading of certain passages of scripture, that Stephen was a Seventy, and was called to act as a Deacon.

thousands since then have sealed their testimony with their blood.

But what of Saul, who had witnessed the dreadful tragedy, and taken part therein? A recent writer remarks that, "Saul never could forget that scene, the looks, words, spirit, vision, peace, calmness, love, prayer, forgiveness of him in whose death he had a share. Years after, in the temple, almost on the spot where Stephen had a vision of Jesus, he also had a vision in which with shame and sorrow he confessed, "When the blood of the martyr, Stephen, was shed, I also was standing by, consenting unto his death, and kept the raiment of them that slew him."

LESSON SEVEN.

AN EXPLANATION OF PRIESTHOOD.

CIVIL AUTHORITY—SOURCES OF AUTHORITY—DEFINITIONS OF RIGHTS, POWERS, AND AUTHORITY OF THE PRIESTHOOD.

Examples of Authority.—When you see public officers attending to their duties—for instance, the road supervisor repairing the road or building a bridge; the assessor listing the citizens' property and placing a value thereon; the treasurer collecting the taxes; the policeman going his rounds; the judge holding court, and so on—you somehow feel that these officials have a right to do what they are doing. And should anyone try to pervert, or hinder them when performing their respective duties, such persons would quickly be restrained. We know full well that behind every office there is a power which makes the official respected, and enables him to perform his duties, even though someone should seek to oppose. One of the leading features of government therefore, is compulsory power.

Sources of Authority.—All rights and powers (hereafter called **authority**) held and exercised by public officials in free governments

like ours, come from the people. Back of all law and government stands the will of the sovereign people. This will of the people is expressed through the law. In monarchical government of the absolute type, all authority and law rest upon the will of the monarch or king. So you will notice that in worldly governments whatever political power is held by anyone, it may be traced to its original source. Public officials are, therefore, simply **agents** who act in the name of the people, or of the king, exercising only delegated authority.

In the Church Government.—You have already learned that in civil and also in ecclesiastical governments, there are some features that are common to both forms; you have also to learn that they possess some features dissimilar in character. They are unlike in their sources of power and authority. As just remarked, in civil government all political power and authority spring originally from either one man (the king), from men (the people), or from a combination of the king and the people. In ecclesiastical government, all power and authority emanate from God. He makes the laws and delegates the power; He creates the offices, and authorizes men to act for Him in His name.

Definition of Rights, Powers, and Authority.—In the paragraphs above we have used these three words. They are intended to convey to our minds the element of force or coerciveness which is the invariable characteristic of all

governments; it is that thing which gives effectiveness to official acts. These terms, as you will see, have a particular meaning when they apply to government; hence our object in briefly defining them here:

A **right** (or rights) means that which anyone is entitled to have, or to do, or to require from others because of some law, rule or regulation; it also means a power or privilege whereby a person may be something, do something, receive something, or enjoy something.

Power means an endowment or attribute possessed by a person whereby it becomes possible for him to do or undertake something in a specified way. **Authority** implies the right or power to command others, or to act for others, or for oneself; as the authority of an agent to act for another. You will often observe these terms associated with the word "Priesthood;" as "the right (or rights) of the Priesthood," "the power of the Priesthood," "the authority of the Priesthood," and so forth.

Priesthood is a compound of two words—**priest**, which means an officer, an agent, a servant; and **hood**, which denotes having the quality, or nature, or power of, as in childhood, manhood, womanhood, and so on.

Priesthood is a familiar term used in Church government, and gives us the idea that men are clothed with the right, power and authority to do and to perform whatever labor belongs to any office in the Church. It means Divine authority; that is, it means that the

Lord has delegated the right to men to execute the laws which have been given to the Church. The Lord in person does not preach the Gospel, nor baptize, nor build churches, nor look after the needs of the poor; neither in person does He do the thousand and one things that are done in His Church; but He has given the law and appointed men to do such things for Him—that is, He has delegated authority to men to carry out His will. Thus it is that men who hold the Priesthood are clothed with an authority and power which is more extensive and far-reaching than political authority and power. Moreover, the latter, though important, is only temporary; while the Priesthood is authority given for time and eternity—it is everlasting.

ADDITIONAL WORK AND REVIEW.

1. What do you understand by the term “authority?” Give examples of men exercising civil authority; also exercising ecclesiastical authority.

2. Where does all the authority finally rest in free governments? In monarchical governments? What is understood by “delegated” authority? Explain why all public officials are agents.

3. Whence do all law and authority spring in Church government?

4. Give the meaning of Priesthood.

HINTS FOR PRACTICE.—Inasmuch as Teachers and Priests usually lack experience in their respective callings, it would be well for the Bishop to drill and prepare them for some particular work that may be re-

quired at their hands. For instance, instead of always giving general instructions, select some topic, as tithing, family prayer, or attendance at Church, and drill them on one of these subjects, as they shall be expected to present it to the Saints. If necessary, tell them the words they are to say; give them the quotations that should be made, and otherwise prepare them for the special visit. For next time, prepare on something else as circumstances suggest. This procedure will help the young officers overcome diffidence, and at the same time the members will be really instructed and edified.

SUPPLEMENTARY READING.

Spirit of the Lesser Priesthood.—By President William H. Smart.

A spirit “which passeth understanding” often accompanies the bestowal of the Priesthood. Frequently that which seems but a trivial incident impresses us with this fact; such was my experience in the following occurrence.

In my boyhood there was a certain elderly widow living in my native town who through hardship, poverty, seclusion and old age had lost to a degree her placid spirit, poise of mind and temper. Some of the boys of the village discovering that she could be tantalized by their meddling with her scanty property, frequently indulged in what they termed “some fun” by thus tormenting her. To be candid, I must confess that upon one or two occasions I took part in this so-called sport, although each time my conscience smote me, and deep in my heart were feelings of sympathy.

About this time I, in connection with some of my

comrades, was ordained to the office of Deacon, and as I remember, I was deeply impressed with its sacredness. The spirit of the Deacon coming over me to some extent, I found myself willing, and even pleased, to unite with my young brother Deacons in chopping wood for the poor and for the meeting house, and in performing any other labor belonging to our calling.

One day about this time, my playfellows and I being a little hungry for fun, strolled along the street to a point near the premises of the widow above mentioned. Here we halted in a group and exchanged ideas as how best to torment the old lady, so as to get the most fun out of it.

Since they last met here, a change had crept almost imperceptibly into the lives of some of these boys. They were now Deacons in the Holy Priesthood. One of them showed this influence when, breaking a momentary silence, he rather abruptly but kindly said: "Say boys, I've just thought of something that will be more fun than we've ever had!" While all eyes turned to him with eager expectation, he went on: "Let's sneak around the hill to the back of her house, take the light running-gears of her old wagon, go down to that willow patch, load up with dry willows, haul 'em back, and chop 'em up on the place where her wood-pile ought to be. You see there's nothing there but a few chips, and awful little ones at that."

The boys looked puzzled, and a little abashed, not really knowing whether to take him in earnest or whether it was meant for a dry joke. But when they met his earnest look, and heard his quiet, "I mean it," in answer to their enquiring expressions, they all caught his spirit, and heartily agreed to his eccentric plan.

As luck would have it, we were discovered by the owner of the running-gears just as we were going helter-skelter with them down the hill in the rear of her premises; but we answered her threats and wild gesticulations only by peals of boyish laughter and a quickening of our pace.

Upon our triumphant return with the load we found the old lady had gone to some of the neighbors to vent her rage against us; and, incidentally to receive some sympathy.

You may imagine her great surprise to behold upon her return a good sized pile of chopped wood upon her wood-yard; beside it her uninjured old wagon gears still half loaded with dry willows; and a crew of grimy, perspiring lads (whom she soon discovered to be her tormentors) chopping as fast as brawny young muscles and exuberant spirits would let them.

The old lady scolded, laughed and cried, alternately. And when she reached the height of her joy at this most unexpected turn of events, she exclaimed: "Boys, God bless you! I forgive you for all your past mischief to me!" At this saying each boy was melted by some influence he could not understand; and with head and back bowed a little lower, he swung his axe more rapidly, fearing his comrades would discover his tears and think him unmanly.

Grandma knew, and each boy knew, some silent force had wrought a change, and each felt the change had come to stay. What was it?

The "still, small voice" of the spirit of the Deacon had found audience with those ordained. Imperceptibly they were led by it; they in turn led their comrades, and a new order of things was ushered in for them and for aged grandma.

LESSON EIGHT.

MESSAGE OF JOHN THE BAPTIST.

NEED OF LEGAL AUTHORITY—JOHN'S MISSION—HIS RESURRECTION—HE RESTORES THE AARONIC PRIESTHOOD—UNBROKEN LINE OF AUTHORITY ESTABLISHED.

Called of God.—You have already learned that it is by the power and authority of the Priesthood that men perform various duties in the Church. To officiate in the least of the ordinances of the Gospel would be unacceptable to the Lord, unless it is done by one of His commissioned servants. Those who rightfully hold this power are indeed His agents. No one can lawfully assume the Priesthood. Neither is it reasonable to suppose that the Almighty would extend power and effectiveness to the acts of any men on earth, except those who had been called and appointed in the way and manner he has prescribed. We should keep in mind the fact that God is the law-giver and the source of all authority in Church government.

It is Quite Important—and should be an interesting subject—to learn through what channel and by what means **you**, and others, become possessed of the Lesser Priesthood.

There is much satisfaction in the thought of one who holds this divine authority, when he can truthfully say—"I have been called of God even as Aaron was called!" Men who hold civil office are usually careful to examine each step leading to their investment of authority, so that their official acts may be accompanied with the necessary force, and by public sanction. Those who hold office in the Priesthood should be no less careful to examine the grounds on which their authority rests.

John the Baptist was the messenger sent of God in this dispensation to restore the Aaronic or Lesser Priesthood. In the remote past, men who held this remarkable power received it either from their fellowmen or from angels. Why it was necessary for a heavenly personage to come to earth, in this age, to confer on men this authority, you already know; if not, you should search the scriptures and become informed. It is not in the line of our subject to take up the question here.

In Ancient Days Aaron and his sons received the Lesser Priesthood under the hands of Moses, with the promise that it should remain an inheritance of Aaron's house, and of the Levites, throughout their generations. John the Baptist was a descendant of Aaron through a long line of ancestors, and, therefore, could claim his birthright to the Priesthood. Accordingly he was ordained to this power by an angel when he was eight days old. He was a few months older than Jesus

Christ, and was associated with him in the ministry. John's mission, so we learn, was to preach repentance, and baptism for the remission of sins, and to be a messenger or forerunner to prepare the people to receive the teachings of the Savior. This work he did well and most faithfully. However, a little while prior to the time of the crucifixion of our Lord, John was beheaded, and filled a martyr's grave for the Truth's sake. But death did not take away his Priesthood; neither did it destroy his mission, that of being a restorer; nor of his being a messenger before the Lord, when he shall suddenly come to His temple. No, death does not frustrate God's purposes, neither does it deprive men of the Priesthood; for they will retain it in the heavens; and it will still be theirs when they come forth after the resurrection.

John's Resurrection.—At the time of Christ's resurrection, John the Baptist, with many other saints arose from the dead. He is therefore an immortal being, having a body of flesh and bones, and still holds the Aaronic Priesthood with the keys and powers thereof. This being true, it is easily seen that he would be more fully qualified than ever to continue his ministry, as a messenger and restorer, to the sons of men.

Priesthood of Aaron Restored.—Joseph Smith, the great latter-day prophet, tells us how, in our times, this great authority was brought again to earth. Its restoration is one

of the most important events of the nineteenth century, and it will yet undoubtedly be so acknowledged on the pages of history.

On May 15, 1829, near the little settlement of Harmony, Pennsylvania, Joseph Smith and Oliver Cowdery were diligently at work translating the characters found on the metallic plates which comprise the Book of Mormon. They had previously written passages concerning baptism for the remission of sins. This doctrine impressed itself on their young minds. However, they did not altogether understand it; so they decided to ask for more wisdom. They retired to the woods close by, and after selecting a suitable spot, knelt before the Lord in humble prayer. While thus earnestly entreating the Father, there suddenly shone around them a most glorious, and heavenly light; and in the midst of it stood John the Baptist. He it was who had preached repentance to Israel; and had baptized the Son of Man, and had testified before the multitude that Jesus was the Lamb of God. Now he comes to earth again. With a voice of exquisite mildness, though penetrating, he saluted Joseph and Oliver with the words, "I am thy fellow servant."

The object of his visit on this occasion was to confer upon these men the Aaronic Priesthood, with its rights, powers, keys and blessings. The ceremony was simple, and consisted in this heavenly messenger's placing his

hands upon their bowed heads, and pronouncing the following words:

“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.”

During the interview, John informed these two brethren that he acted under instructions from Peter, James and John, who constituted the First Presidency of the Church of Jesus Christ in the Apostolic days. He also gave them instructions regarding their baptism, and information on other matters pertaining to the future of the great latter-day work—all of which you will find recorded in the History of the Church.

Chain of Authority.—You will observe in the ordination of Joseph Smith and Oliver Cowdery, as quoted above, that to them was given the keys of the Aaronic Priesthood. That means, among other things, that they had the power and authority, under proper conditions, to confer the same Priesthood on others. And this they did a few months later when the Church was organized. Thus the line of authority was established which reaches down to the present day, and back again from the present, through John the Baptist to ancient times.

A few weeks after the visit of John the Baptist, Peter, James and John were sent from the heavens, and they conferred on Joseph and Oliver the Greater Priesthood, the Melchisedek. This gave power and authority to these brethren, through commandment from the Lord, to organize the Church.

ADDITIONAL WORK AND REVIEW.

1. Read from Exodus, 28: 1; Numbers, 18: 6, 7; Hebrews, 5: 1 and 4. These passages give information regarding the call and ordination of Aaron to the Lesser Priesthood.

2. What was the particular mission of John the Baptist? Show that it was not completed before his martyrdom.

3. Describe as minutely as you can the manner in which John the Baptist conferred the Priesthood on Joseph Smith and Oliver Cowdery. Repeat from memory the words of their ordination. Do you observe a likeness in the manner of conferring the Priesthood to-day by our Elders, and the manner in which John the Baptist performed the ordinance?

Trace the chain of authority of *your* ordination to the Aaronic Priesthood to John the Baptist.

5. Who conferred the Melchisedek Priesthood on Joseph Smith and Oliver Cowdery?

HINTS FOR PRACTICE.—The Priest's quorum may have charge, under the Bishopric, of cottage meetings. Such labor affords excellent opportunity for practice in public speaking, and in the management of public meetings; besides it lays a good foundation for future missionary work.

SUPPLEMENTARY READING.

Martyrdom of John the Baptist.

The death of John the Baptist was brought about through the spite and wickedness of a woman. He was only about thirty-one years old at the time he was beheaded. His martyrdom resulted naturally from the qualities that made him valiant in the service of the Lord.

In all his ministrations he was bold as a lion, and this quality tempered by the Spirit of the Lord, which was upon him from his infancy, fitted him wonderfully for the calling of men unto repentance. John was ordained to the Aaronic Priesthood by an angel when he was eight days old; and his mission was to herald the coming of the Savior, preach repentance, and baptize by immersion for the remission of sins. At first his preaching was very popular, and thousands presented themselves for baptism. But he saw that many of those who applied for this ordinance were insincere; and to their faces he exposed their hypocrisy. Such was his courage; he feared not the face of man.

Herod Antipas was the Roman tetrarch or petty governor of Galilee at this time. John knew him, and also knew of his wickedness. Herod had put away his first wife, and had married his niece, He-ro-di-as, the wife of his brother Philip. He-ro-di-as had left her husband also in order to marry Herod. Therefore, both were living sinful lives. John denounced their improper relations in strong terms; and this made He-ro-di-as very angry. She then set to plotting for his destruction.

Herod had John cast into prison to please Herodias. Soon after this, on his birthday, Herod gave a supper to his lords, high captains, and the chief men of Galilee. This was the time chosen by Herodias to carry out her nefarious plot. In this diabolical work she brought to her aid her daughter Sa-lo-me, a child of her first husband, Philip. This young girl was doubtless very beautiful, bewitching, and withal a good dancer.

When the feasting was at its height, and wine flowed freely, Sa-lo-me was introduced to the guests and danced before them. Her appearance and movements so pleased the besotted king, and those who sat with him, that he impulsively said to her: "Ask of me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom;" and he bound this drunken promise with an oath. Sa-lo-me hastened to her mother and told her of the king's promise. Herodias saw that her plan was working well, and told her daughter just what to ask for.

The girl ran quickly to Herod, where he sat with his friends; and made the monstrous request that she be given, in a platter, the head of John the Baptist. This demand astounded even Herod, for he knew that John was popular, and he feared the people. But for his oath's sake and that he might not appear cowardly before his guests, he dare not reject her. A soldier was sent to the prison where John was held, and there in a dungeon his noble life was sacrificed to appease the revengeful and degraded desires of a wicked woman. His head was brought in a large plate and given to the girl, who gave it to her mother.

Thus was John cut off in the bloom of his young

manhood, when the hope of youth ran high; when, possibly, he could see the field of the souls of men white and ready for harvest. But he, like most of the Prophets before and after him, sealed his testimony with his innocent blood.

When his disciples heard of his death, it is said, they came and took up his mutilated body and laid it tenderly in a tomb. But Jesus the Redeemer remembered John, His lion-hearted forerunner, and brought him gloriously forth about two years later in the resurrection of the just.

LESSON NINE.

**HISTORICAL DEVELOPMENT OF COUNCILS
AND QUORUMS.**

THE VALUE OF WELL ORGANIZED GOVERNMENT—BEGIN-
NINGS OF ECCLESIASTICAL GOVERNMENT IN ISRAEL—
GROWTH OF DEPARTMENTS OF GOVERNMENT.

System Necessary.— Did it ever occur to you how difficult, or even how impossible, it would be for the whole body of people, in one mass, to attend to the business details of government? Indeed, it would be awkward and clumsy, if only one set of officials did all these things that need doing, without respect to a division of labor, or a classification of duties. Under such conditions, what was everybody's business would certainly be nobody's business; and important public matters would be either partly neglected, or would not be attended to at all. A systematic arrangement of all details of the work belonging to the government is, therefore, very important, as is also a wise classification of offices, and of the officials who are to do the work. There are well organized governments on earth today, and also poorly organized governments. All else being equal, a good government tends greatly to the free-

dom, happiness, and well-being of the people.

Government Among the Israelites.—As far back as history goes, we find some sort of organized government among mankind, government more or less adequate to their needs. But it was the great prophet-statesman Moses, who, under Jehovah, gave to the world a most marvelous yet simple pattern of ecclesiastical government. Moses did not, however, establish all at once a working scheme among the tribal hosts of Isarel; for much of what he accomplished grew out of the necessities of the hour. You remember that Israel was forty years under the teachings of Moses, God's mouthpiece.

The Beginnings.—When the Israelites were free from their Egyptian oppressors, and well out in the wilderness, their camp was visited by Jethro, a great High Priest, and father-in-law of Moses. In looking about from day to day, he discovered that Moses was a very busy man—too busy, in fact, for his physical welfare. He was their general, their religious head, prophet, judge, teacher, counselor, and a father and friend to everybody. Moses acted in so many capacities that he was on duty before the people from early morning till late at night. Jethro plainly saw that if he kept on at that rate he would soon break down. So this noted Priest gave the Prophet some wise counsel, dictated, perhaps, by the Spirit of the Lord. It was to this effect: that the hosts of

Israel—numbering hundreds of thousands—should be divided, and subdivided, into separate bodies, for governmental purposes. Honorable and capable men were to be chosen and placed over each division, to share the burden of office. Moses accepted the advice of his father-in-law, and proceeded at once to effect the organization.

The First Groupings were in divisions of **thousands**—just how many is not stated. In some respects, this first division would resemble a stake of Zion. Then each large body was subdivided into **hundreds**. The hundreds were divided into **fifties**; and the fifties were divided into **tens**. Each division, from great to small, was properly officered; and, perhaps, each class had a special name given to it. As you read the account, you will notice that all this occurred before the Lesser Priesthood was conferred on Aaron and his sons.

The Next Steps in the classification of official gatherings (resembling quorums), and in the establishment of departments of government, came when the Lesser Priesthood was introduced. Aaron and his four sons, as you know, were anointed Priests by Moses. But shortly after their ordination, Na-dab and A-bi-hu disgraced their office and calling, and were cut off the earth by the Lord. This left Aaron and his two younger sons, El-e-a-zer and Ith-a-mar, as a chief council. Soon after the calling of Aaron and his sons, the Lord set apart, also, all the tribe of Levi to be Priests,

numbering twenty-two thousand. These were to assist Aaron and his successors in the work of the ministry. The Priesthood of the Levites is sometimes called the Levitical Priesthood, because Aaron, who was a Levite, was the first man to hold it. By this arrangement, you will notice that two classes of officials were provided; the first, or greater, to act mainly as a leading council; the second or lesser, to do service among the people.

Duties of Office.—The Lord through His servant Moses, gave to Israel a code of laws and ordinances by which he commanded them to conduct their lives. He also commanded the building of a portable tabernacle in which sacrifices and other ordinances were performed. This structure was so built that it could be taken down and put up again, when the congregation moved from one place to another. Many of the official duties connected with the religious worship of the people, and the care of the tabernacle, with its furniture, devolved upon the Levites. The numerous duties assigned them cannot be mentioned here; but what is interesting to us is to know that all this diversity of labor was reduced to system and order.

Upon Aaron and his sons, who formed a council, rested the greater responsibilities. They had, however, a certain number of Levites to assist them, in a way similar to the Priests' quorum, as now associated with the Bishopric. Eleazar, besides being president

of the chief of the Levites, had other duties assigned him. The body of Priests under him was divided, and their labors classified. Ithamar, likewise, had a department to preside over. Thus you will observe that in those ancient times—from Moses to the ministry of Christ—the people were acquainted with some forms of government, similar to those which prevail now in the Church.

Law of Moses Done Away.—Commencing with the mission of John the Baptist, the Mosaic law of carnal comandments was abolished. Then came the Gospel instead, as introduced by Jesus Christ. But the Lesser Priesthood remained, being under the control and direction of the Melchisedek Priesthood.

New Offices Created.—Under Christ and the Apostles, new laws and ordinances were established, for the salvation of mankind, which called for new offices, comprehending a new set of duties. In the New Testament we read of Bishops, Priests, and Deacons—officers belonging to the Aaronic Priesthood. We are not told, however, that they were organized into separate bodies according to their grade of office; but most likely they were.

Undoubtedly, in ages past, the Lord instituted just such an organization of the Priesthood as was suited to the times. In our day, in the institution of Church government, we have exhibited a model of perfection. The Lesser Priesthood (and it is that branch of the

governing power which I am presenting for your consideration), is more completely organized now than ever before, or at least, that we have any account of. Men holding this authority are classified into groups or quorums; each quorum consists of a definite number of persons; and each division has its particular class of work or duties assigned.

ADDITIONAL WORK AND REVIEW.

1. Mention some of the advantages derived from government organizations. Why should the work of government be classified? Why should the duties of officers be well defined or marked out?

2. What do you think of the advice of Jethro to Moses, about dividing the people into thousands, hundreds, fifties, and tens? What governmental divisions in the Church today remind you of that arrangement?

3. What kind of government was instituted in Israel when the Lesser Priesthood was introduced? Tell something about the divisions of labor devolving upon Aaron and his sons, and upon the male members of the tribe of Levi.

4. Why is the Lesser Priesthood so called? Why is it called the Aaronic Priesthood, and also sometimes, the Levitical Priesthood?

5. At about what period in ecclesiastical history do we find mentioned the titles of Bishop, Priest, and Deacon? Name the number of each of these officers when assembled or grouped, necessary to form a quorum. What constitutes a council of the Priesthood?

HINTS FOR PRACTICE.—One way to help the poor would be for the Deacons to cultivate a small plot of land—a city lot or small acreage, and thus grow a quantity of vegetables for distribution where needed.

SUPPLEMENTARY READING.

Incidents of the Missouri Persecutions.—By Edward Partridge, First Bishop of the Church.

Bishop Edward Partridge was called by revelation and ordained by the Prophet Joseph Smith in 1831. He died at Nauvoo, Illinois, May 27, 1840.

Just about a year before he died, he wrote a brief account of some of the mobbings and plunderings to which he had been subjected while in Missouri. The manuscript is in his own handwriting, and is now in possession of his grandson, E. D. Partridge, Bishop of the Fourth Ward, Provo. This document is dated May 15, 1839, and sworn to before C. M. Woods, clerk of the circuit court of Adams county, Illinois. By courtesy of the family the following excerpts are made. He says:

"In the year of our Lord 1831, I removed from the state of Ohio to Jackson county, Missouri. I purchased land and built me a house near the village of Independence, where I lived a peaceable inhabitant, molesting nobody.

"On the 20th day of July, A. D. 1833, George Simpson and two other mobbers entered my house whilst I was sitting with my wife (who was then quite feeble, my youngest child being about three weeks old) and compelled me to go with them. Soon after leaving my house, I was surrounded by about fifty mobbers, who escorted me half a mile to the public square, where I was surrounded by some two or three hundred more.

"Russel Hicks, Esq., appeared to be the head man of the mob. He told me that his word was the law of the county, and that I must agree to leave the county or

suffer the consequences. I answered, that if I must suffer for my religion it was no more than others had done before me; that I was not conscious of having injured any one in the county; therefore, I would not consent to leave it."

"Mr. Hicks then proceeded to strip off my clothes, and was disposed to strip them all off. I strongly protested against being stripped naked in the street; when some of them more humane than the rest interfered, and I was permitted to wear my shirt and pantaloons. Tar and feathers were brought, and a man by the name of Davies, with the help of another, daubed me with tar from the crown of my head to my feet; after which feathers were thrown over me. For this abuse I have never received any satisfaction.

"In November, 1833, I was compelled by a mob to leave Jackson county, at which time I had 2,136 acres of land, all lying in that county; and also two village lots, situated in the village of Independence. Such have been the threats of the people of that county, that I have never, to this day, dared to go onto, much less settle upon, my lands, though I still own some there yet.

"From Jackson county, I moved to Clay county, where I lived till the fall of 1836, when I moved my family to what is now Caldwell county. There I purchased land and built houses and lived there till last winter, when, in conformity with the order of Gov. Boggs, and the threats of Gen. Clark, I moved my family to the state of Illinois. At this time I held the title to forty acres of land in Clay county, and more than four-fifths of the lots in the town of Far West. I had five houses and one barn in the town. I also held 868 acres of land in Caldwell county.

"The property in Caldwell county has sunk to a mere trifle in consequence of our Church not being protected there.

"While our people lived in Jackson and Clay counties, there never was one of them, to the best of my knowledge, convicted of any criminal offense. And a lawsuit of any kind was very rare, although they were accused of many unlawful things, especially in Jackson county. At the same time the administration of the laws was in their own hands. But for want of anything legal against us, they proceeded illegally; and they not only drove us from our lands and homes in Jackson county, but kept us from them. This order of things was suffered by the authorities and the people of the State year after year, until at last, for want of protection against that spirit of mobocracy, we have been compelled to leave the State.

"Last fall I was taken from my home in Far West by Gen. Clark, without any civil process, and driven off thirty miles to Richmond, Ray county. I was kept a prisoner between three and four weeks before I was liberated, for which I think the state of Missouri ought to pay me a round sum.

"One important item I forgot to mention before the foregoing was testified to, which is as follows: While I was a prisoner confined in the town of Far West, I was, with the rest of the inhabitants, collected within a circle on the public square surrounded by a strong guard. And there we were compelled to sign a deed of trust, which deed was designed to put our property in the hands of a mob committee, to be disposed of by them to pay all the debts which had been contracted by any and all who belonged to the Church; also to pay all

damages which might be claimed by the people of Davies county for any injury they might sustain from any persons whatsoever. I would remark, that all those who did deny the faith were exonerated from signing the deed of trust."

LESSON TEN.

OBJECT AND VALUE OF QUORUM MEETINGS.

OFFICIAL ORGANIZATION NECESSARY—MEETINGS FOR
BUSINESS—TESTIMONY BEARING—SELF CULTURE—
SUITABLE SUBJECTS FOR MEETINGS.

Union of Effort.—One of the commandments of the Lord to the Quorums of the Priesthood is, that they shall sit in council, for the purpose of deliberating on affairs belonging to their respective departments. This is good advice. For it must be clear to all, that in whatever it is our duty to act, in those matters also it is our duty to study. Ordinarily the best results come from following well-matured plans; we find this true both in public and in private affairs.

The first object of organizing the Priesthood into quorums is that there may be a union of effort in the doing of Church work. In Church government, as in all government, public service has to be rendered, and this cannot be done satisfactorily without official organization. Yet, as young officers, you should not imagine that the benefits are all on the side of the public. There is an ever-increasing mental and spiritual strength de-

veloping in the young man who is interestedly associated with his companions in quorum capacity.

Consideration of Temporal Matters.—The Lesser Priesthood have considerable to do with business affairs. In order that their duties may be intelligently performed, it is necessary to meet often together, to plan and devise ways and means to accomplish certain ends. The business meeting, therefore, is an imperative necessity. Here the President lays before the members any matters assigned to the quorums by the Bishopric; he also presents his own suggestions regarding anything that needs attention by the quorums; in fact, any questions of business deemed proper may be brought up for consideration in the business meeting. It is believed that Church matters, when they have been thoroughly discussed and planned, can be more satisfactorily executed, and that their execution will therefore redound to the greater good of the people.

Testimony Meetings.—Another value the quorum meeting has for the members is the excellent opportunity it affords for the bearing of testimony. Some of the most enjoyable moments of a man's life come to him when standing upon his feet, testifying to the goodness of God and the truth of His Gospel. The value of this exercise can scarcely be overestimated, when conducted within proper limits, and under favorable surroundings. The President should encourage each member to bear testi-

mony; to speak of those things which he hopes are true. Continued trying will make the effort easier and more pleasurable. Aside from the spiritual development gained by the member who bears his testimony, his influence and words tend greatly to encourage and build up faith in others.

Self Culture.—As before stated, the quorum meeting offers a splendid field for self-improvement. It is doubtful if any other organization in the Church holds out better opportunities to young men for the acquiring of useful knowledge on doctrine and principle, and at the same time giving practice in the art of government.

If the program of exercises for each session is so arranged that every member may have opportunity to take an active part, either alone or with others, the meeting then becomes indeed a fruitful agency of help to all present.

Subject Matter for Study.—Aside from giving attention to the practical duties of the Priesthood, the quorum members often take up some regular courses of study, which are intended to aid them indirectly in their work, and likewise to fit them for the life of Latter-day Saints. And just here a brief remark or suggestion on what might be considered suitable subject-matter for Lesser Priesthood quorums, will not be out of place.

Whatever subjects are selected, they should be chosen with reference to the grade of the

quorum. Matter that would be appropriate for study by members of the Priests' quorum might not be at all interesting to members of a Deacons' quorum. As a rule, it will be found that the Deacons will be more interested and profited by studying the Gospel principles in story form—that is, through history and biography—than by any other method. For instance, if it is desirable to teach something about the personality of God and His attributes, (and that subject is good foundation work), the Old and the New Testaments are replete with thrilling examples of God's manifesting Himself to His servants. Similar matter is also found in the Book of Mormon, and in the Pearl of Great Price. So, also the subject of Faith, and other principles, may be drawn from the Scriptures, and from the biographies of our best men and women.

Members of the Teachers' quorum are capable of understanding subjects presented in the form of lectures and treatises; therefore, some simple work dealing with the principles of the Gospel and of our own Church history, are suitable for study.

Priests, whose calling demands of them to be expounders of the Gospel, should become familiar with the standard books of the Church, the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price.

ADDITIONAL WORK AND REVIEW.

1. Name the number of persons that form a Presidency in each of the quorums in the Lesser Priesthood. Mention some of the duties of the presidency of your quorum. What quorum of the Priesthood has seven presidents?

2. Mention some of the educational advantages you may enjoy by being an active member in your quorum. Tell some of the benefits of testimony bearing. In what way are others benefited?

HINTS FOR PRACTICE.—At the proper season of the year, improve the meeting house grounds by clearing off rubbish, planting trees, laying out lawns, making and repairing fences, gates, steps, etc.

SUPPLEMENTARY READING.

Newel K. Whitney, Second Presiding Bishop—Incidents of His Ministry.

In a revelation given December 4, 1831, the Lord says to Joseph the Prophet concerning a Bishop to preside over Kirtland and vicinity: "And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord, your God, your Redeemer."

"I cannot see a Bishop in myself, Brother Joseph; but if you say it's the Lord's will, I'll try."

"You need not take my word alone," answered the Prophet, kindly; "Go and ask Father for yourself."

Newel felt the force of this mild rebuke, says Apostle O. F. Whitney, in one of his articles on "The

Aaronic Priesthood," published in the Contributor,—but he determined to do as the Prophet advised, and seek to obtain the knowledge for himself. His humble, heartfelt prayer was answered. In the silence of the night and the solitude of his chamber, he heard a voice from heaven: "Thy strength is in me." The words were few and simple, but for him they had a world of meaning. His doubts were dispelled like dew before the dawn. He straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called.

While returning from Missouri, he and the Prophet had a trying experience. Between Vincennes, Indiana, and New Albany, near the falls of the Ohio, the horses of the coach on which they were traveling, took fright and ran away. While going at full speed, Bishop Whitney and the Prophet leaped from the vehicle. The latter cleared the wheels, and landed in safety, but his companion, having his coat fast, caught his foot in the wheel and was thrown to the ground with violence, breaking his leg and foot in several places. This accident delayed them for four weeks at a public house in Greenville. Dr. Porter, the landlord's brother, who set the broken limb, remarked, little thinking who the two travelers were, that it was "a pity they did not have some Mormons there, as they could set broken bones or do anything else."

Joseph administered to his friend faithfully, and he rapidly recovered. They had fallen, it seems, into suspicious if not dangerous hands. In walking through the woods adjacent to the tavern, the Prophet's attention had been attracted by several newly-made graves. His suspicion though not thoroughly aroused, was

brooding over this circumstance, when another incident occurred which confirmed it materially. After dinner, one day, he was seized with a violent attack of vomiting, accompanied by profuse bleeding. His jaw became dislocated through the violence of his contortions, but he replaced it with his own hands, and making his way to the bedside of Bishop Whitney, was administered to by him in the name of the Lord, and instantly healed. The effect of the poison, which had undoubtedly been mixed with his food, was so powerful as to loosen much of the hair of his head.

It was evident to them that they could remain no longer in safety. The Bishop had not set his foot upon the floor for nearly a month, and, though much improved, was far from being in a fit condition to travel. But Joseph promised him that if he would agree to leave the house next morning, they would start for Kirtland, and would have a prosperous journey home. He even went so far as to describe the trip before them in the minutest incidents and details. The sick man consented, and they accordingly took leave next day of the place where their murder had doubtless been contrived, and in the Prophet's case so nearly consummated. They experienced the fulfilment of his words most remarkably, and after a pleasant and prosperous journey, reached Kirtland some time in June.

Bishop Newel K. Whitney died in Salt Lake City, September 23, 1850, and he was succeeded in the Presiding Bishopric by the late Edward Hunter.



PART II.

What Church Government Does.

LESSON ELEVEN.

BENEFITS OF CHURCH GOVERNMENT.

WHAT CIVIL GOVERNMENT DOES—CHURCH GOVERNMENT
COMPARED WITH CIVIL GOVERNMENT—HOW IT AF-
FECTS THE LIVES OF MEMBERS—PERSONAL BENEFITS.

Object of Civil Government.—We are told that its object is to secure to the people their rights and privileges—rights to life, liberty, and property; rights to have justice administered and the progress of society promoted. You readily see that our lives would be greatly endangered, if the government did not imprison the murderer, and hold in check the wickedly inclined. You note, also, that people have the freedom of going from place to place without let or hindrance or fear of molestation, where good government prevails. Again, it is easy to understand that what property a man accumulates by his toil and industry, he has the right to enjoy; and government protects him in this right by restraining the

overselfish, the thief, and the robber, who otherwise would take it from him. Another function of government is to furnish courts of justice, in which men may have adjusted according to law their differences one with another. Indeed, government undertakes to do many things, too numerous to mention here, which are for the progress, protection and happiness of society; and which men could not possibly do for themselves single-handed.

Objects of Church Government.—Government, in general, as you know, is an organization of society, or of the people, by and through which they secure to themselves certain blessings, in the present, and in the future. The attainment of salvation, and the winning of eternal life by its members, are among the chief aims of the government of God. The Church is organized for these and for other weighty purposes. To many young minds, however, salvation and eternal life, which are the greatest of all attainments by man, do not appear very significant. Carrying on a great war, as did our government a few years ago, and killing thousands of men, looks like a bigger thing than the work of an army of missionaries going out to save souls. Or, to some it seems a greater undertaking to transport and deliver letters and newspapers by mail the world over, which governments do, than to preach the Gospel of the kingdom of God to the nations. And again, the making of laws by Congress and by the legislatures of

states; keeping order in the community; providing free public schools for children; building roads and bridges; giving the destitute and unfortunate help by providing infirmaries, hospitals, and asylums; collecting taxes and providing revenue; and doing scores of other things by the government,—such things, I repeat, loom up in the eyes of some people as of vastly more importance than the building of churches and temples, baptisms, and other ordinances—work for the dead; or, in fact, any part of the momentous work of the Gospel now being carried forward by the Church and government of God.

Do not imagine for a moment that worldly governments are not necessary under the present conditions. They are an urgent necessity. Their aims and functions are to help the people to secure worldly blessings; but they pay no attention to the future life. Church government, on the other hand, undertakes to secure to its patriotic and faithful citizens temporal blessings here, and eternal life and happiness hereafter.

Benefits Here and Now.—As we have remarked, the Church of Jesus Christ, through its ordinances and governmental organization, promises a glorious resurrection, and eternal life, to all who faithfully hold allegiance to it. These things, however, are, in part at least, yet remote and outside of our personal experiences, and hence, in early life, they do not altogether impress upon us their real worth and

grandeur. What then, it might be consistently asked, are the promises, blessings and benefits vouchsafed under Church government, to the citizens of the kingdom, and actually possessed by them here, and now?

They are many; and some few may be named. Its officers have the authority to baptize men and women for a remission of their sins. What a precious boon! for one half of the misery that mankind suffer in this life is caused by sin. Then follow the gifts of the Holy Ghost; as wisdom, knowledge, joy, healings, miracles, tongues, interpretations, revelations, visions, dreams, the ministry of angels, power against the evil spirits, and power over enemies, and other gifts of the Spirit. Where these things abound, there a peaceful and orderly society exists, approaching the brotherhood of man. Incorporated in its laws are found the loftiest and most noble ideals ever presented to the gaze of men; and along with them is the power given to help men live the truly right and simple life. Under it, and among its devoted citizens, you will find less of those evils that afflict mankind today. For instance, strikes, race hatred, murder, suicide, prostitution, gambling, drunkenness, theft, cruelty, fraud, greed, monopoly, graft, lawlessness, bribery, race suicide, and other species of crimes and wickedness, are known only to a small degree, as compared with what exists in other governments.

Nor is this all: like worldly governments, it also furnishes many temporal blessings. The cause of education is promoted by the establishment of academies, colleges, and universities; with buildings, furnishings, and the employment of teachers. Lands are purchased and homes and farms brought within the reach of many worthy people. The poor and destitute are clothed, fed, and housed; the sick and the afflicted are cared for. Assistance is rendered in various ways, in the laying out of new towns and villages; public industries and enterprises are started, and fostered by Church government.

Personal Benefits.—And now, my dear boy, let us see where Church government has placed its parental hand upon you. Through its agencies it began to teach and train you almost at infancy, by co-operating with your home government. It invited you to the Primary organization, where you were taught moral and religious precepts; and trained you to sing, to pray, and to do some simple things in public. Thus your moral, spiritual, and social nature was enlarged. The Religion Class took hold of you next, in another way and gave you practice in the simple duties of a Saint's religious life. The Sunday School taught you moral and religious principles, and opened the scriptures to you. The Young Men's Mutual Improvement Association gave you still further advantages, along doctrinal lines; and afforded opportunities for public

speaking. Now you hold the Priesthood, and have become a part and a factor of Church government, in that you are an officer; through your office, you are executing the law of the Church, acting for others and being acted upon. And thus it will bring to you present and ever-increasing benefits and blessings.

ADDITIONAL WORK AND REVIEW.

1. Tell of at least half a dozen things that government does that individuals could not do for themselves.
2. Enumerate some of the benefits of Church government. Mention some important things that civil government cannot do. Mention some things that both governments do for the people.

HINTS FOR PRACTICE.—Some qualified person might be appointed to give Deacons of the ward, practical lessons on janitorial work. It takes some little skill and experience to properly care for the house of worship in this respect. Such a course of instruction may be made very profitable to the Deacons.

SUPPLEMENTARY READING.

Bishop Edward Hunter—Third Presiding Bishop of the Church.

Bishop Edward Hunter was a man greatly respected and beloved by the Latter-day Saints; and during his term of Presiding Bishop, which lasted some thirty-one years, his name became a household word. "Pay your

tithing and be blessed," was a common saying of his, which is often quoted even to this day. He died in Salt Lake City, October 16, 1883.

He was an excellent business man, and well fitted for the duties of his office. He also possessed a very humane and self-sacrificing spirit, and his hand was always open to the poor. He was a great lover of justice, and had often offered his life in defense of this principle, and for his friends, and for the Gospel.

It is said of him that "He was always willing to carry his part of the burden, and to share in any suffering or deprivation inflicted on his friends." The following incidents, related by C. F. Decker, who traveled with him across the plains in an early day, illustrates this trait of his character, and also his dislike for persons who shirk duty:

"He had a good natured way of making such characters ashamed rather than angry.* It was necessary to cross the Platte river. The quicksand was bad, and it was thought necessary for those in a condition to do so to wade the river and thus lighten the loads. It was, no doubt, a chilling operation at that altitude in the month of November. It appeared to require a general lively effort to insure the crossing of the teams in safety. Some persons in poor health, whom the strong brethren proposed should remain in the wagons, refused to do so, while others, in good health, seriously objected to wetting their lower extremities.

The brethren began to roll at the wheels of a wagon, the team of which appeared to have more than it could contend with in the quicksand. In the wagon was a Brother J— who, although enjoying good health, ob-

*Letters "From Kirtland to Salt Lake."

jected to getting out for fear of catching a cold. Bishop Hunter, having hold of one of the hind wheels, quietly remarked, 'Brethren, I think this wagon will have to be tipped over before it will go out.' Suiting action to the idea he raised his side of the wagon until it appeared to be going over. Mr. J—, inside, anticipating such a catastrophe, cried out, with some energy, "Oh let me get out first!" and sprang into the water. The Bishop quietly remarked, 'Well, well, brethren, I think the wagon will go along now, suppose we try it.'"

"One cold evening the company encamped on the bank of the Platte river. Wood for camp purposes could only be obtained by crossing a considerable branch of the river on to an island. It was very unpleasant to ford the stream, but of two evils this seemed the least. The more ambitious of the men took their axes and started, at once, for the island. Mr. H— and another similar character remained on the bank to take the wood from those who might bring it through the water. Discovering the situation, as he came from camp, passed between them, seized one with each arm and took both with him into the water, good naturedly remarking, 'Come brethren, we are wet now, let us go and get some wood.'"

LESSON TWELVE.

OUR OBLIGATIONS UNDER CHURCH GOVERNMENT.

NATURAL GROWTH OF SOCIETY AND GOVERNMENT—
MAN'S DEPENDENCE—HIS DEBT TO GOVERNMENT—
CHURCH MEMBERS OWE PATRIOTIC ALLEGIANCE.

Man Fitted for Government.—It is the most natural thing in the world for men and women, boys and girls, to associate with one another. This is a subject on which there need be little or no preaching. It is quite natural, also, for men and women to enter into the family relation; and for families to form villages and cities; and, these again, to unite in communities and states. Thus society and government are based on a natural law of man's nature, he being fitted by his Creator for these conditions.

Man's Dependence.—Naturally, he is a very helpless creature when entirely alone. Many of the beasts of the field are more independent, physically. He is compelled to live in society and under government, in order to exist, to become intelligent, and civilized. Suppose you make a list of the things you eat, wear, use, and enjoy; and then notice the small portion,

if any, of all these things that you create or produce for yourself. Even the book that you are now reading, perhaps, received not one particle of your direct labor, either in its composition or material. And so it is with the many other books that you read; as well as the thousand and one other things that bring you joy, and are useful besides.

How Duty is Created.—Now, if man is thus benefited by being a member of society, and is enjoying the fruits of government, he is in turn obligated to society and to government. No man can truthfully say that this world owes him a living. If he is physically and mentally able, he must do his part. All are indebted; hence arises that condition which we call duty; or that which we ought to do, or what we owe.

We may suppose, for illustration, that our first parents, Adam and Eve,—when they were banished from the garden—had but few duties, because they were dependent on no one, save God and themselves. But as the family increased in numbers, duties increased correspondingly; for the reason that they would begin to depend on each other—receive assistance, and render assistance. Soon family government would be established, as it is in our homes now. When Adam's children began to form families, there would still be a feeling of dependence of family on family, for protection against common enemies, and for the mutual welfare. Then village and community

government would spring up ; and, under these conditions, they would discover that each individual had some rights to maintain, and it would be the office of government to secure these rights. Then would follow public duties for each individual to perform.

Why We Owe Allegiance.—In the last lesson, were enumerated some of the benefits flowing from Church government ; and it was there shown that the blessings received, by both officers and members, were of priceless value. In a large sense, salvation itself is a gift of God ; and he who receives its blessings will be eternally indebted to his Savior. But as to some of the details of salvation, it may be remarked, that the candidate is dependent on his fellows—the Priesthood, through the governmental organizations of the Church. To begin with, he hears the true words of eternal life from those only who are sent to preach and to teach. He does not baptize himself, nor lay on for himself hands that he may receive the Holy Ghost. Indeed, it is plain that every step taken toward the haven of eternal life, is by the means, or the agency, of one's fellowmen. Strange as it may appear, it is nevertheless the fact, that outside of the agency of Church organization, the first move toward securing celestial glory cannot be successfully made.

The Object in presenting this question of obligation here is to impress your minds with the intense importance of giving faithful, intel-

ligent, and devoted service to the Church, both as members, and as officers. Do not imagine for one moment, that duty is some arbitrary or senseless requirement; it is not so. It was Solomon who said, "Fear God, and keep His commandments; for this is the whole duty of man."

Considering the personal benefits conferred by divine government on its citizens, each member should bring to its support his very best efforts, and highest patriotism. Now is a day when many men are beginning to disregard law, order, and authority of government. The spirit of anarchy, which aims at the destruction of all social and religious organizations, must be quelled, or dreadful ruin will follow.

ADDITIONAL WORK AND REVIEW.

1. Show why it is necessary for man to have the help of society, and government, in order to make progress. Show wherein man could not maintain himself alone.
2. Give a definition of duty. How are duties created?
3. Show how impossible it is for any man to receive any of the blessings of the Gospel, without the aid of others. Name some duties that naturally devolve alike on all members of the Church.
4. Give reasons why members should always manifest loyalty, and patriotism to Church government. What besides the voting for officers is necessary on the part of the members?
5. What is that spirit which is now abroad, urging men to tear down all governmental organizations? What can you do to help check its progress?

HINTS FOR PRACTICE.—If the Lesser Priesthood do not perform the janitorial work in the ward churches, then they may do much of it in an indirect way, namely: by contributing means to pay a janitor. In each town or city, there are various opportunities by which the quorums unitedly by their labor might earn some money for this purpose.

SUPPLEMENTARY READING.

Incidents in the Life of Bishop Wm. B. Preston.

William B. Preston was chosen in April, 1884, Presiding Bishop of the Church, this office having become vacant at the death of Bishop Edward Hunter. Prior to this date, and back to 1859, he was Bishop of Logan. From the beginning of his official career to the present he has been blessed with a proper conception of the duties of the Bishopric; and his ministry has all along been marked by industry and progress, to a degree satisfactory alike to the authorities and Saints generally.

The following incidents are from the pen of Mrs. Harriet A. Preston, who generously furnished them by request.

In September of the year 1859, Bishop Wm. B. Preston and wife, in company with J. B. and Aaron D. Thatcher (brothers of his wife) went to Cache Valley to make their future homes. They concluded to locate in the little settlement on the banks of the Logan River, which eventually became Logan city.

They made their camp on the bank of the Logan River, near the present site of the B. Y. College, unloaded their wagons, pitched their tents and went to

work preparing for the winter. After completing this work, they went into the canyon to get logs to build their houses, and within a month they had built a double log house with an entry between. They then took a wagon and team and went south for their winter supplies, returning about the first of November.

A few days after this, Logan ward was organized by Apostle Orson Hyde and Elder Peter Maughan. On the day of the meeting, Bishop Preston and the two Thatcher boys, killed and dressed a beef, when this was finished he said to the Thatchers, "Come boys, let us get ready and go to meeting, for I expect to be made Bishop." At this they all laughed heartily, considering it a good joke and entirely without the range of the probable, for he had never even seen Apostle Hyde, and had only met Peter Maughan once, and that was when he first came into the Valley some weeks before.

The three men went to meeting, and seated themselves on the ground under a wagon that stood near by. When the meeting was pretty well under way, Brother Orson Hyde said to the audience, "We have come here today to organize a ward and name this place Logan; now, whom will you have for Bishop?" When he had finishing speaking, Elder Peter Maughan arose and said that there was a young man present by the name of Wm. B. Preston, who, with his brothers-in-law, had done more work than any other three men in Logan; and he thought he would make a good Bishop. Accordingly Brother Preston was called out from under the wagon, and was ordained Bishop of Logan.

When the meeting closed, the brethren said, "Well Bishop, what will you do with us?" and he said, "Come

right home with me, and we will make you as comfortable as we can." This they did, and from then till now he has been dealing out temporal blessings to the people. His being selected for the Bishop of Logan was not on account of his brilliancy of speech or outward show, but it was because he showed ability to *work* and accomplish what he set out to do; and because he did the duties that were nearest to him just as well as he knew how.

In those days it was the policy of the leaders of the Church to select men for office who were not only willing to help themselves, but were willing also to help in the upbuilding and beautifying of the country in which they located.

Almost from the beginning it seemed that Bishop Preston was destined to labor in the Aaronic Priesthood, as was evidenced by an incident that happened during the life of President Wilford Woodruff. It was the custom of the President to give a dinner once in awhile to his co-laborers in the Gospel; and on one occasion, very memorable indeed to those who were in attendance, President Woodruff said that the Spirit had moved him to write a sentiment concerning each one of his guests on that occasion. The lines he wrote on Bishop Preston's card was to this effect, "The Lord has had His eye on you from the beginning, and intended you for a Bishop, even in your youth, before you had left your home in Virginia."

LESSON THIRTEEN.

HELP FOR THE POOR AND UNFORTUNATE.

AIDING THE POOR A FEATURE OF CHURCH GOVERNMENT—
PRACTICED IN THE APOSTLES' DAYS—WORK OF THE
RELIEF SOCIETIES—THE HOSPITAL—IMPORTANCE OF
THE SUBJECT.

Poverty, Sickness, Misfortune, and Calamity have been in the world from the beginning of the race, and are a part of the lot of man. These things will remain until the conditions which produce them are removed. Civilized people, from early times, have recognized the need of helping the destitute and suffering. The giving of alms is a very ancient custom. The Church, in the days of the Apostles, systematically assisted the poor, the widow, and the orphan. But governments generally, until quite recent years, have not considered it a public duty to give aid to the destitute and unfortunate. However, so far as history goes, whenever God has had a government on the earth, one feature of its business was the care of the poor and helpless.

In considering the question of applying aid to our fellowmen, we must learn, however, to judge between the worthy and the unworthy.

The professional beggar, and the lazy man, who are both able-bodied, have no claim whatever on us for support. "He that is idle," says the Lord, "shall not eat the bread nor wear the garments of the laborer;" in fact, "The idler shall not have place in the Church, except he repents and mends his ways." The cause of the worthy ones is what we are now talking about.

In Apostolic Days, as we learn from the New Testament, and from the early Christian writers, this work rested mainly upon the Bishops and Deacons. It is certainly now one of the chief duties belonging to the various Bishoprics, and the lesser officials. Bishops have the responsibility of directing in these matters, but the Deacons are the humbler ministers of the poor, the widow, and the fatherless.

The Means that are expended for charitable purposes by the Church come principally from the tithes, the fast-offerings, and from private gifts. Funds to the amount of nearly \$104,000.00 were disbursed in 1905 to the worthy poor alone. In addition to this, thousands of dollars are distributed to those who have suffered extremely from floods, drouth, and other calamities. Besides the aid given as above mentioned, worthy members are helped in finding employment and in making suitable locations for homes, and are otherwise assisted in their temporal affairs.

The Relief Society organizations, composed

entirely of women, which are helps in Church government, are the most efficient associations ever formed for benevolent purposes. Their services among the people are accompanied with a warmth, a sympathy, and fellow-feeling, found nowhere else in bodies engaged in systematic charity. Caring for the sick and the afflicted; extending aid and comfort in homes where death reigns; and the collecting and distributing of food, clothing, and other necessities,—these constitute a large portion of the Relief work. Along the line of this labor, also, may be mentioned the far-seeing custom of storing up wheat against a time of scarcity. Thousands of bushels are now garnered for this purpose, and the amount is added to annually.

Hospital Service.—Recently there has been erected in Salt Lake city, a large hospital, fitted up with all the latest improvements, for the care and treatment of patients. At this institution, the worthy poor of the Church may receive treatment free of charge. Perhaps this is only a beginning of this kind of work in the Church.

Important to the Lesser Priesthood.—The work of providing and caring for the destitute is one of the chief requirements of the Deacon's office; hence the necessity of young men taking hold of these matters with enthusiasm and zeal. The experience thus gained, in a small way, in their office and calling will prepare them to take hold of weightier tasks per-

taining to this department of Church service. Faithful and intelligent action along these lines will fit men and women for similar work in civil offices, where good officers are wanted every day.

There is no other organization in the world, either civil or ecclesiastical, that does more and better service, according to numbers, for its poor and its unfortunate, than does the Church of Jesus Christ of Latter-day Saints—which fact is almost universally acknowledged. This should inspire you to diligence, and at the same time make you justly proud of your official position.

ADDITIONAL WORK AND REVIEW.

1. Quote passages from the Bible, the Book of Mormon, and Doctrine and Covenants, showing that the Lord commands His people to assist the poor. Read the Savior's parable of the good Samaritan, Luke 10: 25 to 37.

2. Read the account of Deacons being called and ordained by the ancient Apostles, recorded in Acts 6: 1 to 7. Mention various ways in which the poor and destitute receive aid through Church government.

3. Show in what way hospitals are an aid in caring for, and treating the sick and wounded.

4. Mention some of the valuable lessons that members of the Priesthood learn who are active in their calling in ministering to the poor and destitute. Mention some of the splendid things that the Relief Societies are doing for the poor and the sick. Show that the Relief work comes under the Church government.

HINTS FOR PRACTICE.—Place some of the amusements in charge of the Lesser Priesthood of the ward. They

should be instructed first, in a general way, what excesses and irregularities to avoid, and what features to make prominent.

SUPPLEMENTARY READING.

"I Will Send My Messenger."—By Prof. Alfred Osmond.

While Joseph Smith and Oliver Cowdery were engaged in the translation of the Book of Mormon, they were impressed with a certain passages found therein respecting baptism, the full meaning of which they did not understand. Lacking wisdom on this principle they decided to seek the Lord in earnest prayer. Accordingly they retired to the solitude of the woods near by and humbly sought the Father for more light, when lo, the angelic personage of the risen John the Baptist appeared and ministered unto them.

In a grove two youths were kneeling,
Pouring forth their souls in prayer;
Faith in God and earnest feeling,
Were the gifts they offered there.

"Oh, our Father, in thy kindness,
Teach our souls to see the light.
Man has wandered far in blindness,
And is lost in dreary night."

"How are sins of man forgiven,
When his soul is bound in pain?
Must he to despair be driven,
And in chains of guilt remain?"

Clad in shining robes of glory,
Fairer than the noon-day sun,
Came an angel with the story
From the Father and the Son,

How our souls with sin encumber'd
May be laved as white as snow;
How we with the just are number'd,
When the truth we learn to know.

For beneath the shining waters
Is the sinner's liquid grave.
Adam's fallen sons and daughters
Must within that chamber lave.

There the man of sin is banished,
And a new and guiltless life
Rises where the shadows vanished
To renew the battle's strife.

While the humble youths, still kneeling,
Heard the sweet, yet piercing voice,
Which the truth was then revealing
That would make the world rejoice,

They received the keys of heaven
To baptize in Jesus' name;
And by them it has been given
To the Church that bears His name.

Sin may blast the tender flower
Of the budding rose of youth,
But his crimson form will cower
In the flashing light of truth.

And the soul in God believing
May control the hosts of sin,
And move upward in achieving
All that mortal man can win.

A Praiseworthy Act.

A report was received a few days ago from the Presidency of the Deacons' quorum of a near-by ward, giving an account of some excellent work done by them for two widowed sisters. They say:

"On the tenth of May, the Deacons' quorum, with the consent of the Bishopric, assembled at the beet field of Sister —, whose husband had recently died. The quorum with the aid of relatives, to the number of sixty-eight, went to work, and they cultivated and thinned nine acres of beets before they quit the field. This work lifted a heavy load off the family of Sister —, who was in great distress at that time.

"A few days later, the Deacons went to the farm of Sister —, a widow, and thinned several acres of beets for her also. This kind of work, when done in the spirit of their calling, assists the Deacons, as well as those they help."

LESSON FOURTEEN.

WARD PROPERTY, ITS CARE AND IMPROVEMENT.

THE CARE OF CHURCH BUILDINGS AND GROUNDS BY
DEACONS—CREATING AND IMPROVING PROPERTY—
THE EDUCATIONAL VALUE OF SUCH SERVICE.

The Deacon's Labor.—In this exercise, I wish to refer briefly to the functions of the Lesser Priesthood, and particularly to that of the Deacons, in the care of the Church property, within their respective districts. As Deacons are “standing ministers”—that is, workers at home—their labors are confined principally to the wards where they live. The Deacons of a ward, as you know, are organized into quorums of twelve, one of whom is made President, two are chosen Counselors, and one is set apart as Clerk. All are under the jurisdiction of the Bishopric; but they usually work in quorum capacity, being directed in details by their own Presidency.

Ward Government is in some respects like local government of towns and cities; both usually own more or less public property.

Ward Meeting Houses.—As you know, ward members own meeting houses or

churches, with the grounds surrounding them, and sometimes they own other buildings. This property must be taken care of and improved. Town governments always hire individuals—that is officers—to look after their buildings, and other public property. Wards sometimes do the same; this custom, however, is not always the best to follow. Deacons ought to have the opportunity of being trained in public service—and all avenues possible ought to be opened to them.

The best schools in the country now-a-days are giving their pupils some of the very kind of work that the quorums of the Lesser Priesthood are required to do. School-men recognize the value of manual labor for the young. The training that Deacons get during the few years that their quorums do janitorial and other necessary work in and about the house of worship, will be invaluable to them throughout life.

Improvement of Grounds.—There is scarcely a plot of ground owned by your ward that could not be improved and beautified, and at the same time increased in value. The planting of trees and shrubbery; the digging of ditches; and—where it can be done profitably—the laying of pipe for irrigation—all these things are within the scope of the Deacon's work.

Other Things.—Pieces of land, or city lots, belonging to the ward might be profitably cultivated by the Deacons, and the products go

toward the support of the poor. Also, many of the Deacons have taken handicraft in the public schools, and would therefore be prepared by proper directions to make certain kinds of furniture for houses of worship: as benches, tables, book-cases, hat-racks, and the like.

Of course, there are important matters which belong to the Bishopric almost entirely; for instance, the tithes of the Saints. These funds are of various kinds: as cash, hay and grain, dairy products, poultry, fruit, domestic animals, manufactured articles, and so forth. These things all have to be looked after and accounted for by the Bishop. When he needs help in their handling or care, he may call upon the Deacons' quorums for assistance.

The foregoing are only a few kinds of property that a ward may own; for there are parks, amusement halls, quorum buildings, libraries, granaries and the like, and only a hint is given here, as to their improvement and care.

ADDITIONAL WORK AND REVIEW.

1. Make a list of all the landed property and houses belonging to your ward. Learn how the people of your ward legally hold this property.

2. Are there shade trees and lawns surrounding your meeting house? Is the Deacons' quorum doing anything towards improving the property of your ward?

3. Who is doing the janitorial work in and about your house of worship?

4. Name some of the temporal things, that is, business matters, which belong to the Bishopric. What officer of the Church receives the tithing in your ward?

HINTS FOR PRACTICE.—With a little instruction the Lesser Priesthood may take an accurate census of the ward during the first weeks of December each year—or oftener, if desired. District the ward, and set as many at work as possible. They should be instructed to go into each home and get the information first hand.

SUPPLEMENTARY READING.

Gifts of the Spirit.—By Elder John B. Milner.

I do not remember the time when I could not read. At the age of ten years, I had read the Bible from first to last page completely three times. I attended a Methodist Sunday school from the time I was five years old until I was about twelve.

At the age of thirteen, I heard a Latter-day Saint Elder preach, and I knew that his words were in accord with the Scriptures. I became fully convinced of the truth of Mormonism, and a year later I was baptized.

At sixteen I was ordained to the Aaronic Priesthood; and soon thereafter was appointed to accompany the Branch President in his visits to the neighboring villages to preach the Gospel.

I am naturally skeptical. But in my youth, holding as I did only the office of a Priest, I received so many manifestations of the Spirit,—which in scores of instances I could not logically account for,—that I was compelled to admit the truth of the saying of Jesus: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.”

When I first came into the Church, I had great hesitancy in accepting the manifestations of the gift of tongues. But one Sunday as I was traveling alone along one of the lanes not far from my native town, in England, on my way to a nearby village to preach, I had a peculiar experience. I was thinking on the first principles of the Gospel, and particularly upon the Gifts of the Spirit, when I was impressed to open my mouth and speak in tongues. I did so in a few words. Immediately I got the interpretation. Doubt on this point, of course, was dispelled.

Some years afterwards I was studying a foreign language, when this instance came back to my mind, and I then learned to my surprise that I had spoken in the language I was studying; I also found out that I had received the right interpretation.

In those early days, I received many impressions of the Spirit, making clear to my mind doctrines of the Church that I had never read about nor even heard the Elders speak of. I will relate one notable instance.

It was in the summer of 1847. I was speaking, in a meeting of Saints, on the restoration of the Gospel. My reasoning from the Scriptures led me to the conclusion where I was about to say that the principle of plural marriage would be instituted in the Church of Jesus Christ of Latter-day Saints. What the Spirit plainly showed me, I dared not utter for fear I should convey wrong ideas. In the best way that I could I closed my remarks and sat down. It was four or five years after that I learned of this doctrine.

Forty years after this event, I met a lady in Salt Lake City (then a plural wife) who had heard me speak to that little company of Saints. She declared that she

also had received at that time a positive testimony of the rightfulness of that practice when the right time should come, though no such words had been spoken by me.

As I said at the beginning, at a very tender age I was ordained to the Aaronic Priesthood, and sent out to preach the Gospel; and it was under circumstances that compelled me to rely upon the inspiration of the Almighty, rather than on my own knowledge and judgment. And now, in looking over the events of my life, I am satisfied that this early calling to the ministry with its attendant experiences has been a controlling factor in my life—one which has enabled me to hold a standing in the Church; for under many circumstances, if it had not been for these testimonies, I might easily have been led into apostacy, as I naturally desire to logically criticize everything I see and hear.

LESSON FIFTEEN.

MORAL AND SPIRITUAL DUTIES.

SOME OF THE TEACHER'S DUTIES—MORAL AND SPIRITUAL THINGS—HIGH ORDER OF THE TEACHER'S WORK—METHOD OF DOING IT.

"The Teacher's Duty is to watch over the Church always, and be with and strengthen them,

"And see that there is no iniquity in the Church—neither hardness with each other—neither lying, backbiting, nor evil-speaking;

"And see that the Church meet together often, and also see that all members do their duty."—*Doctrine and Covenants, Section 20.*

Moral and Spiritual.—You may see from the above language, which is the word of the Lord, that some of the duties belonging to the Lesser Priesthood are moral and spiritual in their character. We might explain that temporal matters, such as formed the subject of the last lesson, pertain to our present or physical needs. Spiritual or eternal things mentioned here, relate to the well-being of our souls, now and hereafter.

A Fact of History.—There is one important fact of history with which you should become

acquainted, and that is, that no government can last long which is not morally sound. Morality consists, among other things, in men and women being honest, chaste, virtuous, obedient, orderly, cleanly, kind, just, industrious, and otherwise upright toward their fellow men. Immorality, on the other hand, is the very opposite of this, and is only another name for sin, shame, degradation, and misery. Many nations in times past have sunk to ruin because of their wickedness. And I hardly need remind you of the sad fact in days gone by, that even church governments have been swept from the earth, on account of the immorality and disobedience of the people.

A Wise Provision.—It is not strange, then, that the Lord has placed officials in His government, whose special business it is to look after the spiritual and moral interests of the people composing His government. And much depends on their faithful labor. All civilized governments have laws against crime. This is very good as far as it goes; yet it is much better to train people to walk uprightly, than to punish them after crime has been committed. A strong government places all the protection possible around its citizens; a weak government leaves them exposed to the many evils of the world.

Church Government Near the People.—Perhaps there is no other government on the earth where officials get so near the people, as do the officers of the Priesthood. This is es-

pecially true of the Teachers. These go into the homes of the members, sit by their firesides and learn of their inner life. The Teachers become almost like members of the family. If there is iniquity, they may check it; if there is slackness in family duties, they may urge members to diligence. Where there is sorrow they may offer comfort; and where there is want, they may give aid. It is true that governments, and churches of the world, have in them organizations and societies which work along moral and charitable lines; but we cannot imagine any arrangement quite so complete as the department-work of the Teachers and Priests. The object and methods of their work are founded on true educational principles.

Plan of Working.—The ward is laid off in small subdivisions or districts. Two Teachers are assigned to a course or beat—as districts are called—on which reside several families. Regular visits are made during the year, and also special visits from time to time. The Teachers become acquainted with each man, woman, and child, on their respective beats; and are thus familiar with their religious standing. Reports are made by the visiting Teachers to the Presidency of their respective quorums, and to the Bishopric. With full information of how matters are going, the officers of the ward may act intelligently in all they do.

ADDITIONAL WORK AND REVIEW.

1. How many Teachers make a quorum? Name some of their spiritual duties.

2. Why is active service of the Teacher necessary to good government in the Church? What was the cause of the decay and fall of the Nephite government in the third and fourth centuries?

3. Show wherein the Teacher, engaged in his calling, gets very near to the members. Mention some of the things that should claim his attention regarding the families on his beat.

4. Describe how a ward of the Church is laid off for Teachers' work. Describe also the method by which the Teachers do their work.

5. It is a regulation of Church government, that an officer may officiate in the duties of any office below the one he holds, if called upon to do so by those in authority, whose business it is to direct; yet it is better for each to magnify his own office.

HINTS FOR PRACTICE.—To the Deacons and Teachers may be assigned the duty of keeping order in meetings of various kinds. This is an important matter, so much so, that a convention might be called to discuss the best means of promoting it. It is a question of education of the young along proper lines. An intelligent understanding of the subject, and a never-let-up policy, will in time bring desired results.

SUPPLEMENTARY READING.

Experiences of President Woodruff, When He Traveled As a Priest—How He Received the Priesthood.

President Wilford Woodruff was a man who lived close to the Lord, and his life and energies were unselfishly devoted to the spread of the Gospel. In his

Leaves from My Journal, he relates many incidents that testify of his devotion to the work, and of God's blessings which always followed him in his labors. As his first experiences in missionary service were received when he held the Lesser Priesthood, I quote a few incidents which will doubtless be read with interest and profit. But first, it will be interesting to hear him tell how he was ordained a Priest. He says:

"In the fall (of 1834) I had a desire to go and preach the Gospel. I knew the Gospel which the Lord had revealed to Joseph Smith was true, and of such great value that I wanted to tell it to the people who had not heard it. It was so good and plain, it seemed to me I could make the people believe it.

"I was but a Teacher, and it is not a Teacher's office to go abroad and preach. I dared not tell any of the authorities of the Church that I wanted to preach, lest they might think I was seeking for an office.

"I went into the woods, where no one could see me, and I prayed to the Lord to open my way so that I could go and preach the Gospel. While I was praying, the Spirit of the Lord came upon me, and told me my prayer was heard, and that my request should be granted.

"I felt very happy, and got up and walked out of the woods into the traveled road, and there I met a High Priest who had lived in the same house with me six months.

"He had not said a word to me about preaching the Gospel; but now, as soon as I met him, he said, The Lord has revealed to me that it is your privilege to be ordained, and to go and preach the Gospel.

"I told him I was willing to do whatever the Lord re-

quired of me. I did not tell him that I had just asked the Lord to let me go and preach.

"In a few days a council was held at Lyman Wight's, and I was ordained a Priest, and sent on a mission into Arkansas and Tennessee, in company with an Elder. This mission was given us by Elder Edward Partridge, who was the first Bishop ordained in the Church."

LESSON SIXTEEN.

HOME EDUCATION.

DUTIES OF THE PRIEST—CHURCH GOVERNMENT TO LAST
—PROVIDES FOR ITS OWN GROWTH—HOME MISSION-
ARY WORK—A CALL TO DUTY.

“The Priest’s Duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties.”—*Doctrine and Covenants, section 20.*

Any government organized not to crumble, but to stand for all time, must have within it the means for its own growth. The promise is, that this great latter-day work shall stand forever; which prophecy is likely to hold good.

The official labors of the Lesser Priesthood do much towards perpetuating the life and growth of the Kingdom; and the Priest’s calling, particularly, tends in this direction. Read again the first paragraph at the head of this lesson, and you will see at a glance that preaching, teaching, expounding, exhorting and baptizing, are some of the very things that tend to build up the Church and Kingdom of God on the earth. It requires officers, and members, to make up a government. And

the only way to get membership is by teaching the people; and when they are taught, and converted, and show a willingness to become members, they then are baptized and confirmed. Remember, that no person has ever yet been born a member of the Church. You may have been born **in** the Church; but not **of** the Church; at least, not completely, until you have complied with the regulations for admittance and membership. In one way, then, the Priest's calling is to increase the membership, by laboring at home and abroad.

Home Service.—But there is another feature of the Priest's work to which your attention is called, as set forth in the paragraph quoted above. It relates to his home duties. He not only strives to convert people, and thus to save souls and increase membership, but also to assist those who are already members, to become intelligent and worthy citizens in the Kingdom. Hence, it is the mission of the Priest to visit officially the home of every member. To teach and expound means, in this connection, that he makes the principles and doctrines of the Church plain to the understanding of all members of the family. He teaches and expounds from the scriptures, making the written word simple, so that the very young may learn wisdom. He also "exhorts" members to duty; that is—he urges them, and stirs them up in the practice of their religion. The cottage meet-

ings, which the Priests hold from house to house, are an excellent means to this end.

A Comparison.—If you wish to produce a well developed stalk of corn, you first prepare the soil. Then plant the seed. Ever and anon, you stir up the earth to the air and the sunshine. The plant is watered sufficiently; and it is otherwise watched and tended through its season of growth—when, lo! at the harvest there is a magnificent reward for your labor. Suppose, further, that you have cultivated a whole field of corn thus diligently, what a beautiful sight greets your vision!

Thus we might compare the official labors of the Priest, who works with the individual, the family, and the neighborhood. Each member of the household gets his attention, hears his words of counsel, wisdom, and admonition. This brings a growth of faith, of spiritual vigor, and of good works. As it is with the single member, so it will be with the whole family. And now, if you see the family government has been improved,—if there is a stronger faith aroused, more knowledge imparted,—a closer union manifested, and better discipline enforced,—what may you expect to find in Church government at large?

I fancy I hear you answer, "We should find such a people happy, cultured, progressive, blessed—and a government vigorous, powerful and aggressive—one that will stand forever." And your answer would be correct.

Home the Foundation of the State.—Capable men of all ages have reasoned that the home is the foundation of the state. And this fact we cannot well deny. Where the home-life of the people is pure and simple, it naturally follows that the nation will be virtuous. Wherever love and union abound in the home, there also will be found national courage and patriotism. No wonder, then, that Jesus, the great organizer, when He gave to the world a system of government for their salvation, so arranged its workings that it has many bearings on the home-life. In truth, it touches the home in every conceivable way. It surpasses any scheme of government ever devised by the wit of man, so perfect is it.

No Limitations.—You must not conclude, however, from the above remarks, that the work of home-culture among the Saints is left entirely to the Priests; for such is not the case. Every official department has something to do with the education of Church members, and of the world at large. But when you set off by itself any definite part of the Priest's work, it does indeed look large and magnificent in all its proportions.

Forty-eight Priests Form a Quorum.—Unlike the organizations of Deacons and Teachers, the President is not one of the forty-eight, but he is the Bishop of the ward, being the official head of the quorum. He directs the labors of the Priests, and they form his council,

ADDITIONAL WORK AND REVIEW.

1. How many Priests from a quorum? Who is president of the Priests' quorum in a ward?
 2. Mention some of the duties of the Priest that tend to increase the population of the Church. Why cannot a Priest induct a person fully to membership in Church government?
 3. Why should the Priest be well informed on the contents of the standard books of the Church? Wherein does the calling of the Priest differ from that of the Teacher in their labors among the families of the Saints?
 4. Point out the effectiveness of the Priest's office as an aid to good government. Describe wherein the Priest is a home educator.
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HINTS FOR PRACTICE.—It is wholly within the scope of the Priest's duty to work for the establishment of libraries, reading rooms, literary classes, and the like, for the benefit of the ward or of the town where they live.

SUPPLEMENTARY READING.

A Remarkable Dream—Experiences of President Woodruff, When He Traveled as a Priest.

After traveling through Missouri, from which state the Saints had been recently driven, he and his companion arrived on the borders of Arkansas; when he relates the following:

"In the early days of the Church, it was a great treat

to an Elder in his travels through the country to find a "Mormon;" it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson county in the persecutions. Some of the sons had been tied up there and whipped on their bare backs with hickory switches by the mob. We heard of their living on Petit Jean River, in the Arkansas Territory, and we went a long way to visit them.

"We arrived that night within five miles of Mr. Akeman's, and were kindly entertained by a stranger. During the night I had the following dream:

"I thought an angel came to us, and told us we were commanded of the Lord to follow a certain path, which was pointed out to us, let it lead us wherever it might. After we had walked in it a while we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the rooms were filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I should try to go through the room though they killed me, for the Lord had commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the center of the room, which raised his head nearly as high as mine, and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned black, burst open, took fire and were consumed before my eyes; and we went through the

room unharmed, and thanked God for our deliverance.

"I awoke in the morning and pondered upon the dream. We took breakfast and started upon our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his house he received us very coldly, and we soon found out that he had apostatized. He brought railing accusations against the Book of Mormon and the authorities of the Church.

"Word was sent all the settlements on the river for twenty miles that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave; I told him no, I would stay and see my dream fulfilled.

"There was an old lady and gentleman, named Hubbel, who had read of the Book of Mormon, and believed. Father Hubbel came to see us, and invited us to make our home with them, while we stayed in the place. We did so, and labored for him some three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

"I was commanded of the Lord by the Holy Ghost to go and warn Mr. Akeman to repent of his wickedness. I did so, and each time he railed against me, and the last time he ordered me out of his house. When I went out he followed and was very angry. When he came up to me, about eight rods from the house, he

fell dead at my feet, turned black and swelled up, as I saw the serpents do in my dream.

“His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman’s death and preached, baptized Mr. Hubbel and his wife, and then continued on our journey.”

LESSON SEVENTEEN.

CITIZENSHIP IN CHURCH GOVERNMENT.

RULES FOR CITIZENSHIP IN THE KINGDOM—SPECIAL FORMS AND CEREMONIES—BAPTISM AND CONFIRMATION—SOME OF THE PRIEST'S DUTIES.

How Aliens are Admitted.—Most governments provide a means by which aliens (that is, outsiders or foreigners) may be admitted to citizenship. In order that an alien or outsider may become a citizen of the United States, he must comply with certain regulations. First of all he must go before a court and declare his intention to become a citizen; this he may do any time prior to three years before taking out his last papers. The final steps for citizenship cannot be taken, however, until the alien has lived in this country five years. Then he may take witnesses before a competent court who testify that he has behaved himself as becomes a law-abiding citizen. On this showing, the court admits him to membership in the body politic.

This brief statement is made to show that the greatest governments of the earth require obedience to certain rules in order that those who do not belong to them, may, if they choose, become members. The Church and Government of God has its rules also for citizenship. The method for admittance is not like those required by others, but the principle so far as it applies is the same.

Baptism is an Ordinance of the Gospel by which men and women are made free from sin. No person can become a citizen of the Kingdom who is weighed down with sins, for the reason that no one can work properly or make progress who is in this condition. Sins might be compared to heavy debts which individuals have brought upon themselves, and which they are unable to pay.

Many governments have certain laws known as bankrupt laws. Such laws provide that those who are overcome by debt, and have no possible way of making settlement, may be relieved or forgiven, as it were. The debtor is given a fresh start in life.

Baptism the Door to Citizenship.—Baptism and the laying on of hands, (called **confirmation**) is the door to citizenship in the Church and Government of God. It is a very simple process, but it is also of vast importance. Without it no one can enter the Kingdom of Heaven, or even see the Kingdom in its greatness and glory. As you doubtless already know, faith and repentance go before baptism. Surely a man ought to quit sinning and resolve to keep clean in the future, before he asks for a forgiveness of his sins and accepts the ordinance of baptism.

Priests Authorized to Baptize.—It is not my aim just now to discuss the necessity for baptism, nor to point out the blessings that follow those who submit to this ordinance. The purpose is to show you, among other

things, that the administration of this ordinance belongs to the Lesser Priesthood. It is a special duty attached to the Priest's office. Neither Deacon nor Teacher, however, are authorized to baptize; only Priests, and those who hold the Higher Priesthood. Moreover, no officer of the Lesser Priesthood has the right to confirm after baptism, nor to lay on hands for the gift of the Holy Ghost.

The Mode of Baptism.—You doubtless remember when John the Baptist ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, that he conferred the authority to preach repentance, and to baptize by **immersion** for the remission of sins. Particular attention, therefore, should be given to the exact manner and wording of the baptismal ceremony. The pattern, and the set form of words, have been given by the Lord, and are found recorded in the Revelations.

Baptism by Immersion is a complete burial in the water; therefore the pool, stream, or font selected is of such a depth to admit of this. The person who presents himself or herself for baptism goes down into the water, and stands with the Priest or Elder. This officer then takes the candidate by the hands (with his left) raises his right hand, and calls him or her by name, saying:

“Having been commissioned of Jesus Christ,
I baptize you in the name of the Father,
And of the Son,
And of the Holy Ghost. Amen.”

Then he immerses, or buries, the person in water. Either at the water's edge or soon thereafter, those who have been baptized are confirmed members of the Church by the laying on of hands; and at the same time by the laying on of hands also is the gift of the Holy Ghost conferred. By a very apt figure of speech the going down into the water, being buried, therein, and coming out of the water, has been compared with death, the grave, and the resurrection.

ADDITIONAL WORK AND REVIEW.

1. What class of people are considered aliens? State briefly how foreigners may become citizens of the United States. Citizenship means membership in the government, or in the body politic.

2. What is the object of baptism? What benefits are derived by being properly baptized and confirmed? How are non-members admitted into the Church and government of God?

3. What is the proper mode of baptism? Repeat the words of the ceremony. Describe a baptism as it should be properly performed. What is confirmation as associated with baptism?

4. What officers of the Lessed Priesthood are authorized to baptize by immersion for the remission of sins?

5. There is no prescribed form of words used in confirmation by the laying on of hands. But an idea of what ought to be said may be implied by the following direct phrases: The Elder (or Elders) lays his hands on the head of the person who has been baptized, and in effect, says: "In the name of Jesus Christ, and by the authority of the Holy Priesthood, I lay my hands upon your head, and confirm you a member of the Church

of Jesus Christ of Latter-day Saints; and I say unto you, Receive ye the Holy Ghost. Amen." Such other words may be added as the Spirit may direct.

HINTS FOR PRACTICE.—There is an extensive field open to the Priests in the line of education. Large numbers of boys and girls fail to attend school as they might—some from lack of an inclination, others because the advantages of an education have not been properly presented to them. Many of the real or apparent difficulties may be overcome by the helpful and sympathetic labor of the Priests.

SUPPLEMENTARY READING.

Experiences of President Woodruff, When He Traveled As a Priest.—Alone in an Alligator Swamp—Alone Preaching.

"We concluded to go down Arkansas river and cross into Tennessee. We could not get passage on the boat, because of low water, so we went on the bank of the river and cut down a sound cotton-wood tree, three feet through, and cut off a twelve foot length from the butt end; and in two days we cut out a canoe. We made a pair of oars and a rudder, and on the 11th of March, 1835, we launched our canoe, and commenced our voyage down the Arkansas river, without provisions.

"The first day we sailed twenty-five miles, and stopped at night with a poor family who lived on the bank of the river. These kind folks gave us supper and break-

fast, and, in the morning, gave us a johnny-cake and a piece of pork to take with us on our journey.

"We traveled about fifty miles that day, and at night stopped at an old tavern, in a village called Cadron, which was deserted because it was believed to be haunted by evil spirits.

"We made a fire in the tavern, roasted a piece of our pork, ate our supper, said our prayers, went into a chamber, lay down on the bare floor, and were soon asleep.

"I dreamed I was at my father's house in a good feather bed, and I had a good night's rest. When I awoke I found the bed vanished, and I found myself on the bare floor and well rested, not having been troubled with evil spirits or anything else.

"We thanked the Lord for His goodness to us, ate the remainder of our provisions and continued our journey down the river to Little Rock, the capital of Arkansas, which then consisted of only a few cabins.

"After visiting the place, we crossed the river and tied up our canoe, which had carried us safely one hundred and fifty miles.

"We then took the old military road, leading from Little Rock to Memphis, Tennessee. This road lay through swamps, and was covered with mud and water most of the way, for one hundred and seventy miles. We walked forty miles in a day through mud and water knee-keep.

"On the 24th of March, after traveling some ten miles through mud, I was taken lame with a sharp pain in my knee. I sat down on a log.

"My companion, who was anxious to get to his home in Kirtland, left me sitting in an alligator swamp. I did

not see him again for two years. I knelt down and prayed, and the Lord healed me, and I went on my way rejoicing.

"On the 27th of March, I arrived at Memphis, weary and hungry. I went to the best tavern in the place, kept by Mr. Josiah Jackson. I told him I was a stranger and had no money. I asked him if he would keep me over night.

"He inquired of me what my business was.

"I told him I was a preacher of the Gospel.

He laughed, and said that I did not look much like a preacher.

"I did not blame him, as all the preachers he had ever been acquainted with rode on fine horses or in fine carriages, clothed in broadcloth, and had large salaries, and would see this whole world sink in perdition before they would wade through a hundred and seventy miles of mud to save the people.

"The landlord wanted a little fun, so he said he would keep me if I would preach. He wanted to see if I could preach.

"I must confess that by this time I became a little mischievous, and pleaded with him not to set me preaching.

"The more I pleaded to be excused, the more determined Mr. Jackson was that I should preach. He took my valise, and the landlady got me a good supper.

"I sat down in a large hall to eat supper. Before I got through, the room began to be filled by some of the rich and fashionable of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine, after traveling through the mud as I had been.

"When I had finished eating, the table was carried out of the room over the heads of the people. I was placed in the corner of the room, with a stand having a Bible, hymn book and candle on it, hemmed in by a dozen men, with the landlord in the center. There were present some five hundred persons who had come together, not to hear the Gospel sermon, but to have some fun.

"Now, boys, how would you like this position? On your first mission, without a companion or friend, and to be called upon to preach to such a congregation! With me it was one of the most pleasing hours of my life, although I felt as though I should like company.

"I read a hymn and asked them to sing. Not a soul would sing a word.

"I told them I had not the gift of singing; but with the help of the Lord, I would both pray and preach. I knelt down to pray, and the men around dropped on their knees. I prayed to the Lord to give me His Spirit, and to show me the hearts of the people. I promised the Lord in my prayer I would deliver to that congregation whatever He would give to me. I arose and spoke one hour and a half, and it was one of the best sermons of my life.

"The lives of the congregation were opened to the vision of my mind, and I told them of their wicked deeds and of the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed I was the only person in the room.

"Soon I was shown to a bed, in a room adjoining a large one in which were assembled many of the men whom I had been preaching to. I could hear their conversation.

"One man said he would like to know how that "Mormon" boy knew of their past lives.

"In a little while they got to disputing about some doctrinal point. One suggested calling me to decide the point. The landlord said, 'no; we have had enough for once.'

"In the morning I had a good breakfast. The landlord said if I came that way again to stop at his house, and stay as long as I might choose."

LESSON EIGHTEEN.

THE LORD'S SUPPER.

A MEMORIAL OF THE GREAT SACRIFICE—FORMAL WORDS
OF CONSECRATION—DEACONS AND TEACHERS MAY
ASSIST—WHO MAY PARTAKE—MEANING OF
“AMEN.”

Its Object.—There is another set form or ordinance connected with the Priest's office with which you should become familiar; namely, the Sacrament, or the Lord's Supper. It consists usually in the preparation of a small quantity of bread and wine, (or water); blessing each separately, then giving these emblems of the body and blood of Christ to the members of the Church. The Saints are instructed to meet often and partake of the Sacrament. The object of this observance is to memorialize or keep in memory the great sacrifice of the life of the Redeemer, which He made for the sins, in order to bring about the salvation of mankind. Rich blessings are promised to those who partake worthily. Notice carefully the words of the two sacramental prayers; for therein are stated the things Saints should remember, and the covenants made.

Blessing on the Bread.—The Priest or El-

der officiating after the bread is broken, kneels at the table on which the emblems are made ready, and says:

“O God, the eternal Father,
 We ask Thee in the name of Thy Son, Jesus Christ,
 To bless and sanctify this bread to the souls of all
 those who partake of it,
 That they may eat in remembrance of the body of
 Thy Son,
 And witness unto Thee, O God, the eternal Father,
 That they are willing to take upon them the name of
 Thy Son,
 And always remember Him,
 And keep His commandments which He has given
 them
 That they may always have His Spirit to be with
 them. Amen.”

Blessing on the Water.—After the bread has been blessed and partaken of, the wine or water is then blessed and likewise partaken of. The Priest or Elder kneels and repeats the following words:

“O God, the eternal Father,
 We ask Thee in the name of Thy Son, Jesus Christ.
 To bless and sanctify this wine to the souls of all
 those who drink of it,
 That they may do it in remembrance of the blood of
 Thy Son, which was shed for them;
 That they may witness unto Thee, O God, the eternal
 Father,
 That they do always remember Him,
 That they may have His Spirit to be with them.
 Amen.”

Deacons and Teachers, when called upon, may serve the bread and wine after they have been blessed. On the subject of this lesson you

may get further information reading the words of Jesus, found in the Book of Mormon, Third Nephi, chapters 18: 1 to 14; also verses 28 and 29; 20: 3 to 9.

Who May Partake.—The bread and the wine are given to the members of the Church, and to them only. And members should partake worthily. If, however, a member has aught against his brother, he should be reconciled before he partakes of the Sacrament, else harm will come to him if he eats and drinks of these sacred emblems when there is hatred or malice in his heart. Children under eight years of age or thereabouts, are considered worthy to partake of the Sacrament. Strangers, not members of the Church, are allowed to attend meetings where the Lord's Supper is administered, but being aliens, they are not permitted to partake. You will notice by the blessing of consecration on the bread and wine, what promises are made to the members and what blessings are asked for. It would be mockery and sacrilege for an outsider to partake of these sacred emblems under such conditions.

Amen.—This word, when used at the end of a prayer, or closing of remarks, and repeated by the congregation, denotes approval of what has been said by the one offering the prayer or making the remarks. It literally means: "So be it." When you say "Amen!" it conveys the idea that you agree fully with what has been said, just as if the words were your own.

ADDITIONAL WORK AND REVIEW.

1. What great event of history does the Sacrament bring to mind? Why is the Sacrament sometimes called the "Lord's Supper?" Relate the circumstances of its being instituted, and of it being administered for the first time. (Read Matt. 26: 26 to 29, and Luke 22: 14 to 20.)

2. Repeat from memory the two forms of consecration of the bread and the wine.

3. Why is water mostly used for the Sacrament instead of wine? Read the 27th section, Doctrine and Covenants for answer to this question. If wine is used what kind should it be?

4. What officer of the Lesser Priesthood has authority to break the bread, prepare the wine, and bless these emblems? What part may Deacons and Teachers take in the administration of this ordinance?

5. Who are entitled to partake of the Sacrament? Under what conditions should members not partake of the Sacrament?

6. Explain the meaning of the word "Amen." Why is it necessary for members to repeat this word at the close of the blessing on the bread, and the wine? Why repeat it on other occasions? What is its literal meaning?

HINTS FOR PRACTICE.—The Lesser Priesthood may assist the Relief Society of the Ward by collecting and storing grain for a time of need; also assist the society in the care of the sick, the dead, etc.

SUPPLEMENTARY READING.

Why Water is Used Instead of Wine in the Lord's Supper.

You may have wondered why water is used instead of wine in the Sacrament, inasmuch as the prayer which

is set forth to be repeated, does not contain the word "water." The Prophet Joseph Smith explains this very interestingly in his history. You may find it recorded in Church History under date of August, 1830. He says:

"Early in the month of August, Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first four paragraphs of which were written at this time, and the remainder in the September following:

1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

2. For, behold, I say unto you, that it mattereth not what ye shall eat, or what we 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;

3. Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

4. Wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.—*Doctrine and Covenants*.

"In obedience to the above commandment, we prepared some wine of our own making, and held our

meeting, consisting only of five, namely, Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the Sacrament, after which we confirmed these two sisters into the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly."

LESSON NINETEEN.

REVENUE FOR CHURCH GOVERNMENT.

TAXATION ALWAYS A VEXED QUESTION—RESOURCES FOR SUPPORT OF CHURCH GOVERNMENT—TITHING A JUST REQUIREMENT.

All Governments since history began have had systems of taxation of one kind or another. Sometimes taxes have been extremely burdensome of the people; at other times, they have been reasonable and just. We say a tax levy is fair and square when the citizens are getting an honest return for their tax-money in work from officials, and in the things that governments usually provide.

Perhaps the people of the United States get more of the benefits of government for the amount of money paid by them in taxes, than do the citizens of other governments. Yet taxation is, by some, considered high, even in this country. It will range, probably, from five to twenty per cent on the yearly income of the whole people. Still, under present conditions, governments could not exist for a month without income. Taxes are to the nation, what the life-blood is to the body. Government we must have—therefore, taxes always.

The Two Questions about revenue for civil government, however, will always be: (1) what amount of the whole tax, is most nearly just and proportionate for each citizen to pay; and (2) in what way shall the tax be paid, so as to be the least objectionable. These are vexed questions. They look simple; but they are not. They consume more time and attention than all the other governmental questions combined. On the other hand, the rules and regulations by which the Church raises money to carry on its affairs, are so simple that a child may understand them.

Income Necessary.—The Church of Jesus Christ of Latter-day Saints is an organized government, consisting, as do other governments, of laws, of officials, and of members. Like other governments, it undertakes to do many things considered highly beneficial for its citizens, and for the world at large. It not only deals with matters pertaining to the present personal comfort and welfare of its citizens but also with those matters on which depend their future happiness and well-being. You can readily understand, then, that there must be some source of revenue for the support of Church government.

How Some Church Revenue is Spent.—Among the large duties imposed by the Lord on the Church, is the preaching of the Gospel to the world. Paying some of the traveling expenses of the Elders in going to and coming from their respective mission fields; printing

books and other literature in many languages, for the spread of Gospel principles; and the doing of numerous other things incident to missionary work,—these things all require means. The building of churches and houses of worship, calls for large sums of money. Then, again, officers who spend much of their time in attending to important duties, must have just allowances for their services. Add to these the vast amounts spent annually for schools, for the support of the poor, and for various worthy and helpful business enterprises,—and you will not wonder why it is absolutely necessary for the Church to have a reasonable income, with which to meet all these things.

Sources of Income.—Income for the support of Church government is derived principally from three sources; from tithes, from free-will offerings, and from the increase on property holdings.

The greater bulk of free-will offerings comes from alms or gifts on “fast day.” These gifts are almost immediately distributed to the poor.

The next largest source of revenue is from gains on landed property or real estate, which yield returns in one way or another; and profits from various business investments. These produce enough each year to pay all allowances made to officials for services. Few governments today are self-sustaining in this particular.

Income from tithes of the members is the largest source of revenue. The word tithe, as you know, is a tenth; a tenth part of anything.

Law of Tithing.—In one way you might compare the law of tithing to taxation, as a means for raising revenue for governmental purposes. But tithes are not taxes. Taxes are, generally speaking, **enforced** levies of money on persons and property; if the taxes are not paid, the government, through its officials, sells enough property belonging to the taxpayer to make good the amount of the tax.

The law of tithing given to the Church, is the payment annually, by the members, of one-tenth of all their interest, increase, or earnings.

What a member may owe, according to this rule, is left pretty much to his own conscience, and the judgment of his Bishop. Should a man refuse to pay only a part tithing, or even no tithing at all, his property would not be sold, as would be done in the case of delinquent taxes. However, a member who is able to pay tithing, but refuses to do so, is one who is considered as lacking faith in the Gospel, and in the promises of the Lord.

Benefits and Burdens.—The man who shares the benefits of a government, and at the same time is unwilling to do his part towards its support, is very unpatriotic and close-fisted. But the great majority of those who live under Church government, and are producers, gladly pay their tithes and make their offerings. They know that if they help the Church,

the Lord will, through His Church, support and sustain them here and hereafter.

Collections and Disbursements.—The greater part of collecting and disbursing the tithes and other revenues, rests upon the Lesser Priesthood, under the direction and control of the First Presidency. The presiding Bishopric of the whole Church has a supervision of the tithes, etc., of all ward Bishops and of all who collect tithes from the people. So, you see, one of the requirements of the Bishop's office is attention to such business matters.

ADDITIONAL WORK AND REVIEW.

1. What are the three principal sources of revenue for Church government? How much is a tithe?
2. Point out some of the differences, and also some of the similarities, of taxation and payment of tithes.
3. Why is an income necessary for all governments? Explain how the law of tithing is a just system of raising revenue for governmental purposes. Name some of the large expenses for which Church revenue is spent.
4. Upon whom do the responsibilities of the tithes rest?
5. Show from the scripture that the payment of tithes is an ancient custom. Read what the Doctrine and Covenants states on this subject. Section 119.

HINTS FOR PRACTICE.—In the month of December the Teachers and Priests may be commissioned to notify and encourage the Saints who are wage earners and producers to come to the appointed place for the annual settlement of tithing, to meet the Bishop, who is a judge in Israel in such temporal matters.

Any special missionary or reform work among the

young that needs attention in a ward may be placed upon the Lesser Priesthood. But in this labor, as in all other, these young officers *should be led* by someone whose judgment is sound, and whose skill and ability for such work are recognized.

Provide opportunity for the development of the social natures and artistic inclinations of the boys. Organize them into glee clubs and choirs. Help them to present literary entertainments, concerts, and, occasionally, light but meritorious dramas. Such things may legitimately come under the management of the quorums.

The Priesthood is conferred on our young men for at least two purposes: First, that they may possess divine power and strength in order to develop the God-like qualities inherent within them; second, that they, through their activities, may add to the comfort, happiness, and well being of their fellowmen. *Therefore, keep them constantly busy in the channels of their respective callings.*

SUPPLEMENTARY READING.

A Deacon's Testimony that God Answers Prayer.—By Dr. John A. Widtsoec.

In a Deacons' quorum with which I was associated, the boys frequently related their experiences. At one time the question came up as to the value of prayer. Nearly all the Deacons knew that God does answer prayer, but some were not quite sure whether He gives immediate answers. We were sitting around the big meeting-house stove, (a big fire blazing in it) and each of the boys gave his opinion concerning the matter of prayer. At last, Jack, who had been a pretty un-

ruly boy until the winter we drew him into the Deacons' meetings, said that he knew that God does answer prayer right away—if it is necessary—and proceeded to tell us a story, which is one of the most interesting that I have heard as coming from a little boy. Jack was about twelve years old when the incident occurred.

Jack was the son of a poor widow, who had to work for the neighbors in order to support herself and her children. Jack was her oldest son. He seemed always to be in trouble with someone, though he was really a boy who wanted to be good, but was thoughtless and a little quarrelsome.

In the ward lived a very wealthy woman, who used much of her wealth to help the poor. This woman, however, had a very bad temper, and when she was angry with a person she did all she could to injure that individual. Worse than that was the fact that it was very hard for her to forgive anyone who, in her opinion, had ever insulted her or done her any wrong. While she did much good with her money, she did much harm with her wicked temper. She had a son just about Jack's age, named Henry. He was the pride of his mother's heart and was, indeed, a very good boy.

One year, the winter was bitter cold. The crops had not been very good the summer before, and it was hard to earn a living. Jack and his mother worked all that they could—his mother all the time, and Jack before and after school hours. Yet, with all their work, they scarcely could earn enough for food and for wood to keep their one-roomed log cabin warm. While the family did not actually starve or freeze, it was a very hard winter for them.

During the coldest part of the winter their wood gave out. All that the mother had earned had been spent for food, and there was not a cent in the house with which to buy fuel. She did not like to ask the Bishop for help if she could avoid it. On the day when they carried their last stick of wood into the house, Henry's mother wanted some work done, and sent for Jack's mother to come and do it for her. When Jack came home from school that day, he found a note from his mother, telling him to go to Henry's place with his sled and haul back a sack of coal, which was to be the pay for the day's work. His mother had gone out to work elsewhere.

There was no happier boy in town than Jack when he left for that coal. A coal fire was something that they had not had that winter. On the way for the coal he met Henry, who had just been given a nice new cap to wear. When Jack saw this he felt a bit jealous, and for pure mischief began to make fun of the cap. In a moment Henry became angry and said some hard words. Jack talked back. Before either boy knew what was happening they were fighting and rolling around in the snow. Jack had scratched Henry's face, which was bleeding badly. When the boys stopped fighting, Henry ran home and told his mother. When Jack came for the coal she sent him out of the lot; refused to give him the coal, and moreover, declared she would send word to Jack's mother at once, to let her know what had happened. Jack knew he was in the wrong, and begged for forgiveness, but it was of no use.

It was a heavy hearted Jack who trudged back with his empty sleigh. At home the children were crowding around the little stove, with a miserably poor fire in

it. There was not enough wood left to keep the fire during the evening. Not only was Jack sad because of the prospects of no fire, but he feared and dreaded his mother's censure. He knew that it was entirely his fault that there was nothing to burn.

Then he thought of praying. He went out of the house, into an old barn near by and fell on his knees, and told God about the trouble, and prayed that he would touch his mother's heart, so that she would not feel unkindly towards him when she returned. After he had prayed, he felt much easier, and went to work about the house until his mother should return. When at last he heard her footsteps in the path, his heart almost stopped beating. When she came into the room the children ran to meet her, but Jack remained in a corner, without looking at the other children. His mother walked over to Jack, put her arms around his neck and said, "Jack, I love you, God loves you; I am so thankful that I have so fine a son." Jack's prayer was heard. He could do nothing but cry for a long time afterwards.

Their mother then told the children that they would have to eat supper and go to bed early, since the wood was almost gone. She promised them that she would get something to burn next day. Then an idea came to Jack. He went quietly out into the old barn, and bowed upon his knees again. He thanked God for hearing his prayer, then he told about the lack of fuel, and prayed God to send them some wood or coal that evening, so that they might have a cheerful fire for their mother and the children. He felt that the Lord was going to hear this prayer also.

He went back into the house and hung about the

door, hoping for, he hardly knew what. Soon he heard someone open the gate; then there was a knock on the door, and Brother Larsen, who lived on the next corner, came in with a big sack on his back.

"I bought a load of coal today, and since it is so cold, I thought that maybe you would enjoy a little. so I've brought over a sackfull," he said. Then he chatted a few minutes and left.

How do you think Jack felt? He knew that God had heard two of his prayers that day. His mother wept for joy.

Jack is now a grown man, and has children of his own. He believes in prayer, and likes to tell this story. True, the Lord has not answered all his prayers quite so quickly, but God has blessed him so wonderfully that he feels that he has received more than he has dared to pray for.

LESSON TWENTY.

THE PEACEMAKER AND BISHOP'S COURT.

THE PURPOSE OF COURTS AND JUDICIAL BODIES—THEIR ANTIQUITY—THE PRIVATE SETTLEMENT OF DISPUTES—TEACHERS' INVESTIGATIONS—PROCEDURE OF THE BISHOP'S COURT.

Courts of Justice form a very important branch of government. They exist for the purpose of administering justice and equity between man and man, by punishing the wrong doer, and protecting the life and property of the citizens from violence of others. Each government has its own system of courts and its own methods of dealing out justice. These institutions are necessary, because if men could not get justice in an orderly way, they would take such matters in their own hands. This would bring about a state of anarchy—which is a condition of no law and no government. Intelligent people the world over, place a high estimate on courts, and such like organizations, because they mete out justice, and apply the law in a regular, systematic, and satisfactory manner.

Of Ancient Origin.—Courts and councils for the trial of causes, and of the adjustment of

differences, are of ancient date. We read of them in the time of Moses. Without doubt, some kind of tribunals existed even from the beginning. The most important court among the Jews was the Sanhedrin, or "The House of Judgment." It was composed of seventy-one or seventy-two members, and presided over by the chief Priest, (Aaron's successor) who was assisted by two counselors.

In the days of ancient Israel, and since then, when God has had a people and authorized servants, the head Priests of the Lesser Priesthood have taken a prominent part in the settlement of disagreements between members, and the administering of the law of God to the evildoers.

The Best Way to Settle Disputes, Etc.—Sometimes men may settle their own disputes without coming to trial. This is the best of all known ways. "Let not the sun go down upon thy wrath," was the wise counsel of Paul to the Ephesian Saints. Jesus also said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and he alone; if he shall hear thee, thou hast gained a brother."

Now if this splendid counsel were followed by everyone who has difficulty with his neighbor, there would be no need of peacemakers, or of courts. Disputes thus settled are usually settled for all time.

The Teacher's Part.—In our day the rule of the Church for members to follow who have committed offenses against each other, is to

make peace privately, where the nature of the case will admit it. Failing in this they are to follow the instructions of Christ: "But if he"—the unrelenting brother—"will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the Church."

One of the express duties of the Teachers is to act as peacemakers, and to help the brethren to be reconciled. The Teachers do not hold a trial; they hold only an investigation; and endeavor to find the real cause for dispute or angry feelings between members. Then with love in their hearts, and a desire for peace and good will, they try to bring about an understanding of the differences and to clear the way for reconciliation. When Teachers are not successful in doing this, then the matter in controversy may be taken before the Church in the ordained way; namely, before the Bishop and his counselors.

The Bishop's Court.—This court consists of the Bishop as judge, who is assisted by his two counselors; and the clerk. The Bishop is styled a common judge in Israel.

The first steps taken toward bringing a case into the Bishop's court is by a **complaint**. A complaint is a written statement made by a member of the church, charging another member for dereliction of duty, for a wrong done, or for a crime committed. The complaint is always signed by the person injured or aggrieved, or by a

Teacher who knows of the offense. The person charged is given a copy of the complaint, so that he may know what he is accused of, and how to meet the charge.

In due time the Bishop sends a Teacher with a **summons**, which is a paper notifying the accused person to come to trial, on a given day at a certain place.

The defendant, or the **accused**, brings with him his witnesses, if he have any. The other party, also, comes with witnesses, and whatever evidence he may have to offer.

When all the parties are present and ready for trial, the court is opened by prayer. Then the Bishop reads the complaint; and asks the accused person if the charges against him are true, or not true. If he says they are true, then there is no need for further inquiry, and the Bishop states what the penalty is. If the accused says the charges are not true, either in the whole or in part, in other words if he pleads "not guilty"—then the trial goes on.

The one who has made the complaint or charge, (called the "accuser") proceeds to show by witnesses, and otherwise, that the defendant is guilty as charged. This the Bishopric patiently hears, and they also try to bring out the truth by asking questions. For the truth and the truth only, is what a court of this kind desires to know.

Next comes the accused with his defense. His endeavor will be to show that he is not guilty. His witnesses, and other

evidences are also carefully examined. Witnesses for both parties are asked questions by the principals on either side. The accuser and the accused are both permitted to speak on their own behalf. After all the evidence has been brought forward that might have a bearing on the case, the Bishop may render his decision.

This he may do there and then, or at some future time. The decision of the Bishop's court is made in writing, and the parties there-to are given a copy. The Bishop then makes a report to the High Council, if the case is important. This body is a higher court, consisting of twelve High Priests, presided over by the Presidency of the Stake. Either of the parties if they are not satisfied with the decision of the Bishop, may appeal to the High Council.

The extreme penalty that a Bishop's Court can inflict on a guilty member, is to cut him or her off the Church; except in the case of a man's holding the Melchisedek Priesthood, this court can only disfellowship.

In the above explanation, you have been briefly informed of the methods by which disputes, differences, and the wrong doing of members, are settled in Church government. There are other tribunals of a higher order, but the Lesser Priesthood takes no official part in them. Of these you may learn something later on. It is sufficient to say here, that in the Church and government of God, there is a

complete system of tribunals, so that the misconduct of any member, or any officer thereof, from the least to the greatest, may be investigated.

ADDITIONAL WORK AND REVIEW.

1. For what purpose are courts instituted? What is "anarchy?" Courts have existed from the beginning of the race; read the trial of Cain, the first murderer, recorded in Genesis, 4th chapter. What would be the condition of government if individuals took justice into their own hands?

2. Which is the best way to settle a dispute between two or more persons? What part do Teachers take in the settlement of difficulties between members? Which is proper to say: "A Teachers' investigation," or "A Teacher's court?"

3. How many persons constitute a Bishop's court? Who are they?

4. The "accuser" is the one who makes the charge. The "Accused" is the one against whom the charge is made. These terms are similar to the words "plaintiff" and "defendant," used in a case representing both parties to a civil suit.

5. Explain the meaning of "summons;" of "complaint."

6. Suppose for example, when the complaint is read the person charged pleads "guilty," what course is taken. Describe the steps necessary in a trial before the Bishop.

6. What is the extreme penalty a Bishop's court can inflict? What is the name of that court that stands higher than the ward Bishop's court? What is an "appeal?"

HINTS FOR PRACTICE.—It is customary to district the ward, and to send the Teachers and Priests, two by two, to visit the members. This arrangement works

very well where each is prompt and faithful to duty. But it often happens, for various reasons, that one or the other (sometimes both) is hindered from filling his appointment, and as a result the Saints are not visited. This difficulty has been overcome by several Bishops in the following way:

The Bishopric meet regularly, with those who have been appointed as Teachers; after singing and prayer, brief instructions are given when necessary; then those *present* are assigned to visit certain persons or families for that evening. A Teacher's book is kept for the district, and whoever goes into that district to teach, takes the book and makes a record of his or their labors. The Bishop may learn from the district book who have been recently visited, and who have not.

SUPPLEMENTARY READING.

A Boy's Dying Request.—By President George H. Brimhall.*

I knew him well. He stood six feet and over at nineteen. Unlike most big boys, his form was straight, his head poised in dignity, and his movements full of unconscious ease. His countenance beamed with a ruddy frankness bespeaking a native gallantry that could not be mistrusted. Unmolested or treated with respect, he was gentle as a lamb; assailed or outraged by injustice, he was terrible as a lion. He spoke little, but said much. He loved liberty and hated a lie. To deceive him once was to apparently lose his confidence forever.

His expertness as an angler was the envy of us all.

*Extract from an address, delivered to the young men of the Brigham Young University, Nov. 14, 1906.

When he cast his hook into a stream, we looked in full expectation of seeing him get a "bite;" and when we saw his line tighten there was not a doubt as to his landing a big trout. He never baited for small fish.

As a hunter he had no equal in the region round about. We boys pursued the grouse and the prairie chicken with shot-guns and old muskets; he hunted them with a long Kentucky rifle. No bird's body bore trace of the bullets from his gun. A mangled head or bloody neck told the story of the accuracy of his aim. In the chase his trophies were not limited to those from the field, the sage-brush plain and the foot-hills. He sought bigger game. Into the mountain fastnesses he followed the deer, frequented the haunts of the stealthy mountain lion, and

"Oft to its frozen lair,
Tracked he the grizzly bear,
While from his path the hare
Fled like a shadow."

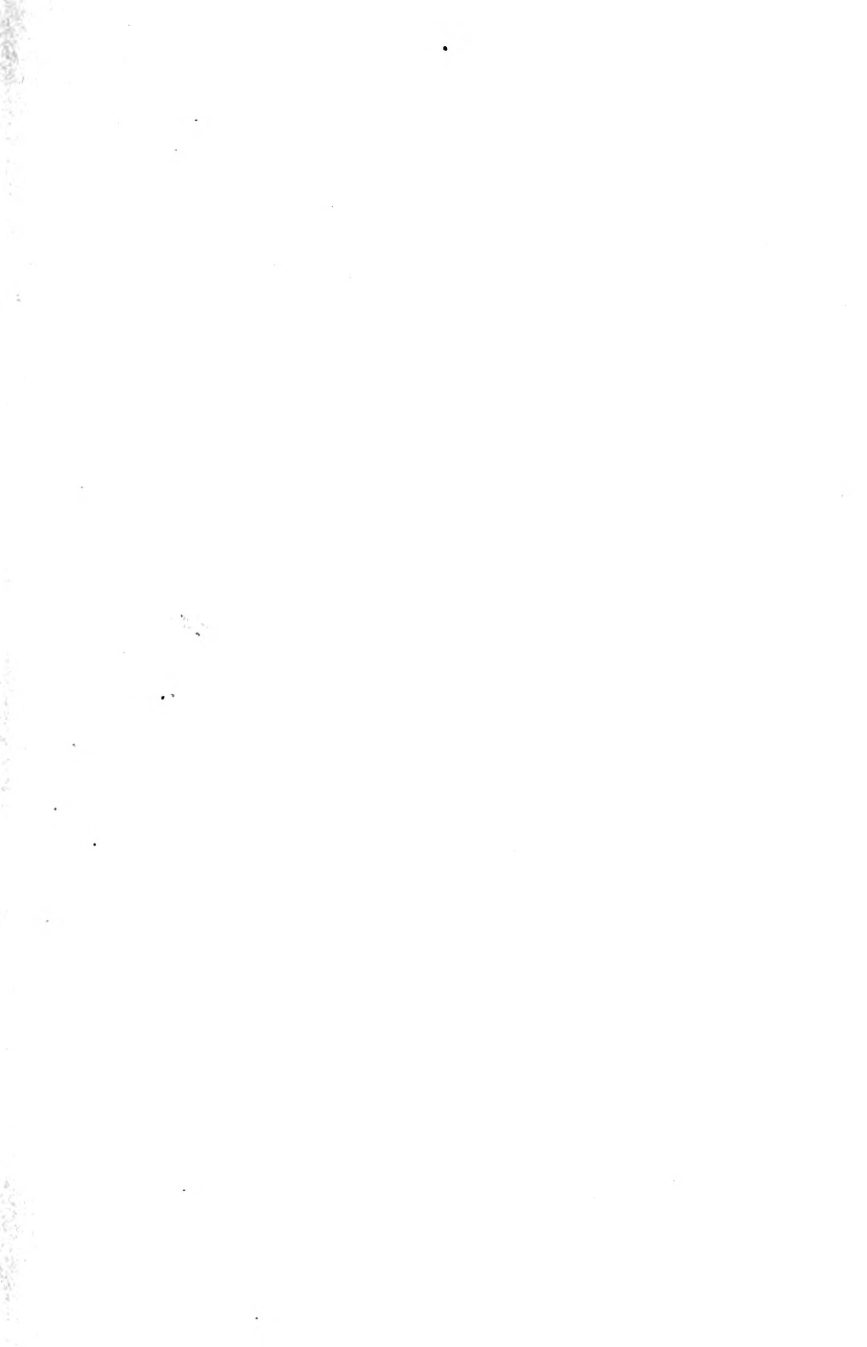
One moonlight night he did not return to camp. His two companions with unusual apprehensions took up the trail he had made that afternoon in the snow. Up a steep mountain side, over a ridge and into a deep ravine they followed his tracks. Here the trail ended. They stopped, looked, listened. They heard a faint call, and looking far down the gulch saw a form staggering, struggling to make its way. Rushing to the aid of their comrade, they found him *blind*, broken-armed, and with bleeding lacerations made by cruel claws and terrible teeth. Our hero hunter had, unsuspectingly, fallen into the snow-covered lair of "Old Grizz," the monarch of the Wasatch, who had slain many a wood-

hauler's ox, and robbed many a mountain rancher of his favorite cow.

The battle had been a most terrible one. With his hunting knife alone he had defended himself, and was left by the brute for dead. His companions led him to the camp, for he refused to be carried. They laid him on his hunter's couch, and gave him a drink of snow-water. He was bleeding from a score of wounds. They watched and waited; they questioned him about his wishes. The end drew near; he roused and called his friends. "I am going," he said. They bent over him and in unison of voice asked, "What can we do for you?" After a silence, during which time he seemed to gather strength, he said, "I am going alone; I have nothing I can take with me except my faith. I have wronged no man. I have loved my people and my God. I have been backward. I would have asked before—I was afraid to ask my Bishop. I want—I want the Priesthood."

A short consultation, the placing of hands upon the wounded head, an official prayer conferring upon him the authority to act in the name of his Redeemer, and all again was silent. He spoke once more, only once, and said, "Thank God."

His two comrades, much older than he, sat and watched on and wondered, and the younger of them said, "How little we prize in life that which is of most worth to us in death," and the other answered, "Not only in death, but in life is the Priesthood valuable above all other possessions."



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