

Ministry

of the

Teacher

A Textbook for Priesthood Study

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Phone (816) 461-5659
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INTRODUCTION

The need of just such a course of study and manual for Teachers as herewith provided has long been recognized. Likewise in its present form and content, it may be said to be the result of a long period of evolution made possible by many aids and contributors. Its authors fully expect, indeed anticipate, that the use of this material in individual study, classwork, and for purposes of reference will reveal many limitations and hence many ways in which it may be improved upon for later editions.

The initial inspiration and challenge to undertake the task should be credited to Apostle George Mesley and his associates in Australia, particularly Sydney Jacka and Floyd Potter, who a number of years ago prepared and published (in mimeographed form) a symposium entitled "The Teacher—His Opportunities in the Church."

With this excellent beginning, F. M. McDowell the Director of Priesthood Education has sought and secured lists of reference materials, suggestions, individual contributions, and critical reviews from a number of sources. These were turned over to R. S. Mackenzie to organize in a form suitable for publication as one of a series of courses being made available for the use of the priesthood of the church.

Preliminary copies of the lessons arranged by Brother Mackenzie were handed out for suggestions and criticisms and returned to him for further revision. Finally the entire document has been carefully edited by Leonard J. Lea under the direction of the First Presidency.

We hereby gratefully acknowledge the assistance of the following, whose publications have been continually available for reference or who have contributed either in the preparation of portions of the lessons or in reviewing manu-

scripts handed to them for that purpose: Harold W. Cackler, C. I. Carpenter, A. K. Dillee, Maurice L. Draper, Charles Fry, Leslie Kohlman, Harley A. Morris, E. A. Thomas, L. Wayne Updike, and Thos. S. Williams.

The following publications have been referred to repeatedly and often quoted from in the preparation of this course of study: *The Three Standard Books*; *Commentary on the Doctrine and Covenants*, by F. H. Edwards; *Fundamentals*, by F. H. Edwards; *The Compendium*, by A. B. Phillips; *Ministry to the Erring*, by L. Wayne Updike; *Handbook of the Financial Law*; "Epistle of the Quorum of Twelve" (1936); "Ministry in the Home," by A. K. Dillee and J. E. Kelsey; "Lessons for Priesthood," a manuscript in preparation by Charles Fry.

The following quarterlies and church school texts: *Zionic Procedure*; *Evangelism and the Teaching Method*, *Overviews of the Missionary Message*, *A History of the Priesthood*, *The Divine Purpose in Us*, and *The Story of the Church*.

The following *Priesthood Journals*: July 1934, Jan. 1935, July 1936, July 1938, Jan. 1939, July 1939, Apr. 1941, July 1941, Jan. 1942, Oct. 1943.

Various articles in the *Saints' Herald* including: "We Are His Witnesses," Maurice L. Draper, January, 1949; "The Aaronic Priesthood in Church Structure," Harley A. Morris, January 2, 1949.

THE FIRST PRESIDENCY



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SECTION ONE

THE PRIESTHOOD

“This is my work and my glory, to bring to pass the immortality, and eternal life of man.”—Doctrine and Covenants 22: 23.

- I. WHAT IS PRIESTHOOD?
- II. MINISTRY, THE PURPOSE OF PRIESTHOOD
- III. THE AUTHORITY OF PRIESTHOOD
- IV. PRIESTHOOD ORGANIZATION

I. WHAT IS PRIESTHOOD?

A. THE DIVINE COMMISSION

1. *God planned the salvation of his people* before their creation took place: "He hath chosen us in him before the foundation of the world."—Ephesians 1: 4. The plan of salvation is a part of God's great purpose. It has never been an emergency measure nor a means for repairing a break in divine power.

2. *The purpose of the plan of salvation was to bring men to God.* Peter emphasized the processes of purification: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Peter 1: 22.

Jesus recognized the necessity of bringing men to God when he pointed the way: "No man cometh unto the Father, but by me."—John 14: 6. God called his people to come back to him from their wanderings through the voice of his prophets, like Malachi: "Return unto me and I will return unto you, saith the Lord of hosts."

In our final return to God, we are to be with him in eternity: "We have a building of God, an house not made with hands, eternal in the heavens."

Paul, writing to the disciples, said, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thessalonians 2: 13.

3. *From the beginning God has made loving and merciful provision for each step by which man may attain to eternal life.* He has given us free moral agency, the right of every individual to choose his own course in life. "I have given unto the children of men to be agents unto themselves."—Doctrine and Covenants 101: 2.

We are called to be reconciled to God, as Paul said, "We pray you in Christ's stead, be ye reconciled to God."—II Corinthians 5: 20.

God's plan is to redeem us from the bonds of suffering from evil: "Our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 1: 13, 14.

The gospel gives us an incentive for preparing and training for living spiritual lives now, by keeping all the law, though living in the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12: 2.

The call comes to us, "Let us go on unto perfection" (Hebrews 6: 1), which we may do by engaging in the work of the kingdom of God.

We are to grow in the likeness of God's holiness, for this is a part of our being created "in his image." "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."—Hebrews 2: 11.

4. *From the creation of the world*, God has used men to the fullest extent possible in presenting and interpreting these principles and inducements to righteousness for the benefit and understanding of mankind, in persuading, winning, guiding, helping, and directing people in attaining sanctification and participating in building the kingdom.

5. *From the beginning*, God has reserved to himself the right and the function of selecting men who are fitted, or capable of being fitted, for this ministry to himself and to the people of the world.

To these men he has given a divine commission—priest-

hood—supported with divine authority and power to act as servants of God on earth.

The priesthood has a commission to measure people by the divine standard, which is Jesus Christ, and to help them grow and build themselves up to his standard of perfection:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Ephesians 4: 13, 14.

6. *God calls selected men to priesthood*, but those entrusted with the divine commission must prove themselves both willing and capable of partaking of the divine nature, of living with it, and of sharing it with their fellow men. "For many are called, but few are chosen."—Matthew 22: 14.

To do this, members of the priesthood must concern themselves continuously, individually, and collectively, with the welfare of all men, everywhere, in every condition. Each man must be his "brother's keeper." They must be patient and long-suffering; they must be willing to sacrifice for others. They must be able to lead men to dedicate themselves voluntarily to discipleship under Christ.

B. THE MEANING OF PRIESTHOOD

1. *Priesthood is authority from God*, an endowment of a portion of spiritual power to persuade men to choose godlike ways and purposes.

Authority given of God, acknowledged by the people, to act as mediator or minister, for both God and man in their converse with each other. An order of ministers called of God, accepted by the people, to draw near to God, to receive his will, to deliver it to the people, and to present the sacrifices and petitions of the people to God, and to plead for mercy for them.—C. I. Carpenter, *Church History Quarterly*, Volume 3, Number 3, 1929.

Priesthood is but another name for authority and should mean an intervening power—signifies a body of men rightfully holding power to administer in the name of Jesus Christ for the conference of spiritual blessings upon men.—Joseph Smith, *Saints' Herald*, Volume 24, page 168.

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—Corinthians 5: 20.

2. *Priesthood is power from God*, entrusted to those men whom he specifically calls and chooses, validated with authority to act for him on the earth.

Priesthood is the power of God reposed in men whom he chooses and calls into his service, enabling them to minister in the gospel in word and ordinance, and to execute his will in the work of redemption and salvation.—Charles Fry, "Lessons on Priesthood."

3. *Priesthood is the power of life emanating from Christ*. It is manifest in the new birth by which men come to possess a higher life than they would otherwise possess. Under this power, as one endeavors to serve, there are times when there is a quickening of the intellect to a perception of divine truth beyond all that is otherwise obtainable by means of the physical senses and ordinary means, increasing knowledge, strengthening intelligence, and leading to sound judgments. It reveals and establishes a standard of righteousness far above that which the human mind, without it, is capable of perceiving. It adds to man's powers of attainment, enabling him to become a son of God, according to the promise of the Scriptures. (Study Doctrine and Covenants 50: 6; 83: 8; 90: 4.)

4. *Priesthood is a commission from God* that "continueth and abideth forever" (Doctrine and Covenants 83: 3; Genesis 6: 7, Inspired Version; John 3: 28).

It cannot be assumed, conveyed, controlled nor handled by the will of man.— Joseph Smith, *Saints' Herald*, Volume 24, page 168.

It is validated only through ordination directed by God (Doctrine and Covenants 42: 4).

It bears fruit and the fruits remain only when the commission is executed with diligence, obedience, and wisdom (John 15: 16).

5. *Priesthood is a sacred trust*, and those accepting it must account for the manner in which it is used. It is not an earthly honor, for honor's sake, nor a privilege for man's glory (John 7: 18). It is not like an earthly bequest, controlled and administered for man's selfish interests.

Priesthood is the highest conceivable kind of stewardship, involving responsibility to both God and man. (See Doctrine and Covenants 50: 6.)

6. *Priesthood is a continuing flow of light and power*, the measure of which at any one time is determined by the wisdom of God, and the need, the faith, obedience, diligence, and prayers of those directly concerned. (Doctrine and Covenants 83: 3; 92: 1, 2.)

Spiritual light and power are always available, like the light of the sun, although it is possible for the minister to allow his capacity for reception to become weak or defective, so that he receives but a small part of it.

7. *Priesthood is the channel* through which flow the blessings of God to man, in all that pertains to his redemption, salvation, and eternal life. Every human need essential to salvation, except the direct contact of the Holy Spirit itself, may be supplied through priesthood ministry. This applies to groups and individuals.

8. *Priesthood is a divine principle*, and was set in the plan of salvation to provide guidance for the weak, the young, for those new to the faith and uninformed in the faith. It is to provide leadership for effecting the organization of the body of the church and for directing its affairs. It

provides a body of men selected by inspiration and guided by divine direction, from whom the church may select the officers of the organization. It provides a body of servants of God who may administer the ordinances of the church for the benefit and the blessing of the people.

9. *Priesthood implements the love of God*, which reaches out for the salvation of mankind. It brings the spirit of God into the minds and bodies of men who have been chosen for action, endowed with divine authority, guided by divine wisdom, strengthened by divine power, sustained by divine care.

“God is love.”—I John 4: 8. God is perfect (Matthew 5: 48). He designed that men should be made in the beginning in his image (Genesis 1: 27, 29, Inspired Version). Therefore, perfect love is the great purpose and objective for man. It is the purpose of the priesthood, and the means by which it serves God and ministers to men.

For men to serve effectively in the priesthood and acceptably to God, calls for the utmost consecration, preparation, self-denial, devotion to duty, and personal sacrifice.

10. *Self-sustaining priesthood*. A great deal of the work of the church is done by members of the priesthood who are volunteers, who sustain themselves and pay their own expenses in ministering to the church and its people. There is a beautiful example of this in the Book of Mormon (Mosiah 9: 57) where Alma “commanded them that the priests, whom he had ordained, should labor with their own hands for their support.” Without the consecrated volunteer workers, the tasks of the church could not be carried on nearly as well. They are an indispensable part of the organization, leaders in the army of Christ.

11. *Priesthood under full-time appointment*. However, not all of the work of the church can be performed by self-

sustaining ministers. For some positions, the work is so heavy there would be no time left for profitable employment. The general officers at headquarters have more than they can do in church work alone. The traveling and supervising ministers must give full time to their tasks, and to directing the work of the volunteers. These must be sustained by the church.

Serving harmoniously together, these two groups of priesthood workers, with no distinction in the priesthood they hold, will do a great work for the church and in the building of the kingdom of God.

II. MINISTRY, THE PURPOSE OF PRIESTHOOD

A. ESSENTIALS OF A PRIESTLY MINISTRY

1. *The foundation of priesthood* is contact with God, and the interpretation of his will for his people. The ministry performed by the priesthood has a wide range and variety. In its humblest and most frequently needed services, it administers the ordinances of the church, participates in the work of the organization, and ministers to the people. At its highest moments of inspiration, it rises into the presence of God and receives the impression of his will, which it later interprets and expresses to the people. Any member of the priesthood, whatever his order, may by his righteousness and humility experience divine inspiration, and bring a prophetic quality to his ministry. It depends upon the effort of the man and the will of God.

2. *At the heart of priesthood is a great mission.* Its purpose is to bear witness of the love of God and of the saving grace and sacrifice of Jesus Christ. It is called to bear the message of salvation to the world and to win men to God.

The testimony it bears centers in Christ; as when the Spirit of God declared to the disciples, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matthew 17: 5. The gospel it teaches is joyous, because it is the "good news" of the kingdom of God. It must be shared with others because it is universal in its power to meet human need. It is for all men. There is a sense of great urgency in this mission because the life of the individual person is short, and those who are here and have the opportunity today may not be here tomorrow. Much can happen in a little while that will affect life permanently. The soul that needs salvation needs it now, immediately.

3. *Priestly ministry is humanitarian.* The good minister is always keenly aware of human need and human suffering. He must be willing to help bear the burdens of humanity. One of the finest things ever said of Jesus was that he "went about doing good." Surely his representatives could not expect to do less. But their attention and interest are not confined to the affairs of this earth; they must always be seeking to represent men before the throne of God, praying that the divine love and power will intercede where human power meets its limits and can go no further. And it must interpret God to the minds and hearts of men.

4. *Priestly ministry is pastoral.* Genuine ministry, of whatever order, quorum, or office, always evidences a rich pastoral quality. The good minister is a true shepherd. The bad shepherd is one who does not feed his flock (Ezekiel 34: 8). The good shepherd is one who lays down his life for the sheep, as Jesus presented the duties of the shepherd in John, chapter 10. The shepherd provides protection and guidance, as we find in Psalm 23. It is a saving ministry: "The Son of man is come to save that which was lost."—Matthew 18: 11.

5. *Priestly ministry teaches.* The Great Commission to the disciples commanded, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 19, 20.

Christ set a high standard for teaching. He had a clear concept of his purpose. He knew his material thoroughly. He was a master of technique and method. He was the living example of the truth he taught. He was deeply devoted to those he taught (John, chapters 10 and 17).

Teaching at its best is concerned with life. It deals with living persons, more than with materials. It seeks to understand the potentialities, meanings, limitations, and dangers of the life processes that affect the welfare of people, and to use them for good purposes.

B. OVERVIEW OF PRIESTHOOD MINISTRY

1. *Priesthood is established for service.* To make possible the intelligent exercise of free moral agency, God has established his priesthood in the world. He gave it to chosen and ordained men, that through them light, truth, righteousness, and power for good might be given to all men, placing that which is godlike before them in contrast to error and evil.

Men receiving this priesthood should strive steadfastly to reveal the righteousness of God in their individual lives that their revelation in words may carry conviction and be made effective by their example. Men of the world, burdened and hurt by sin, need the personal touch of men of God who are commissioned and qualified to extend divine truth, divine love, and divine help.

Men of the priesthood must not only point the way to Christ but lead the way. If they would enlighten others, they must themselves be enlightened. If they would teach

love, they must have and show love. If they would lift men up, they can do so only by occupying a higher plane than is common. If they would teach men to have faith in God, their faith must be in advance of that which they teach.

The minister has need to be in constant touch with Christ and receive of him that he may give to his fellow men. The minister is not the source, but the channel, of all good, for Christ is the "fountain of all righteousness," and it is he that "leadeth all men to all good."

2. "*Witnessing of Christ*" is the keynote of such a ministry. To promote the witnessing for Christ, there are two groups of ministers at work in the church.

The first group is known as "the traveling ministry" and consists of the Order of Evangelists (often called patriarchs, who counsel, comfort, and revive the people); the Seventies (traveling missionaries whose primary work is to preach the gospel to the world); and the Apostles (the Twelve, who are special witnesses for Christ in all the world). Most of these men give all their time to the church.

The second group is the resident or local ministry, who are engaged principally in pastoral and in local missionary work. These consist of some members of the Order of Bishops and their assistants (whose work is under the supervision of the Presiding Bishopric), high priests, elders, priests, teachers, and deacons. Some of these may travel and devote their full time to church work. Many of them serve on a volunteer and self-sustaining basis.

God has designed that all members of the ministry should work together in complete harmony, strengthening and sustaining each other spiritually. A great deal of the local work is done, according to the divine plan, by self-sustaining ministers who labor and give of their time for the work of

the church in order that a burden may not rest too heavily upon the people for the support of a great many full-time workers. These members of the priesthood are established in their own communities and minister as friend to friend and neighbor to neighbor. Moreover, they maintain a true knowledge of life and business, and so have a clear understanding of the problems of the people through their daily work. Such a ministry has rich values and strong influence for the local church.

3. *The creation of right concepts* of God, of his plan of salvation, of his promises, of the working of his will and purpose for people, is the purpose of the ministry of the priesthood.

The minister must be sure of his message, that it is authoritative, that it is true. He must reveal Christ as the Son of God, and as the great Mediator between God and man, the one who has the right to speak for God to man. He must explain Christ's plan of salvation, and declare Christ's power to save.

The minister must explain the destructive effects of sin and the power of forgiveness to rescue and free men from the bondage of sin. He must open the possibility of the new way of life to people, of better life here and eternal life hereafter.

The minister should explain the gospel plan and ordinances that operate for the salvation of people, reconciliation, faith, belief, repentance, observance of the fundamental principles, and the keeping of the law which results in a transformed life.

The man who understands the true meaning of priesthood is the man who, because of his great love for man, is willing to lay down his life on the altar of service, that these men might live.—Henry L. Livingston, *Priesthood Journal*, October, 1943.

4. *The minister presents the world with a choice.* Those who choose to serve God and obey the gospel are saved. Those who do not choose to obey the commandments leave themselves outside the realm of God's saving power and thus expose themselves to the destructive powers of evil. The minister is doing more than promoting good. He is carrying on a work that aims at the destruction of evil in the world, which is the enemy of all good.

III. THE AUTHORITY OF PRIESTHOOD

A. WHAT IS AUTHORITY?

"Go ye . . . acting in the authority which I have given you."—Doctrine and Covenants 68: 1.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."—Acts 1: 8.

1. *Legal authority* is what people commonly think of when the word is used, meaning legal or rightful power, "a right to command or to act; dominion, jurisdiction." So the dictionary defines it, and so it is understood by many people.

There are times in church affairs when such authority must be exerted. The man who has a right to take charge of the meeting is expected to do so, and he must do so if the work of the church is to be done. Somebody must make decisions whose right it is to do so. The application of the law of the church must sometimes be interpreted in specific cases.

Sometimes legal authority must be exercised when it is necessary to silence a member of the priesthood who is in sin or error. The traveling and supervising ministers occasionally find situations in which they must exercise legal authority to protect the church and its people.

Legal authority should be used for disciplinary purposes, however, only as a last resort. The "labor" of brotherly love

and kindly persuasion should be employed as far as possible first. If we can get people to see the right of the law in a situation and persuade them to take a right course of action voluntarily, we have succeeded best. "All things shall be done by common consent" (Doctrine and Covenants 25: 1) is still one of the wisest and finest laws of the church. However, people are sometimes stubborn and will yield to nothing but the force that is found in legal authority.

Under the government, we are subject to authority through no will of our own. Absolute compliance is sometimes required. This is not true in the church where membership is voluntary. We can disfellowship unruly members, but we cannot compel them.

There should be no pride, selfishness, vanity, oppression, greed, or personal ambition in the use of authority in the church.

2. *Moral authority* is a great force among the voluntary organizations and associations of the world. Churches are of this type. A great deal of influence is exerted by the questions, "Is this right? Is this good? Is this the best we can do? Will this be fair to all concerned? Is this according to our law?"

Very often in church administration, this is all that is necessary for our people. Once they see that a thing is right and good, they will agree. This is the essence of our law of "common consent." If this approach to any problem is given a thorough trial, it is often not necessary even to mention legal authority.

It is a failure for members of the priesthood to resort to legal authority when moral authority would serve the purpose, because the people always feel better when they consent to something than when they are obliged to submit.

In the work of the church, humility is very much needed. "No one can assist in this work, except he shall be humble and full of love."—Doctrine and Covenants 11: 4.

The moral authority of members of the priesthood is conditioned by their personal righteousness, knowledge, skill, obedience to the gospel law, love of people, and other Christ-like qualities. (See the discussion of "The Conditions of Authority," in paragraphs that follow.)

3. *Spiritual authority* is the great source of power of the priesthood. If they do not have it, all other kinds of authority will be useless. First and foremost of all, they are ministers of Christ. If they fail in that, they fail in everything. Our real authority must derive from Christ. So the promise is given, "Ye shall receive power, after that the Holy Ghost is come upon you." The conveyance of power is by the Holy Spirit. Authority without power is weak. We depend upon the power God gives us.

B. THE CONDITIONS OF AUTHORITY

1. *Its requisites.* The proper use of authority requires an unswerving devotion to the divine purposes. It requires sustained righteousness as an established way of living in the minister. The minister must comply with the law in his own life. He must have a deep sense of fellowship and of the bond of a common cause and purpose with his fellow ministers. In the life of the true minister, there can be no room for envy, belittlement, scorn, jealousy, or disdain of others. The minister must deserve the support of the membership of the church. He cannot demand it as a right. It must be freely and willing given. By the quality of his life, too, he must win the respect and high regard of nonmember friends and neighbors who are potentially building material for the kingdom of God.

2. *Its controls and limitations.* In the nature of things, the exercise of authority must be related to the needs of the people. Anything that is against their welfare must be wrong. It is the first obligation of leadership to serve.

Authority, too, is limited by a man's inherent character and developed qualities, his intelligence, education, personality, public relations adeptness, and devotion to Christ.

Authority has a definite control in the official approval and direction of the administrative officers of the church. It is subject to the consent and support of the membership as a body, for priesthood represents the church as well as representing God. This twofold representation that is involved in priesthood imposes a dual responsibility. God calls men to represent him, which is the spiritual aspect of priesthood authority. A man's election to positions of administrative importance in the church organization depends upon the confidence, and often upon the vote of the people.

3. *Its training.* One of the very important tasks of the church is the selection of men of spiritual quality, character, and capacity for development, who can be trained for work of responsibility in the church organization.

Special training is needed for church work, because it involves a special type of human and social relationships and definite objectives of attainment for which they are to work. This special training must usually come in addition to regular education in cultural and religious subjects.

The purpose of training men is to give them the ability to direct the people in the tasks of conducting the work of the church, organizing our social, cultural, and economic life, and preparing for the building of the kingdom of God. The goal of our endeavors is Christian community life, a more righteous type of society. Further discussion of this

topic may be found in *Zionic Procedure*, by Bishop G. L. DeLapp.

4. *Its competency and Spirit.* Bishop J. A. Koehler writes, "Divine authority is competency to speak and act for God."

No power is inherent in priesthood save it be exercised by persuasion, by longsuffering, by meekness, by love unfeigned, without hypocrisy, without guile, showing increase in love with a soul full of charity towards all men and when virtue guards the thoughts unceasingly.—Joseph Smith, *Times and Seasons*, Volume 1, pages 131-132.

The authority of the priesthood of the church should be based upon righteousness, sincerity, devotion, clear vision, wisdom, competency, sound judgment, and wise and just administration of the affairs of the kingdom of God.

4. *Its limitations.* Ordination cannot, of itself, qualify a man to act with authority as a minister. It does not remedy defects of character nor remove the effects of an undisciplined life.

Ordination is no substitute for education and training. (See *The Church and Evangelism*, page 307.)

Ordination does not give one the privilege of acting independently of the authority of the church and its higher administrative officers.

Priesthood authority provides "no power to contravene laws given for the good of all" the people. It gives no power to place in jeopardy the lives and liberties of the people. It carries no unchallenged guarantee that all acts performed reflect the light of divine wisdom. It conveys no personal prerogatives or prerequisites for the individual member of the priesthood. "No authority, no dignity not in accord with God's design."—Joseph Smith, *Saints' Herald*, Volume 24, page 168.

The powers of the priesthood . . . are conferred for no other purpose than the salvation of man, and are continued only in the just exercise of them in pursuit of this object; hence any act of any man called unto this calling performed with any other intent, or attended with a different result is not authorized of God, and hence does not bind the power of heaven.—Joseph Smith III, *Saints' Herald*, Volume 24, page 168.

The powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambitions, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, and the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God.—Joseph Smith, Jr., *Times and Seasons*, Volume 1, pages 131-132.

IV. PRIESTHOOD ORGANIZATION

A. TWO MAJOR DIVISIONS

There are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood.—*Doctrine and Covenants* 104: 2.

1. *The Melchisedec Priesthood.* Section 104 of the *Doctrine and Covenants* is specific in its details on the organization of the priesthood as restored in the latter days. The greater is the priesthood of Melchisedec, to which “the office of elder and bishop are necessary appendages” (*Doctrine and Covenants* 83: 5). In fact, “all other authorities or offices in the church are appendages to this priesthood” (*Ibid.* 104: 2).

The Melchisedec priesthood includes the high priesthood and eldership, with the First Presidency, the Twelve Apostles, the stake presidents, patriarchs, bishops, members of the Standing High Council, other members of the Quorum of High Priests, seventies and elders.

High priests, after the order of the Melchisedec priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.—104: 5.

Great spiritual powers are opened to the Melchisedec priesthood:

The power and authority of the higher, or Melchisedec, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.—104: 9.

2. *The Aaronic Priesthood.* This Aaronic, or lesser priesthood, includes priests, teachers, and deacons.

The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same.—104: 8.

Further information on the power and the work of the Aaronic priesthood is given in the same section:

The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—104: 8.

B. ORGANIZATION

1. *Quorums.* The quorums are classified groups of priesthood, organized for deliberative, legislative, educational, and administrative work of the church. Their constitution is discussed in section 104 of the Doctrine and Covenants. They are named there and elsewhere as follows:

The First Presidency, consisting of the President of the Church and his two counselors, who are presidents with him. The President of the church is President of the High Priesthood.

The Quorum of Twelve Apostles, twelve "traveling counselors" who are "special witnesses of the name of Christ, in all the world."

The Presiding Bishopric, consisting of the Bishop of the church and his two counselors (Doctrine and Covenants 42: 8-11), who have responsibility over property and temporal things. The Bishopric is also the presidency of the Aaronic priesthood.

The seven Quorums of Seventy, presided over by the seven Presidents of Seventy. The Senior President is also president of the Presidents of Seventy.

The Quorum of High Priests. The President of the Church is President of the High Priesthood. The quorum also has its president and organization.

The Order of Evangelists, whose head is the Presiding Evangelist.

The Order of Bishops, under the direction of the Presiding Bishop.

The Quorums of Elders, of ninety-six elders each.

The Quorums of Priests, of forty-eight priests each.

The Quorums of Teachers, of twenty-four teachers each.

The Quorums of Deacons, of twelve deacons each.

Each quorum is presided over by a president.

"All are necessary and equally honorable, each in its place."—Doctrine and Covenants 120: 3.

2. *Duties and Functions.* Section 17 of the Doctrine and Covenants was the earliest document received by the church dealing in a systematic way with the duties and func-

tions of the various orders of priesthood. Section 104 elaborates and completes the instructions. In addition, there are many other passages dealing with special problems and defining powers. A full discussion of priesthood cannot be presented here. For the sake of brevity, the following general statements have been adapted from *Overviews of the Missionary Message of the Three Standard Books*, by Apostle Maurice Draper. The following statements are descriptive rather than authoritative. For authoritative statements, the church books should be consulted directly and all questions referred to the First Presidency.

Deacons are ministers over material things, church property, and economic matters. They arrange the physical setting for the higher ministry.

Teachers are revivalists, watchful shepherds, and spiritual advisors for local congregations.

Priests are family ministers with the opportunities suggested in the phrase, "watch over all family duties." They are concerned with the ministry to the home, among other types of work.

Elders are spiritual ministers, the pastors, the chief shepherds in all the ordinances and functions of the church.

High priests are presiding officers with the full authority of the Melchisedec priesthood.

Bishops are financial officers, interpreters of the laws of stewardship, judges, and executors of the program of building Zion.

Evangelists, the patriarchs, are spiritual fathers, traveling revivalists, with authority also to bestow special blessings by the laying on of hands and prayer.

The seventies are traveling missionaries under the direct supervision of the Quorum of Twelve, whose ministerial assistants they are.

The apostles, the twelve, are special witnesses for Jesus Christ and are the chief missionary authorities of the church.

The First Presidency, the Prophet and his two counselors, are the directing and presiding officers over the whole church in all the world (104: 42). They "have a right to officiate in all the offices in the church" (104: 4).

Let every man learn his duty, and to act in the office in which he is appointed, in all diligence.—104: 44.

The body hath need of every member, that all may be edified together, that the system may be kept perfect.—83: 21.

Magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—85: 21.

SECTION TWO

THE AARONIC ORDER

- I. Aaronic Ministry
- II. History and Organization

I. AARONIC MINISTRY

A. ITS HOLY PURPOSE

We cannot rest upon our achievements, nor be content to make history. We are making destiny, a new humanity, and a new world in which God and his Christ shall be the fountain and source of all light and power and glory.—“Epistle of the Quorum of Twelve,” page 3, Priesthood and the Missionary Task.

1. *The great task.* These are mighty concepts—destiny, a new humanity, a new world—concepts requiring the utmost in consecration and diligence from all the priesthood, if they are to be realized and matured into accomplishments that honor God.

The responsibility for such ministry has been laid upon the high priesthood of the Melchisedec order, supported by the elders and bishops. However, in his wisdom, God has also appended a lesser order, the Aaronic priesthood, to assist the greater order in this work, and, by permission or direction, to act in the stead of the elders under certain conditions and limitations, and in certain areas of service.

And if any man among you be strong in the Spirit . . . take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me . . . And, behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—Doctrine and Covenants 83: 19, 20, 22.

To the elder, chosen to preside in any church among you, give due honor, and let him be assisted in the care of his flock by those called to be priests, teachers, and deacons.—Joseph Smith, *The Restorer*, Volume 2, pages 180-182.

2. *Temporal and preparatory ministries.* While the high priesthood have authority to act in all offices in the church, and the elders may act, in the absence of high priests, in all subordinate offices, there is provision that the Aaronic priesthood is to serve in many of the temporal, supporting, and preparatory ministries. There are times when a shortage of men may make it necessary for the higher priesthood to function in humble offices; there are also times when the amount of work to be done demands that they delegate some of the responsibility. To the Aaronic priesthood the administration of the outward ordinances is given, thus engaging in many creative and constructive ministries.

All offices in the Aaronic order are commanded to "expound, exhort, and teach"; the priests, in addition, are to preach; and teachers and deacons are also charged with inviting all to come to Christ.

The priests are to "preach, baptize, and administer the sacrament, and visit the house of each member." The teachers are to "watch over the church always, and be with and strengthen them." The teachers and deacons are to "warn," and "be appointed to watch over the church, to be standing ministers unto the church."

3. *Shepherds of the flock.* In its permissive ministries under the higher order, or by direction of administrative authority, the Aaronic order also engages in some phase of shepherding the flock.

The priests are to "exhort them to pray vocally and in secret, and attend to all family duties." Teachers, assisted by deacons when required, are to "watch over the church always, and be with, and strengthen them, and see there is no iniquity . . . and also see that all members do their duty." Teachers and deacons are "to warn, expound, exhort and

teach, and invite all to come unto Christ," and "to watch over the church, and to be standing ministers to the church."

Ministry to the poor and needy, the widows and the fatherless is a highly important one for all offices in the priesthood; however, by permission and direction of higher authority, it has become customary for the deacons to share largely in this area of service.

B. ITS APPROACH TO MINISTRY

1. *The spirit of service.* The heart of the ministry of John the Baptist was to prepare the people "for the coming of the Lord" (Luke 3: 4; Doctrine and Covenants 83: 4). There is a need in this ministry of a sense of urgency deep and intense, emulating the love of Jesus for the lost sheep.

The spiritual condition of many of the people of the church indicates that the ministry performed thus far has not been sufficiently effective, and that if the work of the church is to succeed, there must be stronger preparation and more intensive effort in the future. It has been stated by some members of the traveling ministry that "only twenty-five per cent of the membership can be depended upon to attend with any degree of regularity or to assist in carrying the load of responsibility. The records of the bishopric reveal that only about that same percentage give satisfactory support to the church in a financial way. A stronger effort must be made to preserve the "natural increase" in the winning and baptizing of the young people, and to insure a quality of life among the members that will preserve them from the destructive effects of worldly influences.

2. *The fields of labor.* In its spiritual aspects, the work of the Aaronic order is to win men to a reconciliation with God and to repentance from sin and dead works.

In the matter of temporalities, the work of the Aaronic order is to teach the financial law, economic stewardship, the purpose of inheritances, care for the poor and needy, and strengthen the weak.

In religious education, the Aaronic order is to teach the doctrine of baptism by immersion, which will be performed by priests and elders. In this work they can conserve the time and energy of members of other orders of the ministry and speed the progress of the work.

C. SIGNIFICANT COMMENTS

We are witnesses of the saving grace of his gospel and of the power of the ordinances and the principles of that gospel in our lives. And because we are his witnesses, the world shall see that here is a revelation of Divinity in terms we can all understand and apply to life's needs and life's processes. In this way, the kingdom will be built and the fulfillment of the prophecies will bring to pass the accomplishment of all we hope in the coming of peace, prosperity, happiness, and harmony for all mankind.—Apostle Maurice L. Draper, "We Are His Witnesses," *Saints' Herald*, January 1, 1949.

The following is quoted from *Zionic Procedure*, by Presiding Bishop G. L. DeLapp, a quarterly (not now in print) Volume 50, Number 1.

The Melchisedec priesthood may be said to be a ministry in the spiritual and educational sense. This is true also but in a lesser degree in the Aaronic priesthood, for this is a priesthood whose ministry primarily extends over temporalities or things. This ministry particularly applies to the processes of the gathering and it therefore has a major responsibility under the guidance of the Melchisedec priesthood in respect to bringing about the co-ordination of the economic and the spiritual life of the people.

One of its functions may be said to be the teaching of the financial law in the home; therefore, it requires a training in financial administration, for it is one of the responsibilities of the Aaronic priesthood to teach stewardship responsibility in the home, and this requires an understanding of home management, the problems of

budgeting, a knowledge of purchasing, and a need for knowing how to make the dollar serve certain purposes in the home. This is extended into the field of home building in its physical aspects and it should be anticipated that within the Aaronic priesthood there could be found those who could stimulate steps to improve the physical appearances of buildings to the end that through the home Zion might speak.

Personal contact on the part of the members of the Aaronic priesthood with youth in the homes would be most stimulating and helpful, for through such contacts the economic goals of the church could be held out and the attainment of such could be achieved through the facilities of junior stewardship and other helps that are available through the church. In such a way the youth could also be stimulated to fit itself for vocational life, or in fact to become self-sustaining.

The Aaronic priesthood could also make a contribution to the establishment of Zion and to the gathering movement by holding up certain standards of excellence in respect to vocational recognition. In such cases, of course, there would be the requirement first of all to give evidence of such performance on the part of the individual holding priesthood. The Aaronic priesthood in this respect along with others also has the responsibility of teaching the membership the fundamental purposes of Zion, and should be able to point out the relationship of the temporal and the spiritual aspects. This priesthood also has the opportunity of bringing credit to the church through the manner in which it administers the ordinances of the church—the passing of the sacrament, the care of the emblems, the collecting of the offerings, etc. This calls for reasonable excellence in the matter of personal appearance and a knowledge of proper methods of approach to individuals not members of the church.

The rendering of the best service to the membership of the church requires a knowledge of human characteristics, that all homes are not alike and that all individuals in homes are not alike, for personality is expressed individually and in the home as well. The Aaronic priesthood should concern itself with the welfare of all members of the church and should render service to the membership as it is divided into small units. This service is best rendered through a knowledge of the law, both as to the obligations that are incumbent upon the member in respect to the church and to his neighbors. He should also understand the basis on which the church operates to meet the needs of worthy members who may be in distress.

The Aaronic priesthood may then, briefly, lift the standards of priestly ministry through service in the home, through the ordinances of the church, and through the contribution it may make to the improvement of the economic life of our people. Authoritative priesthood becomes such when it magnifies its calling through consecration and the development of skills and techniques of ministry.

II. HISTORY AND ORGANIZATION

It is apparent that in his dealings with men both before the time of Moses and subsequent thereto, our Heavenly Father appointed and blessed men to serve in a priestly order, some of whose members exercised more authority than others, but each of whom was authorized to represent God along the lines of his commission.—*Fundamentals*, page 102, by F. Henry Edwards.

A. HISTORY OF THE AARONIC PRIESTHOOD

1. *Its place in human life.* The necessity of priesthood is based upon the nature of man. In the nature of their creation, men are free in mind, body, and spirit. They can be won and persuaded, but not forced to any good purpose; they can be led and taught, but not driven to salvation.

Man was also in the beginning with God . . . Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.—*Doctrine and Covenants* 90: 5.

In the beginning God gave man his agency, and in love and mercy provided the gospel to induce and persuade him to make right choices.

The right of agency is inherent in men and angels . . . Conflict seems to be a principle of life. On a low plane we fight with each other for properties and comforts and opportunities. On a higher plane we fight with ourselves, seeking to overcome unrighteousness by conquering our own carnal desires. In this conflict with self, we are always conscious of temptation downward. Agency centers in recognizing alternatives and choosing freely between them.—*A Commentary on the Doctrine and Covenants*, page 11.

From the beginning also, God instituted a ministry, a divinely chosen priesthood to teach and expound the value of right choices, and to exhort, persuade and lead men to their right use.

2. *Before the days of Aaron, the priesthood existed*, for we are told, "Melchizedek king of Salem . . . was the priest of the most high God."—Genesis 14: 18. The Inspired Version of the Holy Scriptures (Genesis 14: 26-33) adds significant information, and it is here stated that the order of his priesthood was "after the order of the covenant which God made with Enoch" (verse 27), "It being after the order of the Son of God; which order came, not by man . . . neither by beginning of days nor end of years" (verse 28). It did not have its foundation in the time of man, "but with God."

3. *The greater priesthood of Melchisedec* was withdrawn because of the disobedience of the people, but the lesser priesthood remained. While the children of Israel were yet in the wilderness, God took Moses and the higher priesthood out of their midst, leaving them with the lower or Aaronic priesthood (see Doctrine and Covenants 83: 4). From that time this priesthood remained as the sole ministry of God to man, a "schoolmaster" (Galatians 3: 24, presents the law as the schoolmaster, which was administered by the priesthood). It taught the law of physical and material commandments, striving with infinite patience through the centuries to train the people in making right choices.

After the building of the temple in Jerusalem, the ministry of the Aaronic priesthood was reoriented and, with renewed grant of power and with great zeal, emphasis was placed on the forms and ceremonies prescribed by the law. The attention was turned to externals.

Under John the Baptist, the preparation for the coming of the Messiah gave greater emphasis to the spiritual values,

reconciliation with God, repentance, and baptism by immersion for the remission of sins. Thus the way was prepared for the coming of the Lord.

Jesus followed the pattern established by the preparatory ministry of his time, adding the richness, power, and depth of his own great spiritual insight to what they had done. He was ministered to by an Aaronic priest. He was baptized in water by an Aaronic priest

4. *The early decades of the Christian Era* found the Aaronic priesthood continuing as a potent factor in the ministry of the church.

During this period, emphasis of the writers of Scripture was on the outstanding ministries of the apostles, but it is evident from the sixth chapter of Acts, and other sources, that zealous ministry of the lesser priesthood contributed greatly, and opened the way for an important part of the successes of the elders and apostles.

The Aaronic priesthood continued the ministry of preparation in the new dispensation, but their work was directly associated with the ministry of the Melchisedec order and was adjusted to the new dispensation.—*Fundamentals*, by F. H. Edwards, page 9.

5. *In the Restoration*, the pattern of the preparatory ministry was repeated. John the Baptist appeared in 1829, ministering to Joseph Smith and Oliver Cowdery, and instructing them regarding the Aaronic priesthood for the ministry of "repentance and baptism, and the remission of sins."

With the Restoration came clearer, more forceful, more specific definitions and delineations of the office and mission of the lesser priesthood. The deep significance and importance of its ministry of the outward ordinances was emphasized. The value of temporalities in developing spirituality is revealed throughout the Doctrine and Covenants (see 28: 9).

Both Mosaic and Aaronic priesthoods are available to us. Yet many of us live below the Aaronic plane. Those who have not rendered full and glad obedience to this ministry of preparation are unready for the richer blessings of the Melchisedec order.—Page 110, *Fundamentals*.

B. ORGANIZATION

(A review of "Priesthood Organization" in Section One of this series is suggested.)

1. *The Aaronic priesthood* includes officers ordained to three different callings: priests, teachers, and deacons. The basic office is that of priest, and teachers and deacons are "necessary appendages to the lesser priesthood" (Doctrine and Covenants 83: 5).

For the sake of clarification, it is noted here that the "bishopric is the presidency of this (the Aaronic) priesthood" (104: 8). But it is not thereby a member of that priesthood, since "the office of elder and bishop are necessary appendages belonging unto the high priesthood" (83: 5). The right of an officer outside the order to preside over it is based on more than one line of authority, one being that "a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices" (104: 8).

2. *The duties of the priest* are given in the Doctrine and Covenants 17: 10. He is to preach, teach, expound, and exhort. He may officiate in these ordinances: baptism by immersion, administration of the communion, and the solemnization of marriages. He may ordain other priests, teachers, and deacons. He may preside over a branch in his own right when so elected by the people (Doctrine and Covenants 120: 2).

The priest may travel as a missionary (83: 22), but he is pre-eminently a visiting minister. With others, he is to share the duty of presenting the gospel of Christ, teaching

those things which are written in the Three Standard Books of the church (42: 5).

“In all these duties the priest is to assist the elder if occasion requires.”

If a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were of the presidency; and his services are as necessary in the body, as are also those of teachers and deacons.—Joseph Smith, Jr., in *Millennial Star*, Volume 15, page 850.

3. *The duties of the teacher* are given in Doctrine and Covenants 17: 11. He is to watch over the church always, and be with and strengthen them. He is to see that the church groups meet often. He is to see that all the members do their duty. He may take the lead of meetings in the absence of elder or priest; he may also preach.

The teacher is a peacemaker, “a watchman in a tower,” a standing minister, a visiting officer, “to be assisted always, in all his duties in the church by the deacons, if occasion requires.”

He is to teach, warn, expound, exhort, and “invite all to come unto Christ.”

4. *Deacons*. The ministry of the deacon is discussed in the four sections which follow.

The body hath need of every member, that all may be edified together, that the system may be kept perfect.—Doctrine and Covenants 83: 21.

SECTION THREE

THE TEACHER AS A MINISTER

- I. Brief History
- II. An Overview of the Teacher's Ministry
- III. Ministerial Opportunities
- IV. Qualifications
- V. Boundaries of Ministry

I. BRIEF HISTORY

It has seemed to the writer that the importance of the office of teacher, the honor attaching thereto, and the extent of the responsibilities of one occupying it, have been considerably underestimated, so that teachers as a class have not met the demands of the work to the extent that they might have been met and should have been met. Nor are the teachers alone responsible for this condition, but the body as a whole. The underestimation is common to the whole membership, and until the place of the teacher, and the comparative importance of his duties, are properly recognized by the membership, his work will be beneath the standard set forth in the law.

—CHARLES FRY, *Saints' Herald*,
Volume 60, page 549, 1913.

A. IN THE OLD TESTAMENT

The teacher as an officer in the priesthood is not mentioned in the Old Testament. However, references in the Doctrine and Covenants indicate that the office is derived from the Aaronic, or Levitical, priesthood.

B. IN THE NEW TESTAMENT

1. *The functioning of the priesthood down through biblical history shows that its various offices are adaptable or conformable to the Lord's requirements for ministry from age to age, or from dispensation to dispensation.*

With the ending of the Mosaic dispensation and the rise of the early Christian church, it is evident that numerous radical changes were made in the priesthood and its functions, compared to the established practices and rituals centering in the temple at Jerusalem.

Dependence upon ritualistics gradually decreased, and a demand for a better ministry arose which was supplied through the priesthood organization established by Christ the Lord.

2. *An established order.* Though not mentioned as often as other orders, there is sufficient mention of the title in the New Testament to show that the teachers referred to were an established order of the priesthood, and their functions and duties filled a definite need and purpose.

Now there were in the church at Antioch certain prophets and teachers.—Acts 13: 1.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.—I Corinthians 12: 28.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4: 11, 12.

C. IN THE BOOK OF MORMON

1. *The ministry of the teacher* in ancient times on this continent is much more clearly stated in such passages as:

I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people.—Page 97, paragraph 42.

For I, Jacob, and my brother Joseph, had been consecrated priests and teachers of this people by the hand of Nephi.—Page 168: 18.

. . . the Lord their God . . . had appointed just men to be their teachers and also a just man to be their king.—Page 210: 31.

Wherefore, the prophets, and the priests and the teachers did labor diligently, exhorting with all long-suffering, the people to diligence.—Page 198: 24.

When Alma organized the church and administered its affairs as high priest, it is stated of him that he consecrated all their teachers as they were called of God through him, none but just men being set apart.

Study of the context of the above and other passages will indicate clearly that the teachers were active and important officers in the priesthood of that time.

D. IN THE DOCTRINE AND COVENANTS

With the restoration of the fullness of the gospel in the latter days, it is like God that he should provide every possible facility, inducement, and office whereby man might be won to him and his holy purpose.

As we study the plan of salvation, we appreciate more and more fully how God has provided through the priesthood, for ministry to every phase of man's needs. However, this study is concerned with the phase ministered by the office of teacher.

In his sphere of ministry as an assistant to higher orders, the teacher's duty and privilege is to see that man shall live in peace, harmony, co-operation, and mutual respect with his fellow men in the family and community; and that he shall advance to higher planes of temporal and spiritual development toward Christlikeness through the ordinances and work of the church and obedience to God.

There are a number of passages in the Doctrine and Covenants that state the fundamental duties and privileges of the office of teacher in his position as an appendage to the lesser priesthood.

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons.—Section 17: 8.

The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.—Section 17: 11.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the

power of the Holy Ghost which is in the one who ordains him.—Section 17: 12.

And again the elders, priests and teachers of the church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; . . . and if ye receive not the Spirit ye shall not teach.—Section 42: 5.

. . . the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—83: 22.

And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.—Section 83: 5.

II. AN OVERVIEW OF THE TEACHER'S MINISTRY

If the teachers of the church would devote themselves to the constructive task of bringing the Saints together in frequent services with fully prepared hearts and minds, the negative aspects of their task would be almost eliminated, and their constructive power in the work of the church would be multiplied.—A Commentary on the Doctrine and Covenants, page 78.

A. THE APPROACH TO MINISTRY

1. *Three fields.* The three great fields of the teacher's ministry, promoting peace, promoting church attendance, and ministry to the erring, are discussed in the following three sections of this study, but the above quotation is used here to center meditation upon the phrase, "with fully prepared hearts and minds," when linked with the need for the teacher to visit in the homes of the Saints.

Only a casual glance at much that has been printed concerning the office of teacher is required to observe that some commentators question whether a teacher should visit in the homes except "to an extent," "necessitating some visitation," etc., while others have said that he must "visit all the time."

2. *The purpose.* It would appear that those who question the necessity for the ministry of the teacher in the homes to the utmost extent of his time and ability have

passed over the deep significance of the office and calling of the teacher:

“ . . . bringing the Saints together . . . with fully prepared hearts and minds” cannot be accomplished, as our church experience emphasizes, unless the Saints are sought out right where they are, in their homes, in their places of business, in their hours of leisure and recreation, by all those of the priesthood who are concerned with visiting, including the teacher.

The teacher cannot successfully “see that the church meet together often, and also see that all the members do their duty” in the touch-and-go, hit-or-miss contacts at the place of meeting, no matter how diligent the teacher may be nor how many he is able to enlist to his aid at the church.

It is inescapable that if he is actually to “see that” these desirable activities of the Saints transpire, the teacher must “be with and strengthen them” in their homes, as a practice, as a habit, as continuously as time and opportunity will permit.

It is not reasonable to expect that a teacher would be able to “see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking” unless he is in such close and continuous contact with each one he can know something of their weakness and strength, vagaries and virtues. It is not physically possible to maintain at church services alone such close contact even with the most regular and steadfast in church attendance.

The most desirable aspect of the teacher’s ministry is to prevent departures from righteousness, which more than ever demands that he “be with and strengthen them” right in their homes.

3. *A shared responsibility.* However, the foregoing does not imply that the teacher is the only officer of the priesthood who visits the Saints to strengthen them and to aid them in performing their duty to God and the church. In the Restoration, the prime responsibility for all ministry is upon the Melchisedec priesthood, and the Aaronic order has been appended to aid and assist them.

The teachers, in turn, as an appendage of the lesser priesthood, have been singled out by church law and procedure to assist the elders in certain areas of service, "agreeably to the covenants and commandments." Some of these areas, as given in Doctrine and Covenants 17: 11, are touched on above, but the teacher must always keep before him the fact that he is appended to the lesser priesthood for assistive service to the higher order and should therefore look to administrative authority for direction, guidance, instruction, and be obedient and diligent thereto.

It may be noted here that instead of such appendage being a restriction, it is—in the intent of the law at least—a source of strength, order, and harmonious integration with the total ministry of the church that should in very fact release the teacher into a freedom and power of action that is not his when trying to function alone, of his own strength and resources.

Each office is intended to be different from the rest and is to provide for a specific demand for which no other office is particularly responsible. . . . "The quorums in respect to authority are designed to take precedence in office as follows: . . . in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers; and deacons in their order" (D. and C. 122:9). It is clear from this that each has a particular place in which to stand in the general system of organization and each a particular part of the work to accomplish, and if each were content to occupy in his own place and do his own work there would be no need of friction of any kind (page 9).

The teacher occupies perhaps one of the most important offices among the standing ministry, for the spiritual attitude of the members is very largely dependent on his activity in the performance of his duty. "Teachers should be appointed to watch over the church" (D. and C. 83: 22).—C. I. Carpenter, *A History of the Priesthood*, quarterly, Volume 3, No. 4, 1929, page 75.

B. MINISTRY IN THE HOME

While it is true that splendid sermons have been preached and will be continued, still there is nothing that can take the place of visitation in the homes of God's people. Church attendance is one of the ordinances of the house of the Lord, and those neglecting this ordinance are taking first steps in apostasy. . . . This great non-attending body of the church has grown so large that it is a constant menace to the onward progress of the work. . . . souls are at stake, both in and out of the church. Winning people from the world is one thing, but holding them in a relationship of activity and keeping them loyal to the church is quite another. . . . The chief reason, in the majority of cases, is because they have been deprived of priestly attention.—John R. Grice, *Priesthood Journal*, Volume 7, page 35, April, 1941.

1. *Visiting*. Someone has remarked that it is the priest's duty to visit the Saints and exhort them to . . . "attend to all family duties," while it is the teacher's duty to "see that all the members do their duty." However, this is an inadequate statement, and a comparative examination of the priest's duties as a visiting officer with the duties of the teacher may prove helpful.

It is true that church law and procedure do not directly link the priest and the teacher in the performance of their respective ministries in the home, for while these ministries may at times appear to overlap to a degree, still each officer does have its own sphere of activity.

Though it is necessary and desirable in many branches for the priest and teacher to accompany each other frequently in the rounds of visiting, still on such occasions the teacher does not go merely as a companion for propriety's

sake, nor primarily as an assistant to the priest (for the church law does not so designate the teacher) but each should accord to the other, during such visits, or by rotation of ministry, opportunity to share part of the time for ministry in his own specific office and calling.

In the very nature of things there must be a difference (between the duties of priest and teacher), for if both had the same responsibility here, the priest and teacher would most certainly have been associated together. But the law makes no provision whatsoever for their being so associated. Their work is separate and distinct.—Charles Fry, in a comment on priesthood study.

2. *A temporal ministry.* The ministry of the offices of the Aaronic priesthood (priest, teacher, and deacon) is centered on the level of man, in all his temporal and mortal experiences, and it is the priest's greatest duty to carry into the homes of the Saints a positive, constructive program of teaching and instruction in the principles of righteousness, instilling into their daily lives better ways of living, inspiring them to seek to "go on unto perfection."

3. *A spiritual ministry.* Foremost among the priest's family ministries is the command to exhort them to "pray vocally and in secret."

Study of Doctrine and Covenants 17: 11 shows that the teacher's ministry lies in bringing the Saints into brotherly contact with each other; into a Christlike fellowship both in worship and participation in the ordinances at the church sanctuary; into Christlike fellowship in daily living that none of the evils mentioned may prevail to the detriment of the spiritual growth and development of both the individuals and the body of Christ, the church.

This is to be accomplished through the teacher being "with, and strengthening them," and through "watching over the church."

Thus are clarified the main elements of the distinct and separate home ministries of priest and teacher (as assistants to the elders and higher administrative authority) and without minimizing those phases of their duties as standing ministers which they share jointly with others "agreeably to the covenants and commandments."

The priests are to instruct and win the Saints to a fuller acceptance of all family duties, which of course means that they are to be founded upon and grounded in all the Christian virtues; that they may be in readiness to go on to higher spiritual development. This is a ministry that transcends all others allotted to the Aaronic order.

The teachers are to instruct and guide the Saints to do their duty by abiding in the condition of godliness to which they have been won; to do their duty by maintaining an active, affirmative fellowship that shares in and carries forward the work of the church.

III. MINISTERIAL OPPORTUNITIES

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.—Doctrine and Covenants 38: 9.

All things must be done in the name of Christ. . . . and ye must practice virtue and holiness before me continually. —Ibid. 46: 9.

A. SPECIAL OR UNUSUAL OPPORTUNITY

1. *Leading meetings.* On invitation of the presiding officer, or in absence of the elder or priest, the teacher may take the lead of meetings, which means that he is not to assume responsibility of himself for this service. When taking the lead of meetings under such conditions, the teacher becomes a presiding officer and accordingly should

know how to preside, how to retain control of the conduct and progress of the meeting, how to proceed not only with dignity and honor to God, but how to do so according to both parliamentary procedure and the rules of order and debate.

He should remember that while he is temporarily thus presiding, he is nevertheless still under the direction of higher administrative authority and fully accountable thereto for an orderly and edifying result.

2. *Preaching.* The permission and authority accorded a teacher by the Doctrine and Covenants and by General Conference resolution to preach under certain conditions is also governed by the conditions stated for presiding. There are also other conditions:

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

3. *Presiding.* Doctrine and Covenants 120: 2 states that “a branch may be presided over by a high priest, an elder, priest, teacher or deacon, chosen and sustained by the vote of the branch.” More than any other privileges or ministries, the teacher in such a position would need to rely upon higher authority and the guidance and instruction of the Melchisedec priesthood.

B. AS STANDING MINISTERS

1. *Assisting other officers.* A great deal of the ministry of the teacher in warning, expounding, exhorting, teaching, and “inviting all to come unto Christ” is shared as a joint

service with the other offices and orders of the priesthood and is offered by the teacher directly as an appendage of the lesser priesthood, in an assistive capacity to an elder or pastor or other higher administrative authority "agreeably to the covenants and commandments."

This in no sense minimizes the power or effectiveness of such "standing ministry"; rather, it gives strength, direction, purpose, and effectiveness not alone for local needs but as a sustaining effort in support of the broad missions of the general church.

If the question should be asked, "Of what part of the official work provided for in the law is the church most in need?" I would unhesitatingly answer, "The work of the teacher." The evident lack of spiritual life in many of the members, and in many instances in whole branches, indicates the need of the teacher's work of teaching, warning, expounding, and exhorting, that they might be led to repentance and a revival of spiritual life. . . . In cases where branches decline, by careful research the cause may in many instances be traceable to the sinful acts or sinful lives of one or more members. Sometimes it may be the subtle influences of pride, or covetousness, or other forms of worldliness, which are destroying the spiritual life of the members, and against which they need to be warned, and from which the body needs to be safeguarded.—Charles Fry, *Priesthood Journal*, Volume I, Number 3, January, 1935.

As a standing minister, he may visit as a direct assistant to both priest and elder when invited to accompany either of them or to act for them in the capacities they indicate. Such is in accord with the admonition given the elders in Doctrine and Covenants 83: 19, 20.

2. *The teacher's initiative.* Ministering under the direction of the pastor or other higher authority does not deny the teacher the privilege of exercising his initiative. Nothing in this discussion is intended to mean that the teacher should not, in the absence of detailed and precise instructions from the pastor, make any attempts to enter upon any ministry.

As an accredited member of the priesthood, the teacher has certain specific duties and responsibilities. In these areas he should move out on his own initiative and carry through to a conclusion, first being certain that such initiation and execution is in accord with the pastor's program. The specific duties of the teacher's office are named in Doctrine and Covenants 17: 11.

The wisdom of relying upon the power of discernment and the grant of greater powers of wisdom and light inherent in the higher order of the priesthood should ever be evident to the teacher. For those officers work under higher officers, and so on, right up to the Presidency, which works under the direction of Christ. No man in the church works without direction of some kind.

Harmonious and trusted relationships between teacher and pastor will smoothe away or dissolve many of the problems that confront the teacher.

C. MINISTRY TOWARD THE BROAD MISSIONS OF THE CHURCH

The teacher has an important, even a vital, part in the broad ongoing missions of the church generally referred to as evangelization of the world and the establishment of Zion.

In his quarterly, *The Divine Purpose in Us*, F. Henry Edwards has interpreted this as follows: "The purpose of God for man is righteousness, the purpose of God for society is the kingdom. The two belong together. The purpose of God is right relationships with him and all men in his kingdom."

This is further interpreted by Dr. F. M. McDowell, in his quarterly, *Evangelism and the Teaching Method*.

The aim of Christ's ministry may be stated as the righteousness of God. This has a twofold aspect: Individual righteousness which requires transformed and spiritually abundant lives, and social righteousness which requires a social order permeated by the rules or righteousness of God. For the first Christ stated his aim: "I am come that they might have life and that they might have it more abundantly." For the second, "Seek first to build up the kingdom of God and to establish his righteousness."

The foregoing indicates that the teacher, in all his ministry, should appreciate and work constantly toward the goal that his efforts in the local branch, both in his ministry to individuals and families and in his services in the church sanctuary shall grow and live beyond immediate and local needs, contributing actually and effectively to the establishment and growth of the new social order in which Christ is the motivation and governor of all individual and group life.

IV. QUALIFICATIONS

The purpose . . . is to nurture and direct the highest powers of an increasing number of individuals in the process of building the kingdom of God through expanding and dynamic fellowship with God through Jesus Christ, his Son.

We recognize God as our Father of infinite love and wisdom and power, who because of his unmeasured love strives continually to reveal himself to men for the unfolding of their noblest powers for service, through which they achieve their greatest present and ultimate good.—
Dr. F. M. McDowell, *Evangelism and the Teaching Method*, page 15.

A. REVEALING CHRIST

Foremost among the qualifications and requirements of the teacher is that his life, faith, and works should reveal the Son of God as the only true, accurate, and complete revelation of the love of God for mankind. He should have inscribed in all his ministry, "the Son of man came

not to be ministered unto, but to minister, and to give his life as a ransom for many."—Matthew 20: 28.

If there is in the church what may be termed a practical ministry, it is that of the teacher; he must meet life among his flock as it is; and by practical, workable ministry persuade, lead, and guide it, here a little and there a little, in the ways and likeness of Christ. The teacher may encourage and sustain himself by remembering that Christ gave no commandment that he himself did not obey and live by. The witnessing of the teacher's own life—that he is living gladly and joyously by the principles he teaches among his flock—will be the most impelling ministry he can possibly offer.

The teacher who endeavors to render an active and useful ministry—like any other member of the priesthood—will have to face and overcome a number of special problems, trials, discouragements, temptation, and criticisms. It is hardest to reveal a likeness to Christ and really be like him in time of trouble. Anybody can appear perfect for a few hours; the difficulty is keeping up with it. Nevertheless, the teacher, like any minister, must try. For he is under observation by the public all the time and not just when he is ready for inspection. This, also, is true: it is impossible to appear good, beyond all danger of detection, unless one is willing to be good. Righteousness must be genuine. The sham is always exposed.

The teacher must indeed do more than keep himself unspotted from the world—he must continually have a godly walk and conversation.

I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.—Ephesians 4: 1-3.

B. THE TEACHER'S ATTRIBUTES

1. *Peace.* Patterning his life after that of the Master Teacher, the man who holds this office will have many godly attributes and qualities, some inherent, some as special gifts, and others (perhaps by far the greater number) acquired through study, practice, toil, experience, and patience among those who need his ministry.

Above all the teacher needs peace within his own soul—the calmness, the serenity, the assurance, and the strength that come only from the kind of peace Jesus left with his disciples, “My peace I give unto you.” Unless the teacher has this peace to share with others, he will not be able to instill it into the lives of those who are disturbed and distressed, harrassed by the evils and appeals of the world.

2. *Knowledge.* The teacher must possess or be in the process of acquiring a full working knowledge of his priesthood, of the church, and of the purpose of the kingdom of God on earth.

The teacher will need an affirmative, strong conviction of the fundamental truths of the gospel, so that at no time will he voice or teach personal opinions, or the opinions of other persons who are not firmly grounded in The Three Standard Books of the church. (See Doctrine and Covenants 42: 5.)

He should be thoroughly conversant with the purpose of the church and currently well posted on the official general church program and procedure. When confronted with doubts, whether within his own heart or from members of his group, he should meditate upon the latter part of Doctrine and Covenants 104: 11:

The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-

suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity.

Thus equipped with knowledge, facts, and abiding faith, the teacher will be prepared to allay doubts and fears, correct wrong interpretations, and snuff out rumors, etc., before they have degenerated into gossip, evilspeaking, fault-finding, and even apostasy, all of which create great trials for the teacher and wreck havoc among the flock.

3. *Wisdom.* Solomon said: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding."—Proverbs 4: 7. Among the many areas in which the teacher needs wisdom and understanding are:

a. Human nature and human relationships; how to help people get along together, and how to grow temporally and spiritually through co-operation and good will

b. Family relationships, problems of the home, the nurture and development of children in the strengths and virtues fostered by the church, economic stewardship, self-control, self-denial, and the development of tolerance and respect among the individual members of a family

c. Church and family relationships, co-operation between the church and the home, family attendance at church and participation in its work, recreation, and social and spiritual development

The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.—Isaiah 11: 2-4.

V. BOUNDARIES OF MINISTRY

A. RESTRICTIONS AS AN APPENDAGE

1. *Working under supervision.* Since the office of teacher is "an appendage" to the "lesser priesthood" (Doctrine and Covenants 83: 5), the teacher will be expected to work under the direction of officers of the higher priesthood in the local branch or group. This is for the sake of good order, organization, and co-operation among those who are engaged in the work of the church and, in the words quoted above, to "unite us in a creative spiritual fraternity."

2. *The need of help.* The teacher should expect to receive continuous help and instruction, wisdom, strength, guidance, and direction from their supervising ministers as well as from the divine source in fulfilling the responsibilities of their office.

3. *Reporting.* One of the implications of "appendage," and a requirement that has long been in force, is that of reporting. This rule applies to all, from deacon to high priest, for even the latter is responsible to the body of the membership through its delegates assembled in General Conference. We are responsible also to God.

When reporting is neglected, families and individuals are also neglected. Families change as a result of many conditions and move from place to place. Ministers are shifted or pass on, and where no reports and records remain behind them, successors are handicapped in dealing with persons and problems. Mistakes are made which result in confusion and loss to the church.

Accurate reporting is an important factor in keeping conditions good both among the priesthood and the membership. Teachers should practice careful, systematic, accurate reporting as a part of their ministry.

B. DIRECT LIMITATIONS

1. *Prohibited ordinances.* Perhaps all teachers are familiar with the statement in Doctrine and Covenants 17: 11 that "neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands." This is a law which even higher administrative authority may not set aside nor neglect to enforce if it should ever become necessary.

2. *In presiding.* Direct limitations in respect to presiding over branches have been discussed in Section Three, Part III.

3. *In visiting homes.* The right to enter homes is directly limited; a teacher has no disciplinary authority whatever in any home, and may enter only by permission or invitation. However, prayer, faith, and wisdom will open up many closed doors and many avenues of service that may have seemed permanently closed.

4. *Self-discipline.* Perhaps the most direct and restrictive limitations of the teacher are self-imposed. Only by study, work, and reorientation of his attitudes may one serving in this office hope to "show himself approved."

SECTION FOUR

PROMOTING CHURCH ATTENDANCE

- I. Promoting Church Attendance
- II. "Watch Over the Church Always"

PROMOTING CHURCH ATTENDANCE

The teacher's duty is to . . . see that the church meet together often, and also see that all the members do their duty.—Doctrine and Covenants 17: 11.

A. "THAT THE CHURCH MEET TOGETHER OFTEN"

It seems that the outstanding function of the teacher, which has a definite bearing on all his other duties, is the task of seeing that the members of the church meet together often. . . . Without attempting to detract from the importance of the other duties of the teacher, then, I would say that all these can be much more effectively discharged if he makes it his primary concern to see that the Saints attend the services of the church continuously and expectantly.—F. Henry Edwards, in *Priesthood Journal*, January, 1935.

1. *Reasons for attendance.* Reasons for frequent attendance are based upon the three principal functions of the church: The worship of God, instruction in his purposes for man, and obedience in carrying out those purposes in our present life.

2. *The teacher's preparation.* The preparation of the teacher for his work of promoting attendance will, therefore, be related to these principal functions of the church. It is his "primary concern to see that the Saints attend the services of the church continuously and expectantly," and this requires him to qualify himself for developing that expectancy through study, meditation, receiving counsel, and prayer.

He should achieve a broad understanding of what constitutes true and wholesome worship, acceptable to God.

He must teach God's purposes and way of life by example, in terms of what the standards of everyday living should be. He should lead, guide, and persuade members to obedience in keeping all the law—"see that all the members do their duty."

It will be his concern that the worshipers do not leave the church unfed and hungry for spiritual food.

3. *Influence in church services.* From the above considerations, it will be observed that the teacher has a strong interest in the ministry that is provided for the membership at the church, and the character of that ministry to the congregation.

It is obviously important that the right kind of personal relationships and presiding and singing and ushering shall characterize the services of the church if the Saints are to continue to come to the meetings as the teacher will want them to do.—F. H. Edwards, in *Priesthood Journal*, January, 1935.

Everything that transpires within the sanctuary during worship services has a bearing upon the spiritual values delivered to the worshipers and the constructive responses awakened in them. The teacher is fully concerned therefore that all these work together in harmony, grace, and beauty for the edification of the assembled Saints, that they shall feel impelled to return "continuously and expectantly."

B. "ATTEND CONTINUOUSLY AND EXPECTANTLY"

1. *Encourage preparation.* It is important for the members to be prepared or conditioned to assemble in an expectant attitude, with mind and heart receptive and eager for communion with God through the offerings of the pastor and his assistants.

2. *Provide welcome.* The teacher will be concerned to see that the Saints are cordially welcomed and made comfortable at the church. He will wish them to feel "at home." This will indicate a common purpose shared with the deacon, as shown in the following:

If the function of the teacher which I am advocating is recognized, the deacon can co-operate with him in this work with very great effect. It is difficult to realize how much the cleanliness and cheerfulness and orderliness of the church building during services add to the spiritual quality of these services.—F. H. Edwards, *Priesthood Journal*, January, 1935.

3. *Promote friendliness and participation.* The teacher will be concerned with the spirit of friendliness, fellowship, and good will existing among the members which will make them anxious to return to share the good spirit they find at the church. Where there is a little social timidity among the members, or an evidence of reticence, the teacher can give some encouragement by mingling in a friendly way with the people at church and enlist the aid of other church officers to help. The teacher will observe the attitudes of the members and will readily detect a coolness among them as an evidence of spiritual ill health or of "hardness with each other." Through tact and kindness, the teacher can do much to keep relationships among the congregation on a happy plane.

Each member should be taught to feel a responsibility to the group, to be willing and eager to carry more than his "share" of the load, in order that working together all may be strengthened and have abundance and to spare. When a member tries to put more into the group than the group gives him, he is on the way to becoming a profitable member.

4. *Ministry in homes.* The teacher will be concerned that the home life of each member shall be such that he will

yearn for communion with God and for fellowship with other members. Further, each one should long to contribute constructively to that fellowship.

A well-planned, sustained ministry in the homes of the members, and of friendly nonmembers, is a direct necessity for seeing "that the church meet together often." This is the rich and specific area in which he may carry out the command to teach the principles of the gospel (Doctrine and Covenants 42: 5), and to "warn, expound, exhort, and teach, and invite all to come unto Christ" (17: 11).

If he is alive to his job, the teacher finds that he cannot be successful unless he visits all the time; primarily, among the members of the church who need to be kept alert to the responsibilities and opportunities of attendance at church services; secondarily, among others who have at some time attended the church but who are attending no longer; and finally, among those to whom members and friends of the church might refer him and who can be persuaded to participate in the good things of the gospel which are ministered to men by the local congregation.—F. H. Edward, *Priesthood Journal*, January, 1935.

Some teachers will find visiting "all the time" difficult because of the number to be visited and the restricted amount of time to be devoted to the work. When he cannot visit, he can keep in contact by telephone and by mail, though personal contact is better.

A suggestion for further study is "The Aaronic Priesthood," by Henry L. Livingston, *Priesthood Journal*, January, 1935, especially pages six to eight.

C. AN ATTENDANCE EXECUTIVE

1. *Keeping the records.* Of necessity, the teacher is an attendance executive, and he will find it necessary, for the proper conducting of his service, to keep records. He will make the records and preserve them. The following will give details of this work:

There should be a record of the attendance at every meeting in the church. Comparatively prepared and intelligently analyzed, it can be offered to the pastor periodically to present a visually emphatic commentary on the effectiveness of the branch ministry.

A record of absences by both regular attenders and chronic absentees. This record, too, should be available to the pastor and his assistants. Generally, they will welcome a systematic method of reporting.

Newcomers and visitors may involve enlistment of cooperation from other members of the priesthood, particularly the deacon, and also some of the women members. Where there are hostesses or a welcoming committee at either church or church school, their records should be of direct help to the teacher in securing all essential information, both for the teacher's office and for the pastor.

The sick and afflicted. The heart-warming ministry of the teacher to these, both when attending church and when absent, can be a most inspiring way of revealing Christ, both to these ministered to directly and to others who observe and may be attracted to attend church. The records in this category should be accurate and up to date.

II. Systematic methods. One of the most effective missionary contributions can be made by the teacher and his associates by giving careful attention to church attendance. If it can be kept up, it will increase the spirituality of the congregation, encourage the preacher, augment the offerings, attract nonmembers, and contribute in many ways to the realization of the broad missions of the general church.

The teacher should make a careful analysis of the membership of his flock. Some such classification as the following is suggested:

a. Members who are active, attend regularly, and contribute according to their means.

b. Members who are active and attend regularly, but who do not contribute systematically.

c. Members who contribute regularly, but who seldom attend.

d. Members who do not attend, do not contribute, and show no interest in the work of the church.

By careful, prayerful, and systematic study of the individuals in the second and third groups, the teacher can do much to reclaim them to active participation in the work of the church.

3. *Check on newcomers.* Here is an opportunity for cooperation with the branch recorder. It is good to plan regularly to welcome members who have just moved into the area served by the church. A prompt and cheerful visit and invitation to participate in church activities, a definite assurance that they belong to and in the fellowship of the Saints, may mean the difference between a straying sheep and one capable of wearing a leader's bell among the flock. "In some of our larger cities, the list of those who have been lost because no one welcomed them to church must total scores," we are told.

"Inviting all to come unto Christ," provides a keynote for the ministry of the teacher. An alert teacher will do it gladly and find pleasure in it. He can invite family groups and individuals to attend the services of the church. Denominational churches invite local, social, and business organizations to attend church in a body and thus form contacts which they follow up and make productive. An alert teacher can work this out in harmony with the pastor's wishes and suggest services of special interest to each group. Others have arranged special programs and services in hospitals, veteran's

facilities, governmental institutions, etc., with the objective of winning them to church attendance.

4. *Appreciation and commendation.* The teacher should keep constantly in mind the value of commendation for services rendered. Members should be thanked for what they have done for members and for the church body, for the teacher in his official capacity. Periodical and current acknowledgment of these services can be most effective in promoting unity and usefulness among the members, and will create a closer bond to the church.

The Christmas season is a most appropriate time to send cards or letters of appreciation.

5. *Special occasions.* Another suggestion to aid the teacher is the use of the telephone and post cards to take care of the wide field of his labor, for remembering birthdays, baptismal dates, wedding and other anniversaries. All people like to be remembered. They have a feeling of gratitude and good will when someone cares or remembers about them and is interested in them.

Some people are easily offended, and wisdom and care must be used. In cases where it seems wise, the teacher may make some reference to the fact that he has missed the ones who have been absent.

6. *Additional suggestions.* The teacher should always be sure he knows how to spell the names of people correctly. People are not pleased when mistakes are made.

The teacher should keep alert to maintain attendance at the highest point possible. He will co-operate with the pastor to see that home-coming services are held in September or October each year, that Saints and friends who have not been attending regularly during the warm weather are urged to be present for the services of this special day, and there-

after contacted and urged to resume their former habit of regular attendance. This will be an opportunity to get the new addresses of those who have moved.

One of the many constructive ways of building up or re-
viving interest is to secure from the pastor a list of the serv-
ices a month in advance, or for a longer period where prac-
ticable. With this advance information, and in co-operation
with the publicity agent, the services and attractions at the
church can be presented by the teacher to those interested
in a manner calculated to "sell" them the program for weeks
at a time, until they become habitual attendants.

If this does not prove to be practicable, surely the teacher
should be able to mail church bulletins to absent members
as a means of stimulating a renewal of interest in the services
of the church.

If the teacher would magnify his calling as a standing
minister and show a constructive skill in diplomacy, he will
not only hold himself co-operatively subject to the higher
authority of the pastor and other administrative officers, but
will also enlist the active co-operation of all who may have
a part in or an influence upon church attendance in any of
its phases.

The instruction in Doctrine and Covenants 17: 11 that
he "is to be assisted always, in all his duties in the church,
by the deacons, if occasion requires," implies that the dea-
cons should not only be willing to co-operate but be ready
to do so. Again this implies that the teacher should arrange
to prepare and train the deacons to assist him, that there may
be no awkwardness, clumsiness, or unfamiliarity with this
phase of the deacon's duty.

The teacher should keep constantly in mind that church
attendance is directly influenced by the peace and fellowship
that pervade the whole congregation. A decline in branch at-

tendance may stem from the adverse influence created by sinful acts or sinful lives of one or more members, or from unrepentant attitudes. It may be that the subtle influences of pride, hardness of heart, covetousness, giddiness, or thoughtlessness may be tearing at the foundations of fellowship.

Attendance at church services is not merely for personal enjoyment by members. It is both a duty and privilege to be observed by all Saints who desire to worship their Creator and Savior in a manner that pleases him and at the same time adds to their own spiritual growth and progress.

Teachers, observe to teach the members to do their duty in the family, in the social circle, and in the assembly of the Saints, and counsel and observe to procure the frequent meeting together of the flock, seeking the Lord for wisdom, and the elder and the council for advice.—Joseph Smith, *The Restorer*, Volume 2, page 180-182.

II. "WATCH OVER THE CHURCH ALWAYS"

Let us consider one another to provoke unto love and to good works.—Hebrews 5: 24.

The teacher's duty is to watch over the church always, and be with, and strengthen them.—Doctrine and Covenants 17: 11.

The deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—83: 22.

A. STANDING MINISTERS

1. *Be with the people.* A standing minister is one who, like a shepherd, is with the flock always. In the *Saints' Herald* for 1889 (Volume 36, page 402), the late President Joseph Smith stated that the teacher has been given the authority to: watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up.

2. *The divine plan.* Among other contributions for this study, Bishop L. Wayne Updike has said,

The divine plan for saving mankind includes the church as one of the important factors essential to success. . . . The process of winning people to the church, enlisting them in the cause of the kingdom, and preparing them for their life with God necessitates the recognition and understanding of the rules and procedures included in the divine plan.

3. *Watch over the church.* Every newly ordained teacher who takes seriously his new responsibility will shortly become concerned about the import of the phrase in Doctrine and Covenants, "the teacher's duty is to watch over the church always." He will ask, What does this mean? Does it require that I shall observe the congregation as they are assembled? As they are at home? At work? How shall I watch? Like a hawk, like a schoolmaster, like a detective, or like a shepherd?

The teacher, whether newly ordained or of long experience, should see himself as a member of the priesthood group whose joint duty it is to care for the flock. He should keep in mind that "Society is not only a number of individuals. It is a series of interrelated activities . . . mutual standards, agreements, and rules." He should therefore "watch over the church" like a shepherd.

4. *Feed the sheep.* Because he can answer affirmatively the question, "Lovest thou me?" the good teacher will feed the Lord's sheep and lambs. Like a shepherd, he will endeavor to observe the daily activities, expressions, habits, and possibilities of the Christian flock and of each individual, in a planned, organized, and sustained effort to help whenever and wherever help is needed; or to act intelligently and wisely in preventing such needs when they are likely to arise from straying or neglect or ignorance of the law.

Any inclination among the members to depart from the divinely intended spirit of fellowship should be evidence to the teacher of symptoms of spiritual or physical ill health.

Sometimes the teacher's own ministry will heal the trouble. On occasions, the help of another will be needed. Physical illness will call for an elder when administration is desired. Spiritual illness or turmoil will need an elder or the pastor. Sometimes the women's department, a friendly visitor, or others can help in instances of misfortune, grief, home problems, etc. Missionary or evangelist may be indicated where there is a serious lack of spiritual or cultural awareness. In financial distress, the deacon can serve or give help and counsel in economic affairs.

A multitude of opportunities to serve will come to light as the teacher endeavors sincerely to "watch over the church," and he should be always ready and willing to seek counsel and help from others.

5. *Values and vision.* The call to "watch over the church always" implies that the teacher possesses a set of true values and a comprehensive vision of the kingdom of God. He continually sees people as they could be at their best. He seeks steadfastly "to be with and strengthen them," and to so intimately minister to them and teach them that they shall become righteous as the best way of living.

The teacher should recognize and appreciate the hereditary and developed qualities of personality that will contribute constructively to the building of the kingdom, and should constantly seek to improve, refine, and shape such personalities (both his own and those of his flock) in the image of the Good Shepherd.

The teacher recognizes and has compassion for weaknesses, ills, defects, and lacks in personality, and seeks in Christ's stead to add strength and purpose, order, consecration, and understanding with righteousness. Being of sound judgment and subject to the direction of the Holy Spirit, the teacher is

not offensive or intrusive in encouraging and strengthening others to overcome their weaknesses and shortcomings.

Being alert to the opportunities afforded the adversary when there is lack of harmony, division, bitterness, hardness, and strife among Saints, the teacher will exercise every care and effort to "be with and strengthen them" that a solid front may be presented against all enemies.

Being wise to the destructive forces of a negative attitude and spirit, he will seek to win people to an affirmative attitude toward, and acceptance of, the on-going program of the church.

The teacher does not infringe upon a man's right of free agency or impose his own views, but he does build for an attitude of objectivity, mercy, charity, and a desire to judge righteously. The most effective teaching in this area is done by example rather than by precept. The teacher who is aware of the lasting damage done by unkind and unjust criticism, both to the church and to individuals, will sense the value of true brotherhood among the priesthood and fellowship among the Saints.

Demonstration of true brotherhood and fellowship is a compelling force which all people respect and which awakens in them a strong desire to participate. "By this shall all men know that ye are my disciples, if ye have love, one to another."—John 13: 35.

6. *Growth of fellowship.* When men of the priesthood, bound together in the common fellowship which they have with Jesus, feel their responsibility to "watch over the church always," it is a direct consequence that the fellowship grows, and definite progress is made toward the kingdom of God. It calls the teacher to adjust his own life in terms of tact, integrity, personality, attitudes, habits, wisdom,

and love that his fellowship will be actively sought. He will become one with the other workers of the church. All who need Christ will see the spirit of their Savior exhibited in him.

7. *The divine call to the teacher* is to “watch over the church always,” to minister wherever, whenever, and to whomsoever ministry is due. Just as many sheep go astray if not given the constant care of a good shepherd, so many members are lost for lack of a teacher to “watch over them always.”

And if it so be that ye shall labor all your days . . . and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.—Doctrine and Covenants 16: 3.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. . . . Therefore watch.—Acts 20: 28, 29, 31.

SECTION FIVE

THE TEACHER PROMOTES PEACE

- I. The Fields of Peace
- II. Promoting Peace
- III. Dealing With the Enemies of Peace
- IV. The Peacemaker (The Teacher) Himself
- V. The Procedures of Peace

I. THE FIELDS OF PEACE

Blessed are the peacemakers; for they shall be called the children of God.—Matthew 5: 9.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good, accept the offer which he makes, and become heirs of Christ.—Joseph Smith, Church History, Volume III, page 515, 516.

Only in the peace of fraternity and the unity of those caught up in the spirit of Zion's redemption can the work of the Lord be accomplished.—Doctrine and Covenants 136: 3.

A. THE DESIRE FOR PEACE

There are many fields of peace and many aspects of it, but all of them are related in some way to the great universal purpose of God for all his children in the world. Whatever contributes to peace in one field does something for the general peace and for every other field.

Everywhere men have desired peace, and in all ages of the world. Yet in ignorance and selfishness they have done the things and have wanted things that have caused war and trouble.

B. APPROACHES TO PEACE

1. *Peace in the world.* Since the beginning of recorded history, it is estimated that while all people have longed for peace, they have had war a great deal of the time. War has brought suffering, want, misery, and death. God's purpose is that men shall learn to live in peace with each other. The Ten Commandments would have brought peace if men had obeyed them. Paul wrote, "The God of peace be with you all."—Romans 15: 33.

But if peace is ever to come to the world, there must be peace in all the smaller human relationships of life. Peace

cannot be imposed upon masses. It must be wrought by individuals. It must have its wide foundations in the thoughts, attitudes, and lives of the people.

2. *Peace in the nation.* Within any country, the various groups, interests, parties, desires, and purposes must be harmonized. There must be tolerance between groups; and minorities, protected by justice, must learn to accede to the will of the majority when it is declared, though they should have the right to express their opinions and work for their cause, seeking to present the truth as they see it. Thus, the nation can have peace.

3. *Another approach to peace* is in the soul of the individual, and he must find peace, if he is to find it at all, by seeking God and becoming reconciled to him. It is in this field that the teacher is called and should seek to qualify himself to operate. The importance of individual peace is found in the fact that no lasting peace can come to the world until it first comes to many individuals. The teacher, bringing the ways and the thoughts of peace to individuals, can make a contribution to the peace of the world.

4. *Peace in the home and within the family.* Here is a part of the great and important field of labor for the teacher. Bringing peace to individuals, and through them to the homes and families, he performs a service in bringing peace to the church.

5. *Peace in the church.* Peace in the church is of paramount importance. Christ said to his disciples, "Peace I leave with you, my peace I give unto you."—John 14: 27. He told them, "Have peace one with another."—Mark 9: 50.

6. *Peace between Saints and nonmembers.* If we are to demonstrate the ideal of peace to the world, we must have peace with our neighbors, both within and outside the

church. For the church and the gospel are judged by the actions of the members. "Follow peace with all men, and holiness, without which no man shall see the Lord," says the letter to the Hebrews (12: 14).

II. PROMOTING PEACE

Peace is not something we can acquire easily or without effort. So wonderful a blessing has its price, and we must pay the cost. We must study the ways of peace if we are to enjoy peace. The teacher is, among other things, a student of the ways and means of peace and a teacher of them. A great part of his reward will come from seeing the development of peace among his people.

1. *Peace to the individual.* So many things can destroy a person's peace: envy, wrong viewpoints, sensitiveness, selfishness, and a host of others. The teacher will need to study the individual to see what faults and weaknesses have taken peace away from him or her. Then a period of discussion and counseling is necessary in order that the member may come to a better understanding of the principles of life and salvation. In this process, the teacher will engage in prayer both for and with the person he is trying to help. And he must teach that person to pray on the higher levels which help him to see his life as God sees it. In this spirit he has an opportunity to find a solution to his problems and to attain peace.

2. *Peace to the family.* There are many factors that disturb a household. Money problems and debts can cause trouble. The deacon can help with these. But there are many spiritual factors that also bring disturbances and distress. To have peace at home, members of a family must begin with a genuine love that is willing to sacrifice for others. They

must learn the "give and take," with more emphasis on the "give" and less on the "take," being willing to make adjustments happily and unselfishly. Here, too, if the members of the family make God a familiar friend through prayer and live with the consciousness that his Spirit is there, they will succeed. The teacher can help them to attain this happiness through peace.

3. *Peace in the church.* People from homes where there is peace will usually find peace at church and help to make peace there. Those who have trouble one place often have it when they move to another place. At church another factor is added: the problem of maintaining peace between individuals and families of different homes, with a variety of desires, tastes, and temperaments. Loving people and being willing to make allowances and sacrifices for them will always help. Being willing to forgive when mistakes are made and feelings are hurt is also very important. The teacher has no power to force people to do these things. But he can talk to them, persuade them, and show the desirability of a new course, and the counsel of Christ.

4. *Peace with the neighbors.* Problems sometimes arise between members and nonmembers. It is highly important first, to restrict the number of problems and incidents; second, to solve those that arise as speedily as possible. The teacher cannot reach the nonmember, who will not recognize his right to help in the matter. But he can help the member to a better understanding that will smooth the way to peace. This ministry will improve the standing of the church in the community, and increase good will toward our people.

In a time of serious trouble for the church, 1834, when the Saints, under persecution, were having to leave their homes under the most distressing circumstances, this counsel was given to them:

Sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.—Doctrine and Covenants 102: 11.

Among the priesthood, the teacher has a great opportunity to bring peace and to co-operate with others in bringing peace to the hearts of the people.

III. DEALING WITH THE ENEMIES OF PEACE

The church of Christ, the kingdom of God, in the very nature of things, must be in direct opposition to what is wrong and harmful and evil, or it would be without meaning and power. There is no choice in this matter. This is the negative aspect of the gospel. The teacher is called to deal with some of the negative factors, and they are named in Doctrine and Covenants 17: 11.

A. INIQUITY

1. "*No iniquity in the church.*" Iniquity derives, in every shade and degree, in every channel and ramification, from the smallest sin to the greatest, from some form of selfishness. Accordingly, the teacher will try to help persons coming under his ministry to obtain a new orientation for their lives and thoughts, leaving a condition with self at the center and going to a new condition which places God at the center.

The teacher should always remember that many people are so habituated in petty iniquities (envy, jealousy, pride, haughtiness, disdain, belittlement, prejudice, etc.) that they drift or slide almost imperceptibly into greater iniquities. Or, perhaps, they are ignorant of the law, and not aware of the devastating effects of their wrong attitudes, words, and acts.

All such people need ministry urgently, but seldom do any of them recognize or accept the fact that they need it.

2. *Methods of dealing with iniquity.* There are two: (1) After it has developed and has become apparent as a disturbance to the peace of the church or community, the teacher may, with much labor and diplomacy, re-establish peace and righteousness by his own personal ministry; or (2) he may be forced, as a last resort, to turn to church disciplinary procedure, which is discussed in Section Six.

The preferred and the more effective method, of course, is to so minister the peaceable things of the gospel that iniquity will be prevented. This poses the question, "How?" The answer, "Be with and strengthen them." This means regular, constant, intimate, trusted association as a friend, guardian, shepherd, counselor, teacher, and minister in Christ's own stead.

3. *Dependence on inspiration.* The teacher should, in general, magnify his calling that he may receive the gifts pertaining to his office: intelligence, light, truth, wisdom, and understanding. These are the grants of divine help.

Some teachers will have native abilities to recognize and deal effectively with iniquitous tendencies. Others, however, perhaps the majority, must actively pray, seek, and study for help, and sacrifice many lesser things that the gifts of the spirit may be theirs for their own strengthening and for the edification of the Saints.

4. *Educational preparation.* The teacher should be thoroughly acquainted with the gospel as contained in the Three Standard Books of the church, and should be able to expound and teach it effectively. (See Doctrine and Covenants 42: 5.)

He should also be a keen student of humanity, its weaknesses and strengths, its shames and glories, its defeats and triumphs, its vices and virtues.

He should understand something of the working of the mind, its reasoning processes, and of how to develop desired responses in individuals (who must generally be dealt with as individuals in their problems, since two rarely respond to the same approach).

There is no science, no truth to be known that is not consonant with the eternal truth revealed in the gospel. However, from "all good books" (Doctrine and Covenants 87: 5) there is much available that will help in dealing with social and psychological problems. These may lead to a better understanding of the principles of the gospel.

B. HARD FEELINGS AND ILL WILL

I. "*Neither hardness with each other.*" No definitions nor long expositions are necessary to explain that hardness of heart, unfeeling attitudes, harshness, lack of mercy, and cruelty are the opposites of God's catalogue of virtues of those who may assist in his work (Doctrine and Covenants 11: 4).

To combat and overcome, but preferably to prevent harsh thinking, harsh speaking, and harsh actions, unfeeling attitudes, unsympathetic behavior, and withholding of mercy, requires study, training, and experience of a high order, as well as trained guidance and supervision.

While it is not given first place in this study, the teacher may well recognize that "hardness with each other" is too frequently the well of unrepentant wickedness from which springs the other evils listed in Doctrine and Covenants 17:

11.

C. INJURIOUS WORDS

1. "*Neither lying, backbiting, nor evilspeaking.*" These three are often classified as distinct and separate evils, but they are all conceived, nurtured, and matured by one mother. Untruth. Countless men have lost their lives, nations have fallen, the will of God has been frustrated, and its accomplishments on earth have been delayed, and even Christ was and continues to be crucified, by lies.

2. *It is not only the lie direct that hurts:* there are lesser members of the family, such as, guile, suggestion, intimation, and innuendo. The teacher who can meet and destroy false information which has been given to the people performs a service to them, to the church, and to the persons who are protected by his action. If he can successfully teach, lead, and guide his flock away from the evil habits related to falsehood, and help them to form standards of truth and trustworthiness in their minds, he is laying foundations for the kingdom.

What joy must have vibrated in the Lord's voice when he exclaimed of Nathaniel, "Behold an Israelite indeed, in whom is no guile!"

3. *Backbiting and evilspeaking* have caused a great deal of strife, discontent, and dissension in the church. These two evils disturb many congregations and disrupt the peace and love that should exist among church members. They are conveyed in terms that would prevent action in the civil courts, and yet they hurt badly. Whispering campaigns are often started, which do infinite damage.

These things demand wise and courageous action by the teacher who should be the minister of peace. He should promptly sense the first signs of danger. He must use wisdom in deciding when and how to act. He must be motivated by

the love of the people and of the church and be guided by high principles of justice and mercy.

Moroni foresaw the turbulent and distressing times to come in our day, and wrote:

Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually.—Book of Mormon, page 735, paragraph 102.

IV. THE PEACEMAKER (THE TEACHER) HIMSELF

A. HIS PEACE WITH GOD

Every teacher should incorporate into his thinking the statement of the prophet: "And all thy children shall be taught of the Lord; and great shall be the peace of the children."—Isaiah 54: 13.

1. *The teacher*, watching over the church with the purpose of persuading and helping the members to become kingdom-quality persons, will recognize that if he is to serve the people by bringing them peace, he must have peace in his own heart and in his relations with all men.

Heredity and environment have background values of importance, but inward peace derives from yielding glad and unconditional compliance to the will and love of God, with no reservations and no bargaining. He must build upon the foundation of his security in being at peace with God.

2. *The value of peace* cannot be overestimated. Over thirty books of the Bible refer to it; prophets and kings wrote and sang of it; angelic choirs heralded the birth of our Savior in the words, "On earth, peace; good will to men."

Isaiah, who could be called the prophet of peace, wrote:

Thou wilt keep him in perfect peace, whose mind is stayed on thee.—
26: 3.

Thus saith the Lord, thy Redeemer, the Holy One of Israel, . . .
O that thou hadst hearkened to my commandments! Then had thy peace
been as a river, and thy righteousness as the waves of the sea.—48:
17, 18.

The work of righteousness shall be peace.—32: 17.

B. HIS PEACE WITH MEN

The teacher, as a minister of peace, must himself have peace with other people, both with those in the church and those who are not of the church. He cannot teach something he cannot do. He cannot persuade others to practice something he cannot. He must be a living example of the gospel of peace. When he has learned how to enjoy peace in his own personal and public relationships, he will have a better opportunity to teach the art to others.

The teacher will know the means of achieving peace, such as, "Great peace have they which love thy law; for nothing shall offend them."—Psalm 119: 165.

C. HIS MINISTRY OF PEACE

With a sure foundation of peace in his own life and in his own home, the teacher is prepared to carry the ministry of peace to the church.

1. *He will teach* that the keeping of the law of God is an important foundation for peace. The Scriptures teach that a man must let his offering wait until he has made peace with an offended member, and that an offering is not acceptable as long as one has "aught against his brother." The task of reconciliation with God, which makes peace possible, is therefore often a task of removing differences between men and re-establishing peace between them. Because such dif-

ferences have existed, and their elimination has been neglected, the peace of the church and the membership have suffered.

II. The teacher will study the elements of the gospel that contribute toward peace:

a. The habit of prayer for each individual, and the family altar in each home;

b. A steadfast yearning for the worship, fellowship, and ministry of the church services;

c. An understanding and appreciation of the ordinances of the church;

d. A full and free compliance with the financial law, without bargaining or covetousness;

e. A broad, sustaining understanding of the principles of mercy, inter-dependence, brotherhood and love that protects, aids, and gathers to his heart the weak and helpless, as distinct from the worldly rule of "survival of the most fit."

In ministering mercy, the teacher will take full note of the anxiety, discouragement, bereavement, and other distresses and sorrows that lower morals and efficiency and so disturb or disrupt peace within a Saint's heart or within a family.

D. HIS DEFENSE OF PEACE

The teacher, watching over the church, will be aware, even as he is aware of physical pain in his own body, when activities are being engaged in by members of his flock which disturb the peace he is promoting, guarding, and extending.

With the strength born of assurance and peace within his own soul, he will proceed with quietness, diplomacy, patience, and grace (and when necessary with positiveness toward disciplinary action by the administrative authorities) to remedy the pain within his flock; to eliminate the disturbance of the peace he is building in Christ's stead.

V. THE PROCEDURES OF PEACE

A. THE LAW

The ministry of the teacher is somewhat like the two-edged sword of the Spirit: it strikes against evil, it defends righteousness. The more iniquity there is among the people in his flock, the harder the teacher must work to restore peace. The more peace there is within the flock, the harder the teacher must work to extend and expand it toward perfection.

By virtue of what has gone before, it is plain that within the congregations and branches of the church, the teachers are the ones specifically charged with acting as mediators and peacemakers.

The many times the Lord has reminded the church of the need for more peaceable relationships among the membership, emphasizes the responsibility that rests upon the teacher.

Thou shalt not speak evil of thy neighbor, nor do him any harm.—*Doctrine and Covenants* 42: 7.

Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work.—117: 13.

Contention is unseemly.—119: 5.

The spirit of recrimination and accusation . . . tends to destroy confidence and create distrust.—130: 8.

Avoid sowing the seeds of distrust and suspicion either in public . . . or in private.—131: 4.

Let contention cease.—134: 7.

To lay securely the foundations for Zion and her buildings the work should be accomplished in peace and harmony.—*Report of 1940 General Conference*.

Unlike the church, police authorities and civil law take no notice of evilspeaking, contentions, quarreling, recriminations, accusations, seeds of distrust, etc., until there is an

overt act, such as the striking of blows, the public peace violated, a warrant sworn out, or a suit filed. Police officers are peace officers only to the extent of quelling disturbances, and enforcing the law after it has been broken.

B. THE CHURCH

Under the law of God, however, notice is taken through the official duty of the teacher that evil tendencies may develop among those who as a rule are trying earnestly to live in peace. Therefore the teacher is instructed to "be with and strengthen" the Saints to prevent them from falling into iniquity or trouble.

Under the law of God, notice is taken that there are many in the membership who have not yet progressed to the high plane of trying to live in peace as a way of life. They habitually or carelessly and thoughtlessly commit iniquities against God, against themselves, and against their fellow men.

The teacher is instructed to minister to them under the power of the Holy Spirit to persuade, teach, expound, and exhort that he may guide and lead them away from iniquity and into the paths of peace. Persuasion, teaching, expounding, and exhorting do not mean scolding or talking down to anyone. People in any form of iniquity must be reoriented, attracted away from wrongdoing, into active love for God, for the church, for the kingdom, and for their fellow men.

Not until every office of peace has been employed and every way and means for winning a transgressor into right relationships and right ways of living have been completely and finally exhausted, should the teacher resort to citing the administrative officers for disciplinary action.

Finally, and of paramount importance, those who are classed as "good" by human or worldly standards fall short

under the law of God. In the church, they should be nurtured, guided, and strengthened in the ways of peace, until they begin to measure their lives against the perfection of Christ. One of the happiest and most soul-satisfying services in the teacher's ministry is the privilege of teaching, exhorting, persuading, and strengthening those who wish to live in peace but need help to do so.

C. RIGHTS OF PERSONS

The teacher should help the members of his flock to recognize and respect each other's sphere of action, personal and property rights, freedoms, and liberties; the rights of happiness, respect of the group, personality, and reputation. Nobody has a right to destroy another person's happiness. Somewhere in this group most of the iniquities flourish.

It has been said that one man's rights cease where another's begin, but this is not a whole truth. Because of the interaction of living together or of being neighbors, our mutual interdependence in the family and in the community, men's rights continually merge and overlap. This is one reason why conflicts and disagreements are so common. It is a fundamental of the plan of salvation that, in spite of these problems, men must "work together for good." There can be no barriers of fear, suspicion, prejudice, or selfishness in the kingdom of God.

D. PRINCIPLES

The scope of this study does not permit an exhaustive discussion of the ways of promoting peace, but what has been presented is intended to emphasize that most people, even those who are sincerely and earnestly striving, have an inadequate concept of how to live in peace according to the gospel of Christ.

Multitudes of people yearn for peace, yet lack any basic understanding of the implications of the term respecting a new way of life. Thousands of our own church members are unfitted, unready, to enter constructively into the ways of peace. Even some of the priesthood have not accepted the fundamentals of living in peace, creatively within their own families and within the borders of their ministry.

Teachers need to be aroused to accept the service of their office with joy and inspiration, ready to minister for peace, laboring with diligence, with a stanch and steadfast will that denies all discouragement, and with humble thanksgiving that they have been chosen for such great responsibilities and such creative service by their Lord Jesus Christ.

SECTION SIX

THE TEACHER'S MINISTRY TO THE ERRING

- I. Introduction
- II. Procedures in Dealing With the Erring

I. INTRODUCTION

The Son of Man is come to save that which was lost, and to call sinners to repentance.—Matthew 18: 11, Inspired Version.

All things are not lawful, for all things edify not. Let no man seek therefore his own, but every man another's good.—I Corinthians 10:23, 24, Inspired Version.

A. OFFENSES

1. *Minor offenses*, in church terminology, are those attitudes, words, and acts, which do not contribute creatively or constructively to the ongoing purposes of God; and which do not contribute to the peace, welfare, and spiritual progress of members, their fellow Saints, and their neighbors. These are the iniquities discussed in a preceding chapter, which have not grown into the major proportions and consequences of trespass and transgression.

2. *Major offenses* are the more grievous trespasses which men commit against one another and against God and his church. In church terminology, these are classed as transgressions. They usually involve the serious breach of church law and practice.

B. THE TEACHER AS HOUSE PHYSICIAN

1. *The teacher*, as a standing minister, may be effectively compared with the house physician in a hospital, working under the direction of the Great Physician.

2. *The teacher* who is called to render this service has several sources of information and help to guide him:

- a. The direction of the Holy Spirit
- b. The instructions and admonitions of his superior officers in the church
- c. The law given in the Three Standard Books of the church

d. The handbook, *Ministry to the Erring and Church Court Procedure*, by Bishop L. Wayne Updike.

II. PROCEDURES IN DEALING WITH THE ERRING

Prepared by Bishop L. Wayne Updike, author of *Ministry to the Erring and Church Court Procedure*.

A. PROBLEMS OF TRANSGRESSION

1. *Reference and jurisdiction.* Because of the admonition given in the Doctrine and Covenants, it has become customary for the church to think of the teacher as the "troubleshooter" of the branch or congregation. This imposes upon him a task which requires infinite patience and kindness, but one that has great rewards when it is successfully accomplished.

Types of trouble: Sometimes differences appear between members in a branch. Sometimes they occur between a member and someone who is not a member of the church. Another kind of problem appears when a member of the church breaks the moral code and thus brings reproach upon the church of Christ.

2. *Procedures.* When such matters come to the attention of members of the branch, including the priesthood of course, and particularly the teacher himself, they should be, and usually are, referred to the pastor. Where a qualified teacher is available, the pastor usually refers such matters directly to him. It is understood, of course, that the pastor is always ready in "the second line" to be of assistance in whatever way he can.

Usually, however, the pastor does not himself immediately attempt to settle the difficulty, for if the case turns out to be

one which cannot be adequately adjusted by the teacher and a later court case is necessary, the charges are to be filed with the presiding officer. If, therefore, the presiding officer works immediately with the teacher on the case, he might become ineligible to minister properly according to the rules of procedure of the church. It therefore becomes the task of the teacher to bring adequate ministry, to effect reconciliation, or, failing this, to present the pertinent facts to the administrative officer for action.

3. *Types of transgression.* When there comes to the attention of the teacher a matter involving a transgression on the part of a member, his first duty will be determined somewhat by the type of misdemeanor involved.

If the matter involves difference between two members, it shall be the duty of the teacher to talk to each of them separately in an effort to persuade each of them to make the initial move, to fulfill the teachings of Christ: the rule of reconciliation (Matthew 5: 24) by private settlement (Matthew 18: 15).

If the teacher cannot persuade either or both of the parties involved to make direct contact, then he should endeavor to persuade them to meet with him (the teacher) in a situation where the three can talk the matter over thoroughly and kindly.

If each of the members seeks to find reconciliation and is honest in heart in his desire to keep the laws of the church, reconciliation may be quickly established.

In this latter event, there should be mutual agreement that the matter, once adjusted, shall not again be referred to by any of the three under any circumstances. A matter once adjusted should not be brought up again for reconsideration. It is especially important that the teacher shall

not mention the incident to any fourth person (except, of course, in his official report to the pastor).

However, this does not release the teacher from the further necessity of continuing his ministry to each party until he has advanced them, by whatever number of steps necessary, onward from reconciliation to the condition of Christ-like love.

The very fact of the transgression may be positive evidence to the teacher that his general ministry of promoting peace and of strengthening the flock has been inadequate and may show him conclusively that he must, at all costs, continue his ministry of peace and love, particularly with these two parties.

4. *Cases involving the church.* If the problem is a situation in which a member has broken some of the rules of the church and thus appears to do harm, it is the teacher's first duty to determine whether or not some action on his part may be helpful.

This may require counsel from the pastor, or other assigned administrative officer if the pastor does not wish to be disqualified for possible later adjudication.

Under no circumstances should the teacher attempt to correct the member in the form of discipline. The teacher must be careful to display no other reason than that he has a sincere brotherly desire to save a member of his flock from the folly of erring, sinful ways.

If, on the teacher's part, there is any desire to show the authority of his office or of himself to discipline an erring member, then he is not in fit spiritual condition to minister to the erring one. Only on the basis of sincere love for the erring brother should he undertake such a mission.

B. PREPARATION AND ACTION

1. *To prepare himself* spiritually for each interview with one whom he believes to be in sin, the teacher should pray earnestly that he shall be guided and directed, that he might have a fullness of the spirit of wisdom, and exercise patience and diplomacy and show that the spirit of love is his only motivation in visiting the erring one. The teacher should pray earnestly for the Spirit of God to work in the heart of the erring one directly, as well as through the teacher himself.

2. *After this spiritual preparation* is complete, the teacher should approach the one he deems to be in error and clearly but kindly explain his own position.

It is not wisdom to begin by pointing out the other's error. A wise and diplomatic approach might be for the teacher to say that he, himself, is in somewhat of a quandary. If the erring member can see that the teacher is taking most seriously and humbly his responsibility to keep or re-establish peace within the flock and to uphold the moral code, and that only his love for the Lord's work and for the spiritual life of his brother prompts him to discuss the affairs of another man, then it becomes easier for the erring one to accept the teacher's ministry and to respond with free discussion of the matter.

This approach allows the erring one to begin by talking about the position of the teacher himself, rather than about the error of which he is being accused.

3. *If the foregoing* has been wisely, diplomatically, and skillfully carried through, the task of the teacher will unfold acceptably in the understanding of the erring one.

He will then perceive and accept the fact that the teacher has shown him that the only way for genuine happiness in

Christ is for him to overcome or amend his error and to enter upon a program of carrying out the procedure of the divine law of repentance.

His next major step on the way back to peace is a confession of the wrong he has done. Without sincere confession, there can be no genuine repentance, and forgiveness by the offended one may not materialize.

It is not wise, however, for the teacher to be impatient, unduly urgent, abrupt, or insistent in seeking a confession. A better method is to make it as easy as possible for the erring one to make a clean breast of what has happened. This is the reason why the teacher is at first to go alone to the one in error; it is easier to discuss the error in private, especially if the teacher has previously established the trust and confidence that should exist between him and the members of his flock.

If such confidence is lost, the work of the teacher in this particular case would be, without divine intervention, completely nullified.

C. THE TEACHER'S INFLUENCE

1. *People do not like to carry* burdens alone. If the teacher will become the sincere and trusted friend of the members of his flock, they will be inclined or eager to share their confidences with him.

Then, in event of transgression, it will be a much simpler task for the teacher to persuade the erring one to share with him his inmost thoughts. The confession of wrongdoing will be quickly entrusted to him and in a much higher percentage of cases.

Once the teacher has listened to the story of the erring one, he should demonstrate his sincere desire to win him

back to his former place of confidence and trust and fellowship in the congregation.

This of course would not always mean the restoration of the priesthood or official position (and the teacher has no authority to promise that). It does mean that the teacher will do his utmost to see that the erring one is restored in the eyes of the Saints, friends, and neighbors as a man of integrity and of value to our Heavenly Father.

Where restitution is possible, the teacher should urge that this be done promptly. One who is genuinely repentant is anxious to make restitution. Where restitution is not possible, at the very least, some tokens of amendment of the breach should be made by the transgressor.

2. As *the teacher works* with erring people, it becomes apparent that the essence of the task is to instill into the hearts of the members the realization that God loves them, even though they have grieved him seriously by their follies and transgressions.

As understanding of this great love dawns upon them, they begin to see what they have done to the Heavenly Father. In that understanding, the erring one comes to know like a great revelation, if the teacher has ministered with the grace and inspiration to which his office entitles him, that he is indeed important to God. When one in error begins to sense his own value to God, he will respond according to his own choices.

This is his privilege of agency. Even though he senses the love of God, he is free to refuse its ministrations, to continue his error, to refuse to repent or make restitution or be reconciled to his fellow men and to God.

Therefore the teacher should so analyze, arrange, and manage all controllable factors and circumstances that the erring one will exercise his right of agency positively; i. e.,

accept God's laws and God's great love for all mankind.

The task of the teacher is the task of influencing men to respond positively to the law of God's love.

D. CLEANING PROCEDURE

1. *The saddest point* in ministry occurs when someone who is found to be in error and who has been sought out by one of the under-shepherds, turns his back upon such ministry, refuses to discuss the matter, and states that he knowingly chooses to continue in the way of error. For such a one a sincere teacher will expend great effort and much time in prayer.

But, after a reasonable time, if the erring member continues to do injury to the body of Christ, it becomes the duty of the teacher to report such matters officially to the administration of the church in his area.

To the pastor he will supply all the facts, including the adequate evidence and the names of witnesses, so that the pastor may proceed according to the authorized judicial procedure.

Such a course will be taken with reluctance by the teacher who has strong faith in the redemptive power of the Spirit of God and whose love for the people has grown strong through his own ministry.

The teacher, having the spirit of the shepherd, does not easily abandon one of his flock as a "lost sheep"; but neither will he permit injury to come to the flock over which he has been made one of the Lord's overseers.

There is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment . . . for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.—Book of Mormon, page 454.