1963

An Analysis of the Theory and Practice of Worship in The Church of Jesus Christ of Latter-Day Saints

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Brigham Young University - Provo

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AN ANALYSIS OF THE THEORY AND PRACTICE OF WORSHIP
IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis
Submitted to
The Department of Religious Education
College of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
John Franklin Heidenreich
1963
ACKNOWLEDGMENTS

It is with sincere appreciation that the writer acknowledges the assistance of the following who have made it possible to complete this work:

To Dr. James R. Clark, Chairman of the thesis committee, for his guidance in the formative stage of this work, and his wise counsel during the writing of the thesis.

To Professor Ellis T. Rasmussen, member of the thesis committee, for his valuable criticisms in the form and content of the thesis.

To Dr. Truman Madsen, Dr. B. West Belnap, and Dr. Hyrum Andrus, for their encouragement and valuable suggestions.

To Dr. George A. Buttrick, Dr. Douglas Horton, and Dr. John W. Beardsley, who in former years inspired the writer to an appreciation of the value of worship.

To Hermine Briggs Horman, for her able assistance and excellent workmanship in typing, printing, and assembling this thesis.

To my son, Fred L. Heidenreich, and my wife, Bernice Heidenreich, for their constant encouragement and keen interest in this study, and the help they have given with many of the details in bringing this work to completion.
TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>ACKNOWLEDGMENTS</th>
<th>iii</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAPTER I</td>
<td></td>
</tr>
<tr>
<td>PURPOSE OF THE STUDY</td>
<td>1</td>
</tr>
<tr>
<td>Worship Defined</td>
<td></td>
</tr>
<tr>
<td>Thesis Background</td>
<td></td>
</tr>
<tr>
<td>Background of Thesis Problem</td>
<td></td>
</tr>
<tr>
<td>Definition of Terms</td>
<td></td>
</tr>
<tr>
<td>Method and Extent of Research</td>
<td></td>
</tr>
<tr>
<td>Assumptions and Delimitations</td>
<td></td>
</tr>
<tr>
<td>Possible Value and Application of Thesis</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>9</td>
</tr>
<tr>
<td>THE THEORY OF WORSHIP</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>29</td>
</tr>
<tr>
<td>PRAYER AS AN INSTRUMENT OF WORSHIP</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>47</td>
</tr>
<tr>
<td>OTHER INSTRUMENTS OF WORSHIP</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>58</td>
</tr>
<tr>
<td>MAJOR CONTRIBUTIONS OF THE BOOK OF MORMON TO THE LATTER-DAY SAINT CONCEPT OF WORSHIP</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td></td>
</tr>
<tr>
<td>The Nephites Worship God</td>
<td></td>
</tr>
<tr>
<td>The Jaredites Worship God</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>82</td>
</tr>
<tr>
<td>IMPORTANT DOCTRINAL CONTRIBUTIONS TO THE MORMON CONCEPT OF WORSHIP FROM THE DOCTRINE AND COVENANTS AND OTHER RELATED SCRIPTURE</td>
<td></td>
</tr>
<tr>
<td>Nature of God</td>
<td></td>
</tr>
<tr>
<td>Christ as Jehovah and Creator</td>
<td></td>
</tr>
<tr>
<td>The Holy Ghost</td>
<td></td>
</tr>
<tr>
<td>The Doctrine of Man</td>
<td></td>
</tr>
<tr>
<td>&quot;The Church&quot;</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>117</td>
</tr>
<tr>
<td>MAJOR CONTRIBUTIONS OF THE PEARL OF GREAT PRICE TO THE LATTER DAY CONCEPT OF WORSHIP</td>
<td></td>
</tr>
<tr>
<td>God as a Person</td>
<td></td>
</tr>
<tr>
<td>Eternal Nature and Purpose of God's Work</td>
<td></td>
</tr>
<tr>
<td>Extent of God's Creation</td>
<td></td>
</tr>
<tr>
<td>God's Revelation to Man in Modern Times</td>
<td></td>
</tr>
<tr>
<td>The Articles of Faith</td>
<td></td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>VIII</td>
<td>HUMAN BEHAVIOR AS EXEMPLIFIED IN THE MORMON COMMUNITY IN ITS ADHERENCE TO THE BIBLICAL CONCEPT OF WORSHIP AS SET FORTH IN ISAIAH 6:1; 6:5-7; 6:8</td>
</tr>
<tr>
<td></td>
<td>Historical Introduction</td>
</tr>
<tr>
<td></td>
<td>Spiritual Enlightenment</td>
</tr>
<tr>
<td></td>
<td>Missions</td>
</tr>
<tr>
<td></td>
<td>Meeting the Temporal Needs of the Saints</td>
</tr>
<tr>
<td></td>
<td>Education Among the Saints</td>
</tr>
<tr>
<td></td>
<td>Latter-day Saints as Builders of Temples</td>
</tr>
<tr>
<td>IX</td>
<td>CONCLUSIONS, EVALUATIONS, AND RECOMMENDATIONS</td>
</tr>
<tr>
<td></td>
<td>Introduction</td>
</tr>
<tr>
<td></td>
<td>Conclusions</td>
</tr>
<tr>
<td></td>
<td>The Theory or Theological Bases of Latter-day Saint Worship</td>
</tr>
<tr>
<td></td>
<td>Doctrine of God</td>
</tr>
<tr>
<td></td>
<td>Doctrine of Christ</td>
</tr>
<tr>
<td></td>
<td>Doctrine of the Holy Ghost</td>
</tr>
<tr>
<td></td>
<td>Doctrine of Man</td>
</tr>
<tr>
<td></td>
<td>Doctrine of The Church</td>
</tr>
<tr>
<td></td>
<td>Evaluations and Recommendations</td>
</tr>
<tr>
<td></td>
<td>The Practice of Latter-day Saint Worship</td>
</tr>
<tr>
<td></td>
<td>Historical Developments</td>
</tr>
<tr>
<td></td>
<td>Falterings and Failures</td>
</tr>
<tr>
<td></td>
<td>Contemporary Personal Observations</td>
</tr>
<tr>
<td></td>
<td>Strengths of Latter-day Saint Worship</td>
</tr>
<tr>
<td></td>
<td>Weaknesses of Latter-day Saint Worship</td>
</tr>
<tr>
<td></td>
<td>and Recommendations for Improvement</td>
</tr>
<tr>
<td></td>
<td>Summary</td>
</tr>
<tr>
<td></td>
<td>BIBLIOGRAPHY</td>
</tr>
</tbody>
</table>
CHAPTER I

PURPOSE OF THE STUDY

The purpose of this thesis is to make an analytical study of the theory and practice of worship among members of The Church of Jesus Christ of Latter-day Saints as compared to the Biblical standard of worship.

Worship Defined

The standard of worship to be used as a testing instrument in this thesis to distinguish between true and false worship is found in Isaiah 6:1-8. This Isaiah pattern or concept is cited as a classical model of true worship by many contemporary authorities in the field of Christian worship.¹ This Biblical concept of worship has three component parts which together in sequence complete the worship experience. If a worship experience lacks any one of these parts it is not true worship. This Biblical pattern of worship from Isaiah is as follows:

1. An awareness of God by the worshiper through a human-divine encounter.
   
   "I saw the Lord ... high and lifted up ... ."

   Isaiah 6:1

2. Restructuring of the worshiper resulting in repentance, change, enlightenment or awakening.

   "Woe is me for I am undone ... this has touched thy lips ... thy sin is purged."

   Isaiah 6:5-7

3. Dedication of the worshiper in service to God. Worship must be consummated in acts of service or it is not worship. "Here am I; send me."
   Isaiah 6:8

**Thesis Problem**

The problem of this study is to determine if worship as taught and practiced by Latter-day Saints measures up to, and is in agreement with, the Biblical concept of worship as heretofore defined.

**Background of Thesis Problem**

Before his conversion to The Church of Jesus Christ of Latter-day Saints the writer served as a minister for many years in one of the large Protestant denominations. He has had a long and varied experience in conducting worship with many groups in churches, camps, classrooms in many kinds of religious, civic and social settings.

The writer has observed that for many people worship is comforting, inspiring, emotionally satisfying and pleasurable. The sanctuaries of hundreds of thousands of churches seldom lack for occupants each Sunday morning. There seems to be no shortage of worshipers, but the big question is: to what extent does worship effect human behavior. This thesis is an attempt to find at least a partial answer to this question. The hypothesis of this thesis is that the theory and practice of Latter-day Saint worship has effected the behavior of Latter-day Saints as exemplified in some of the major events of their history. The unceasing, joyous activity that characterizes Latter-day Saint life is a source of amazement to many people of the world or in other churches. The continuous vitality that motivates great numbers of people in The Church certainly must come from a divine source because it is not natural. In the
world people try to avoid extra work, responsibility and involvement. As the secret of Sampson's strength was a puzzle to the Philistines, so the strength of Mormonism has been a puzzle to the world and to many other church groups. The following comment was made by The Rt. Rev. William J. Whalen, a noted author and priest of the Roman Catholic Church:

"Kindness, industry, hospitality, cleanliness, zeal, sobriety, and high moral standards characterize the believing Latter-day Saint. That the hodgepodge of heresies which is Mormonism can produce such results is a continual source of amazement."\(^1\)

The writer does not wish to imply that it is only in Mormon life that dedication and loving service can be observed. A similar devotion and zeal can be pointed out in such groups as the Salvation Army, and in some of the orders of Catholicism such as the Jesuits and Franciscans and in many other religious groups.

It is the opinion of many people that The Church of Jesus Christ of Latter-day Saints shows its greatest strength in areas of organization and in social and educational services. It is the writer's opinion that The Church shows its greatest strength in worship, the fruit of which is a spiritual drive that gives the worshiper a genuine love and concern for others.

The background of the thesis problem comes out of a long-felt desire of the writer to measure as accurately as possible the effect of true worship upon human behavior and particularly upon Mormons. Many have registered their opinions on this subject. It is the hope of the

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writer that some behavior patterns will emerge as a result of this study that will enable a more definite and accurate statement as to the correlation between worship and the behavior of individuals or groups of individuals.

**Definition of Terms**

**Worship:** Usually the word worship is popularly understood to refer to expressions of one's feelings toward God by declarations of God's worthiness to be worshiped, by divine praise and by dedication of one's life to God. Worship is treated in this analytical thesis in a somewhat broader reference. It includes an exercise of knowledge as well as feeling. It includes all the actions and events of normal living. Thought of in this sense, true worship touches the whole of life and the whole life of the worshiper.

**Scriptural, Biblical:** The term "scripture" is used in this study to include the Old and New Testament, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price which are also referred to as the standard works of The Church. References to the Old and New Testament only are termed "Biblical."

**Biblical References:** All Biblical references used in this thesis are from the King James Version unless otherwise specified.

**Service of Worship:** "A Service of Worship" is usually understood to refer to a period of formal worship by a group of people in a church or elsewhere. There are instances in this thesis where the term "Service of Worship" is broadened to include the idea of a service rendered to one's fellowman that has been motivated by a sincere act of the worship of God.
**Ritual:** Ritual is any form or method of worshiping that through prolonged use has come to follow a relatively fixed pattern of procedure.

**Minister:** "Minister" used as a verb is understood to mean "to administer" or "to serve," usually in spiritual matters. When used as a noun or a name it refers to a person who is authorized to conduct religious worship in one of the Christian sects.

**The Church:** When the article "The" and the noun "Church" are used together and both are capitalized the reference is to The Church of Jesus Christ of Latter-day Saints. When the article "the" and the noun "church" are used together and are not capitalized, except at the beginning of a sentence it refers to Christendom in general. When the word "church" is used singly the same rule applies.

**Grace:** The word "grace" as used in this study refers to any favor God extends to us that we cannot earn for ourselves. The greatest example of God's grace is the gift of His Son to redeem us from death and to save us from our sins on condition of our sincere repentance and our obedience of the Gospel. The same application of meaning is used in an earthly sense when we refer to an insurance company giving a policy holder thirty days grace in the payment of his insurance premium. Retaining the same meaning the word "grace" is sometimes used in a human sense as applying to that indefinable "something extra" in a person's physique or personality that gives him a quality of movement, physical form or a social finesse that distinguishes him from the ordinary human being. A further extension of the use of the word grace in this study is its use in reference to our growth in God-like perfection. The scriptures urge us to "grow in grace" that we may go "from grace to grace" until our salvation
is made sure.

**Seminary:** The seminary is a Church-sponsored educational institution which provides week-day religious instruction for The Church students enrolled in the high school. The building is constructed with Church funds and the teachers are paid by The Church Department of Education. The building is erected adjacent to the high school in order to eliminate a transportation problem.

**Institute of Religion:** The Institute of Religion is a Church-sponsored educational program. It is designated to provide week-day religious training for members of The Church who are attending school on the college level. Buildings are constructed with Church funds and the instructors are paid by The Church Department of Education.

**Unified Church School System:** The educational system of schools owned and operated by The Church of Jesus Christ of Latter-day Saints. These include seminaries, institutes, academies, senior and junior colleges.

**Method and Extent of Research**

This study will follow the historical method. A survey will be made of some of the major historical events and developments in The Church of Jesus Christ of Latter-day Saints. This survey will be made to determine if these historical developments are consistent with, and a consumption of, true worship as tested by the Isaiah model. A survey will also be made of the teachings bearing on worship in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, to test their relevance to, and agreement with the Isaiah standard of worship.
Assumptions and Delimitations

This thesis is a comparative study between what is assumed to be an ideal pattern of worship in Isaiah 6:1-8 and the worship of Latter-day Saints. For the basis of such a comparison a study is made of the theory of Latter-day Saint worship by its exponents and by the study of actual events and developments through one hundred and forty years of its history. In order to make such a study valid it must be assumed that the Isaiah model of worship is representative of the highest standard of worship known and accepted within the Judaeo-Christian world.

It is obvious that because of the subjective nature of worship one cannot make a detached, purely objective, test-tube approach to a study of worship. It must be admitted that the writer's background will in some measure color the analysis of the material presented. A certain degree of bias is admitted to be unavoidable because of the dimension of the writer's personality that must of necessity enter such a work. The writer pledges his integrity to adhere strictly to the facts and to those principles of truth generally accepted by those of all persuasions of thought in his analysis of those findings that this study brings to light, subject to the limits of the writer's knowledge and his ability to interpret such findings.

Worship in this study is limited to the general classification of Judaeo-Christian worship and Latter-day Saint worship in particular within this classification. Worship practiced by non-Christian groups will not be undertaken in this study.

It is not the writer's purpose to advance or defend any particular philosophy of worship or to compare the formal or liturgical types
of approach to worship with the informal and spontaneous types. It is acknowledged that all worshipers are conditioned by their background and training to prefer a certain form and content of worship. All worship regardless of how simple or informal it may be, makes use of some form and content. Perhaps one of the simplest forms of worship is that of "Quaker silence" but even that is a form.

It is not within the scope of this study to analyze Latter-day Saint history in total. The historical material used is selected as being some of those events and concerns that were of major importance in the life of the Latter-day Saint people, and includes only those historical developments that occupied the center of the stage of Mormon life at the time of their occurrence. This selection does not attempt to be inclusive, but endeavors to be truly representative and typical.

This thesis does not attempt to make a complete analysis of worship as it relates to Christian theology generally, but limits the theological study to those doctrines that are unique to Latter-day Saint teachings and emphasis.

Possible Value and Application of Thesis

In the opinion of the writer, the results of this study will be helpful to those who plan and conduct worship, in assisting them to understand the values and objectives that may be expected to result from true worship. This study is being made with special application to teachers and students of the Seminaries and Institutes of The Church of Jesus Christ of Latter-day Saints.
CHAPTER II

THE THEORY OF WORSHIP

According to some etymological authorities the word worship means "to recognize worth," "to give honor and adoration to that Being who is of greatest worth."¹ The Greek word for worship in the New Testament is proskuneo, literally "I kiss toward," meaning "I kiss the hand toward" implying the idea of doing homage. The corresponding word in the Old Testament in Hebrew is shackah meaning "to bow down" or "to prostrate one's self."²

Since Adam, the father of the race first lifted up his eyes and looked into the face of God, men have worshiped. Some have worshiped the true and living God, some have worshiped vain idols and some have even worshiped Satan. Dr. George Hedley has pointed out in his book Christian Worship that even a secular scientist who disclaims any adherence to religion declares his dedication to truth. "Sit down before fact as a little child" urged Thomas Huxley³. According to such an idea "fact" alone is worthy of absolute respect. It lays upon the worshiper the obligation to place "fact" above self. His total reverence is for what he knows best and cares for most. He may not call it worship but that

¹Webster's New International Dictionary.
²Thayer's Greek Lexicon and Young's Analytical Concordance.
is exactly what it is. Dr. Hedley further points out that some years ago a Soviet film agency distributed a picture in the United States called "Three Songs About Lenin." One of the three songs seemed to be a direct borrowing from the Fourth Gospel, including as it did such professions of faith as that "Lenin gives us life," and even that "Lenin is dead and is alive for evermore." Dr. Hedley concludes, "The avowedly irreligious Leninists have created a naive religion of their own."¹ Man may exercise his agency as to whom or what he will worship, but worship he must.

It has been the common experience of the race that there is something in worship that satisfies the human heart. There may be great divergence of opinion as to why man has this insatiable thirst for some other outside and beyond himself to whom he can give his devotion, but the fact remains unchallenged that this propensity for worship is deeply rooted in man's nature.

"As the hart panteth after the water brook, so panteth my soul after thee, O God."
Psalm 42:1

One of man's deepest and most elemental needs is to find a sacred place, apart from his daily life where he can take stock of himself, hold his life up to the scrutiny of God and drink from that fountain of living water that "springs up into everlasting life."² From

¹Ibid.
²John 4:14.
such an experience he comes away with a feeling of having been cleansed and made whole, and having gained for himself and his neighbor, who has worshiped with him, something important in heightened dignity, self-respect, and increased motivation. It is universally true that man does not live by bread alone.

There is nothing more characteristic of modern man than his loneliness and alienation. He lives in a prison world of strangers, "nation against nation," man against man. He lives in a family of strangers; he is a stranger to himself and more than likely he is a stranger in his church. He vaguely knows but cannot comprehend that his only deliverance from alienation is in God. With some hesitance and uncertainty he reaches for his church. Perhaps he attends the sacrament meeting from which he has long been absent. If his Church can provide a worship infused by the Holy Spirit he may experience the steps that will bring him to the very throne of God where he can find freedom from all his alienation.

Isaiah was the first to outline these steps although they had been followed by many before him. The first step is to gain a vision of the Lord "high and lifted up" and become aware that "the whole earth is filled with his glory." All worship begins with an awareness of God or it does not begin.

In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the doors moved with the voice of him that cried, and the house was filled with smoke.¹

¹Isaiah 6:1-4.
In matter-of-fact terms what does it mean to "see the Lord . . . high and lifted up"? Is this an experience reserved for prophets and apostles only or may ordinary men in the ordinary walks of life partake of such experiences? We are accustomed to the expression, "I see," spoken when we mean that we understand. In this sense we may all "see the Lord." "Seeing the Lord" may mean something much more than understanding, but we may safely accept this as a minimum of what it means.

The first step in worship is to gain a vision of the Lord "high and lifted up" and to become aware that "the whole earth is filled with his glory." Although the worship of God is one of the most natural responses of our nature, it cannot be done without conscious effort. We begin by making ourselves receptive. Although God is ever seeking us he will not "gatecrash" the soul. Let us turn our whole self toward him as we contemplate the Christ, for it is through the Son that we come to the Father. We may direct our thoughts toward memories of his nativity that we cherished in childhood, or think upon the mature wisdom of His teachings on the Mount, or ponder God's most supreme act of love, the death of God's Son on the cross. We will surely become aware of a Presence as we patiently, faithfully direct our thoughts toward him. We will share Isaiah's vision of the Lord, "high and lifted up" who fills the "whole earth with his glory."

Since everything depends upon this first step, what do we do after our thoughts are aimed upward and have not become aware of God? We are to continue to practice the cultivation of the presence of the spirit with patience. Perhaps we have been a long time losing sight of God as he moves along with the secular drift of the times. We may be
a long time gaining the vision, or, because of God's pursuing love, it may burst upon us in a moment.

In our experience of worship how may we know if we have seen God? How may we know that we have not been tricked by our emotions? May we not judge by what has happened to us in our outreach toward God, no matter how feeble it has been? Have we emerged from our experience of worship with some change wrought in us, having received both correction and direction, and a renewed supply of energy to perform the directives that have come to us? This should be the final test of the genuineness of an encounter with God.

How may we know if we have seen the vision? How may we know that we have not been deceived either by our emotional over-eagerness or by the inertness of our mind and heart? We can be sure we are aware of God when we see him in everything. We see as Browning did that "every common bush is afire with God, but only he who sees takes off his shoes." ¹

Here is also the key to reverence: "... he who sees takes off his shoes." Reverence is being able to see with the eyes of the mind and heart. When we have experienced this divine awareness or reverence we are prepared for the second step in worship and we inwardly cry out:

... woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.²

"Woe is me! for I am undone." This text is so very descriptive of our actual condition when we come into the Presence. We must


²Isaiah 6:5.
be undone before God can restructure us and put us together again. We
can never minimize our sins before the pure holiness of God or there can
be no sincere repentance or freedom from our sins.

Prophets of all ages have called men to repentance and emphasized
the basic necessity for repentance in any sincere, effective restructuring
of life. There is a tendency for the world to gloss over and ignore this
demand of God. To use a figure of speech from the physician's art, the
"diseased part" must not only be eliminated by surgery but the wound must
be cauterized. False prophets are continually offering salvation to men
on easy terms of "nothing down" and "nothing to pay afterward." This
is possible they say because Christ "through grace" does it all! In react-
ing against this heresy, Latter-day Saints have been accused of going to
the heresy of the other extreme by believing that they can earn their own
salvation. This is a false accusation. The Church of Jesus Christ of
Latter-day Saints teaches the principle of grace but like James in his
Epistle in the New Testament tries to emphasize, both grace and works
must function together to effect man's salvation.² Paul's oft-quoted
words that "by grace are ye saved through faith; and that not of yourselves:
it is the gift of God"³ is only half the transaction. Short of man's
repentance and the showing forth of works or fruits "worthy of repentance,"
⁴ as John the Baptist puts it, man is as dead in his sins as ever, regard-
less of the "no-responsibility," free salvation package" offered by false

¹ II Nephi 25:23; Moses 2:18-19.
³ Ephesians 2:8.
prophets.

Frequently the habitual church-goer is victimized by an over-familiarity with the form and content of the worship that is being offered him and he is lulled into a religious stupor and he senses no Presence and expresses no repentance. All things appear to him in a rosy glow where there are no hard and fast lines, no clear distinctions of meaning, no absolutes. He may be genuinely sincere having none of the outward traits of pharisaism but neither does he beat upon his breast crying, "God, be merciful to me a sinner."

Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched my lips; and thine iniquity is taken away, and thy sin is purged.1

In our worship we have now come face to face with the greatest act in history, the act of God in redemption, without which there can be no purging of sin. With forgiveness comes renewal of life with victory over sin and death which is inexpressibly wonderful! When we have known forgiveness we have tasted supreme joy and have found release from our prison of loneliness and strangerhood. Those around us become our real brothers and sisters. We have been re-established in God's family. "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God."2

When man has fulfilled the terms upon which God is able to forgive sin the great miracle is wrought, the greatest of all miracles, the

\[1\text{ Isaiah 6:6-7.} \]
\[2\text{ Ephesians 2:19.} \]
miracle of a changed life takes place. Man becomes a "new creature"\(^1\) in Christ. The atonement, the great work of grace, wrought by Jesus Christ without which salvation would be impossible, has opened the way and points to the path of man's eternal salvation. Man is assigned the duty of walking in that path in obedience to all the commandments of God and man's salvation is contingent upon such obedience.

The fourth step in worship is dedication and service. Work and worship are forever inseparably bound together. That is why we designate the act of worship as a "service." Our sacrament meeting normally ends with a closing prayer but in a deeper sense no meeting where true worship has been achieved ends until the worshiper has gone forth and completed a service of love to God. When a life is dedicated to God there is an ethical cycle that must be completed. The sacrament must find fulfillment in the deed. The experience of true worship demands that we "bring forth fruits worthy of repentance."\(^2\) When the worshiper has experienced the grace of God in his forgiveness he must express himself in dedicated service or his testimony will die on his lips. In the experience of true worship the transaction that takes place can be likened to the principle of the gasoline motor. The intake and the exhaust valves, each performing their separate functions, completes a cycle and delivers power on the wheel. So we intake of God's grace in his act of redemption and forgiveness after which we must exhaust ourselves in service to complete the cycle that delivers the power by which we are able to consummate our worship of God.

\(^1\)II Corinthians 5:17.
This order of worship experienced by Isaiah runs through all revealed scriptures. As the main theme is many times repeated in a symphonic work of music, so we see this ever-recurring theme in man's reach for God. We worship God through many instruments, prayer, sacrament, song, ordinance, testimony and covenant, but in all these, we bring to God in humility our brokenness and receive from him his wholeness.

The call of the prophet in Isaiah 6 furnishes the simplest brief account of man's love of God (worship). The pattern of the passage may be indicated in some such way as this, "The Lord high and lifted up" is the thesis. "Woe is me . . . a man of unclean lips" is the antithesis. "A live coal from the altar, . . Here am I; send me" is the synthesis." As Dr. Willard Sperry points out, this simple Isaiah pattern of worship becomes even more impressive when we test it by the Bible in total. "We may see how constant the pattern is by citing a few classical examples." The following examples are cited by Dr. Sperry: Ps. 42:1-9; Ps. 90:1-17; Ps. 139:1-24; John 1:1-14; I Cor. 13; II Cor. 4:6-18; Rev. 7:9-17.

An excellent summary of the paramount importance of Isaiah 6:1-8 in the vast literature of worship is made by Dr. Evelyn Underhill. "In the call of Isaiah the transcendent and personal aspects of worship are brought together in a religious experience of surpassing significance and beauty." Why do men worship? It has often been affirmed that no one in-
vented worship. It is the Spirit that put it into our hearts to yearn for God. It is in our deepest nature to feel after him who created us. Our assurance comes in the knowledge given by the Spirit, that we love him because he first loved us. Can anyone doubt it after hearing Marian Anderson interpret the lines from Mendelssohn's Elijah with both the yearning and the assurance in the same phrase?

O that I knew where I might find him
That I might even come before his presence!
If with all your heart ye truly seek me,
Ye shall ever surely find me.
Thus saith our God.1

Worship supplies one of man's deepest needs which is for security or a sense of well-being. Security is an assurance of firmness around us and underneath us. The Mormon pioneers found security in their worship of God. Their physical surroundings became to them a symbol of this security in God reflected in the well-known Latter-day Saint hymn, "Firm as the Mountains Around Us." Ancient Israel experienced this same sense of spiritual security in their worship of God so beautifully expressed in many of the Psalms of the Bible. The true worship of God gives this firmness to life. This is especially true in times of war, national peril or some personal disaster in man's experience. He then becomes aware that his only security is in God.

The Form and Substance of Worship -- The true order of worship is not in the form and content that the worship service may follow, no matter how rich the content or how skillfully or worthily it may be performed. The true order of worship is in the heart of the worshiper.

1 Felix Mendelssohn, Oratorio Elijah.
This is not to say, however, that form and content are not important to the achievement of true worship. Worship must employ both form and content and cannot achieve its highest potential unless its form and content are emotionally inspiring and intellectually respectable.

When forms of worship reek with ugliness, disorder, careless preparation on the part of the leader resulting in inappropriate afterthoughts, accidents of speech that turn out to be unintentionally humorous or embarrassing, they are in poor form and the spirit of worship is lost. Worship engaged in under such conditions is offensive both to God and to the sincere worshiper.

Forms of worship that involve the mechanics of rising, standing, sitting, kneeling, bowing, speaking or singing are like salt in our food, in that they serve their function best when neither their presence or absence is noticed. When there is so much that little besides the form is noticed, or so little form is used that awkwardness, disorder and scatteredness results, true worship cannot be achieved. As Dean Willard L. Sperry has so wisely pointed out in his great book on the Reality in Worship, a service of worship should never give the impression of being at loose ends if it is to gain the respect and the emotional response of the worshiper. All churches provide help to those whose duty it is to lead worship and it is the sacred obligation of those who minister in God's name to avail themselves of such help or stand condemned for doing God and their fellow worshipers a grave disservice.

1Sperry, op. cit., p. 279.
When the content of worship intended for adults is pitched to the intelligence of a pre-school child, which is too often the case, we cannot expect it to receive reverent acceptance by youth of high school age. Herein lies some of the problems of maintaining reverence with the youth in their worship. Worship should be designed and planned by those who conduct it to challenge the intelligence of the worshiper and not permit him to mentally go to sleep.

Even in its simplest form worship should include praise, thanksgiving, intercession, edification through instruction, inspiration and dedication of the worshiper to the service of God. These are all common elements of the worship service. Their skillful and reverent use is a constant challenge to all who are called to lead or take part in the worship of God.

The Latter-day Saint order of worship is simple yet follows a prescribed form somewhat in the Protestant tradition. When there was no revelation to guide The Church, the Protestant order of worship was generally followed since most of the converts to The Church in the early days came from Protestant backgrounds. The elements that make up the worship service have been established by long usage, going back to the synagogue tradition. An example of this is the worship experience of our Lord, who, on the Sabbath day, stood up to read the scripture in the synagogue in Nazareth. He read from the sixty-first chapter of Isaiah a prophecy concerning himself. ¹ So the reading of the scripture has been a common element of worship in most churches following a synagogue tradition going

back at least four centuries before Christ.\footnote{Sperry, op. cit., p. 278.}

Worship requires a meeting place. It needs to be understood that the home of worship is a church, chapel or temple. God has in all times placed it in the hearts of his people to build places of worship unto him. Even in times of poverty and extreme hardship God has required this of men and has considered the erection of a house of worship essential to man's spiritual life. It may be a lowly hut of grass or a great stone cathedral or temple, but a worshiper needs a church as much as a family needs a home. The essential thing is that this building should represent man's best effort, the best he is able to build. Man could not offer to the Most High any thing that was less than his best.

Christ taught very little about worship as such, nevertheless, it was the flame of his life. He assumed worship to be the normal response of a spiritual man to his Creator quite the same as he assumed the existence of God. Christ taught considerable about prayer. He taught much about God's nature, the nature of man, the Kingdom of God, sin, repentance, forgiveness, eternal life, love, service and discipleship, all of which are the common ingredients of worship. Christ laid stress on attitudes and upon the inward life of man and gave very little emphasis to externals.

If our worship comes to have such a close association with the mode of worship, some set of mechanics or other outward circumstances, there is the danger of losing the spirit and meaning of worship. This seems to have been a fault in the Woman of Samaria. Christ gave worship
its spiritual setting in these words spoken to her, "... neither in
this mountain, nor yet at Jerusalem ... the true worshiper shall wor-
ship the Father in spirit and in truth: for the Father seeketh such to
worship him." True worship reaches far beyond all externals. The true
worship of God achieved its most sublime fulfillment in the words of the
Savior when he said: "I and my Father are one." This is the ultimate.
No experience of worship can go beyond this or be satisfied with less than
this.

Worship is man's response to God's searching. It is always God
who takes the initiative. When a man searches for God in his worship
he often thinks it is his task to find God. But man's earnest search for
God always ends with the happy discovery that God has already found him!
The reason for this is that no man becomes aware of God without the prompt-
ings of the Spirit.

It must be emphasized that the miracle of worship is effectual
only as the Holy Ghost is able to give his influence and light to the
total transaction. The primary preparation for the worship experience is
to make place for the Holy Spirit. This is done in the heart of the
worshiper before the worship experience begins. It then becomes much more
important what a man brings to church than what has been prepared for him
when he gets there.

The natural man rejects the Spirit and puts his trust in the arm
of flesh. He absents himself from the sanctuary. He avoids repentance,

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1 John 4:21.
2 John 10:30.
thinking he can correct his own life; then in his own imagined righteousness he will present himself to God at some more convenient time. The devil tells him that he must of himself gain a measure of virtue before he will be acceptable to God. It is the devil's craft to convince men that they are their own "saviors."

Let no man think he can delay his confrontation of God until after he has indulged his own selfish interests and at some more convenient time of his own choosing he can seek the Lord. God has said, "My Spirit will not always strive with man." Man's will and desire to respond to the overtures of the Holy Ghost can be lost. When conscience has lost its sensitivity and has been calloused to such thickness that the striving of the Holy Ghost cannot be felt, we are in the gravest spiritual danger of being in that category of those who have sinned against the Holy Ghost.

True worship opens both the mind and the heart. It may be more definitive to state that true worship creates a spiritual climate conducive to the comprehension, acceptance and application of truth. To make this point we need not enter into the controversy of the nature of truth. It can be said with assurance that what is false cannot spawn and spread in an atmosphere of true worship which is that of self-giving, total submission and dedication to the Revealer of all truth.

In the confirmation of truth man faces an almost insurmountable dilemma. No man can be intelligent and at the same time live in ignorance, for no man can claim omniscience. It is here again that God takes the

1Genesis 6:3.
initiative in a humanly hopeless situation. God's grace comes to the rescue in the divine principle of revelation. Revelation is not something man has earned but a gift from God. God has revealed that what we now lack in knowledge of the truth, will at some future time be made known to us providing we continue to live in companionship with the Knower. "Now I know in part; but then shall I know even as also I was fully known."¹

"The worship of God is not only man's duty; it is the path of man's perfection."² We gain a more perfect life as we are able to discard the false, the partial, the imperfect. As the Great Apostle said so clearly, "But when that which is perfect has come, then that which is in part shall be done away."³

Worship is fundamentally a learning experience. As we become aware of God and are forgiven and restored by the renewing of our covenants and as we are redirected in service, we acquire new concepts of life; we grow in understanding and appreciation as we become more sensitive and receptive to divine truth.

It would be difficult to measure the effectiveness of worship as a learning experience. It is the writer's conviction, growing out of many years of experience in leading worship, that people learn more in the sanctuary than they do in the Sunday School classroom. The goal of all Christian nurture is to lead individuals to gain, through their own experience, an acquaintance with God that makes God significant, meaningful and available to them. It seems obvious that we can learn as much through

¹I Cor. 13:12.
³I Cor. 13:10.
the subtle means of emotional impression as we can through the factual impressions upon the mind. It is certain that the emotional approach to learning has a greater effect upon motivation. If man's desire for truth is awakened through the worship of God there is real hope that his life will begin to grow and bear the fruit of the Spirit.

What is the place of worship in relation to our faith in God? Faith is a small word with large meaning. Like a diamond it has many facets each flashing light. Walt Whitman once said: "Music is what awakens in a person when the instrument reminds him."¹ Using the poet's insight, we can say that faith is what is awakened in us when worship reminds us.

Faith is the first principle of the Gospel. Without faith our prayers would rise no higher than the roof of our mouths. Faith is the thrust that puts our prayers into orbit. The Church is the place where faith must be continually cultivated in the lives of people. The Church must exercise the faith of its people by asking them to do hard and difficult tasks. Unless the faith of an individual is challenged to reach continuously to higher achievement, faith becomes a languid thing which is no longer faith. Worship is the "athletic field" of faith where the muscles of the soul are stretched, exercised and fitted for the contests of life.

Jesus underlined the social significance of worship in the Great Sermon, "... if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the

¹Walt Whitman, *Leaves of Grass.*
altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.  

1 It is impossible to achieve reconciliation with God apart from reconciliation with one's fellowman. Dr. Douglas Horton, speaking of the various dimensions of worship points to the horizontal relationship between man and man. "The door into his (Christ's) throne room is a curious one: no man walking selfishly alone may enter it, but two men or more, helping each other can find entrance."  

2 "Though I give my body to be burned," which would be the supreme gift at the altar, "but have not love" on a horizontal level, "it profiteth me nothing."  

3 Unless we can commune with the Eternal in worship, a deep, abiding concern for others is not quickened. What great lover of mankind in all recorded history has not been a lover of God? The great tragedy in life today is not the crime that saturates our society, as vicious as that may be. Our deepest tragedy is our unawareness of others, our social indifference. The true worship of God gives to men a social sensitiveness. True worship is the antidote for the poison of war, strikes, divorce, parent-juvenile delinquency, race hatred and every other crime in the black catalogue of man's rebellions against God.  

Pure worship is to "love the Lord thy God"  

4 with one's whole being. One cannot attain to such selfless love without loving those whom God loves and loving them for their own sake. The circuit of reconciliation

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2 Horton, op. cit., p. 68.  
3 I Cor. 13:3.  
4 Deut. 6:5.
is closed and the power transmitted to society as we are able through
our worship of God to accept God’s forgiving and creative love and com-
municate it to others. We pray "forgive us our debts, as we forgive our
debtors."¹ As Dr. Horton has so strikingly written, "We cannot follow
Christ himself without stumbling into the innumerable recipients of his
grace, the man born blind, the lepers, Mary and all mankind, indeed."²
"This commandment we have from him (Christ), that he who loveth God loveth
his brother also."³

In our approach to the understanding of worship, some thought needs
to be given to the Worship Service itself, its place and function in the
life of the worshiper. The impression may be had by some that worship is
always a means to achieve something other. This is not true. Worship
is a most worthy achievement in itself. Worship stands in its own right
as having supreme worth and needs not to be a means to some other end,
although it often may be, thereby becoming a double blessing. Worship
is like love that is given to another, freely and unselfishly. It may
yield the sweetest personal rewards to the giver. But if love is given
to another as a means to the end of gaining benefits to the giver the spell
is broken and the treasure is lost. When worship is "used" its values
are more elusive than a fragrance. So often an attempt at worship has been
used to give a pious sanction to some secular function or even to com-
mmercial ventures. Recognizing the fact that it is impossible to put the

¹Matthew 6:12.
²Horton, op. cit., p. 68.
"secular" and "sacred" into separate air-tight compartments, we must be aware that a whole array of motives is involved in the practice of worship. If the motive behind such "use" of worship is to create a favorable public opinion, rather than to be a humble recognition of God, such "use" of worship is to be abhorred. True worship is the giving of our lives to our God without thought or expectation of reward.

The word "worship" should be reserved to describe the most exalted, effective and complete encounter with God. Meetings where a need is felt to pay a brief, reverential regard for deity before attending to the main business of the meeting are sometimes called "devotions." It should be added that the casual indifference that usually accompanies such exercises strongly suggest that such "devotions" are stripped of their devotion to anything, especially to God. "A Meditation" is a better name for such exercises. When the main business of the meeting is worship it may properly be called worship in the hope that it will result in a worthy and full experience of worship.

The consummation of worship is a "Service" performed. It is recognized through all the recorded history of Judaeo-Christian worship that man's response to God's searching can be completed only by an act of service to his fellowman. We may imply that the benediction or closing prayer at the conclusion of a formal service of worship is the ending of the worship experience. This is not the case, however; not until the "hand" has joined the "heart" to proclaim God's reign of love is the worship experience completed.
CHAPTER III

PRAYER AS AN INSTRUMENT OF WORSHIP

In the symphony of worship there are two movements: God's reach toward man, and man's response to God. God comes to us in the presence of Spirit through the sacrament, through the lessons of inspired teachers, through the scriptures and through many other instruments. Our approach to God is made supremely in prayer. Prayer is the central act in worship and the language by which we converse with the Eternal. "Prayer is a thousand things, but it is always the meeting of God and man."

Prayer is man's greatest power, not to be used to persuade God for the bestowal of the bounties of earth, but when man's life, strength and substance is dedicated in prayer to his Creator. When such dedication is sincerely made a new dimension is added, speaking mathematically, and man's life is raised to a higher power. The greatest miracle of God is a changed and restructured life. Prayer is the means by which miracles occur.

Prayer can never be forced into static molds of any prescribed forms or content. The uses of prayer are too vast and varied in their reach to God to fit into any arbitrary arrangement. An outcry of the soul uttering but these simple words, "O My God" could well contain as much meaning and devotion as the most elaborate liturgy ever written.

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To acknowledge this, however, is not to say that form and content in prayer are without value. Form and content in all worship experience must be recognized for what they are; no matter how classical, time-honored or aesthetical they may be they are only vehicles of the Spirit to guide the mind and have no virtue in and of themselves.

A well known acrostic to prayer is in the word A-C-T-S. Many have found this simple prayer-pattern helpful: "A" is for ADORATION that gives expression to our need and desire to praise God. If it is true that "the chief end of man is to glorify God and to enjoy him forever," adoration should be foremost in prayer. It is significant that the first prayer recorded in the Book of Mormon is one of the most joyful prayers of pure adoration to be found in or outside of scripture anywhere:

Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth, and because thou art merciful, thou wilt not suffer those who come unto thee that they should perish!

"C" is for CONFESSIO, which of course, is for man's benefit; God knows our weaknesses and our base desires and needs not to be informed by us concerning them. They are not hidden from him. We need to confess our sins both of commission and omission and acknowledge them in repentance for our own sake. There is strength to be gained in open confession as James advises: "Confess your faults one to another." The ones to whom we confess our faults can greatly strengthen our determination to abandon our faults and gain victory over them.

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1 Westminister Catachism.
2 I Nephi 1:14.
3 James 5:16.
"T" is for THANKSGIVING. No mood of the soul is so heart-warming as that of thanksgiving. Our thanksgiving brings joy to the heart of God. Gratitude bespeaks our appreciation of his everlasting goodness. Thanksgiving that is expressed in joyfulness of heart is a testimony of our own love for God and his ways.

"S" is for SUPPLICATION. The question has often been raised as to the wisdom of requesting anything of the Lord since he is more acquainted with our needs than we are ourselves. The benefit again is for man. God does not need to be supplied with the information of our needs and desires. But we do need to express our needs to him for our own good. Often the very condition that must be fulfilled before God can answer our supplication is for us to become aware of our real needs. A child who does not express a desire for a certain gift is not likely to have reached a level of appreciation where he could benefit from that gift.

Someone has observed with real insight that the real change in the Prodigal is reflected in his supplication to his father from "give me the portion of goods" to "make me as one of thy hired servants." The adage is so often repeated that "Prayer Changes Things." The fact is that prayer does not change things but it changes people and thereby changes the way people regard things and circumstances.

The question may be fairly asked, why do we pray and what is our need of prayer? Some of us who have lived a few years may recall one of the highlights of our childhood, the making of a baseball by unraveling the tops of worn-out socks and winding the threads tightly around

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a small rubber core. What a fine ball it made! Sometimes it was a difficult trick to get the unraveling process started. The right thread had to be pulled in just the right position and there were some brands of socks that would not yield to unraveling. Man's life is not a sock to be unraveled. The flesh and the spirit are a psycho-physical unit that is marvelously knit together. Their threads are so interwoven they cannot be separated without being broken by death.

The spirit and the body minister to each other or curse each other as the case may be. The testimony is too recurrent to deny that prayer is a strong resource to keep both spirit and body fit. Prayer keeps the whole system toned to health. The belief among physicians is widespread that many of man's physical besetments originate in the mind. During the war it was learned that people in bombed cities died from fear that frequently induced uremic poisoning and other disorders of the body.

The responsibility for a healing ministry of prayer cannot be sluffed off by those who claim to have any identity with the Church of Jesus Christ on the grounds that medicine and surgery in modern times attend to these needs of man. Dr. George A. Buttrick who was for many years on the faculty of the Harvard Divinity School says that those religious cults that practice divine healing cannot be answered by attack. The answer to them, says Dr. Buttrick, "is a Church that has recovered the lost ministry of healing." 1

True worship through the instrument of prayer can lead a man to the experience of the greater healing of the soul. Certainly all pain and bodily

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ailments cannot be escaped. The greater healing is often that of accepting the terms of our human life and learning patience and courage as we strive for that ideal life which is purified and exalted by pain and woe.

Man was made for joy and woe;
And when this we rightly know,
Thro' the world we safely go.
Joy and woe are woven fine,
A clothing for the soul divine. ¹

Prayer gives rest and peace. In a great chapter on "Spiritual Health," in his book The Life of the Soul,² Samuel H. Miller calls attention to a characteristic of health in the natural world known as "systole" and "diastole," the principle of expansion and contraction, and states that the same principle applies in the life of the soul. The author of Ecclesiastes describes the same principle when he says that there is "a time to weep, and a time to laugh; a time to mourn, and a time to dance . . ."³ In the experience of worship through prayer we see this rhythm of woe and joy, of work and rest, of the warfare against sin and the peace of having overcome. The whole body responds to these times of relaxation and takes on strength for its next encounter with tension. It is wisdom to accept this divine principle and to live gratefully within its framework.

Worship through prayer assists greatly in gaining assurance and confidence in things both temporal and spiritual. Prayer can take on gigantic dimensions if it is rooted in trust. We have always been admonished to trust in God, but do we understand the reason for such counsel?

¹ Thomas Carlisle, Past and Present, III, (New York: Charles Scribner's and Son, 1843), xi.
² Miller, op. cit., p. 81
³ Eccl. 3:6.
When we carry to God in prayer some urgent need or desire, we are to trust in faith that we shall receive that which we ask or something better. Every request directed to our Father in Heaven must carry the wise provision, "if it be thy will." We should be grateful that a merciful God goes not answer all our requests at their face value or we would soon destroy ourselves by our ignorance and intemperance. Many times when God answers our prayers with a "no" it is because he wants to give us something better. We should have faith in God's good judgment and not spoil our relationship with him by lack of trust. If a friend invites us to his home for a weekend we do not inform him exactly the food we like to have served us and the room accommodations we wish him to provide. We trust him because he is our friend. Let us not be amiss in our heavenly courtesy.

The Church is the Church of Jesus Christ. He is its only supreme Head. This being the case our prime concern is to understand and practice in our worship what Jesus Christ taught about prayer. The significance Christ gives to prayer in his teachings is paramount:

And it came to pass, that as he (Christ) was praying in a certain place, when he had ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.  

To this sincere request Jesus made an immediate and direct response. Recorded in the gospels are numerous instances where Jesus counsels with his disciples on how to pray, what to pray for, and gives some solemn warnings concerning prayer.

We are to pray in secret or privately.

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When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly.¹

Prayer is basically a personal experience, a private transaction. Prayer is engaged inpublically only when the one offering the prayer is acting in a priestly or representative capacity. It is presumptuous and hypocritical for a man to offer public prayer who has no private prayer life. Experiencing a companionship with God must be a personal and private undertaking. Wisdom and experience urge upon us the necessity of regularity in private prayer and warn us that worthy prayer can never be either formless or haphazard.

We are to pray with faith.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.²

Faith has been defined by the skeptic as that credulity of mind that is willing to accept what the more respectable intellect has rejected. Those who have consistently practiced prayer in their lives and can speak out of experience concerning faith tell us that such a definition is a gross distortion of the truth. Even if we accept the trusting, loving faith of a "saint" or a child as the model of what we mean by faith, an active ingredient must be added to give faith the meaning that is implied in its New Testament use. The Greek word pistuo³ (believing) indicates an active faith. Faith is believing something with

¹Matthew 6:6.

²Mark 11:24.

³Thayer's Greek Lexicon, op. cit.
intensity enough to make it come true! The prayer of a small boy: "God make me a good boy," does not show much faith. But if the boy changes his prayer to "God help me to want to be a good boy," the boy has enough faith in the project of his own improvement that he goes to work on it himself. Faith is not a magic potion for the faithless; it is a venture in which both we and God have an investment.

We are to pray with fasting.

Mohandas Gandhi, a Hindu, demonstrated to the world the spiritual power that can be derived from fasting. We may yet see accomplished things believed impossible through this means of worship which is so unfamiliar to most of us. Jesus said that there are problems so difficult and unyielding that they give way "only by prayer and fasting." Notice that it is by "prayer and fasting" and not by prayer or fasting alone. Prayer with fasting makes a powerful combination. Fasting has a cleansing, empowering effect upon the soul if it is entered into humbly and as secretly as possible, sharing it only in the intimacy of the family.

There are few things more damaging to the soul than religious pride. And religious practice may become dangerous if we exalt ourselves into thinking we are better or more favored of God than others who do not practice our spiritual disciplines. But it is a spiritually impoverished church that does not teach its members the joy and power that may be derived from prayer together with fasting. Much remains to be done in this area of worship as a technique of spiritual growth in an over-fed and indulgent generation.

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1Matthew 17:21.
We are to pray with persistence.

... men aught always to pray, and not to faint.\(^1\)

We are admonished by the Master not to yield to discourage-
ment in prayer, to pray and not give up hope. Christ's parable of the
Poor Widow and the Judge\(^2\) acccents the point of persistence in prayer.

God certainly is not "weary" with our "continual coming." God's nature
is certainly not indicated by the lack of sympathetic understanding of
an earthly judge, except by contrast. The thrust of the parable is in
its tenacious determination of the widow to receive justice. God wants
us to develop some spiritual muscles. Often when we have prayed about
a matter over a long period of time the issue becomes clear; we are pre-
pared to accept God's decision and see his wisdom.

We are to pray with alertness.

Watch and pray, that ye enter not into temptation: the
spirit indeed is willing, but the flesh is weak.\(^3\)

In the Garden of Gethsemane, Jesus once asked his disciples to
stay awake and pray, for he knew his enemies were near.\(^4\) The disciples
were supposed to be doing sentry duty while Christ was at prayer, but
they fell asleep. During wartime the punishment for a sentry falling
asleep is death. The warning Jesus had issued on this occasion "Watch
and pray, the spirit indeed is willing but the flesh is weak" makes the
point that even a greater vigilance is required of a disciple than of a
soldier. Our wandering attention and lack of alertness in prayer is a

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\(^3\) Matthew 26:41. \(^4\) Matthew 26:38-41.
continual problem.

We are to pray with reverence. "Hallowed be thy name."\(^1\)

We make a constant plea to our young people for reverence, which to them means to be quiet or inactive, but reverence is not quietness or inaction! Reverence is being able to see someone or something we can revere, then we will ourselves desire to refrain from offensive noise. Why should Munkacy's great painting of Christ before Pilate, displayed in a large department store in New York each Lent, bring thousands of noisy shoppers to silence when they ascend the broad stairs into the lounge where the picture is hung? Because they suddenly become aware of immense worth even in the most unlikely surroundings. This is the meaning of reverence.

We are to pray with praise.

For thine is the kingdom, and the power and the glory, forever.\(^2\)

Life is good, despite its tragedies and perhaps because of them. Gladness of heart is indicative of spiritual health.

O give thanks unto the Lord for he is good: because his mercy endureth forever.\(^3\)

This great psalm of praise was always sung at the Passover. It was sung by Jesus on the fateful night before his crucifixion.\(^4\) The true praise of God is more than a spasmodic emotion that ebbs and flows with the fortunes of life. If praise is genuine it is a constant response

\(^1\) Matthew 6:9.
\(^2\) Matthew 6:13.
\(^3\) Psalms 118:1.  
\(^4\) Buttrick, op. cit., p. 126.
of love to the great Lover of our souls. It has occurred to the writer that the opposite of praise to God is not profanity nor even indifference but self-pity. There is no surer way to praise God than to become oblivious to self in the service of God. The praise of God is so crucial in worship! This is so, not because God needs or desires recognition; but again, it is for man's sake. It is in our deepest nature to emulate and become like what we revere and love.

The familiar statement in the Westminster Catechism that "The chief end of man is to glorify God and to enjoy him forever" could be modified and made even more meaningful as follows: "The chief end of man is to glorify God and become like him forever." Considered in this light, the praise of God becomes paramount in prayer.

Let us next consider the solemn warnings Jesus gave concerning prayer. We are not to pray to gain the approval of people. When prayer is made in the hearing of another person or persons it is almost impossible to free one's thought or concern as to the impression we are making upon them. Our desire for their approval and acceptance is almost an uncontrollable factor. A church service was reported in a newspaper and the reporter being somewhat unfamiliar with proper propriety concerning divine worship, wrote that the invocation by the Reverend Parker was the most beautiful prayer ever addressed to a Boston audience. The whole meaning of prayer in the true worship of God can be diverted and lost by addressing ourselves to some other, than to God himself.

Do not abuse the marvelous privilege of prayer. Jesus said he could have called twelve legions of angels to rescue him\(^1\) from his enemies

\(^1\)Matthew 26:53.
but he did not. It is a cheap "use" of prayer to expend it for our own comfort or convenience. The purpose of prayer is deflected when it becomes a personal service insurance policy of a sort.

In Luke 18:9-14, Jesus gives us one of his sharpest parables, sharp because it pricks us all. Two men went up to the temple to pray, a Pharisee and a Publican. The Pharisee prays "thus with himself;" (the communication is with himself and not with God.) "God I thank thee, that I am not AS OTHER MEN ARE, extortioners, unjust, adulterers, or even as this Publican. I fast twice in a week. I give tithes of all I possess. The Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote on his breast, saying, God be merciful to me a sinner."

Jesus' comment on this story was that the man who humbly acknowledged his sins and repented of them was justified. The man who displayed himself in prayer was not justified. It is so easy to fall into the trap of self-righteousness. We keep the moral code, we tithe, we are honest and therefore expect God to do favors for us since we are so dutifully doing favors for him! This kind of thinking in prayer is an insult to God and makes prayer absurd.

\[\text{Christ warns against being repetitious and trivial in prayer.}\]

When ye pray use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking. 1

Prayer must be meaningful. If it is true that prayer is the central act in worship, the significance of worship depends on the meaningfulness of prayer to the worshiper. A mother once confided to the writer

\[1\text{Matthew 6:7.}\]
a prayer experience she had with her pre-school daughter. The child had been asking the Heavenly Father to bless all the family members including grandparents, uncles, aunts, etc., concluding with this very puzzling request: God bless Mrs. Jones next door for she sneezes too. Amen." It dawned upon the somewhat shocked young mother that the only understanding the child had of a request for God's blessing was in connection with the experience of sneezing. Apparently the child had never heard the word used by adults in any other frame of reference than as a ridiculous expression of superstition that had no meaning to her. We hope that a merciful God will redeem our ignorance, for it is likely that many adult prayers are rooted in concerns equally as trivial as the prayer of this child.

As a teacher it has been the writer's duty to caution students in the use of the word "bless." The root meaning of this old Anglo-Saxon word "bless" is "to bleed," as in a sacrifice. 1 We should not ask God so repetitiously and glibly to bless "this and that" for we are asking him to care enough about the object of our request to bleed for it! This is a sobering thought when we consider what God has done for us in the atonement! He has done that very thing -- bled for us!

God expects us to pray with all the intelligence of which we are capable, rather than to practice a rote procedure in prayer that requires little or no thought.

The spiritual depth of a man's understanding of God can best be measured by his prayer life. It is in this area that a man exhibits

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1 American College Dictionary.
the maturity of his soul, the depth of his understanding, and love of
his Creator and the breadth of his concern and compassion for his fellow-
man.

Let us now consider what Christ taught to be a worthy subject of
prayer. We are informed in his great "teaching prayer" or Lord's Prayer
that we are to pray for the coming of God's Kingdom. Scholars tell us that Jesus took a rather isolated Old Testament ideal, that is the Kingdom
of God ideal, and made it the central motif of his ministry. The coming
of the Kingdom of God and eventually the Kingdom of Heaven was the supreme
purpose of the Gospel as announced by John the Baptist and proclaimed
by Jesus Christ. The Kingdom of God idea becomes the recurring theme
of Christ's teachings. This figure of speech -- Kingdom of God and
Kingdom of Heaven, when closely examined in the light of what Jesus taught
about it is a simple but tremendously powerful core-concept of the
Christian faith. A kingdom presupposes a king. A kingdom is a society
where the king's will is supreme. The Kingdom of God is also a society
called The Church. The Kingdom of God like an earthly kingdom, can be
a locality where God's will is done. We may also consider the Kingdom
of God as a state or condition of mind, heart and will, where God is
the sovereign and where his will is done. The Latter-day Saint concept
of the Kingdom of God as understood by the writer is that it is in progress
in society as men respond to God through repentance and obedience to his
commandments as they open their minds and hearts to the Gospel. The

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1Ernest Findley Scott, The Kingdom of God, (New York: Macmillan
Press, 1931), pp. 16-17.
Kingdom of God will become the Kingdom of Heaven where and when the
King's will is completely realized in a perfect society in the Celestial
Kingdom.

The first petition of the Lord's prayer is that God's Kingdom
may come. This is a prayer for man's perfection which can be accomp-
lished only as God with grace and mercy reaches down to meet man as he
reaches up to God in repentance. Where God's grace and man's repentance
meet is the mercy seat or propitiation, the mighty transaction of God and
man in redemption. There is no greater prayer or aspiration of the human
heart than for the coming of God's Kingdom when "The Kingdom of this
world is become the Kingdom of our Lord, and of his Christ; and he shall
reign forever and ever, King of Kings and Lord of Lords, Hallelujah!"¹

We are to pray for bread. "Give us this day our daily bread."²

It is unfortunate that we are limited in our understanding of
one phrase in the Lord's Prayer by a misfortune of language. In the ori-
ginal Greek text we have no idea of the meaning of the word episouios trans-
lated "daily."³ Translators have been able to do no more than make a
guess. This Greek word appears in no other New Testament scripture and
our sources of koine Greek are limited almost entirely to the New Testament.
It may be related to the word "spiritual." It could be a coined word
that had meaning to Jesus' own locale. One thing is certain: we are
safe in saying that it is the bread of our need, physical, intellectual,
emotional and spiritual. It is the bread that sustains man's total life
and this is the bread for which we are to pray.

¹George Fredrich Handel, Oratorio The Messiah. ²Matthew 6:12.
³Thayer's Greek Lexicon, op. cit.
We are to pray for forgiveness.

"And forgive us our debts, as we forgive our debtors."¹

Forgiveness has various grades of quality. Most of us can forgive our friends for slight injuries or a discourtesy to us, provided they apologize in a reasonably short time and do not repeat the offense. This is hardly worthy to be called forgiveness. We say "forget it," meaning "don't let it happen again and I'll be magnanimous enough to overlook it this time." Forgiveness on its lowest level also involves a superficial courtesy. We say "pardon me" when a slight touch of the elbow has bumped someone. There is not a hair of repentance forthcoming. It is only a recognition that we have accidently brushed against another person's rights. Then at the highest level we see Christ on the cross forgiving his enemies who have reviled him, robbed him of every human dignity and have unjustly and cruelly taken his life. He forgave them. They were so unworthy of forgiveness that they had no desire to be forgiven. He forgave them because he is a perfect man. In his great sermon Jesus gave the reason for loving one's enemies: "Be ye therefore perfect, even as your Father in Heaven is perfect." The point of the teaching is that we gain perfection to the degree that we are able to practice love. Christ sets forth the spiritual law that we can be forgiven only on the level that we are able to forgive. If love is so partial and weak in our life that we are able to forgive only on one of the lower levels, we limit our capacity to receive forgiveness.

¹ Matthew 6:12.
Now let us reverse the transaction and see what can be observed. The law of forgiveness also says that we can forgive others only on the level that we have been forgiven. When we sought forgiveness from the Lord perhaps we held back part of the price. We wanted to lose our vices but not our selves. Forgiveness on any high level involves the self, which belongs to God. If we assume ownership and have no penitence for trespassing upon what belongs to another, we are not capable of receiving or giving a very high level of forgiveness. If the unpenitent usurping of self is protruding from us when we try to forgive a person who has injured us deeply, we find that we either cannot forgive at all or that our forgiveness is rejected by the person or dismissed with contempt. We lack the power to forgive intensely because we are not forgiven ourselves to that degree -- to the degree that God is our sole end and our "self" is no more. As Gerald Heard has stated with insight: 
"Only people who are quite kindly at heart want my forgiveness for it is still so full of self-complacency and self-approval. It is perhaps ten per cent love and ninety per cent patronage and superiority." Is it not understandable that Christ taught that our perfection is bound up with our capacity for forgiveness?

We are to pray for victory over temptation.

"And lead us not into temptation but deliver us from evil." 

Such a cumbersome translation might better be rendered: "Lord,

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1 I Cor. 6:20.


help us not to fail you the next time we are tempted." Nothing is gained in appreciation for a better life, a life like God's if we are like the dog who "turns to his own vomit again" to re-eat it.\(^1\) Only prayer can save us from such folly.

We are to pray for a missionary harvest.

"... pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."\(^2\)

A large portion of the New Testament is devoted to launching the great mission of the Kingdom of God. The true Church of Jesus Christ is distinguished by its missionary fervor. Missions are the major enterprise of Christ's Church. The responsibility for the harvest of souls must lay heavily upon the heart of every member of the Church.

The harvest is a symbol of joy at the ingathering of the souls of men into the Kingdom of God. To have had a share in this great labor of love is an experience of the deepest joy and satisfaction. We share with God his joy, the joy of the Good Shepherd who has found his sheep. The intensity of our prayer and our labor for the cause of missions will effect the harvest as to whither it will be gathered in or left to perish.

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\(^{1}\)II Peter 2:22.

\(^{2}\)Matthew 9:38.
CHAPTER IV

OTHER INSTRUMENTS OF WORSHIP

In a dream Jacob beheld "a ladder set on the earth, and the top of it reached to heaven: And behold the angels of God (were) ascending and descending on it."¹

The above scripture is a beautiful visual aid to the understanding of worship. The descending angels represent God's overture of love to us, his inspiration, instruction and assistance in all our human affairs continually manifesting his great power and wisdom. The ascending angels represent our response to God in our repentance and our offering of love and service to him.

Young Jacob in his loneliness and separation from home and kindred needed greatly the companionship of the Lord. He needed the protection and assurance that only the Lord could give him. How well this experience of an ancient servant of the Lord reflects our need!

Scriptures -- The written Word of God is one of the choicest instruments of worship available to us to provide both instruction and inspiration. These are Paul's words to Timothy: "... from a child thou hast known the Holy Scriptures (Old Testament) which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine,

¹Genesis 28:12.
for reproof, for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. ¹

Scriptures are instructive because they are given us through inspiration. Scriptures make us wise because we are able through their study and application to become partakers of God's wisdom. Since scriptures are inspired of God it takes the same inspiration to understand the message they convey.

The inspired reading and hearing of scriptures is a part of most worship services in our churches and is referred to as "The Lesson." There are two lessons usually given, one from the Old Testament and one from the New Testament. A sermon or inspirational talk on a Gospel theme also usually accompanies the reading of scriptures in a Christian service of worship. This custom, we are informed by students of worship, came out of the synagogue worship during the Babylonian captivity and has been followed by Jewish and Christian congregations some twenty-five centuries.² Jesus followed the custom himself when he stood up to read and after finishing the reading he expounded upon what he had read which was the usual practice of the rabbis in Christ's time.³

Like public prayers, the public reading of scripture has its greatest value for worship when the scriptures are faithfully read in private devotion. Many of the scripture passages become great treasures

¹ II Timothy 3:15-17.
² Hedley, op. cit., p. 145.
of knowledge and sources of constant inspiration. It has been the writer's experience that familiar scriptures read and reread for nearly a half century still yield flashes of inspired insight into doctrinal truth and even practical instruction in daily living. Many of these scriptural treasures committed to memory have been a shield of defense against sin and a lamp giving its light of inspired wisdom.

Thy Word is a lamp unto my feet, and a light unto my path.¹

Selected scriptures from the Gospels, the Psalms and from the Prophets have been of special value as inspired readings to be used in both public and private worship.

A program of memorization of scripture in connection with the daily devotional opening of classes has been effectively used by teachers in the released time religious education program for junior and senior high school students. It has been noted that the students respond well to such a program which requires very little time for the daily repeating in unison of those portions being memorized. Over a period of several months these scriptures are firmly planted in the memory, in the hope that they will come to mind as a shield against temptation when the need arises. A mind thus fortified with great scripture texts can be influenced by the Spirit to make good choices in matters of daily living. The writer has carried out such a program of scripture memorization with high school students and has observed some positive and gratifying results.

¹ Psalms 119:105.
Chants, Hymns, and Anthems -- The scriptures continue to yield up their rich treasures through inspired poetry and song. Perhaps the oldest of these is the chant or psalm. The Hebrew Psalms is the oldest song book known in the Christian family. The psalms contain such a wide range of human experience that they are very suitable to use in worship. They express the deepest hopes and desires of the human heart. Their moods range from deep sorrow to the heights of joy in victory over sin and abound in expressions of dedication in service to God.

The most common and popular of these musical forms is the hymn. The use of the hymn in public worship gives the worshiper the opportunity to express his faith through confession, testimony, praise and dedication to service.

The hymn as a poetic and musical form varies widely from the old solid, purely objective, Latin hymn of the middle ages, to the thin, sentimental, subjective gospel song of the nineteenth and twentieth centuries. One's taste and preference in a choice of hymns depends on training, background and the previous conditioning of the one selecting the hymns. In contests held to determine which hymns are most popular "... it is significant that the hymn of first choice is almost always 'Abide With Me.'"¹ This is understandable. In a world of constant change and deep insecurity, the human soul which was created for eternity, hungers for those values that are of eternal worth.

¹Buttrick, op. cit., p. 23.
The public singing of a hymn gives opportunity for all to participate. In blending our voices with the congregation we feel we are part of something large. Our voices alone would be small, weak and uncertain, but mingled with other voices it becomes strong, confident, and significant and lifts up our souls in mighty praise.

Anthem -- The anthem is sung by a choir. Members of a choir are selected for special talent in voice. Groups of selected singers are able, through their superior ability, training and practice, to inspire those who respond to a more complex and challenging musical expression. Great choirs have inspired millions of people to worship God in renewed dedication, have given courage to those who have lost heart and helped to restore faith to those who have grown cold in the Gospel. This is especially true since the advent of radio and television, through which it is possible to reach multitudes of people who would otherwise have little opportunity to hear the Gospel in song.

Concert Masses and Oratorio -- There are other great musical forms that have become channels of spiritual inspiration such as the Mass and Oratorio. The Concert Mass is a major religious musical composition regarded as an achievement of the Roman liturgy.\(^1\) This complex musical form has challenged some of the greatest musicians of all time such as Mozart, Haydn, Berlioz, Bach and Beethoven. Although Johan Sebastian Bach was a devout Protestant, he wrote one of the greatest Masses of all times, Mass in B Minor.

\(^1\)Hedley, op. cit., p. 123.
Another musical form equally as great as the Mass is the Oratorio which has been mainly Protestant in its orientation. The Oratorio also has challenged the most noted composers. Each gave the world "St. Matthew's Passion" and the "Christmas Oratorio"; Hayden, "The Creation"; Mendelssohn, "Elijah," Handel, "The Messiah"; Alfred Gaul, "The Holy City" and Sir John Stainer, "The Crucifixion."

As magnificent as the Masses and Oratorios are, they are not ordinarily suitable for use in a worship service except as they are used in part in organ preludes and postludes and less frequently as choral numbers sung by a choir. They are concertized religious musical forms and when used in a concert setting are of great inspirational value in the worship of God.

**Instrumental Religious Music** -- Second only to the human voice the organ is the greatest of all musical instruments used in worship. It is well fitted by the quality and tremendous range of its tones to express the moods of the human soul. It is an instrument of ancient derivation spoken of in the Bible\(^1\) that began as a small, mouth-wind instrument and has grown to gigantic size and superb quality as musical forms have developed that require a more complex and sensitive instrument.

**Piano** -- The piano is a modern, string instrument that is used effectively in worship for rendering musical solos, but chiefly as an accompaniment instrument. The piano is an excellent instrument for accenting certain musical phrases and to obtain certain desired effects in the interpretation of music. Used with other instruments such as the voice or the violin, the piano is of great value as a worship instrument.

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\(^1\)Genesis 4:21; Job 21:12, 30:31; Psalms 150:4.
Orchestra -- The orchestra is a blending of a great number of musical instruments and its natural musical form is the symphony. Like the Mass and the Oratorio the Symphony is not normally suited for use in a worship service in a church or chapel. The home of the symphony is in the concert hall. The spiritual content of many symphonies give this musical form the power of great inspiration. Multitudes of people including the writer have come away from hearing a great symphony with the feeling of having been deeply cleansed.

Testimony -- We turn now to quite a different medium of worship, that of testimony. Testimony as a worship form would be unfamiliar in some churches. The church that follows the formal, liturgical pattern of worship would be more familiar with "The Confession" or the acclamation of "The Creed" which is a kind of corporate or public testimony or witness of faith. There are those who consider "Testimony" to be an intensely personal matter reflecting the personal experience of God to each individual. This individual testimony is to be borne personally before the congregation and the world. It pertains to the knowledge the worshiper has concerning God and Jesus Christ that has been given him by the Holy Ghost. The bearing of such testimony is a joyful and solemn act of worship.

Blessings -- The Bible dictionary\(^1\) defines "blessing" as being of four types: "(1) the bestowal of divine favor and benefits as in Gen. 1:22, 9:1-7, 39:5; (2) it includes recognition of God's goodness in a thankful and adoring manner as in Psalms 103:1; Matthew 26:26; I Cor. 11:24, and (3) invoking God's favor upon another as in Gen. 27:4, 12,

27-29; Psalms 129:8; (4) the blessing of bread, of which we read in 
the Gospels, is equivalent to giving thanks for it as in Matthew 14:19; 
Mark 8:7."

The first of these is an act of God himself conferring benefits 
upon men. The latter three types are blessings conferred by men and may 
properly be regarded as acts of worship. The second type, when men "bless 
God" they do so as an act of worshipful praise. To "bless God" is to 
praise him. The third type of blessing of which the Bible speaks is that 
of certain authorized men blessing others, men who have the spiritual and 
paternal qualifications to invoke God's blessing upon others. An example 
of this is that of Isaac blessing Jacob. Isaac's utterances in his blessing 
of his son are prophetic declarations of Jacob's destiny.1 Following this 
common practice, Jacob is later to give his prophetic, patriarchal bless-
ing upon each of his sons and also his grandsons, Ephraim and Manasseh.2 
Our Lord is described in the Gospels as blessing little children brought 
to him by the mothers, thus following the customs of the rabbis of conferr-
ing spiritual blessings.3 The act of blessing was performed by the im-
position of hands as in Gen. 48:17-19, Matthew 19:13, or where numbers 

Ordinances -- There is a considerable variance in the ordinances 
practiced by the different churches of Christendom. There are ordinances 
considered essential for salvation by many churches such as the ordinance 
of baptism. There are other minor ordinances such as the blessing of

1Genesis 27:27-29.
2Genesis 49:3-28; 48:3-20.
children and dedication of graves, not essential to salvation, but are performed for our comfort and encouragement. The scriptures command that ordinances be performed and that they be kept in both letter and in spirit as in Luke 18:4; Psalms 99:7; Isaiah 24:5, 58:2; Ezekiel 11:20; I Cor. 11:12, and Col. 2:20.

Ordinances that are commanded of God and given by revelation and practices by prophets of God are acts of worship that acknowledge God as the Law Giver and the Righteous Judge of all men. Ordinances as observed and practiced anciently are not to be modified or changed by men to suit the convenience of men or to be adopted or made acceptable to pagan practices of worship.

The Sacrament of the Lord's Supper — "The meaning and authority of the Lord's Supper or Holy Communion is the same for all Christians although there are differences in its administration." The authority for observing the Sacrament is firmly set forth in the New Testament.

Jesus Christ initiated the Sacrament in an upper room in Jerusalem the night before his crucifixion. He stated that it was to be a memorial, "This do," he said, "in remembrance of me." The Sacrament was given to replace the Old Testament ordinance of animal sacrifice and points to Christ's great atoning sacrifice. The Savior said, "... for this is my blood of the new testament (or covenant) which is shed for many for the remission of sins."

\[^1\text{Isaiah 24:5.}\]


\[^3\text{I Cor. 11:23-26; Matthew 26:26-30; Mark 14:23-26 and Luke 22:14-20.}\]
The significance in remembering the Savior is to remember that we have a covenant relationship with him. His blood is the new testament or covenant. Remembrance is also a matter of loyalty to our Lord and to our covenant relationship with him. The "sacramentum" was the oath of allegiance the Roman soldier took to his commander. Thus is the significance of the word "sacrament." Our partaking of the Sacrament is a pledge of allegiance to our Commander, The Lord Jesus Christ.

Dr. Horton Davis has stated the significance of the Sacrament so concisely in the following words: "The Communion (Sacrament) is not a tribute to a dead leader, but a tryst with a living Lord. As its name implies it is a real communion between Christ and us (or a covenant). He fulfills his promise, 'Lo, I am with you alway, even unto the end of the world.' Through our obedience and faith he comes to our souls (in the presence of his Spirit) bringing forgiveness (after sincere repentance) renewing our desire to serve him, healing the sorrows and disappointments of our life, and reconciling us to our heavenly Father."¹ (Words in parentheses are the writer's.)

The Sacrament also has reference to the Lord's return which is so often overlooked. The Apostle said, "... Ye do show the Lord death till he come."² The Savior also said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."³ The Sacrament points to "that day" of great joy when He shall return and we may share with him the joy and glory of Eternal

¹ Davis, op. cit., pp. 101-102.
² I Cor. 11:26.
³ Matthew 26:29.
Life.

Whoso eateth my flesh, and drinketh my blood, hath Eternal Life; and I will raise him up at the last day.¹

The worship of God through the Sacrament is to understand and fulfill all that the Sacrament means.

¹John 6:54.
CHAPTER V

MAJOR CONTRIBUTIONS OF THE BOOK OF MORMON TO THE LATTER-DAY SAINT CONCEPT OF WORSHIP

The preceding chapters of this thesis have dealt with an analysis of the definitions and the universal characteristics of worship by Christians of many church denominations. The chapter to follow will deal more specifically with an analysis of the theory and practice of worship by Latter-day Saints. A review of the basic standard of Christian worship will be restated in this introduction. The reader can observe with what close adherence the Book of Mormon follows this basic Isaiah pattern.

Introduction

Worship, as it is understood in the ordinary frame of reference, is the act and attitude of giving praise and adoration to God. In a broader sense the meaning of worship reaches far beyond this simple definition. For instance, it is impossible to worship God without first becoming aware of him. Vision, then, or an awareness of God must precede worship or be an initiative part of it. Also, the long history of man's religious experience abundantly testifies that as man catches the vision of God he also beholds his own life in contrast to that of the Divine Being. This introspection leads man to repentance, humility, adoration, praise, enlightenment, awakening and gratitude. As the worshiper views the discrepancy between his lack and God's abundance, he is able through
God's grace, to receive the divine corrective and be restored to wholeness and redirected in service to others. This experience we may call the restructuring of life.

Worship in its fullest meaning is composed of certain essential elements brought together in a divine-human encounter. These elements may be defined as (1) vision of God-awareness, (2) repentance-forgiveness, (3) redemption-renewal, (4) dedication-service. Other words or terms may be used to define this same basic pattern but the experience remains the same. In a limited sense, these elements of worship may be experienced separately and be referred to as worship, but it is not until all these elements are combined in sequence is the worshiper led to a full worship experience.

Forms of worship are not to be confused with worship itself. All worship experience needs some form of expression to serve as a means of communication between the worshiper and the Worshiped. Forms of worship can range from the extremely simple to the very elaborate and are important to serve as a means to an end and never an end in themselves. By their nature and definition all forms are empty and without value until they are filled with meaningful content. That form of worship is best that serves best the need of the individual worshiper.

We usually think of worship as being public or corporate; and this is a true but not complete concept of worship. Worship must be private before it can be corporate. Corporate worship assumes private worship. The experience of public worship will be empty to the person who does not bring to it a spiritual resource out of his own personal life, even though that resource be but a need that is felt. Worship begins in
the heart of the individual worshiper, but of course, it cannot end there. Worship must finally find its social dimension. There is the man who says, "I can worship better alone." If this is said in sincerity it is said in ignorance. This is like saying that a child can do better in life without a family. There is a time and place to "enter into thy closet,"¹ and there is also a time and place "Where two or three (or more) are gathered together."² Secret prayer and corporate worship sustain each other. "One loving heart sets another on flame."³

Worship must also find completion in dedicated service to others. When worship fails to reach a social fulfillment it becomes ingrown and dwarfed.

The approach to this study of worship as exemplified in the Book of Mormon is chronological rather than topical. The writer has proceeded through the Book of Mormon dealing with each major teaching or practice of worship. Some minor examples of worship have been omitted from this study to avoid tiresome repetition.

The Nephites Worship God

In the first chapter in the Book of Mormon we meet Father Lehi, a man of prayer. He prays to God in supplication with all his heart in behalf of his people. In the same chapter we see another form of prayer, the prayer of adoration. We have only a portion of this prayer of Lehi recorded, but it forms one of the most beautiful expressions of adoration

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¹Matthew 6:6.
²Matthew 18:20.
³Meditations of St. Ambros.
to be found in all sacred literature.

Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth, and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

And after this manner was the language of my father in the praise of his God; for his soul did rejoice, and his whole was filled. . .

So much of our public prayer in our wards and stakes is impoverished by the absence of the adoration of God. One is led to think that if our hearts were filled with the praise of our God, some of it should come forth in both our private and public prayer.

After Lehi departs from Jerusalem and travels in the wilderness for three days, he comes into a valley and pitches his tent. Here he builds an altar of stones, and makes an offering unto the Lord and gives thanks. Lehi takes with him the mode and practice of Hebrew worship.

Though he is very young, Nephi steps forth on the stage of Nephite history as a man of mighty prayer. God softens the heart of Nephi and prepares him for great leadership responsibility.

Nephi prays for deliverance from his brethren who bind him with cords and become so angry with him that they have murderous designs. Laman and Lemuel repent and pray to the Lord for forgiveness. This is to become a pattern of the future behavior of Nephi's two older brothers whose oft-repeated, insincere repentance is always short-lived.

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1 I Nephi 1:14-15.
2 I Nephi 2:7.
3 I Nephi 2:16.
When Laman and Lemuel were disputing among themselves over the words of their father, Lehi, saying that they could not understand his words concerning the natural branches of the olive tree, Nephi asked them if they had inquired of the Lord. Their reply was that they had not, for the Lord did not reveal things to them. Nephi tells them that they receive no revelation because they fail to keep God's commandments.

How is it that ye keep not the commandments of the Lord? . . . Do you not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be known unto you.1

The expression "to inquire of the Lord" is found on the lips of all the prophets and bespeaks an acquaintance with God that is close and familiar.

Nephi's words: "And thus we see that by small means the Lord can bring about great things."2 Nowhere is this more true than in worship.

Prayers of humility and thanksgiving by the Lehi party followed the obtaining of food by Nephi's bow.3

Nephi is commanded by the Lord to build a ship. He inquires of the Lord where to find ore to make tools. His brethren call him a fool to think that he could build a ship.4 But Nephi is instructed by the Lord and builds the ship. This shows the great trust that Nephi has in God.

Laman and Lemuel want to worship their brother, Nephi, after an experience of the power of God upon Nephi. Natural men are always willing

1I Nephi 15:10-11.
2I Nephi 16:29.  
3I Nephi 16:32  
4I Nephi 17:7,17
to worship something less than God. Nephi tells them to "worship the Lord thy God, and honor thy father and thy mother." ¹

Laman and Lemuel did worship God ² but there is no evidence that they continued to worship him. Worship to them was only a temporary measure used to meet a crisis. When the crisis was over, the worship was abandoned. When men are driven to God by fear, their worship of Him is transient and soon forgotten. Nephi lived in a continuous attitude of worship.

I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord because of mine afflictions. ³

In II Nephi ⁴:16-35, Nephi expresses his deep feeling toward God in a beautiful psalm of praise and worship very similar to some of the Psalms of David. The elements of worship are clearly reflected in this psalm which is too extensive to quote in full. A careful reading and meditation of this psalm will reward any reader. A few chosen quotations will point to those elements of worship that are so universal in religious experience.

An awareness of God is clearly reflected in these lines:

Behold my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard. ⁴

Here the cry of repentance is passionately expressed.

¹ I Nephi 17:55
² I Nephi 18:1.
³ I Nephi 18:16.
⁴ II Nephi 4:16.
... in showing his great and marvelous works my heart exclaimeth: O wretched man that I am! Yea, my heart sorrow-eth because of mine iniquities.  

Nephi here expresses God's forgiveness and restoration and his heart burns with love and joy.

He hath filled me with his love, even unto the consuming of my flesh.  

Nephi expresses his faith and devotion to the Lord and in mighty prayer touches the throne of God, and angels come and minister to him.

And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high and angels came down and ministered unto me.  

O Lord I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; ...  

Nephi puts his complete trust in God. This powerful moving psalm comes appropriately just before Nephi is called of God to take the leadership of the Nephite people in forming a new nation. The consummation of this psalm of worship is in the great, dedicated service Nephi renders to his people, which is described in detail in chapter five of II Nephi.

Jacob, a younger brother of Nephi, a true prophet of God and one of the greatest teachers among the Nephites, calls his people to worship.

... I will praise the holy name of my God ... Behold, my beloved brethren, remember the words of your God; pray unto him continually by day, and give thanks to his holy name by night. Let your heart rejoice.

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1II Nephi 4:17.  
2II Nephi 4:21.  
3II Nephi 4:24.  
4II Nephi 4:34.  
5II Nephi 9:62.
Chapters twelve through twenty-four of II Nephi quote a section of the Book of Isaiah from the brass plates of Laban. We have this same material in the Bible in Isaiah, chapters two through fourteen. These chapters deal mainly with matters of prophecy having to do with the coming of the Redeemer. These words from Isaiah were words of reassurance and delight to both Jacob and Nephi, that they were eager to share with their people.

In the opening verses of chapter sixteen of II Nephi, there is recorded the familiar experience of Isaiah as he sees God in the temple "high and lifted up" and receives a call from the Lord. Isaiah responds in total dedication, "Here am I; send me." Since we have dealt with this great classic of worship in chapter two of this thesis in setting forth the theory of worship, we will make no further comment on it here, other than to point out that the Nephites also had the benefit of the inspiration and guidance of this record of Isaiah's great experience.

Jacob urges the Nephites to undeviating allegiance to God and to pray with "exceeding faith" that they may have God's sustaining power in their lives and be saved from spiritual death.

Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your affliction. . . Arouse the faculties of your soul; shake yourself that ye may awake from the slumber of death . . .

Jacob teaches that we are to worship God in Christ's name.

Behold, they (all the holy prophets) believed in Christ and worshiped the Father in his name.

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1II Nephi 16:1-8.
2Jacob 3:1, 11.
3Jacob 4:5.
In the conversion of Enos all the elements of worship register upon his experience exactly as in the Isaiah pattern. There is an awareness of God in his remembrance of his father's teachings. There is a restructuring of his life in his repentance and in God's forgiveness and restoration, followed by a dedication to serve both his own people as well as the Lamanite enemies. All these common elements of worship move mightily upon his soul:

Behold, I (Enos) had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart. And my soul hungered; and I knelt down before my maker and I cried unto him in mighty prayer. . . . And there came a voice unto me saying: Enos, thy sins are forgiven thee, and thou shalt be blessed. And I, Enos, knew that God could not lie; wherefore my guilt was swept away.

And I said: Lord, how is it done? And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen . . . . thy faith hath made thee whole.

Now it came to pass when I heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore I did pour out my soul unto God for them.1

Enos also "prayed unto him (the Lord) with many long strugglings for my brethren the Lamanites.2

The goal of all true worship is to change men into the likeness of God, to inspire men to love God and their fellowman. Men have a strong tendency to become like that which they worship.

They took the firstlings of the flocks that they might offer sacrifice and burnt offering according to the Law of Moses; and also that they might give thanks unto the Lord their God, . . . that they might rejoice and be filled with love toward God and all men.3

1 Enos 1:3-9.
2 Enos 1:11.
3 Mosiah 2:2-4.
... When ye are in the service of your fellow beings ye are only in the service of your God.¹

Spiritual pride is one of the deadliest of sins. No man can, of his own virtue alone, attain salvation. Personal righteousness is a precious commodity; let us never disparage its value; but it is nothing compared to the love and grace of God that makes our salvation available. King Benjamin was one of the greatest of the ancient prophets. His words are fraught with wisdom on this subject:

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, ... I say if you should serve him with all your whole soul yet ye would be unprofitable servants.²

... When King Benjamin had made an end of speaking ... he did cast his eyes around about on the multitude, and behold they had fallen to the earth, ... And they had viewed themselves in their carnal state even less than the dust of the earth. And they all cried aloud with one voice saying: O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins ... And it came to pass after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come according to the words which King Benjamin had spoken unto them.³

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in rememberance the greatness of God, and your own nothingness, and his goodness and long-suffering toward you unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of

¹Mosiah 2:17.
³Mosiah 4:1-3.
the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.¹

Benjamin, the great prophet king, makes it clear to his people that if their worship is true, it will flower into service and concern for others; if they expect to "retain a remission of their sins from day to day" their worship must be embodied in service.

... for the sake of retaining a remission of your sins from day to day ... I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, ...²

After King Benjamin had spoken in this manner to his people he inquired of them if they believed his words and they responded:

Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.³

To lose one's "disposition to do evil" and to desire only to "do good continually" is to enter into a celestial relationship. This is the final consummation of all true worship.

And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days.⁴

In Mosiah 18:7-25, when the people came to Alma at the waters of Mormon, they experienced conversion and he baptized them and instructed them and commanded them in the ways of the Lord to observe the Sabbath

and gather themselves together and teach the people, and to "worship the Lord their God as often as it is in their power, to assemble themselves together." It is impossible to worship God in any complete sense, such as in the Isaiah pattern, without a knowledge of the Gospel; therefore instruction must precede the total worship experience, as was the case of Alma with the people gathered at the waters of Mormon because they were "converted." Every experience of true worship is a conversion experience. Conversion means to change. A faith factor has been added and it is faith that wroughts the miracle of change.

A case of false worship: The Amalakites had built synagogues (places of worship) after the order of the Nehors. Aaron enters one of these synagogues and began to preach repentance to the people. As he was speaking one of the Amalekites arose and began to contend with him, saying:

Behold we have built sanctuaries and we do assemble ourselves together to worship God. We do believe that God will save all men.

Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins? And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions.

The evil of false worship still flourishes. There are those who think it does not matter how they think of God or what ideas of him they may have, if they only worship him in some manner. There can be no true worship of God without a true knowledge of God's character and nature; otherwise, men know not what or whom they worship.

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1 Mosiah 18:7-25.

2 Alma 25:5-8.
Alma and his eldest sons went among the Zoramites to win them back to the true fold of God from which they had dissented. We are told that the Zoramites had fallen into great errors, for they would not keep the commandments.

"... Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation;... They did pervert the ways of the Lord."¹

The reason for the Zoramite apostasy was their failure to observe church worship and daily prayer and supplication.

Another case of false worship: Alma witnesses and describes the apostate worship that is being carried on by the Zoramites. An elevated place was built in the center of the synagogue upon which one person could stand. Those who desired to worship were to stand in this place and offer the following ritualistic prayer which is more of a creed, or statement of belief, than it is a prayer:

Holy, holy God; we believe that thou art God and we believe that thou art holy, and that thou wast a spirit, and that thou wilt be a spirit forever.

Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known to us that there shall be no Christ.

But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

And again we thank thee, O God, that we are a chosen and a holy people. Amen."²

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¹Alma 31:8-11. ²Alma 31:15-18.
The spiritual sensibilities of a man such as Alma, are both shocked and grieved at a prayer that performs such an outrage against God. In a prayer of great passion, Alma carries to God his sorrow for the blasphemous errors of his brethren, the Zoramites. A study in contrast of these two prayers is enlightening. Alma observed from their prayer and the costly manner and ornamentation of their dress that the Zoramites had their hearts "set on gold and silver and all manner of fine goods."\(^1\) Their interests were materialistic and their desires were for luxuries. He observed also that their hearts were "swallowed up in their pride."\(^2\) They believed that they had been chosen of God upon whom to heap his favoritism. Their understanding of the holiness of God was that he had elected them to be saved and all others to be damned.

They believed that God was limited to a spiritual existence and was therefore, somewhat removed from reality. If they could make God purely spiritual, he need not touch the physical and material dimensions of their lives; they could then worship him in a vacuum as many people do in our time. The thought of Christ coming in the flesh was naturally revolting to them. Such a Christ would be a threat to their way of thought and life.

In the Zoramite prayer there are none of the elements of true worship, no awareness of God, no repentance, no social concern or love for their brethren. The Zoramite prayer is a dull recital of a belief in a God of their own making. When men reject the true God, they are under

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\(^1\) Alma 31:24.

\(^2\) Alma 31:27.
compulsion to invent a false god to worship because it is man's deepest nature to worship.

By contrast, there is in the prayer of Alma, all the elements of true worship. There is an intense awareness of God, and a personal passion of love for God in his words, "O my God," ¹ There is a humility and a spiritual sensitiveness to sin, and faith in Christ in Alma's prayer:

O Lord, wilt thou give me strength... such wickedness among this people... doth pain my soul. O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul in Christ. ²

There is also in Alma's prayer, great love for the Zoramites and a sense of responsibility for them. Rather than to feel that he is chosen of God to be saved and the Zoramites lost, he identifies himself with his deceived brethren in these words of his prayer:

O Lord, their souls are precious... give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee. ³

We learn from the Book of Alma that "because of the coarseness of their apparel" ⁴ and their poverty, the poor people among the Zoramites had been cast out of the places of worship by their priests. These poor among the Zoramites were greatly troubled that they could not worship God, since they were denied the use of their places of worship. Alma preached to these people, and assured them that God would receive their worship anywhere and at any time, that a building was not essential to the true spirit of worship, and that they need not confine their worship within

¹Alma 31:28. ²Alma 31:30-31. ³Alma 31:35. ⁴Alma 32:2
a building or to one day in a week.\textsuperscript{1}

Due to the poor Zoramites being dispossessed of their places of worship, they were humble and receptive to the preaching of repentance.\textsuperscript{2} They were also receptive to the preaching of faith. It is at this point that Alma reaches his loftiest height as a Prophet of God.\textsuperscript{3}

Alma again emphasizes that true worship is not confined to the synagogue or place of worship. Alma quotes Zenos, the prophet, "concerning prayer or worship."\textsuperscript{4} The Prophet Zenos had worshiped God in the wilderness, in his field, in his house, in his closet and in the midst of the congregation. Even in public worship it is the congregation that is important much more than the building. Zenos continues: "Yea, and thou hast also heard me when I have been cast out and have been despised by mine enemies."\textsuperscript{5} This experience of the Prophet Zenos was a parallel experience to that of the poor Zoramites, which must have brought them some comfort.

After Alma's discourse on worship, Amulek arises to support the words of Alma. It is not the time and place that is of major significance in worship, but its depth and sincerity. The Zoramites are urged to "exercise their faith unto repentance."\textsuperscript{6} They are urged to humble them-

\textsuperscript{1}Alma 32:10.
\textsuperscript{2}Alma 32:12-13.
\textsuperscript{3}Alma 32:21-43.
\textsuperscript{4}Alma 33:3.
\textsuperscript{5}Alma 33:10.
\textsuperscript{6}Alma 34:17.
selves and to continue in prayer.\(^1\) Prayer and worship have to do with all areas of life, especially that of the family and other personal relationships.

Amulek's wonderful prayer continues:

Cry unto him when ye are in your fields, yea over all your flocks. Cry unto him in your houses, over all your household both morning, mid-day and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the power of the devil, who is the enemy of all righteousness. Cry unto him over the crops of your fields that ye may prosper in them. Cry over the flocks of your fields that they may increase . . . pour out your soul in your closets, and your secret places, and in your wilderness . . . for your welfare, and also for the welfare of those who are around you.

And behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need -- I say unto you if ye do not any of these things, behold, your prayer is in vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.\(^2\)

In Alma and Amulek's teachings on prayer and worship we see all the elements of true worship emphasized: awareness of God, dependence upon him, humility, repentance, and great concern for others in dedicated service.

Moroni, the young Nephite general, used the phrase, "by our rites of worship and by our church" as one of the spiritual agents that assisted the Nephites in their military success.\(^3\) At the close of the great Lamanite invasion we are told that the Nephites "did fast much and pray much and did worship God with exceeding great joy."\(^4\)

\(^1\)Alma 34:19.  \(^2\)Alma 34:20-28.  
\(^3\)Alma 43:45.  \(^4\)Alma 45:1.
God for their deliverance. At the close of another conflict recorded in Alma, "The people of Nephi did thank the Lord their God, because of his matchless power in delivering them from their enemies."\(^1\)

**Freedom of worship** -- Freedom of worship was one of the sacred rights zealously defended by the Nephites. Nephite judges were required to take an oath "to keep the peace and the freedom of the people, and to grant unto them their religious privilege to worship the Lord their God."\(^2\)

In the great struggle of the Nephites to regain the cities taken from them by the Lamanites, there was a critical time described by Helaman in Alma, chapter 58, in which the Nephites put their cause before God.\(^3\) God delivered them and restored to them their lands. This is a worship of God that reflects an awareness of God and their dependence upon him, and their trust in him. (See also Alma 58:33, 37; 62:51.)

While Helaman was in the judgeship the church experienced great growth, but also an inward decay. Great pride came into the people's lives because of too much prosperity among the people. However, there were some in the church who were faithful and preserved the church by their pure worship of God.

...The more humble part of the people did suffer great persecution ... and wade through much affliction. Nevertheless, they did fast and pray oft and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling of their souls with joy and consolation

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\(^1\)Alma 49:28.

\(^2\)Alma 50:39.

\(^3\)Alma 58:10-11.
of their hearts; which sanctification cometh because of their yielding their hearts unto God.\(^1\)

We are told that in the thirteenth year from the time the sign was given, (a day and a night and a day as one day at the birth of Christ), the Gadianton robbers again became so strong that the people had to take up arms to keep their rights and their freedom, and the privilege of their church and worship. The Gadianton gang became so strong, they almost totally destroyed the Nephite nation in six years of war, which was the greatest slaughter in the Nephite nation up to this time since Lehi landed in America.\(^2\) When the war finally ended and deliverance came, there was a return to the Lord.

The Nephites did break forth, all as one, in singing, and praising their God for the great thing which he had done for them in preserving them from falling into the hands of their enemies. Yea, they did cry: Hosanna to the Most High God. And they did cry: Blessed be the name of the Lord God Almighty, the Most High God. And their hearts were swollen with joy, unto the gushing out of many tears, because of the great goodness of God in delivering them out of the hands of their enemies; and they knew that it was because of their repentance and their humility that they had been delivered from an everlasting destruction.\(^3\)

When Christ appeared to the people of Nephi, who were gathered around about the temple in Bountiful, he invited them to come and thrust their hands in his side. After they had done so they cried out with one accord, "Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus and did worship him."\(^4\) This was an

\(^1\) Helaman 3:34-35.
\(^2\) III Nephi 4:11.
\(^3\) III Nephi 4:31-33.
\(^4\) III Nephi 11:17.
act of great awe and adoration. On this occasion the Prophet Nephi was
 singled out by the Lord and given the authority to baptize.

Whoso repenteth of his sins . . . and desireth to be bap-
tized in my name, on this wise shall ye baptize them . . .
these are the words which ye shall say, calling them by name
saying: Having authority given me of Jesus Christ, I baptize
you in the name of the Father, and of the Son and of the Holy
Ghost. Amen. And then ye shall immerse them in water and come
forth again out of the water.¹

The ordinance of baptism is an act of worship as are all ordi-
ances. Baptism is a voluntary act on the part of the believer who bears
witness to the death and resurrection of Jesus Christ; and in the be-
liever's own life it is a witness that he has passed from death unto life,
the death of sin and the old self into newness of life as a reborn child
of God. At baptism the worshiper makes sacred covenants with God.² The
making of covenants with the Lord is a supreme act of worship.

As summarized by Alma at the waters of Mormon the (covenant)
contractual obligation assumed by men as part of the covenant
of baptism are: (1) 'To come into the fold of God,' that is,
to join the Church of Jesus Christ, the Church which is God's
kingdom on earth;' (2) 'To be called his people,' meaning to
'Take upon you the name of Christ' (D & C 18:17:25); (3) 'To
bear one another's burdens, that they may be light'; (4) 'To
mourn with those that mourn'; (5) 'To comfort those that stand
in need of comfort'; (6) 'To stand as witness of God at all
times and in all things, and in all places that ye may be in,
even until death'; and (7) 'To agree to serve God and keep his
commandments.

The Lord as part of the bargain covenants that if men
will do these things, then he will: (1) 'Pour out his Spirit
more abundantly upon them' that is, they will receive the bap-
tism of fire and the companionship of the Holy Ghost; and (2)
'they shall be redeemed of God, . . . numbered with those of the
first resurrection,' and have eternal life.³

²Bruce R. McConkie, Mormon Doctrine, (Salt Lake City: Bookcraft,
³Ibid.
On this occasion of Christ's appearance to the Nephites, he commanded that the disciples he had just chosen, bring bread and wine to him.

And when the disciples had come with the bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat. And when they had eaten and were filled, he commanded that they should give unto the multitude. . . . And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

. . . He commanded his disciples to take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. They did drink of it and were filled, and they did give to the multitude and they did drink, and were filled. . . . . . . . . . . . . . . . . . . . . . . . . .

And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.1

The institution of the sacrament of bread and wine should be studied in connection with the sacramental prayers given in Moroni, chapters four and five. There are many elements of worship inherent in the observance of the sacrament: a vivid awareness of God, the remembrance of Christ, humility, repentance, renewal of baptismal covenant, love of the brethren, and our pledge to take upon ourselves the name or character of Christ as we go out into the world. The sacrament meeting is the setting for the principal worship experience of the Latter-day Saint.

In anticipation of Christ's second appearance on the following day which he had promised, a great multitude of the Nephites had gathered

1III Nephi 18: 1-11.
into twelve groups, each led by one of the appointed twelve disciples. The twelve taught the multitude and did cause that they kneel down and pray to the Father in the name of Jesus.

And they did pray for that which they most desired, and they desired that the Holy Ghost should be given unto them.¹

Following their prayer for the Holy Ghost to be given them, they went down to the water's edge and were all baptized. First Nephi went into the water himself; he then baptized the eleven other disciples and they baptized all the people. After this ordinance had been performed, the Holy Ghost fell upon the whole multitude.

And behold, they were all encircled about as if it were by fire; and it came down from heaven and the multitude did witness it, and did bear record; and the angels did come down out of heaven and did minister unto them. And it came to pass that while the angels were ministering unto the disciples, behold Jesus came and stood in the midst and ministered unto them.²

Christ then knelt to pray and commanded his disciples to do the same. Then follows Christ's great high priestly prayer in III Nephi 19:17-32.

Jesus then came and smiled on his disciples, and again withdrew a short distance and prayed to the Father. We are told that the multitude heard his prayer and they "understood in their hearts the words which he prayed. Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man."³

¹II Nephi 19:6-9.
³III Nephi 19:33-34.
There had probably never been a scene witnessed by mortals upon this earth to equal this mass experience of worship witnessed by the Nephites on this occasion. Christ himself tells the Nephites that none have "heard so great things as ye have heard." Following this great prayer of Christ, he again administered the sacrament of his body and blood. It is in the sacrament of his body and blood that worship reaches its loftiest expression.

The Jaredites Worship God

In crossing the great sea that divided the continents, Jared and his brother and their families, worshipped the Lord in song, praise and thanksgiving.

And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord all the day long; and when the night came, they did not cease to praise the Lord.

And when they came to the promised land, they thanked God and humbled themselves before him.

And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land and did humble themselves before the Lord, because of the multitude of his tender mercies over them.

Some of the true elements of worship again emerge, awareness of God, praise, humility, and thanksgiving.

Sacrament Prayers.-- The mode of administering the sacramental bread is that the Elder or Priest kneel down with the Church and pray to the Father in the name of Christ, saying:

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1III Nephi 19:36.
2Ether 6:9.
3Ether 6:12.
O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.¹

The mode of administering the sacramental wine or water is in the same manner as that of administering the bread with the following prayer:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.²

The value and necessity of following the exact form of prayer is to insure the proper understanding of the sacrament and its holy purpose. These sacramental prayers pledge the worshipers to eat and drink in remembrance of the sacrifice Christ made for them; they testify before God in worship that they are willing to take upon themselves the name, or character of Christ, that is, to be like him as much as lies within their power to do so; to always remember him, his life and death; to keep his commandments, that they may have his Spirit to be with them.

This calls for a renewal of the baptismal covenant to obey all the commandments of God. The elements of worship are all inherent in this greatest of all acts of worship, that of receiving the sacrament of the Lord's body and blood.

¹Moroni 4:3.
²Moroni 5:2.
CHAPTER VI

IMPORTANT DOCTRINAL CONTRIBUTIONS TO THE MORMON CONCEPT OF WORSHIP FROM THE DOCTRINE AND COVENANTS AND OTHER RELATED SCRIPTURE

The theory and practice of worship among Latter-day Saints is based upon four volumes of scriptures held to be of equal authority. These are: The Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price.

These four volumes of scriptures are the standards, the measuring rods, the gauges by which all things are judged. Since they are the will, mind, word and voice of the Lord (D&C 68:4) they are true; consequently, all doctrine, all philosophy, all history and all matters of whatever nature with which they deal are truly and accurately presented. That which harmonizes with them should be accepted; that which is contrary to their teachings, however plausible it may seem for the moment, will not endure and should be rejected.¹

Latter-day Saints believe that these four volumes of scripture, when taken together, compose a perfect, harmonious unity of Christian doctrine.

The Latter-day Saints accept four volumes as the standard works of the Church . . . . By unanimous vote of a General Conference, these four have been declared to be the established rule or test, by which the belief, the teachings, and the conduct of men must be judged . . . . This applies with equal force to all these volumes. They are in perfect harmony with one another. . . .²

¹McConkie, op. cit., p. 691.
Among the four standard works of the Church, the Doctrine and
Covenants holds a very unique position.

The Doctrine and Covenants is a unique book among all the
books in the world. This is because its author is Jesus Christ,
with Joseph Smith as the mortal instrument in its production.
The second fact that makes a unique book of the Doctrine
and Covenants is its being a modern book of scripture. It is
written to and for people who are living today. This book testi-
ifies to the truth that the Lord speaks today about present day
needs as much as other ancient books of scripture were written
for the people of their day.¹

The Doctrine and Covenants covers the rise and development of
The Church, restored in our day. It contains doctrine, covenants and pro-
phecies of tremendous importance to every nation and every individual on
earth. The Doctrine and Covenants was given to The Church for instruction
in matters having to do with eternal salvation and are of utmost value
to Latter-day Saints, since it contains, as supported by other volumes
of scripture, the doctrinal and organizational foundation of The Church
of Jesus Christ of Latter-day Saints.

The teachings of the Doctrine and Covenants on the subject of
worship, as well as on all other subjects, must be considered in relation
to all scriptures. The doctrinal harmony of the Doctrine and Covenants
with the Bible will be especially emphasized in the earlier part of this
chapter.

The most essential prerequisite for true worship is knowledge of
and faith in the true God. Man's worship is directly effected by his con-
cept of God, the kind of being God is, God's purpose, God's way of working,
and God's relationship to man.

¹Roy W. Doxey, The Doctrine and Covenants and the Future, (Salt
Jesus stated in John 4:22 that the Samaritans did not know what they worshiped, that the knowledge of salvation was had by the Jews who had received it by revelation. Christ speaks of the "true worshipper" who worships God "in spirit and in truth." The writer takes this clearly to mean we are to worship God with knowledge, or truth, received "in spirit" or by revelation because God, being a spirit, communicates his truth through his Spirit. To say that God is a spirit is to affirm that he is a person such as we, and not a piece of wood or stone. To say that God is a spirit makes him a personal being and does not at all limit him as "only" a spirit or deny in any sense that he also has a body.

Returning to the statement of Jesus that the Samaritans did not know what they worshiped, it must be acknowledged that such a deficiency of knowledge would limit, and perhaps nullify, the ability of an individual to be a true worshiper of God.

The great contribution of the Doctrine and Covenants to worship is the knowledge it reveals concerning God, Christ, the Holy Ghost, man, Priesthood, and the Church. The knowledge that has been revealed on these subjects by the Doctrine and Covenants should stimulate man's desire to worship God because of the great love God has shown to men in these revelations. This knowledge revealed in the above themes in the Doctrine and Covenants should enable men to worship God intelligently and devotedly. The doctrine of God, The Holy Ghost, Man, Priesthood and The Church, are closely related doctrines and cannot be discussed intelligently with each of these subjects in isolation from the other, but must be treated in

\(^1\text{John 4:24}\).
their relationship to each other. As this chapter of the thesis proceeds there will be an interweaving, to some extent, of the doctrines pertaining to the subject matter. This is intentionally done in order to follow a more natural sequence of thought rather than to attempt to follow an artificial systemized arrangement.

B. H. Roberts makes the comment that "in nothing was there a wider departure from the real truth of Christianity than in the doctrine of God." From the earliest time that Christians began to express their faith in creeds until the present time, men of spiritual blindness have tried to fabricate a definition of God that is incomprehensible to men, that removes God from human experience. Beginning with the celebrated Council of Nicea in 325 A.D. to the present time, the plundering of the scriptural doctrine of God has continued.

Nature of God

Who is God and what is his nature? We may begin with a setting forth of the term "Godhead," which is understood by all Christian groups to refer to, and include, God the Father, God the Son, and God the Holy Ghost. Since the invention of the Athanasian creed in the sixth century, the traditional belief among Christian churches is that God is three persons in one being. The Athanasian creed is quoted in full as follows:

We worship one God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost is all one; the glory equal, the majesty co-equal. Such as the Father is, such as the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal

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and the Holy Ghost eternal. And yet there are not three eternals but one eternal. As also there are not three incomprehensible, nor three uncreates, but one uncreate and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet there are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three God's but one God.

Innumerable attempts have been made to explain this arrangement of contradictory phrases. The definition of the Godhead set forth in the Athanasian creed, upon which nearly all of Christendom bases its concept of God, does not fit any known pattern of logic. Its defenders admit this and reply that its great merit is that it is incomprehensible and defies human reason.

A catechism entitled, *My Church* recently prepared for the instruction of the youth of the United Church of Christ in America, one of the larger Protestant groups, states its belief in the Godhead in the following statement:

When they (the early Christians) spoke of three persons they did not quite mean three separate individuals. The word 'person' comes from the Latin word 'persona' which was the mask of an actor worn on the stage in those times. So when they (the early Christians) first used the word 'person' it was the best word they could find, a part at least of their meaning was that the one God had come to them in three different parts, or as one man can be a son, a husband and a father at the same time. They meant more than this but they didn't mean three separate Gods. All of this is clearly stated in the Athanasian Creed.¹

The Latter-day Saint belief regarding the nature of God's person differs considerably from these above creeds or statements of faith. An excellent summary defining the Godhead as understood by Latter-day Saints

has been given us by Elder Bruce R. McConkie of The First Council of Seventy of The Church of Jesus Christ of Latter-day Saints:

Three glorified, exalted and perfected personages comprise the Godhead. They are: God the Father; God the Son; God the Holy Ghost. Though each God in the Godhead is a personage, separate and distinct from each of the others, yet they are "one God" meaning that they are united as one in attributes of perfection. Each has the fulness of charity, power, justice, judgment, mercy and faith. They all think, act, speak, and are alike in all things, and yet they are three separate and distinct entities. Each occupies space and can be in but one place at a time, but each has power and influence that is everywhere present.

It was revealed to the Prophet Joseph Smith that,

The Father has a body of flesh and bones as tangible as man's; the Son also, but the Holy Ghost has not a body of flesh and bones but is a personage of Spirit. Were it not so the Holy Ghost could not dwell in us.

In numerous instances the Bible reveals the true doctrine of the Godhead. In Genesis and throughout the Old Testament, Jesus Christ is generally spoken of as Jehovah (translated "Lord" in the King James version), the pre-mortal Christ. God the Father is usually spoken of as Elohim (translated "God" in the King James version). These two names refer to two distinctly different personages. New Testament scriptures also attest to the fact of Christ's pre-mortal existence as the God of creation. The Doctrine and Covenants and the Pearl of Great Price make the distinction between Jehovah and Elohim very clear. We also know from revealed scripture that Jehovah is the English form of the name by which Jesus Christ was known anciently.

\begin{enumerate}
\item McConkie, op. cit., p. 293.
\item Doc. & Cov. 130:22.
\item John 1:1-4; Hebrews 1:1-4.
\item Doc. & Cov. 110:3; Abraham 2:8.
\end{enumerate}
The Holy Ghost is spoken of as "Spirit of God." When the author of Genesis wrote, "Let us make man in our likeness," he assumed that the ancient Hebrews had an understanding of the doctrine of the Godhead that God, his Son, and the Holy Spirit were individual beings.

Throughout the Gospel, Jesus always speaks of God as a personage separate and distinct from himself, and speaks of the Holy Ghost or Comforter also as distinct and separate from both God and himself. "My Father is greater than I," is only one of more than fifty references in the Gospels where Jesus speaks of God as "My Father" and as being distinct and separate from himself. In the great high priestly prayer of Jesus in the seventeenth chapter of the Gospel of John, Christ makes it very clear that the Godhead was one in purpose and unity, and his desire was that his followers might attain to this same unity, "that they may be one, even as we are."

The Apostles also understood God, Christ and the Holy Ghost to be separate and distinct entities. Paul, writing to the Colossians, gives "thanks to God the Father" for "his dear Son in whom we have redemption." Referring to the resurrection, Paul states that Christ is the first born from the dead and "it pleased the Father that in his Son should all fulness dwell."

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1Genesis 1:26.
2John 14:28.
3John 17:11.
4Col. 1:12-14.
5I Cor. 12:3.
Paul teaches the Christians at Corinth that it is only by the Holy Ghost that they can know that Jesus is Lord, because things of a spiritual nature can be taught only by the Spirit of God — "not in words which men's wisdom teacheth, but which the Holy Ghost teacheth." Had the Greek Christians in Corinth and Colossae understood Paul's reference to God the Father, the Son, and the Holy Ghost all to mean one being playing three roles, they could not have understood his message. Every indication is that they understood his message very well.

The Roman Catholic Church teaches that "There is but one God, the Creator of heaven and earth, the supreme, incorporeal, uncreated being who exists of Himself and is infinite in all his attributes." The Church of England in her articles of faith, teaches "that there is but one living power, wisdom and goodness." The view that God is bodiless and passionless is the doctrine generally held by Christendom since the great apostasy in the second and third centuries.

"God is Spirit (John 4:24) is often quoted to prove that Jesus believed that God was incorporeal. To acclaim God as a Spirit is not to deny that he also has a body. Man is also a spirit. When the scripture says that "God is a Spirit" this does not imply that he is a disembodied spirit. Certainly John's Gospel does not mean that because God is a Spirit we must leave our bodies in order to worship him in spirit because

\[1\text{ I Cor. 12:3.} \quad 2\text{ I Cor. 2:13.} \]

\[3\text{ Joseph Faa di Bruno, Catholic Belief, (New York, Cincinatti, and St. Louis: Benziger Brothers, 1884), p. 1.} \]
he is a Spirit. The point Jesus was making when he used the phrase "God is Spirit" was to clarify the question in the mind of the Samaritan woman as to the proper place of worship. The Samaritans claimed that on a certain mountain was the proper place, and the Jews claimed that the place of worship was at the temple in Jerusalem. Christ explained clearly that the true worshiper of God approached God with a proper spirit; the place was inconsequential.¹

The scripture quotation that "No man hath seen God at any time"² has been used to refute the idea that any man has actually seen God. This verse of scripture obviously has an error in translation, since it is contradicted by John himself in John 6:46 which reads, "Not that any man hath not seen the Father, save he which is of God, he hath seen the Father." Correctly translated, John 1:18 would read: "No man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved."³ The thought is that no man in his wickedness can see God. The idea that no man has ever seen God contradicts the claims of many prophets who have walked and talked with God and bear witness to that fact.

To know God is, in order to truly worship him, we must study those persistent testimonies which occur from age to age in the lives of those men in whom faith is a burning experience. These men are the prophets. All the prophets have borne witness that God is a personage with

²John 1:18.
whom we may have communication.

This scripture is also often quoted to refute the doctrine that God possesses a body: "Flesh and blood hath not revealed it unto thee but my Father which is in heaven."\(^1\)

Blood is essential to mortal life and is identified with mortality. In the blood of our mortal bodies is the mystery of physical life and death. Scripture avoids the use of the word "blood" in reference to deity. Both the body of the Father and the body of the resurrected Christ are spoken of in scripture as being bodies of flesh and bone.\(^2\)

There is no blood in an immortal or resurrected body. The inference that God does not have a body cannot be inferred from Matthew 16:17.

Paul's statement that "flesh and blood cannot inherit the Kingdom of God,"\(^3\) is consistent with the doctrine that at the resurrection we shall receive our purified or glorified body as Christ did at his resurrection, for "the corruptible (body) must put on incorruption."\(^4\)

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."\(^5\) Paul's expression "a spiritual body" is not a contradiction in terms, as so many of our learned men have supposed, but it is in agreement with scripture generally, and also with the Prophet Joseph Smith's revelation from God that "spirit is refining matter."\(^6\)

\(^1\)Matthew 16:17.


\(^3\)I Cor. 15:52.

\(^4\)Ibid.

\(^5\)I Cor. 15:44.

\(^6\)Doc. & Cov. 131:7.
The late William Adams Brown, Professor of Systematic Theology at Union Theological Seminary, speaks of the "difficulty confronting us in understanding God in the fact that God has not definite physical embodiment by which we can localize his presence as we localize the presence of the human persons with whom we have intercourse." Indeed, it is difficult, if not impossible, to conceive of a God who has no form or substance or being or feelings (passions), who is everywhere at the same time and nowhere at any particular time. Such a God defies human reason!

Because of the clearcy of the scriptures relating to the nature of God, Latter-day Saints do not have this difficulty. It can hardly be denied that the Bible portrays to us an anthropomorphic God. Those who reject an anthropomorphic God do so on the premise that all the scriptures that refer to God as a person or being must be taken figuratively. The burden of proof that the Bible means something other than what it says, lies with those who wish to interpret what the Bible says rather than with those who accept what it says.

The question has been asked: "If God is a being of form and substance and has a body, and like other beings can be in only one place at a time, how can he keep in touch with all his creation and with every person therein?" It is known by revealed scripture that God has many agents, such as resurrected personages, angels, and other personages of the spirit world who serve him continuously. Above all others, the Holy Ghost is God's main contact agent, supreme minister and teacher of men. No doubt, God has used other means also for projecting his knowledge through-

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out the universe very much as man can project his thought instantaneously to any geographical point of which he has any knowledge. A man may think of his brother and through the power of thought and imagination, project upon the screen of his mind a picture of his brother on the other side of the earth. Consider what man has been able to do with television and more recently with tel-star satellite communication. If man has these feeble powers, how much more vast must be God's capacity to be in direct communication with every atom of his creation.

Men who are not motivated by the Spirit of God have ridiculed children and people of simple faith who think of God in anthropomorphic terms. In her book, *Conflicts in Religious Thought*, Georgia Harkness makes sport of the "child mind" that conceives of God's nature in concepts that are so crassly anthropomorphic.\(^1\) It is acknowledged that Dr. Harkness is one of the most noted Christian philosophers of our time, but one wonders if she is wise enough to know that God does not possess a body of substance of a more refined nature than anything that is at present known to man. The burden of proof is not upon those who affirm.

For modern man to think that he knows so much more than the ancients knew, and is so much more wise than they, is only a symptom of vanity. Perhaps the child who sees God as a "kindly old gentleman with a white beard,"\(^2\) is nearer the truth than the philosopher who sees God in such misty, impersonal vastness and complexity of definition that he does not see him at all.

\(^2\)Ibid.
There is evidence that some scholars are having a change of mind regarding the nature of God. In a recent article "The Logic of Biblical Anthropomorphism," an eminent professor of Trinity College\(^1\) raises the issue of the justification of giving credence to the fact that the Bible does present an anthropomorphic God. Professor Cherbonnier seems to have unsettled a question that was thought to have been settled in the world of Biblical scholarship long ago. Dr. Cherbonnier states that his aim in the aforementioned article is "to examine some logical implications of Biblical anthropomorphism."\(^2\) The author defines what he means by anthropomorphism: "I mean any Theology that conceives of God in terms of those characteristics which are distinctly human. Such a God is appropriately and literally described in the language of personal pronouns and transitive verbs, such as 'possess,' 'love,' 'judge,' 'promise,' 'forgive,' etc.\(^3\)

The prophets do not charge the pagan deities with being anthropomorphic, but with being insufficiently anthropomorphic.

It is sometimes held that this Biblical anthropomorphism is only a manner of speaking, a mere symbol for the hidden "wholly other" God who defies all attempts to describe him. A few standard passages are regularly adduced as evidence that the Bible "at its best" abandons anthropomorphism. Modern scholarship, however, by restoring these passages to their context and so recovering their original meaning, reverses such an interpretation.\(^4\)

Dr. Cherbonnier gives several examples. For our purposes one of these he has cited, that modern scholarship has rescued, will be sufficient.

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\(^1\) A Theological Seminary of the Episcopal Church, Hartford, Conn.


\(^3\) Ibid.

\(^4\) Ibid.
In Hosea 11:9 we read: 'For I am God and not man, the Holy One in your midst.' Here apparently, God is contrasted with man and anthropomorphism is repudiated. The context however, establishes the contrary. Indeed, Hosea is one of the most daringly anthropomorphic authors in the Bible. He attributes to God Himself the feelings and emotions of the husband whose wife has 'played the harlot.'

The contrast between God and man ('For I am God and not man,' Hosea 11:9) concerns their respective ways of dealing with the situations. Instead of destroying Israel for her faithlessness, as might be expected of man, God is not vindictive. He has resources of mercy and forgiveness for the softening of Israel's heart. This difference between God and man is not a difference 'in principle.' It is merely 'de facto' -- a difference which God means eventually to overcome.  

An anthropomorphic God is the only God man can know. How can man conceive of anything totally outside the range of his experience? When men try to imagine what creatures from other worlds would be like, they think of such beings only in terms of human or animal characteristics. When men have created imaginative creatures such as the phoenix or the unicorn, it has been creatures composed of familiar parts consisting of wings, horns, scales, arms and legs. Man cannot conceive of God except in terms of human characteristics, BUT it must be remembered that they were divine characteristics before they were human characteristics, because man was created in the image and likeness of God.

An awareness of God, which is the first step in any genuine worship experience, can be accomplished only when God is real to the worshiper. It is illogical to think that one can see in the "mind's eye" or be aware of anything that has little or no reality. By real we mean that God can be comprehended by our human faculties, that he is a God whose nature and being runs parallel to our own, at least for a short distance. The difference between man and God is essentially a difference in degree,

\(^1\) Ibid., pp. 188-189.
not in kind. It is difficult if not impossible, to worship and adore a being so different from ourselves that he is incomprehensible to us. A God who is "non-human" could not be "super-human." The Latter-day Saint concept of the nature and being of God as set forth in this chapter is consistent with, and essential to, Latter-day Saint worship.

**Christ as Jehovah and Creator**

The Doctrine and Covenants teach that God the Father, through the agency of his Son, Jesus Christ, created the world. This tenet of faith held by Latter-day Saints differs from the traditional Christian view in two main respects: (1) that Jesus Christ is the Jehovah of the Old Testament, and was the divine agent of creation, and (2) in the nature of the creation.

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes; I am the same which spake and the world was made, and all things came by me.\(^1\)

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father, that by him (Christ) and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters of God.\(^2\)

Jesus Christ or Jehovah, under the direction of Elohim, or God the Father, created all things. The Gospel of John, speaking of the "Word" that was with God from the beginning declares that the "Word," who is the pre-mortal Christ, created all things, and that the "Word," became flesh and dwelt among us and we beheld his glory as the Only Begotten of the Father.\(^3\) Christ is here clearly set forth as the Creator.

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\(^1\) Doc. & Cov. 38:1-3  \(^2\) Doc. & Cov. 76:23-24  \(^3\) John 1:14
Paul corroborates John's testimony that Christ was the Creator of the world.

For by him (Christ) were all things created that are in the heaven, and that are in the earth . . . All things were created by him and for him. And he is before all things, and by him all things consist, and he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him (Christ) should all fulness dwell.\(^1\)

That Christ is the Creator is also confirmed by the author of Hebrews:

God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds . . .\(^1\)

Latter-day Saint belief concerning the nature of creation also differs greatly from traditional Christian views. The Doctrine and Covenants as well as the Pearl of Great Price reveal teachings regarding the creation that are not contained in the Bible.

Years before science announced that matter was indestructible, it was revealed to the Prophet Joseph Smith that "the elements are eternal,\(^2\) that they were co-existent with God. Creation as understood by Latter-day Saints is not to make something from nothing, but to organize from chaos into an orderly and purposeful universe. This aspect of God's creative work, and his purpose in creation, will be covered more thoroughly in the next chapter when dealing with the contribution made to worship by the Pearl of Great Price.

The Latter-day Saint concept of Christ as the Creator of worlds and the Jehovah of the Old Testament, gives the Savior a pre-eminence not accorded him by other Christian groups. He gained the "fulness" as a mem-
ber of the Godhead through his faithfulness and his perfect obedience to his Father. In his earth life he gained a body that he took with him out of the grave in a glorified and perfected body like the body of his Father in Heaven. We assume that the reference "In him (Christ) dwelleth all the fulness of the Godhead,"\(^1\) means that he became fully like his Father in Heaven in every way.

Latter-day Saints do not worship Christ; they worship God through Christ, or in the name or character of Christ. Neither do Latter-day Saints worship the Holy Ghost, but God, whom the Holy Ghost reveals.

Indispensable to the Latter-day Saint doctrine of Christ is that he became the divine agent of the creation of the world, that he was the God of the Old Testament, known as Jehovah, that through his faithfulness and perfect obedience to his Father, he gained all the fulness of God and arose from the grave with a glorified body like the body of his Father in Heaven.

**The Holy Ghost**

The doctrine of the Holy Ghost as held by Latter-day Saints is defined in the Articles of Faith:

We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of

\(^1\) Colossians 2:9.
sins; fourth, Laying on of hands for the gift of the Holy Ghost. 1

The New Testament ordinance of the laying on of hands to receive the gift of the Holy Ghost had fallen completely into disuse during the apostasy.

So far as we know, there was no church upon the earth that taught and practiced the principle of 'laying on of hands for the gift of the Holy Ghost,' at the time John the Baptist informed Joseph Smith and Oliver Cowdery that the Aaronic Priesthood had not this power. Not only did John the Baptist make it plain that this was a principle of the gospel, but in further revelations to the Prophet Joseph Smith, the Lord also confirmed the truth of this statement. 2

In December of 1830, the Lord gave the following commandment to the Prophet Joseph Smith:

But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old. 3

A similar commandment was given to the Prophet Joseph Smith by the Lord in March of 1831, to the elders of the Church:

Wherefore, I give unto you a commandment, that ye go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:
Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;
Repent and be baptized in the name of Jesus Christ, according to the Holy Commandment, for the remission of sins;
And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of hands of the elders of the Church. 4

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1Joseph Smith, Pearl of Great Price, (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1921), p. 60.
3Doc. & Cov. 35:6.
With the restoration of the Gospel came the restoration of ordinances and gospel principles that had long been in disuse in apostate Christianity. One of these was the ordinance of the giving of the gift of the Holy Ghost by the laying on of hands.

From the revelations given of the Lord to Joseph Smith and Oliver Cowdery in this dispensation, and from accounts given in the scriptures, it is very evident that the gift of the Holy Ghost is conferred only by the laying on of hands of those having divine authority from God.¹

To Latter-day Saints, the conferring of the gift of the Holy Ghost by the laying on of hands, is an ordinance and an act of worship having certain distinct value to the recipient. This value is real only to those who meet the condition of faith, repentance, and baptism required to receive this ordinance.

The question may be raised: are only Mormons entitled to receive inspiration and guidance from the Lord? This is a very real question to the writer, since he served as a minister of another faith for more than twenty-five years prior to his becoming a member of The Church of Jesus Christ of Latter-day Saints. The writer can bear a strong testimony to the fact that he did receive guidance from the Spirit of the Lord which he felt strongly. There were special occasions when the Lord seemed especially near, giving his warm light and sweet influence. There were times when intelligence from the spirit was given and knowledge was communicated in a powerful way. During these years in the pastorate, before receiving the ordinance of the laying on of hands for the gift of the Holy Ghost, the third person in the Godhead was to some extent a mystery --

¹Richards, op. cit., p. 122.
thought of as the spirit of God or as an extension of God himself into
the world through his own influence. Since receiving this ordinance, the
Holy Ghost has become a "personal friend" who has all knowledge, and is
able to teach, guide, and sustain in all things pertaining to the writer's
life and work.

The Lord indeed has made a wonderful provision for those who have
never received or understood the ordinance of the conferring of the gift
of the Holy Ghost. That provision is the Light of Christ given to every
man that cometh into the world. ¹ It is the writer's deepest conviction
and experience that if the Light of Christ is faithfully followed, it will
lead the follower to greatly desire the special and distinct gift of the
Holy Ghost, and when opportunity comes to understand and receive it, he
will hunger for it more than anything he has ever desired.

What is the special ministry and mission of the Holy Ghost? His
ministry to men is to teach them, ² to testify to them of Christ, ³ to guide
them into all truth, ⁴ to reprove them of sin, ⁵ to give them the power to
live righteously, ⁶ and to bestow upon them the fruits of the Spirit. ⁷ The
reader is referred to Doctrine and Covenants ⁴⁶:8-32 (too extensive to
quote), where there is a marvelous setting forth of the gifts of the
Spirit conferred by the Holy Ghost.

¹John 1:1-9, 14.
⁴John 16:13.
⁵John 16:8.
⁶Acts 1:8.
⁷Gal. 5:22-23.
It is the Holy Ghost that gives the Latter-day Saint his testimony or his awareness of God gained through testimony.

Yea, behold I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.¹

He (the Holy Ghost) shall testify of me (Christ).²

No man can say that Jesus is the Lord but by the Holy Ghost.³

In a previous paragraph in this chapter the writer has referred to the ordinance of the laying on of hands to receive the gift of the Holy Ghost, as an act of worship. In what way can this ordinance be an act of worship? When the ordinance is entered into with understanding and the commands of the Holy Ghost are obeyed and followed, he becomes a tutor, or a personal teacher, guiding us in truth and restructuring our life as he reproves us of our sin and error. He sustains us by giving us the power to live righteously, and implement the truth taught us into social action, thereby again completing the Isaiah pattern of the complete worship experience.

The Doctrine of Man

There is no book that speaks to the heart more than the Doctrine and Covenants. So many of the revelations were given through the Prophet Joseph to individuals to help them with their personal problems, and to find the will of God concerning their lives. They deal largely with basic human needs and are applicable to life today as the day they were given. They deal with lack of faith, human pride, fears, greed, and the full gamut of human frailties as well as with all the virtues and strengths

¹Doc. & Cov. 8:2.
³I Cor. 12:3.
of human nature. The intimate form of address the Lord so frequently uses bespeaks the warm regard he feels toward his children.

"Harken, O my people . . ."1
"Harken, my servant John,"2
"I speak unto you Oliver a few words."3
"I speak unto you my daughter, Emma Smith."4
"My son, Orson, harken and hear. . ."5
"Thomas, my son blessed are you because of your faith in my work."6
"Harken, O ye Elders of my Church . . ."7

In order to worship God worthily, men must come to know their own worth in God's eyes. The Doctrine and Covenants teach that every human soul is precious unto God, that man is the very offspring of God himself.8

Remember the worth of souls is great in the sight of God; for behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance. And how great is his joy in the soul that repenteth!

And if so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?9

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1Doc. & Cov. 1:1.
2Doc. & Cov. 15:1.
3Doc. & Cov. 23:1.
4Doc. & Cov. 25:1.
5Doc. & Cov. 34:1.
6Doc. & Cov. 31:1.
7Doc. & Cov. 42:1.
8Doc. & Cov. 93:21-23.
9Doc. & Cov. 18:10-16.
Regarding the nature and origin of man, the Doctrine and Covenants teach that man existed as an intelligence from the beginning and was co-eternal with God.

And now, verily I say unto you, I was in the beginning with the Father, and am the First-born; and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; and truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me saying: He received a fulness of truth, yea, even of all truth; and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and knoweth all things. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.¹

Dr. Lowell Bennion gives an excellent summary statement of the Latter-day Saint position regarding the eternal nature of man.

Most Christians, when they contemplate the origin of man's life, recall the verse in Genesis which reads: 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' (Gen. 2:7) According to this generally accepted view, the existence of each of us as a person began with our creation or birth on the earth. Eternal life to most Christians means that man, whose life began at birth, will survive death and live everlastingly. The word eternal, however, means more than life everlasting. Eternal means without beginning or end. Latter-day Saints believe that man is eternal in the full meaning of the word. We recognize, of course, that life on earth has a beginning and an end. We believe, however, that just as the spirit survives death, it also precedes birth; that man lived before he was born in the flesh.²

If the nature of man is eternal, he must have within his being

¹Doc. & Cov. 93:21-29.
the capacity to respond to eternal values. The insight of St. Augustine
into the eternal nature of man is well expressed in his familiar prayer:
"O God, our hearts are restless until we find our rest in thee." "Deep
calls unto deep," and the Eternal speaks to the eternal. This view of man
makes him a being who is not only capable of experiencing awareness of God,
but incapable of escaping the confrontation of God. Like Francis Thomp-
son's "Hounds of Heaven," God is in hot pursuit of man, and man cannot
escape awareness of God without abandoning himself and his deepest nature.
Since awareness of God is man's first step in worship, the belief that
man is eternal is certainly consistent with the Isaiah pattern of true
worship.

The Doctrine and Covenants teach that man brought with him from
his pre-existence his free agency.

Behold, I give it unto him that he should be an agent
unto himself.¹

Agency is the freedom to choose good or evil. It is by virtue
of the exercise of agency in his life that enables man to be tested and
to prove himself, which is the main purpose of mortality.

In the Doctrine and Covenants, the Saints are encouraged to ex-
cercise their creative power for God, to resist evil by doing good, which
is the most effective way of overcoming evil.

For behold, it is not meet that I should command in all
things; for he that is compelled in all things, the same is
a slothful and not a wise servant; wherefore he receiveth
no reward.

Verily I say, men should be anxiously engaged in a good
cause, and do many things of their own free will, and bring

¹Doc. & Cov. 29:35; also Doc. & Cov. 93:31-32.
to pass much righteousness; for the power is in them, wherein they are agents unto themselves. . . 1

Since man is "an agent unto himself," he must be responsible for his choices, and may enjoy the rewards of his wise choice, as well as face the consequences of his failures.

Even though man is potentially a Son of God, his capacity to choose evil is prodigious! It seems that the following assertion from the Doctrine and Covenants is the understatement of the ages:

But there is a possibility that many men fall from grace and depart from the living God. . . 2

God's wrath is kindled against . . . those who confess not his hand in all things and obey not his commandments. 3

Ingratitude and disobedience are expressions of man's great rebellion against God. There are those who maintain that man is essentially an animal, and that he responds to his environment as an animal when he does "what comes natural." God's plan of salvation is projected on the expectation that man's nature can be changed.

The words of a Prophet of God are helpful in this connection.

You can change human nature. No man who has felt in him the Spirit of Christ, even for a half minute, can deny this truth, the one great truth in a world of little lies. You do change human nature. Your own human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it. 4

Because of man's violation of God's commandments, he needs to be changed, restructured and established in God's family, which is The Church.

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2 Doc. & Cov. 20:32.
4 David O. McKay, Journal History, October 2, 1953.
The Church of Jesus Christ of Latter-day Saints is continuously calling men to repentance, by emphasizing and re-emphasizing one of the essential elements of true worship, which is repentance.

God's greatest gift to man is salvation.

If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no greater gift than the gift of salvation.1

Emphasis is laid upon the fact that salvation is a gift provided by the loving grace of God, but attained through knowledge and obedience. It is a gift like the gift of an education to a young person who has been awarded a scholarship. The cost is all paid, but a real effort must be put forth by the student to receive the gift. So the entire cost of man's salvation has been paid; nevertheless, because of the nature of the gift, man must put forth great effort to receive the gift of salvation because "It is impossible for a man to be saved in ignorance."2

Salvation is for man to be saved from all his enemies; for, until a man can triumph over death, he is not saved. A knowledge of the Priesthood (and obedience) alone will do this . . .3

With the principle of free agency came a specific obligation. Man must acquire knowledge. He must learn what is good. He then must exercise goodness that he may progress in the love and knowledge of God. The Lord has made it clear why this is true:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

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1Doc. & Cov. 6:13.  
And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.  

A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power . . .

Seek not for riches but for wisdom, and behold the mysteries shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

The Doctrine and Covenants teach that the ultimate goal of man's existence is to gain perfection like unto God himself, and obtain his joy and glory, and attain unto godhood.

They are they into whose hands the Father hath given all things. They are they who are priests and kings, who have received of his fulness and of his glory.

Wherefore, as it is written, they are gods even the sons of God.

By way of summary, it can be stated that man's grateful response to God's gift of salvation is always by way of an active faith, a faith that is exercised in serving the Lord or serving one's fellowmen, which is essentially the same thing. This is accomplished as we gain knowledge of, and give our obedience to, all the principles of the gospel. To exercise one's agency in choosing to do good is the door to our eternal progression.

1Doc. & Cov. 131:18-19.
2Smith, op. cit., p. 588.
3Doc. & Cov. 6:7.
4Doc. & Cov. 76:55-56, 58.
5Psalms 82:6 and John 10:34.
And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.  

It can be readily observed that these principles are completely within the framework of the worship experience after the pattern of Isaiah. It is the consummation of true worship to implement our knowledge of the Gospel in the service of our God.

"The Church"

Let us now consider the teachings of the Doctrine and Covenants regarding the Latter-day Saint concept of The Church, and the relationship of this concept to Latter-day Saint worship. There is probably no doctrine upon which there is greater difference of thought by Latter-day Saints from that held by other Christian groups, than upon the doctrine of The Church.

Let us return very briefly to the real objective toward which we are striving in worship. What is the goal of all true worship? Is it not that we shall become like our Father in Heaven? To become like our Father in Heaven is to receive his fulness, as Christ, by his perfect obedience received of the Father's fulness. In one of the greatest revelations given the Prophet Joseph Smith, the Lord instructs the Saints or The Church concerning true worship. Let us remember that the Lord Jesus Christ is the speaker, and that he is speaking to His Church:

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

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Mosiah 2:18.
For if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (Italics provided by the writer.)

"These sayings," in the above quoted passage from the Doctrine and Covenants, refer to the testimony of John the Apostle and Revelator concerning Jesus Christ, given to the Prophet Joseph Smith in revelation, how he (Jesus Christ) grew in the likeness of his Father in Heaven until he gained his Father's fulness. A full statement of "these sayings" or testimony of John is recorded in the Doctrine and Covenants 93:6-17. The point is that "these sayings" of Christ's perfection are given us that we may worship God with such understanding and knowledge that we too, may "in due time" receive the Father's fulness.

From this we know that the true worship of God is essential to our spiritual growth and ultimate spiritual maturity. In the light of this truth, it is certainly the function of the true Church of Christ to provide the "ways and means" or the framework wherein the pure worship of God can be practiced. Within this context let us analyze the teachings of the Doctrine and Covenants concerning The Church of Jesus Christ of Latter-day Saints.

There are many who feel that it is narrow-minded and bigoted to believe that there is only one true Church upon the earth. And yet, if such a Church does not exist, Christ is not the Head of the Church, but the figurehead of many churches. It is evident that because of its unique origin, by revelation and not by a split off from some other church, The

1Doc. & Cov. 93:19-20.
Church of Jesus Christ of Latter-day Saints is either founded upon the falsehoods of a false prophet, or it is founded upon the commission given it by Christ himself to be not "another church" but "The Church" of Jesus Christ. This is a claim so great as to be preposterous to the world at large, yet the existence of The Church of Jesus Christ of Latter-day Saints can neither be justified nor explained, nor understood on any other grounds.

According to the Prophet Joseph Smith, the Lord directed that his Church be organized because there was no church upon the earth that was true to Christ's teachings.\(^1\) To Latter-day Saints, The Church of Jesus Christ of Latter-day Saints is Christ's restored Church upon the earth and is the Kingdom of God.

The Church of Jesus Christ of Latter-day Saints was organized by the Prophet Joseph Smith, and those associated with him, on April 6, 1830, by direct revelation from the Lord:

Being inspired of the Holy Ghost to lay the foundations thereof, and to build it up unto the most holy faith.

Which Church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month and on the sixth day which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his (Joseph Smith's) words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his words ye shall receive, as if from mine own mouth, in all patience and faith.\(^2\)

... those to whom these commandments were given, might have power to lay the foundations of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth.\(^3\)

For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.\(^4\)

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\(^1\)Smith, op. cit., p. 48.  
\(^2\)Doc. & Cov. 21:2-5.  
\(^3\)Doc. & Cov. 1:30.  
\(^4\)Doc. & Cov. 115:4.
The Church is the custodian of all the teachings of the Gospel, the Sacrament, the saving ordinances, endowments, and blessings of the restoration, and especially the priesthood and the authority to minister in the same, without which the worship of God would be impoverished and hampered by the darkness of apostasy as it was before the restoration.

The elders, priests and teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the Gospel.\(^1\)

There are in the Church two priesthoods, namely the Melchizedek and the Aaronic . . . All other authorities or offices in the Church are appendages to this priesthood . . . The power or authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the Church.\(^2\)

It is expedient that the Church meet together often to partake of bread and wine in the remembrance of the Lord Jesus; and the elder or priest shall administer it; and after this manner shall be administer it. . . .\(^3\)

From the same (priesthood) cometh the administering of ordinances and blessings upon the Church. . . .\(^4\)

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.\(^5\) (Kirtland Temple.)

And this greater priesthood (Melchizedek) administereth the Gospel and holdeth the key to the mystery of the Kingdom, even the Kingdom of God.

Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God . . . \(^6\)

\(^1\) Doc. & Cov. 42:12.  \(^2\) Doc. & Cov. 107:1, 7, 18.

\(^3\) Doc. & Cov. 20:75-76.  \(^4\) Doc. & Cov. 107:67.

We conclude from the foregoing scriptures, that The Church is of divine origin and has been established for a divine purpose. Certain obligations are therefore laid upon it for the care, nurture, and perfection of man's soul. The Church ministers to man by providing a worship experience for him infused by the influence of the Holy Ghost.

The Church's responsibility for man's worship may be outlined in five areas as follows: (1) to provide a place of meeting, (2) a reverent atmosphere, (3) a service of inspiration, (4) a program of instruction, and (5) a spiritual workshop for implementing the Gospel into life.

From the earliest days of the Church the people were commanded to build a place of meeting suitable for the worship of God.

For thou knowest that we have done this work (built the Temple in Kirtland) through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.¹

The physical structure of a place of worship is important. It should be adequate in size and design, and it should represent the best in material and workmanship that the people can provide. It should be as good or better than their own homes. Certainly God is worthy of a house as good as our own.

The Church needs many kinds of buildings for worship purposes: chapels for formal public worship, rooms for Sunday School and Priesthood meetings, seminary buildings for religious instruction, temples for receiving endowments and for doing spiritual work for others, buildings for

¹Doc. & Cov. 109:5.
welfare, service and social activities, giving opportunity for the worshiper to complete the worship experience in serving others.

The spiritual atmosphere or reverence which is so important in conducting worship, is an inward quality of the soul, and can only be created by the Holy Spirit. The physical aspect of a church building may strongly influence feelings of reverence, but it should never be dominate. If architecture or furnishings are so overwhelming that they lay siege to attention, they have failed in their purpose. The purpose of the physical features of The Church in the worship experience, other than functional purposes, is to create a harmonious feeling. The reverent atmosphere must be created in the heart of the worshiper if worship is to achieve its purpose.

Few people in Christendom have put as much emphasis on education as have the Latter-day Saints. The Prophet Joseph had a great thirst for learning. This is a commandment and a promise given to the Saints by the Lord:

I give you a commandment that you shall teach one another . . . teach ye diligently and my grace shall attend you . . . of things both in heaven and on earth.¹

The elders, priests and teachers of this Church shall teach the principles of my Gospel.²

The Church was to be a "house of learning":

A house of learning . . . be taught wisdom out of the best books, that they may seek learning even by study and also by faith.³

¹Doc. & Cov. 88:78-79.
²Doc. & Cov. 42:12.
Some of the inspired revelations to the Prophet Joseph have become classical in The Church, such as:

"Man cannot be saved in ignorance." ¹

"A man can be saved no faster than he gains knowledge." ²

"The glory of God is intelligence." ³

The Church of Jesus Christ of Latter-day Saints has probably made its strongest impact upon the world as a spiritual workshop where Gospel principles are put into social action. Many of the stakes of The Church own farms and factories where church members may serve and create wealth for the great welfare system of The Church.

Since the early days of The Church, storehouses have been kept so that money, food, and property, might be used to attend to the poor and to build houses of worship. ⁴

The true Church of Jesus Christ must maintain a program of meaningful activity, not make-work, but work that meets people's needs. Such service should cover a wide range of activity in order to develop people in all the areas of their lives. There should be some hard, manual work, some social activity, some prayer experience, some teaching of others, some ministry to the poor, some administering to those striken or broken in health, and every other kind of service that is needed -- that every man's need may be met. It is only in this way that men may have the joy of completing their worship in the service of God.

¹Doc. & Cov. 131:6.
²Smith. op. cit., IV, p. 588.
³Doc. & Cov. 93:36.
⁴Doc. & Cov. 51:13 and 42:35.
It will be readily observed that the Latter-day Saint concept of The Church's role in worship follows closely the Isaiah ideal of awareness of God, restructuring of the life of the individual, and the fulfillment of the life of the worshiper in serving others.
CHAPTER VII

MAJOR CONTRIBUTIONS OF THE PEARL OF GREAT PRICE TO THE LATTER-DAY CONCEPT OF WORSHIP

The Pearl of Great Price contains some of the visions and writings of Moses that were revealed to the Prophet Joseph Smith in 1830, as well as a translation of some of the writings of Abraham written while he was in Egypt. The latter writings were in Abraham's own handwriting upon papyrus, and are called The Book of Abraham. Also contained in the Pearl of Great Price are: an extract from the Prophet's translation of the Bible of the twenty-fourth chapter of Matthew, some other brief writings of the Prophet relating some of his own religious experiences, and The Articles of Faith.

This small volume of scripture contains much extremely valuable material related to the experience of worship, both in ancient times and in our own age. It gives a clearer understanding of the creation, the fall and redemption, important biographical details of the life of Abraham, and important events connected with the restoration of the Gospel in modern times.

It was necessary that these things should be more clearly revealed in this dispensation. For this is the time when the hearts of the children are to be turned to their fathers, as well as the hearts of the fathers to their children, and this implies that the children should know something about their

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1 Smith, II, op. cit., pp. 235-236; 348-351.
fathers and ancestors, and their work in the past on which they have built in all ages, and are still building.¹

The Pearl of Great Price contains much knowledge about God not elsewhere revealed in Holy Scripture. This revealed knowledge about God will be treated in its relationship with worship under the following headings: God as a person, the eternal nature and purpose of God's work, our pre-existence with God, the extent of God's creation, and God's revelation to man in modern times.

God as a Person -- The Book of Moses begins with the lofty assertion that Moses "saw God face to face and talked with him."² This important fact is stated three times in the Book of Moses. It is stated in the above quotation and in two other places as follows:

The glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him (God) face to face.³

And I saw the Lord and he talked with me, even as a man talketh one with another, face to face; . . . ⁴

Abraham also has the same experience:

Thus I, Abraham, talked with the Lord, face to face, as one man talketh to another, and he told me of the works which his hand had made;

And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hand had made, which were many . . . .⁵

These quotations certainly make it clear that God spoke with Moses and also with Abraham as one man talks with another man. The experience of Moses talking with God had such an effect upon his body that he was unable to regain his natural strength for many hours.¹ The fact that Moses had confronted a physical as well as a spiritual being is clearly stated and reinforced by the fact that this encounter with God did have a physical effect upon Moses' body. The explanation as to how it was possible for Moses to physically endure God's presence is explained by the statement that "the glory of the Lord was upon Moses."²

This vivid experience of Moses' is in harmony with scriptures that reveal a God who is not limited to only a spiritual existence, but is both a spiritual and a physical Being. Latter-day Saints feel this to be an important fact about God, that he does have a physical existence, that this understanding of God confirms and enforces the concept of God as a personal Being. To truly worship an impersonal God is impossible, because true worship is an experience of communication and transaction, and we cannot communicate with impersonal objects, except as we personalize such objects in our imagination. When we do this we are not having a real experience, only an imaginary one. It is not necessary for us to follow the pagan practice of confronting our God by imagining him to be a person. He is a person as the scripture reveals.

The personality of God and his intimate relationship with man, and his Fatherly concern for his human family, are clearly shown in the

¹Moses 1:10.
²Moses 1:9-11.
visions of Moses, Enoch, and Abraham, recorded in The Pearl of Great Price. In the great vision of Moses, when God withdrew from conversing with him and Moses was left to himself, he said:

Now for this cause I know that man is nothing, which thing I never had supposed. 1

This was a restructuring or a learning experience for Moses. By comparing man's work with the grandeur of God's creation, how true it is that "man is nothing!" Man must learn humility before he is truly able to worship God and serve him. This experience of worship by Moses was preparatory to his own calling: "I have a work for thee, Moses, my son." 2

Eternal Nature and Purpose of God's Work -- Apart from God, man is nothing. Wise and humble are those who realize this. After Moses had his wonderful encounter with God, Satan comes to tempt him. It seems to be the normal rhythm of human experience for mortals to go from the mountain top to the valley. Times of exultation are followed by temptation and proving. It is in this way that man develops his "spiritual muscles." Satan tried hard to deprive Moses of his closeness to God by usurping God's place in the life of Moses. Moses had to be tested and had to prove himself.

In his humble condition, Moses seeks knowledge from God:

Moses spake unto the Lord, saying, Be merciful unto thy servant, 0 God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. 3

Again we see the classical worship pattern of Isaiah emerge out of the experience of Moses as set forth in the Pearl of Great Price.

1 Moses 1:10. 2 Moses 1:6. 3 Moses 1:36.
There is the humble seeking of knowledge on the part of Moses, and his long preparation and the consequent restructuring of his life in order to be able to fulfill his calling. There is an awareness of God experienced by Moses and Abraham, in being brought into the very presence of God. There is a greatly enlarged awareness of God in the knowledge that God's relationship with man extended into eternity prior to man's birth in the flesh. The knowledge we gain from the Pearl of Great Price of our pre-existence with God as his spirit children, lays strong emphasis upon the eternal nature of man as a being capable of receiving eternal blessings. There is also a much increased awareness of God in a realization of the vastness, complexity, and magnificence of God's creation in the starry heavens as unfolded in the Book of Abraham.

_Extent of God's Creation_ -- In Moses' account of the creation in the Pearl of Great Price, we gain considerable knowledge of the spiritual nature of creation. We learn that mortals, animals, and plants, were created spiritually before they were created physically. Man's eternal existence is further set forth in the Book of Moses, informing us of the Great Council in heaven when God presented the Gospel plan to his spirit children, and chose Jesus Christ to be the Savior of the world.\(^1\) Moses continues with other details of the revolt in heaven of Satan and his followers against God.

After reading through the Book of Moses, it will be recalled that God gave a grand prelude to his command for Moses to write the story of creation. God boldly sets forth the eternal purpose of his work in one

\(^1\)Moses 4:1-4; also Abraham 3:25-28.
of the noblest statements in Holy Scripture:

For behold, this is my work and my glory, to bring to pass the immortality and the eternal life of man.  

No scripture more clearly and powerfully sets forth the nature and destiny of man. God has committed himself to man's glorious future! This scripture lays bare the heart of God as he confides to Moses the eternal love with which he regards man. As a true Father, his work and concern is for his children.

In an age when millions of human beings are degraded to a state of animalhood by the secular, materialistic philosophies that abound, The Pearl of Great Price proclaims man to be the prime object for which the whole creation was brought into existence.

God declares that his work and glory is to exalt man. The meaning of "glory" is of great interest and concern to us in the full understanding of this great pronouncement. The writer has no authority for this assertion, but feels strongly in his own mind that "glory," used in reference to God's glory, may be defined as a superior joy or a state of being that produces this divine joy. Such supreme joy as God possesses is normally beyond the grasp of human beings, except in those brief moments when God chooses to bestow his glory upon certain individuals. Paul was lifted into the "third heaven," which was probably such an experience. The explanation is given by Moses that when God appeared to him "face to face . . . I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him."  

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1 Moses 1:39.
2 II Cor. 12:2.
3 Moses 1:11.
The difference between joy as experienced in our human existence, and "glory" or divine joy, is the difference between human expressions of love and divine love. To express it more in the range of human experience, we could say it is a difference like unto the difference between pleasure and joy. Pleasure may be had for a coin, but the price of joy is pain. Perhaps only a mother can know something of the joy that God had in creation as she exchanges her pain for the joy in the birth of her child.

The "glory" of God thus understood, would mean that it is God's supreme joy or glory to bring men to such exaltation that man also knows and experiences such glory.

God's Revelation to Man in Modern Times -- The means God uses to bring about man's exaltation is the priesthood. It is the priesthood that gives man the responsibility, authority, and power to act in God's place. The Prophet Joseph Smith explains the importance and magnitude of the priesthood as follows:

The Holy Priesthood after the order of the Son of God or Melchizedek Priesthood, holds the keys of the Kingdom of God in all ages of the world to the last posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven . . . It is the channel through which the Almighty commenced revealing his glory at the beginning of creation of this earth, and through which he has continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end.¹

Man is the masterpiece of God's creation. The Psalmist declares:

What is man that thou art mindful of him . . . for thou hast made him but little lower than God, and hast crowned him with glory and honor.²

²Psalm 8:5. (American Standard Version)
In nothing is man more honored than in the gift of his priesthood; in nothing is man to receive "glory" or the joy of God, other than through the exercise of his priesthood in righteousness.

The Pearl of Great Price confirms the fact that the Priesthood of the Son of God, later to be known as the Melchizedek Priesthood in order to avoid the too frequent use of the name of God, existed anciently, and that Abraham sought this priesthood with all his heart and obtained it.

And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and keep the commandments of God. I became a rightful heir, a high priest, holding the right belonging to the fathers.

It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time or before the foundations of the earth to the present time. . . .

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

Abraham, my son . . . I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of the fathers, and my power shall be over thee. ¹

The records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands; . . . ²

And I will make of thee a great nation, and will bless thee above measure, and make thy name great among all nations, and thou shalt take blessings unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations, . . . And I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood) . . . shall all the families of the earth be blessed, even with

¹Abraham 1:2-4, 18.
²Abraham 1:31.
the blessings of salvation, even of life eternal.\(^1\)

Latter-day Saints believe that the priesthood makes possible the true worship of God. The right, authority, and knowledge that may be gained through the exercise of the priesthood, make it possible for the Gospel to be preached and all the ordinances of the Gospel to be administered. The priesthood was restored to the earth by Peter, James, and John, who conferred the Melchizedek Priesthood upon Joseph Smith and Oliver Cowdery in June of 1829. The Aaronic Priesthood had been conferred upon them some weeks earlier by John the Baptist, on May 15, 1829. This restoration of the priesthood occurred prior to the organization of The Church on April 6, 1830. It is the priesthood that makes possible the functioning of the true Church of God upon the earth.

In the exercise of priesthood, man is continually brought to confront God, and to have an understanding and an intimate relationship with God as he represents God and acts for God. An awareness of the great honor and responsibility of priesthood gives to the priesthood bearer an awareness of God he can gain in no other way and to no other degree. The constant restructuring of life that is in continual process as the priesthood holder exercises his priesthood is a common experience.

There has probably never been a greater statement of the use and abuses of the priesthood, its wonderful powers and blessings when used in righteousness and humility, than in the following portion of a revelation given to Joseph Smith while he was being held in jail in Liberty, Missouri, in 1839:

\(^1\)Abraham 2:9, 11.
Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson --

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness. That they (the powers of priesthood) may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood of that man . . .

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion . . . No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile -- reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

It can be clearly observed in the foregoing scripture that God has placed tremendous faith in men to intrust them with such great power as that which resides in the priesthood. To bear this great responsibility of priesthood requires the ultimate in manhood. To be able to exercise the powers of the priesthood in righteousness requires the priesthood
holder to live in constant touch with the Spirit. It requires a con-
tinual restructuring of life in the humble practice of repentance. It
requires a very high degree of performance in the practice of charity,
not only in attitude toward others, but in active service to all who need
any assistance, especially those of "the household of faith."

To the Latter-day Saint there is no privilege, or recognition
or honor that can be given to any man on earth as great as the privilege
of bearing the priesthood. All worldly honors are nothing by comparison.
It is by the authority of the holy priesthood that God's government goes
forward, and will finally be established in the earth by those who honor
their priesthood. As God works through the priesthood to bring about
his holy purpose of man's perfection, we see the Isaiah pattern of the
true worship of God unfold: awareness of God in the attendance of his
Spirit as the priesthood is honored; repentance and restructuring of life
as the flaws and weak spots of character emerge as priesthood functions;
and the gaining of knowledge and strength in forgiveness; and the appli-
cation of knowledge in active service by helping everyone within our
reach who has need of us. Thus the joy and privilege of the true worship
of God is fulfilled.

In the section of the Pearl of Great Price known as Joseph Smith II,
an account is given of some of the most significant events in the early
life of the Prophet Joseph Smith. Since this section is to be treated quite
fully in the next chapter as a historical contribution, it will be omitted
from this chapter which deals more specifically with the theory of worship
rather than with its practice.
The Articles of Faith -- The material on the last page of The Pearl of Great Price consists of The Articles of Faith. They have been widely distributed throughout the world on picture cards by missionaries. These Articles of Faith of The Church of Jesus Christ of Latter-day Saints carry the message of the restoration. Compared to the Articles of Faith of other churches, they are extremely brief. All thirteen of them contain less than four hundred words. The Articles of Faith are part of the Pearl of Great Price, and are regarded by Latter-day Saints as inspired scripture.

The Latter-day Saints announce no creed as a complete code of their faith; for while they hold that the precepts of eternal life are unchangeable, they accept the principle of continuous revelation as a characteristic feature of their belief. However, when asked for a concise presentation of the principal views of his people, Joseph Smith, the first prophet of the Church in the present dispensation, announced as a declaration of belief, the Articles of Faith of the Church of Jesus Christ of Latter-day Saints.¹

The classical steps of worship as in the Isaiah pattern of worship are clearly reflected in the Articles of Faith. Belief in God and an awareness of him is emphasized. Every article except the eleventh begins with the words, "We believe." Faith is stated to be the first principle of the Gospel. Further recognition of the importance of an awareness of God in religious experience is in the ninth Article of Faith:

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.²

²Joseph Smith, Articles of Faith, Pearl of Great Price, p. 60.
The absolute necessity for repentance is expressed in the fourth Article of Faith, and is stated as only second in importance to "faith." The requirement of repentance is laid upon all. No one can be born into The Church in the sense of being excused from any of the requirements for membership. Repentance and the consequent restructuring of life that follows sincere repentance is paramount in religious experience and in worship, and is a requirement for Church membership.

The final step in the Isaiah pattern of worship, that of dedication of the worshiper in service to God, is easily identified in the thirteenth and climactic Article of Faith having to do with implementing the Gospel by being "honest, true, chaste, benevolent, virtuous, and in doing good to all men . . ."\(^1\)

In summary it can be stated that the familiar worship pattern of Isaiah used as a testing instrument in this thesis, fits well the theory of Latter-day Saint worship as set forth in The Pearl of Great Price.

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\(^1\)Ibid.
CHAPTER VIII

HUMAN BEHAVIOR AS EXEMPLIFIED IN THE MORMON COMMUNITY
IN ITS ADHERENCE TO THE BIBLICAL CONCEPT OF WORSHIP
AS SET FORTH IN ISAIAH 6:1, 6:5-7, 6:9

Historical Introduction

Some may challenge the assumption that the worship of God according to the Isaiah pattern is essential to the "good life" of an individual or of society in general. It frequently happens that certain individuals with no apparent religious motivation growing out of the worship of God, will accomplish great good for the benefit of humanity, and will manifest a totally unselfish devotion to truth, and will live exemplary lives. This would seem to contradict the necessity for the worship of God in building desirable traits of human character. Some might maintain that instances of character achievement, without any apparent divine aid or motivation, demonstrates that there is no relevance between the worship of God and human behavior except as worship may effect the individual from a psychological standpoint in the way of auto-suggestion.

Let us very briefly consider the effect of auto-suggestion or other psychological stimuli upon social motivation. Those who maintain that human behavior is motivated by innate powers that are self-produced and self-contained and are totally subjective, are assuming that God is non-existent, or that he has no knowledge of, or makes no use of the laws governing psychological phenomenon. These are unwarranted assumptions. An endless number of witnesses in all ages have experienced and affirmed
the reality of God in worship. The burden of proof certainly lies with those who deny this body of worship experience, and not with those who affirm it. The denial of such experience cannot be based upon unproven and unwarranted assumptions.

It should be pointed out that individuals who demonstrate a high level of Christian behavior without accepting a Christian philosophy, or engaging in any recognition of deity, at least not in a conventional sense, are showing a reverence for an ideal and are demonstrating a consistent devotion to truth as they see it. They are engaging in worship. It may not be a complete worship experience, and it does not follow the formal pattern, but who can deny that such devotion to truth has in it elements of worship that are in themselves rewarding. Christ once spake a parable of two sons. One accepted his father's command and said he would go into the father's field to labor, but he did not go. The other son, in defiance of his father's authority, said he would not go, but later he went.\(^1\) Who can say how little or how much the Isaiah pattern of true worship is accepted or rejected in the life and heart of an individual except as we see that individual in a group context, and see the impact of his life upon others -- for no man liveth unto himself. Jesus once referred to the unexpected and unorthodox faith of a Roman centurian as being a faith greater than any he had seen in all Israel.\(^2\)

It should be remembered that the individual who seems to demonstrate in his life a high degree of morality and love of humanity, with-

\(^1\)Matthew 21:28-29.

\(^2\)Matthew 8:10.
out observing any of the outward expressions of worship, is living his
life in a society that has accepted the practice of worship that has been
established by a worshiping community. How much of this practice has
been subconsciously accepted by the individual and acted upon by him, no
one could measure. Perhaps many of these individuals who reject the
formal worship experience come out of religious backgrounds where re-
striction or coercion had been practiced on them in their youth, and had
cause them to react negatively toward all formal worship.

Others who reject the practice of formal worship, but live mor-
ally worthy lives, may have come out of family backgrounds where worship
was not observed and they may be unaware of the increased strength and
joy their lives could attain by the practice of worshiping with others.

Another observation that should be considered in this connection
is the fact that these isolated individuals who make worthwhile contri-
butions to society and live noble lives without any recognizable acknow-
ledgment of deity, seldom become a strong influence in inspiring others
to noble living. On the other hand, a worshiping community, even when
certain individuals in that community fail to carry through with the
worship experience, has a powerful effect in producing behavior in the
lives of individuals that is socially beneficial. This is demonstrated
in innumerable instances and needs no documentation. When Christian wor-
ship has been introduced to pagan society, that society has always under-
gone revolutionary change. This was demonstrated in the first century
when the apostles turned the world upside down, so powerful was the wor-

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1 Acts 17:6.
ship of the true God in its relevance to life. The same result has occurred in every society where the true worship of God has been practiced.

An essential part of the true worship experience as it is defined in the testing instrument set forth in the introductory chapter of this thesis, is the dedication of the worshiper in acts of service. Worship that is not consummated in action cannot claim to be true worship, no matter how emotionally uplifting, aesthetically pure, or theologically correct it may be. Until the worshiper is motivated to complete his worship experience in some definite act of self-giving love, he has not worshiped the true and living God. A study of the social behavior of any group of people will reveal some of the norms, ideals, and motives that move the group, or fail to move them, into the right kind of social action.

Again, we are reminded that part of worship is to see something worthy of emulation or reverence. If all we see in our awareness resulting from a worship experience is a sub-Christian ideal, the ensuing action springing from this ideal will most likely also be sub-standard. Or if we do see the high and lofty ideal in its purity, but fail through human weakness to consummate the "vision into the deed," we have fallen short of achieving true worship.

It is by this method of judgment that we are now to evaluate Latter-day Saint worship. Some of the main activity that has engaged The Church in its development through a hundred and forty years of history will be examined. The purpose of this examination is to determine if the enlightenment and spiritual drive gained from worship has been profitable to The Church members and beneficial to society in general, and is in keeping with the loftiest Christian standards of human behavior as set forth
in the Isaiah pattern of true worship.

**Spiritual Enlightenment**

Many an earnest soul has prayed for light under similar conditions that moved the boy, Joseph Smith, to pray in the grove near Palmyra, New York, that spring day in 1820.¹ Why was the vision vouchsafed to Joseph? Was it not because God had chosen him? The rise and growth of The Church of Jesus Christ of Latter-day Saints under his leadership, reveals the fact that few men in history could match his intelligence, his patience, courage and fortitude. Only God could select and prepare a man for the mountainous task he accomplished in twenty-four years from the date of his first vision in 1820, to his martyrdom in 1844.

The boy Joseph, inexperienced and credulous as he was, did not come to the grove empty. There was a spiritual content in his life that had been planted and nourished in a Christian home. In a narrative of the Prophet's life,¹ written from the memoirs of his mother, Lucy Mack Smith, many intimate experiences of family life are told which leave the reader in no doubt of the strong Christian character of the Smith home. The father of the Prophet, Joseph Smith Sr., was a man of spiritual sensitivity and moral strength. He was always a wise counselor to his family. Mother Smith was a woman of prayer and an avid Bible reader.

In her account of the Prophet's life, Mother Smith relates a boyhood experience of Joseph that gives a fine reflection of his home life. During a severe illness when Joseph was a boy of about ten, after months of intense suffering, it was decided by the physician in charge that a

portion of bone had to be removed from one of Joseph's legs. There was no anesthetic available to the surgeon, and the boy refused to take brandy. Joseph requested his mother to go some distance from the house where she could not hear his screams of pain. He begged not to be tied down to the table, but promised to hold still during the operation if his father would hold him in his arms. In this experience we see the tenderness and love of a true father and mother. She could not remain out of the reach of his cries of pain, but had to stay near by to share his agony. No doubt the father suffered in mind as greatly as the child suffered in body. In this experience we are given a glimpse of those cords of love that bound a true family together. Any child blessed with such faithful earthly parents is better prepared to learn the love of a heavenly parent.

In his fifteenth year the boy who was to become the Prophet of the Restoration, entered a grove near his home to pray. He had been deeply stirred by the religious excitement that arose in his community by contending religious denominations during a "storm" of revival meetings that were taking place at that time in almost every community of any size on the American frontier. We are told by Joseph that he had been somewhat partial to the Methodist sect and that he felt some desire to unite with them, but that he was in such great confusion about the matter that he went into the grove to pray. He was certainly not anticipating the unique experience of spiritual enlightenment that came to him. The manifestation given the young Prophet of a visitation of the Father and the Son, was the

\[1\text{Ibid.}\]
basis of all the spiritual enlightenment he was to receive during his lifetime. He began at this time an acquaintance with God that was to enlighten him in every decision he was called upon to make. We have the Prophet's own account of this wonderful manifestation:

I saw two Personages, whose brightness and glory defy all description standing above me in the air. One of them spake unto me calling me by name and said, pointing to the other -- This is My Beloved Son. Hear Him!¹

The Prophet states again that the object of his going "to inquire of the Lord was to know which of the sects was right, that I might know which to join."² The boy-prophet was told that none of the churches was right, that God had rejected them because their creeds were an abomination to him and that the adherents of these churches were corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of Godliness but they deny the power thereof."³

Three years elapsed between this amazing experience and Joseph's next manifestation. In the interim he had suffered much abuse and ridicule for having claimed to have had a vision. He admits to having fallen into "foolish errors" and displaying the "weaknesses of youth." The Prophet further adds:

In making this confession, no one need suppose me guilty of any great or malignant sin. A disposition to commit such was never in my nature. But I was guilty of levity and sometimes associated with jovial company, not consistent with that

¹Joseph Smith, Joseph Smith 2, Pearl of Great Price, p. 48.
²Ibid.
³Ibid.
character which ought to be maintained by one who was called of God as I had been.

In consequence of these things, I often felt condemned for my weaknesses and imperfections; when, on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.¹

At this time the Prophet did receive a divine manifestation in the appearance of a personage who told the Prophet that he had come from the presence of God, and that God had a work for the Prophet to do. The angel informed the Prophet of a record deposited in a hillside near the Prophet's home. After repeated appearances and much instruction from the messenger, the Prophet was told to obtain this record written on plates and to translate them. After finding the place where the plates were deposited and uncovering them and seeing them, he was forbidden to take them. He was told by this messenger, who addressed himself as Angel Moroni, that he must return to this same place on the same day for the next four years to receive instructions concerning "what the Lord was going to do and how and in what manner his Kingdom was to be conducted in the last days."² The Prophet faithfully carried out these instructions and was able to obtain the plates with certain aids that were to help him in making the translation.

Now let us review the situation in which the Prophet found himself. The events that followed the Prophet's first vision show the long

¹Ibid., p. 50.
²Ibid., p. 53.
and difficult preparation that was necessary before he was able to receive instruction from a divine messenger. This three year period was used to awaken the young prophet to the seriousness of his assignment. The Prophet was fun-loving and of a jovial nature, which made him sometimes less serious minded than he thought he should be for one called to be a prophet. In spite of the innocence of his youth, it was necessary for him to repent and to restructure his life before he was able to fully respond to God's call as Isaiah had responded.

After some three years had elapsed, and no further indication had come to him confirming or following his experience in the grove, the Prophet became anxious. Thinking that he had failed to live the quality of life God expected of him, he often felt condemned and finally on the evening of September 21st, 1823, he retired to his bedroom and prayed in penitence for the Lord to forgive him of his "sins and follies." The Prophet further states that he asked the Lord for a divine manifestation and had complete faith that it would be given him as he had previously had such an experience.

The Lord granted the young prophet an answer to his prayer. After receiving much instruction from the heavenly messenger, Moroni, on this night of his first appearance and on several other occasions during the four preparatory years to follow, Joseph was finally given custody of the plates.

From the time the Prophet had the first vision until he was given possession of the plates required seven years of preparatory training, which consisted of a visitation of the Heavenly Father and his Son, Jesus Christ -- a tremendously significant experience of awareness of God!!!
He experienced a four year training period under the instruction of a heavenly tutor from the presence of God. During this time the Prophet was severely tested before he was fully prepared to receive the plates and present the Book of Mormon to the world. After Joseph was proven trustworthy in this important assignment of the care and translation of the plates, he was given other important work to do, and became the spearhead of the Restoration. The Prophet became a man of such great spiritual strength that he was able to carry the heavy burden of persecution and spiritual responsibility, and also help to sustain thousands of other brethren who were associated with him in bringing forth the restoration of the Gospel.

The Isaiah pattern of true worship fits well the life experiences of Joseph Smith, as he received spiritual enlightenment. There was the unique awareness of God experienced in his first vision, and in the subsequent appearances of a heavenly messenger from whom he received instruction. There was the experience of repentance followed by the necessary restructuring of his life in preparation of his ministry. The events that followed in the short years of his remarkable life indicate how totally he dedicated himself to others, never using his position for personal gain, although he had much opportunity to do so. Thus there was fulfilled in the life of a true prophet of God a pattern of true worship.

The general population residing in those areas of New York and Pennsylvania where the Prophet was at work upon the plates, received the news of the coming forth of the Book of Mormon with mountain antagonism. All during the time the translation was in progress, the Prophet and his associate, Oliver Cowdery, were meeting with the constant threat of mob
violence.

The powerful impact the Book of Mormon was to have upon its readers began to touch Joseph and Oliver as the message of the book unfolded. It became their custom to retire for prayer upon occasions regarding matters revealed in the Book of Mormon that were beyond their understanding. On one such occasion they went into the woods to inquire of the Lord concerning baptism, which was frequently referred to in the text of the translation. It was at this time (May 15, 1829), while they were at prayer, that the Aaronic Priesthood was conferred upon them and restored to the earth. They received also the promise that in due time the Melchizedek Priesthood would also be conferred upon them.

These divine disclosures of the restoration of the two priesthods brought great spiritual enlightenment. Few of us have been able to grasp the magnitude of these events, even as we look back upon them from our vantage point in history. The announcement that "a marvelous work and a wonder"¹ is about to come forth, which occurs frequently in the Prophet's revelations, is not just the pious recital of a Biblical phrase, but a declaration that an ancient prophecy was on the very brink of fulfillment. The restoration of the Gospel in its fulness is indeed "a marvelous work and a wonder."

The Prophet carefully recorded these events in his History of the Church. The manner of formal speech and writing in those times was very ornate. It is noticeable that the Prophet's writings are character-

¹Isaiah 29:14.
ized by an austere simplicity and restraint, both in content and style.
In his matter-of-fact, straight forward relating of these tremendous ex-
periences of the restoration of the Priesthood, there is no adornment
of language, no laboring of details, and no attempt to convince the
reader through emotional appeal. Because of its reserve, the Prophet's
account of these events seems to carry added conviction. Let us read
Joseph's own story of what took place:

We still continued the work of translation, when in the
ensuing month (May 1829), we, on a certain day went into the
woods to pray and inquire of the Lord respecting baptism
for the remission of sins, that we found mentioned in the
translation of the plates. While we were thus employed,
praying and calling upon the Lord, a messenger from heaven
descended in a cloud of light, and having laid his hands
upon us, he ordained us, saying,

'Upon you my fellow servants, in the name of the
Messiah, I confer the Priesthood of Aaron, which holds the
keys of the ministering of angels, and the Gospel of repent-
ance, and of baptism by immersion for the remission of sins;
and this shall never be taken again from the earth, until the
sons of Levi do offer again an offering unto the Lord in
righteousness.'

He said this Aaronic Priesthood had not the power of
laying on hands for the gift of the Holy Ghost, but that
this should be conferred on us hereafter; and he commanded
us to go and be baptized, and gave us directions that I
should baptize Oliver Cowdery, and afterwards that he should
baptize me. Accordingly, we went and were baptized. I bap-
tized him first, and afterward he baptized me, after which I
laid my hands upon his head and ordained him to the Aaronic
Priesthood, and afterward he laid his hands upon me and
ordained me to the same Priesthood -- for so we were com-
mmanded.

The messenger who visited us on this occasion, and con-
ferred this Priesthood upon us said that his name was John, the
same that is called John the Baptist in the New Testament,
and that he acted under the direction of Peter, James and John
who held the keys of the Priesthood of Melchizedek, which
Priesthood he said would in due time be conferred upon us . . .
It was on the fifteenth day of May, eighteen twenty-nine, that
we were ordained under the hand of this messenger and baptized.

Immediately on our coming up out of the water and after we
had been baptized, we experienced great and glorious blessings
from our Heavenly Father. No sooner had I baptized Oliver,
than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church. . . . We were filled with the Holy Ghost, and rejoiced in the God of our salvation.¹

It will be noted from this account that the Holy Ghost has a very prominent role in the restoration of the Priesthood. As is well known, the Holy Ghost is the chief source of all spiritual enlightenment. On this occasion there was a great outpouring of the Holy Ghost.

Oliver Cowdery relates his experience of the restoration of the Priesthood and tells of the great light and joy he and Joseph received in this supreme experience of worship:

. . . the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! . . . Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from Glory -- 'Twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! He said, 'Upon you my fellow servants, in the name of Messiah, I confer this Priesthood and this authority, which remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'

I shall not attempt to paint for you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion, but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in such interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit.²

²Ibid., p. 43.
In consequence of the descent of the Holy Ghost upon them, Joseph explains:

Our minds being now enlightened we began to have the scriptures laid open to our understanding and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of.\(^1\)

With the enlightenment that came through the Holy Ghost also came a great, new awareness of God, requiring the restructuring of life and thought, and of total dedication to the task before them. This awareness of God that came by the Holy Ghost became the driving force of the missionary movement of The Church.

**Missions**

In the giving of the Priesthood, the Prophet explains the necessity for secrecy:

In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized owing to a spirit of persecution. . . .\(^2\)

Of course, no public announcement was made of these events, but to keep them secret was impossible.

The restoration of the Priesthood, however, had not been made to be kept a secret, nor to go unused of these men. Consequently in a few days, despite the prudence that caution prompted, they found themselves reasoning out of the scriptures with their friends and acquaintances. . . .\(^3\)

The spiritual enlightenment that these two young men received gave them an intense desire to share these divine disclosures with others,

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\(^1\) *Ibid.*, p. 43.


\(^3\) *Roberts*, *op. cit.*, p. 181.
especially with family members. The great missionary drive produced by this new awakening had begun. About the time the Priesthood was restored, Samuel H. Smith, a younger brother of the Prophet, paid Joseph a visit. This younger brother was instructed by Joseph and Oliver in some of the truths of the restoration. After earnest prayer on the matter, he accepted baptism and became a devoted believer. In the History of the Church Joseph records that it was not easy for Samuel to accept the Gospel, but after much inquiry and most prayerful searching, he did so, and was baptized on the twenty-fifth day of the same month that Joseph and Oliver had been baptized. Samuel "returned to his father's home greatly glorifying and praising God, being filled with the Holy Spirit."\(^1\) Thus, Samuel H. Smith became the first to accept the Gospel and be baptized after the restoration of the Priesthood in this dispensation.

Immediately after the publication of the Book of Mormon, Samuel was set apart as the first official missionary of the Church. With some copies of the Book of Mormon, he journeyed into some of the adjacent communities attempting to tell the story of the restoration and to sell copies of the book. His efforts met with very little outward success. He received considerable abuse from those he approached, and no doubt he felt his mission a failure. There was one lady, the wife of a Methodist clergyman by the name of John P. Greens, with whom he left a copy of the Book of Mormon. This good woman was moved to express some faith in the message of the book, and asked Samuel to pray for her. After prayer, he was lead to present her with a complimentary copy. This Book of Mormon left in the home of the Greene's, who were relatives of the Young's, came into the hands of Brigham Young and Heber C. Kimball, and became the means

\(^1\)Smith, History of the Church, op. cit., I, p. 44.
of their conversions to the Gospel of the Restoration. Instead of Samuel's mission being a failure, there has probably been no single mission ever taken in the history of The Church that has proved more fruitful. Samuel H. Smith was the first missionary in a long cavalcade of Saints extending over a period of 133 years, who has forfeited personal gain, security, and the comforts of home, to go into the world and teach the restored Gospel to all nations.

The enlightenment that has come in a new awareness of God and knowledge of the restoration of the Gospel to the earth, demanded repentance and restructuring of life on the part of those who received this message. Once comprehended, this message could not be ignored or set aside; it could not become a casual or second place interest. When the Gospel in its fulness is accepted and understood, it becomes a burning passion that must be shared. "The love of Christ (and his Gospel) constraineth us . . ." The compulsion of love is very real. Such love is true worship, and must be consummated in service to others. This is the climax of the Isaiah pattern of worship. This was and continues to be the driving force of the missionary task of The Church of Jesus Christ of Latter-day Saints.

The great proclamation of the Gospel as set forth in the preface of the Doctrine and Covenants, gives us the main theme of missionary labor:

And they (Christ's disciples in the last days) shall go forth and none shall stay them, for I the Lord have commanded them. Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments . . .

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1 II Corinthians 5:14.

2 Doc. & Cov. 1:5-6.
Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets -- The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh -- But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;
That mine everlasting covenant might be established;
That the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world . . .
Behold, I am God, and I have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.
And inasmuch as they have erred it might be made known;
And inasmuch as they sought wisdom they might be instructed;
And inasmuch as they sinned, they might be chastened, that they might repent;
And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time. 1

And also those to whom these commandments were given might have the power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking of the Church collectively and not individually --
For I, the Lord, cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven. 2

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh. 3

Herein is set forth in simple language, the theme and purpose of the missionary calling.

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2 Doc. & Cov. 1:30-32.
3 Doc. & Cov. 1:34
The call to service in The Church of Jesus Christ of Latter-day Saints is not a professional calling, as in most other churches. The words that "every man might speak in the name of God the Lord, even the Savior of the world,"¹ are a statement of fact in the belief of the Latter-day Saints, that is, every man who repents and does the commandments of God² may speak in God's name. No man is excluded from the obligation of doing missionary service.

Therefore, if ye have desires to serve God ye are called to the work;
For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not but bringeth salvation to his soul;
And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.³

In The Church of Jesus Christ of Latter-day Saints, every young man and woman who is physically able to do so, may, if he or she is worthy, fulfill a full-time mission for The Church. Not only the young, but all may, and are expected to do part-time missionary service. The First Presidency of The Church has stated on many occasions that it is expected "every member a missionary."

In fulfilling a mission, a Latter-day Saint obeys the command of Christ to "go and teach all nations;"⁴ he increases his own spiritual capacity by exercising his faith in serving others, and satisfies the

¹Doc. & Cov. 1:20.
²Doc. & Cov. 1:32.
³Doc. & Cov. 4:3-5.
⁴Matthew 28:19.
desire of his heart to fulfill a mission, a desire that has been placed there by his training.

Of what does this training consist? The training of a Latter-day Saint begins and ends in his concept of God or awareness of Him that he gains in worship -- not so much in the sense of the limited, popular definition of worship, but in its larger, fuller meaning, as in the Isaiah pattern. This worship is the Latter-day Saint's response to God in awareness of God's will and purpose, in repentance, and restructuring of life, and in the enlightenment he receives from the gift of the Holy Ghost, and in his dedication to serve others, all of which are necessary to enable him to be an effective missionary.

Meeting the Temporal Needs of the Saints

As might be expected, this driving force of missions that characterized the Saints met with popular resistance, especially from those who were involved with the established churches, such as ministers and lay-leaders, who felt their positions were threatened and their support endangered. This, of course, bears witness to the effectiveness and power of the Gospel of the Restoration when it was first presented. Persecution continued in the small, scattered communities where Latter-day Saints resided. There came to be felt a growing desire among those who had been converted to The Church, to gather in some place of safety and be able to enjoy the companionship of those who were like-minded, and to be able to benefit from the fruits of their labor without being molested by hostile neighbors. The first of these places of gathering was at Kirtland, Ohio, where missionaries had established a branch of The Church.

In December of 1830, only eight months after the organization
of The Church, the Prophet received a revelation for the Saints in New York to immigrate to Ohio.\(^1\) Shortly after this, on January 2, 1831, at a conference of The Church in Fayette, New York, the Prophet received further revelation regarding "a land of promise . . . a land of inheritance for the Saints."\(^2\) Where this Zion was to be was not revealed at this time. For the next step, however, the Saints were to go to Ohio.

Soon after the Fayette Conference, the Prophet in company with his wife and other friends, arrived in Kirtland, Ohio, about the first of February, 1831. At once he set to work upon the problems that beset the Kirtland community.

Prior to the time the restored Gospel had been preached in Kirtland by Oliver Cowdery and Parley P. Pratt, there existed in this place a Christian communal group known as "The Family," that held all things in common and attempted to live as the early Christians are said to have lived.\(^3\) Most of the members of this group had accepted the Gospel of the Restoration by the time the Prophet arrived in Kirtland.\(^4\) The Prophet advised against continuance of this social experiment, and tactfully brought about the disorganization of "The Family."\(^5\)

Because of special social and economic problems rising out of a large influx of emigrants from New York, the Kirtland Latter-day Saint

\(^1\)Doc. & Cov. 37:3.
\(^2\)Doc. & Cov. 38:18-20, 32.
\(^3\)Acts 4:32.
community needed the help and guidance of the Church. Edward Partridge, a capable and dedicated man, was called and ordained to be the first bishop of The Church, through revelation,¹ and was given the task of assisting the Saints in the regulation of their temporal affairs. He was to devote his full time to this work.

At this time, the Prophet received a revelation in fulfillment of a promise made in a former revelation that in Ohio the Lord would give the Saints his Law.² The Prophet refers to this revelation as "embracing the law of the Church."³ It is quite elaborate and covers most all the facets of human need and behavior. There are two sections of this law which concern us in this study: the law of charity and the law of consecration. Bishop Partridge was to be guided in carrying out his duties by these two laws, and was promised the guidance of the Holy Spirit to help him. In these two laws was the Lord's plan for the economic care of the Saints:

If thou lovest me ... thou wilt remember the poor, and consecrate of thy properties for their support. . . . And inasmuch as ye impart of your substance unto the poor, ye shall do it unto me; and they shall be laid before the bishop of my Church . . . . Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family. And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support after this first consecration . . . it shall be kept to administer to those who have not . . . that every man who has need may be amply supplied and receive according to his wants. Therefore, the residue shall be kept in my storehouse to administer to the poor and needy, as shall be

appointed by the high council of the Church, and the bishop and his council; and for the purpose of purchasing lands for the public benefit of the Church, and building houses of worship, and building up the New Jerusalem. . . . 1

Many of the Saints had left their homes and farms "short-changed," and had not been able to realize the value their property represented. Because they were social outcasts, they were often taken advantage of and defrauded of their possessions. Others rented their farms or left them unrented and were unable to realize enough resources from their property to provide for their future needs. As the Saints gathered in the Kirtland area, there were many problems in getting them settled and able to provide for themselves. The membership of the Mormon community in and adjacent to Kirtland, numbered over a thousand by the spring of 1831 when the Church was scarcely a year old. 2

From the beginning, The Church took some responsibility for the economic life as well as for the spiritual life of the people. This was a very different policy from that of the established churches of the day, whose concern was only to "save souls." The concern of The Church for the whole life of its members has continued to the present time, as evidenced in the great welfare system of The Church today, which was also given by revelation.

This concern for human welfare was the consummation of certain religious convictions, certain concepts of God, certain intelligence given to the Prophet of God through revelation. It was the natural outcome of a true relationship with God, a true pattern of worship that

1Doc. & Cov. 42:29-35.

resulted in responsible citizenship in the Kingdom of God.

There was another serious problem in the Latter-day Saint community in Kirtland at this time. It was a spiritual rather than an economic problem, and is inserted in the thesis at this point to show by contrast the destructive effect of false worship. B. H. Roberts states the problem very concisely:

It appears that following the proclamation of the Gospel in Kirtland and vicinity, attended as it was by the declaration that the spiritual gifts of that gospel were to be enjoyed, as among the primitive Christians, led to some extravagances of religious frenzy and disorderly conduct that brought reproach upon the Church.¹

Parley P. Pratt gives an interesting account of this spirit of fanaticism that had seized the Church in Kirtland.

As I went forth among the different branches (in the general neighborhood of Kirtland) some very strange spiritual operations were manifest, which were disgusting rather than edifying. Some persons would seem to swoon away and make unseemly gestures and be drawn into contortions, cramps, fits, etc. Others would seem to have visions and revelations which were not congenial to the doctrine of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. Feeling our weakness and inexperience lest we should err in judgment concerning these spiritual phenomena (we) went to Joseph Smith and asked him to inquire of the Lord concerning these spirits or manifestations.²

Fortunately, the Prophet received a revelation³ strongly condemning these fanatical manifestations, and was able to extricate The Church from these excesses.

This unfortunate intrusion of fanaticism is an excellent example of the consequence of false worship. Had those who were indulging in

²Pratt, op. cit., p. 61.
³Doc. & Cov. 50.
these emotional orgies sought an awareness of God in penitent sorrow for
t heir hypocrisy, and desired to restructure their lives in obedience to
God's laws, they would have found the means to consummate their worship
in acts of service to others instead of expending their emotions in un-
profitable and unbecoming conduct which cast ridicule upon The Church,
to the delight of its enemies.

Education Among the Saints

The Prophet Joseph Smith had a great desire and thirst for learn-
ing, and he inspired the Saints with the same desire. In a revelation
given to the Prophet on December 27, 1832, he received directions from
the Lord to institute a plan of education to be known as the School of
the Prophets. This plan was accomplished and became the first school of
Adult Education in America, having been organized in February, 1833. This
school was for missionary training at first, but later the curriculum
was expanded to include a variety of subjects. The Prophet Joseph was
the principal teacher, although other able teachers in various fields of
knowledge were brought to Kirtland to instruct the Saints. One of these
was a noted teacher of Hebrew, Professor Joshua Seixas of Hudson, Ohio.
This school continued in Kirtland for some years and met in the temple
after its completion in 1836.

Part of the Prophet's prayer at the dedication of the Kirtland
Temple was that the temple was to be a "house of learning" where the
Saints were to "be taught wisdom out of the best books, that they seek
learning even by study and also by faith."¹

Another School of the Prophets or "The School of Zion,"\(^1\) was conducted in Jackson County, Missouri, by Elder Parley P. Pratt. Concerning this school Elder Pratt writes:

In the latter part of the summer (1833) a school of elders was organized, over which I was called to preside. This class, to the number of about sixty, met for instruction once a week. . . . Here great blessings were poured out, and many great and marvelous things were manifest and taught. The Lord gave me great wisdom and enabled me to teach and edify the elders, and comfort and encourage them in their preparations for the great work which lay before us.\(^2\)

Similar schools were held among the Saints in Nauvoo and later in Utah.

From its earliest inception, the Restored Church recognized the training of the intellect to be an important aspect of man's spiritual need. No church has laid more stress upon education in its broadest sense than The Church of Jesus Christ of Latter-day Saints.

Within a year of the organization of the Church provision was made for schools, teachers and school books. A little later, in 1833, a school for mature men, known as the School of the Prophets, was conducted. This anticipated the present world-wide movement for adult education. In 1832, when the Missouri refugees were building the city of Nauvoo, a university was founded.

On the trek westward following the expulsion from Nauvoo school sessions were held in the moving camps. A few weeks after reaching Salt Lake Valley, school instruction was begun in the sage-encircled, pioneer log cabins. One of the first legislative acts, after provision had been made for roads in the wilderness, was the chartering in 1850 of a university, the first west of the Missouri River (now the University of Utah).

Since then, the people, despite the toil of compelling a stubborn desert to serve civilized man, have fostered the training of the mind, with all the attendant arts and cultures. The need and value of education has never been for-

\(^1\)Doc. & Cov. 97:1-6.

gotten by the Latter-day Saints, despite the material cost.

What are the results of this century-long support of education?

The Latter-day Saints have always been a literate people. The seventh census of the United States was in 1850. In that year the average percentage of illiteracy in the United States was 4.9%. The Utah percentage was only .25, the lowest among all the states and territories of the nation.

In 1923 a careful educational survey of the Church showed that... about sixty Latter-day Saint youth in every thousand population were attending high school -- more than three times the average of the United States at that time; and that about nine Latter-day Saint youth in every thousand population were attending colleges and universities -- nearly twice the average for the United States. The survey also indicated a large preponderance of college graduates, holders of masters' and doctors' degrees above any other group of like number in America or the world. More students graduate from college in Utah, in proportion to the state's population, than in any other state.1

In this same article, Dr. Widtsoe and Elder Evans refer to a study made by Dr. Edward L. Thorndyke in a book, *Education -- America's Magic*, edited by Dr. Raymond M. Hughes, president emeritus of Iowa State College, and William H. Lancelot, professor of education of Iowa State College:

Dr. Thorndyke, professor emeritus of Columbia University, undertook to determine the origin of America's men of achievement and men of science. This was done at the request of the Carnegie Foundation for Educational Advancement. He turned to the three standard compilations: *Who's Who in America, Leaders in Education, and American Men of Science*. All who had been found worthy of inclusion in these books were classified according to the place of their birth. The number of distinguished men of achievement or in science, or in both in proportion to the population was determined for each state in the union.

In the number of men of achievement, Utah was the highest and lead the nearest state, Massachusetts, by about twenty percent. In the number of men of science, Utah was the highest, and lead the nearest state, Colorado, by about thirty percent.

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In science, certainly, and in achievement probably, success implies previous education.
At the close of the first century (1947) since the pioneers undertook to make the great desert of the West their home, the Latter-day Saints present a picture of educational achievement second to none in America or the world. 1

The educational system of The Church developed rapidly. By 1913 The Church of Jesus Christ of Latter-day Saints had established three colleges, nineteen academies and eight seminaries. 2 With the development of the state high school system and state supported colleges, most of these Latter-day Saint educational institutions have been relinquished to the state. At the present time (1963) The Church maintains Brigham Young University, which has a resident student body in excess of twelve thousand students and is the largest Church-supported university in the world. Other educational institutions maintained by The Church are: The LDS Business College, Salt Lake City, Utah; The Church College in Hawaii; Church College of Western Samoa; Mapusaga High School in American Samoa; Church College of New Zealand, Liahona College in Tonga; Ricks Junior College, Rexburg, Idaho; Juarez Academy, Juarez, Mexico; and Ignacio Zaragoza School, Monterrey, Mexico.

In recent years, since the state has assumed the responsibility of a limited form of secular education for the nation's youth, The Church has concentrated its efforts on providing religious training for its youth through its seminary and institute program. This religious training is given as a supplement to the public school education in order that the youth may have a broad, well-rounded knowledge to better equip him to face

1Ibid.

life both here and hereafter.

The early morning seminaries which conduct classes before the public school day begins, plus the much larger number of released time seminaries, together with the institutes, provide classes for nearly 100,000 high school and college youth in The Church of Jesus Christ of Latter-day Saints. No other church in Christendom has ever attempted a program of week-day released time religious instruction of this magnitude.

The most likely reason for this extraordinary interest in education by The Church of Jesus Christ of Latter-day Saints stems from certain theological concepts revealed in Latter-day Saint scriptures:

The glory of God is intelligence. 1

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. 2

It is impossible for a man to be saved in ignorance. 3

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. 4

The Church has never had the concept of education in a segregated sense, that is, as being of two kinds, secular and religious. All knowledge comes from God, and is related to man's life and salvation. Men who obey God's laws are eventually to be "as God is," 5 and must attain unto all

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1Doc. & Cov. 93:36.
2Doc. & Cov. 130:18-19.
3Doc. & Cov. 131:6
4Doc. & Cov. 88:118.
5Eliza R. Snow, Biography and Family Record of Lorenzo Snow, (Salt Lake City: Deseret News Company, 1884), p. 46.
knowledge pertaining to science, arts, theology and gain all the fulness of God's knowledge and be exalted like God.

The Saints are commanded to teach one another the doctrine of the Kingdom\(^1\) to gain a knowledge of countries, kingdoms, sciences, arts, and every form of learning, so that they can both work out their own salvation and carry the message of salvation to the Lord's other children.\(^2\)

The relevance of the Latter-day Saint concept of education to worship becomes apparent. The education of the whole man requires him to gain an awareness of God that he may think God's thoughts after him, and become like God. The value of an education, if it is an education of the total personality, is to be able to use it to restructure one's life as he moves out of darkness into the glorious light of truth. A complete education of training for both the mind and the heart make it possible for him who obtains it, to serve his fellowman in a more skillful and sympathetic manner, because he has gained not only "know how" but spiritual understanding. To a Latter-day Saint, education in its most complete form is tantamount to being exalted in the Kingdom of God.

Thus, the Isaiah worship pattern finds expression in these educational ideals held by Latter-day Saints that have, thus far, been so successfully put into action. In the meantime, The Church pressed vigorously forward in the faith that the future holds opportunity for a more complete fulfillment of these ideals.

**Latter-day Saints as Builders of Temples**

One of the noblest and most sacrificial acts of worship accomplished by Latter-day Saints in their historical development, has been in

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\(^1\)Doc. & Cov. 88:77.

\(^2\)McConkie, *op. cit.*, p. 198.
the building and use of temples. On December 27, 1832, God commanded
the Saints, through revelation given to the Prophet, to build unto the
Lord a temple in Kirtland.

Organize yourselves; prepare every needful thing, and es-
establish a house, even a house of prayer, a house of fasting, a
house of faith, a house of learning, a house of glory, a house
of order, a house of God; that your incomings may be in the
name of the Lord; that your outgoings may be in the name of
the Lord; that all your salutations may be in the name of the
Lord, with uplifted hands unto the Most High.¹

Six months had passed, and no move had been made by the Saints
to carry out the commandment to establish a house of worship. The Saints
were poor and were struggling to maintain their families, and they were
not great in number -- thus the task seemed large and difficult, as indeed
it was. But the Lord did not consider their poverty an excuse for ignor-
ing his commandment to build a place of worship. They should have been
aware when God gives directions to his children, he will provide the
means to carry out his directives. The Saints were severely reproved for
their failure to begin work on the temple.

On June 1, 1833, a second command which included a rebuke, was
given the Saints, instructing them to proceed with plans for the erection
of a house in which he would send his messengers and endow his chosen
with "power from on high." The Lord refers to their hesitance in obey-
ing his former command as a "very grievous sin."²

Wherefore, ye must needs be chastened and stand rebuked be-
fore my face; for ye have sinned against me a very grievous sin,
in that ye have not considered the great commandment in all
things, that I have given unto you concerning the building of
mine house; for the preparation wherewith I design to prepare

¹Doc. & Cov. 88:119-120.  ²Doc. & Cov. 95:3.
mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh --

Yea, verily, I say unto you, I give unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high.1

An interesting comment, and very much to the point, is made in an exegetical note in the Doctrine and Covenants Commentary in reference to the Lord's words: "my strange acts."2

The expression quoted ("my strange acts") is from the Prophet Isaiah (Is. 28:21), where it refers to the fact that God would fight against his own people, because of their apostate condition. 'Shall I not, as I have done to Samaria and her idols do also to Jerusalem and her idols? (Is. 10:11) That was, in the estimation of the Jews, who did not realize their apostate condition, "strange." But in this dispensation our Lord was to perform an equally strange act, in restoring his marvelous plan of salvation and making war upon an apostate church which is boasting of its intimate relations with Deity. He was now waiting for the Saints to build that house, in which his messengers were to be prepared for that strange war and endowed with power from on high. No wonder that he rebuked them for their tardiness!3

On June 1, 1833, the building committee, composed of Hyrum Smith, Reynolds Cahoon, and Jared Carter, sent out a communication to all the branches of The Church setting before them the immediate urgency of their exerting themselves to establish and prepare a house for the Lord. In this short communication, the appeal for them to "exert themselves," is repeated five times.4

A subscription was circulated and much sacrificial giving of both

1Doc. & Cov. 95:2-4, 8. 2Doc. & Cov. 95:4.
cash and labor came forth as the work progressed. It was a gigantic undertaking for a few rural people. It required an expenditure of between sixty and seventy thousand dollars. This was an enormous sum for those times, and the Saints were few in number and poor in purse. Much personal sacrifice went into the project. At that time it was considered a large building. Its dimensions and general plan was given by revelation. It was to be fifty-five feet in width and sixty-five feet in length inside measurement. It had two stories, or "courts," the lower for sacrament meetings, prayer and preaching, and the upper court was for the School of the Prophets. It seated some 960 persons with an overflow capacity enabling more than a thousand people to be accommodated.

The work on the temple in Kirtland began June 5, 1833, and it was finished and dedicated on March 27, 1836, requiring a labor of nearly three years. In the dedicatory prayer, the Prophet made reference to the hardships that the people endured to erect the temple:

... We ask thee, O Lord, to accept of this house, the workmanship of the hands of thy servants... For thou knowest that we have done this work through great tribulation; and out of our poverty...  

In the revelation rebuking the Saints for their faltering attitude toward the building of the temple, it may be recalled that the Lord spoke of his commandment to build this place of worship as a "great" commandment. It was indeed "great" considering the purpose for which it

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1Doc. & Cov. 95:13-17.  
2Smith and Sjodahl, op. cit., p. 604.  
3Doc. & Cov. 109:4-5.
was to be built, this purpose being "that I (the Lord) may pour out my
Spirit upon all flesh."¹ There was a promised outpouring of pentecostal
fire in which the Church was to receive a baptism of the Holy Ghost.

It would have been strange, indeed, had not the completion of the
temple given occasion for the occurrence of great spiritual manifestations.
An event of the greatest significance in relation to the restoration of
the gospel occurred on April 3, 1836, after a Sabbath day meeting. This
is recorded by the Prophet Joseph Smith as follows:

In the afternoon I assisted the other presidents in distrib-
uting the Lord's Supper to the Church, receiving it from the
Twelve whose privilege it was to officiate at the sacred desk this
day. After having performed this service to my brethren, I re-
tired to the pulpit, the veils being dropped (cloth curtains
that separated the pulpits from the congregation), and bowed my-
self with Oliver Cowdery, in solemn and silent prayer. After
rising from prayer the following vision was opened to both of us:

We saw the Lord standing upon the breastwork of the pulpit,
before us. His eyes were a flame of fire, the hair of his head
was white like the pure snow. His countenance shown like the
brightness of the sun, and his voice was like the sound of the
rushing of great waters, even the voice of Jehovah saying:

'I am the first and the last, I am he who liveth, I am he
who was slain, I am your advocate with the Father. Behold, your
sins are forgiven you, you are clean before me, therefore lift
up your heads and rejoice. Let the hearts of your brethren re-
joice and let the hearts of all my people rejoice, who have,
with their might, built this house to my name. For behold, I
have accepted this house to my name, and my name shall be here,
and I will manifest myself to my people in mercy in this house.
Yea, I will appear unto my servants, and speak unto them with
mine own voice, if my people will keep my commandments, and do
not pollute this holy house. Yea, the hearts of thousands and
ten of thousands shall rejoice in consequence of the bless-
ings which shall be poured out, and the endowment with which
my servants have been endowed in this house; and the fame of
this house shall spread to foreign lands, and this is the begin-
ing of the blessing which shall be poured out upon the heads
of my people... .'

After this vision closed, the heavens were again opened unto

¹Doc. & Cov. 95:4.
us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us, for Elias the Prophet, who was taken to heaven without tasting death, stood before us and said --

'Behold, the time has fully come, which was spoken of by the Prophet Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'

At last the day of the temple dedication arrived on March 27, 1836. At a very early hour the temple was filled to overflowing. All in attendance were aware of a divine Presence that filled the temple. Heber C. Kimball relates that during the ceremonies an angel appeared and sat near Joseph Smith Sr. A detailed description of the angel's appearance was recorded. Brother Kimball says: "We had a fair view of his person; he was sent as a messenger to accept of the dedication."  

Some days later, a Solemn Assembly was held in response to a revelation received by the Prophet. This assembly continued for several days and during this time there was another great outpouring of divine manifestation.

On April 6, 1836, the sixth anniversary of the organization of the Church, a meeting was held that continued into the night. On this

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occasion, many of the congregation saw tongues of fire upon some who were present and angels appeared unto some. Brother Heber C. Kimball recorded the following:

This continued several days and was attended by a marvelous spirit of prophecy. Every man's mouth was filled with prophesying, and for a number of days and weeks our time was spent in visiting from house to house, administering bread and wine, and pronouncing blessings upon each other to that degree, that from the external appearance one would have supposed that the last days had truly come, in which the Spirit of the Lord was poured out upon all flesh.¹

On this occasion, not only the Saints were aware of these manifestations of the Spirit, but people of the community came running to the temple saying that they had heard an unusual sound and seen the bright light hovering about the temple. This light continued to linger around the temple until the meeting closed about eleven o'clock. The number of official members present on this occasion, who witnessed these events, was four hundred sixteen.²

Not long after these divine disclosures and blessings, like those that had been given to the ancient apostles, persecution became increasingly violent.

The erection of the Temple at Kirtland seemed to increase the hostile opposition to which the Church had been subjected since its organization; and persecution soon became so violent that all the Saints who could dispose of their property and leave did so and joined their fellow religionists in Missouri. Within two years following the dedication, a general exodus of the Saints had taken place and the temple soon fell into the hands of the persecutors.³

¹ Whitney, op. cit., p. 105.
Despite the disappointment of having to abandon the temple for which they had labored so diligently, it had served its divine purpose. Had it not been for the wonderful ministry of the Spirit and the great out-pouring of blessings the Saints received in Kirtland, they may never have been able to survive the trials and oppressions that pursued their steps to Missouri, where persecution rose in great violence to harass them. Such persecutions were to be the lot of the Saints, and continued to follow them to Nauvoo and finally to the valley of the Great Salt Lake.

The second experience of the Saints in temple building was even more heartbreaking. Again the Lord was to require of them the building of a temple in Zion.

Verily I say unto you, that it is my will that a house should be built unto me in the land of Zion (Missouri), like unto the pattern that I have given you. Yea, let it be built speedily, by the tithes of my people . . . For a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices. . . .

The site upon which this temple was to rise was chosen by revelation, and the ground was dedicated, but the temple was never erected due to the rise of persecution and the expulsion of the Saints from Missouri.

The Saints were driven from Missouri partly due to their failure to rise to the challenge of personal commitment and love required of them, and partly due to the circumstances of social pressure over which they had no control. Because of the hatred and violence of sinful men who obstructed their efforts, God no longer required of them the

1Doc. & Cov. 97:10-11, 13.
building of Zion and a house unto his name.\textsuperscript{1}

... the redemption of Zion has been left to other hands, and to other times. But that its redemption will come no one doubts who believes in the firm decrees of God.\textsuperscript{2}

In their next venture in temple building the Saints met with more success, at least temporarily.

And again, verily I say unto you, let all my Saints come from afar. ... Come ye with all your gold and your silver ... And with all your precious things of the earth; and build a house unto my name, for the Most High to dwell therein.

For there is not a place found on earth that He may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead --

For this ordinance belongs to my house, and cannot be acceptable unto me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me.

For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the Holy Priesthood ordained, that you may receive honor and glory. ... For I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

And again, verily I say unto you, I command you again to build a house in my name, even in this place, that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life.\textsuperscript{3}

This revelation to the Prophet announced the ordination of bap-

\textsuperscript{1}Doc. & Cov. 124:49-51.

\textsuperscript{2}Joseph Smith, History of the Church, Vol. II, p. 123.

\textsuperscript{3}Doc. & Cov. 124:25-35, 41, 55.
tism for the dead and the coming forth of other great disclosures of
dowments, anointings, solemn assemblies, oracles, revelations and
blessings, all related to the Holy Priesthood that were planned in the
councils of God before the earth was formed. Some of these had never been
performed on the earth before, but were reserved in heaven to be given in
our own dispensation of the fulness of times.

The Nauvoo Temple was built not only by the Saints in this country,
but throughout the world where the missionaries had gone. It was a very
large undertaking. Missionaries were sent in all places where the Saints
resided to awaken their interest and solicit their help in this great
project. Artisans were brought from distant places and all available
talent was employed to hasten the work. The timber was cut in the forests
of Wisconsin and transported to Nauvoo. Excellent stone was cut and pol-
ished from nearby quarries.

On April 6, 1841, the eleventh anniversary of the Church, approxi-
mately ten thousand people from Nauvoo and surrounding areas, gathered
to witness the laying of the four corner stones by the First Presidency
of the Church, with the Prophet Joseph Smith laying the principal south-
east corner stone in its place first. It was an impressive occasion, cele-
brated by military maneuvers by fourteen companies of the Nauvoo Legion
and two military companies from Iowa.

As the temple came nearer to completion, a conference of the
Church was held on Sunday, October 3, 1841. At that time the Prophet
announced that there would be no more baptisms for the dead in the river
until the ordinance could be attended to in the Lord's House. For a

1 Joseph Smith, History of the Church, Vol. IV, p. 426.
short period during the time the temple was being built the Lord permitted the Saints to be baptized for their dead in the Mississippi River. The Lord explained that this was only to be done during this time when there was no temple where this ordinance could be performed, "for the ordinance (baptism for the dead) belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."  

On November 8, 1841, the font in the basement of the temple was dedicated for the ordinance of baptism for the dead, with President Brigham Young (then president of the Council of the Twelve Apostles) presiding.  

On November 21, 1841, Elder Brigham Young, Heber C. Kimball, and John Taylor, baptized about forty persons for the dead, and Elders Wilford Woodruff and George A. Smith confirmed them. This work of love has continued in the temples of the Lord ever since.

Before the temple was completed, the Prophet became concerned for his own life. He had been in seclusion much of the time while the temple was in construction, hiding from his Missouri enemies who were trying to get the Illinois authorities to place him in their custody. He was in constant danger of being taken secretly by agents of his enemies in Missouri.

On May 4, 1842, an account is given by the Prophet Joseph of his meeting in council with James Adams, Hyrum Smith, Newel K. Whitney, George Miller, Brigham Young, Heber C. Kimball, and Willard Richards, and intro-

1Doc. & Cov. 124:30.
2Joseph Smith, History of the Church, Vol. IV, p. 446.
3Smith and Sjodahl, op. cit., p. 777.
duced them to the endowment ceremonies of this dispensation, which made up the sacred ritual of the temple.¹

Joseph Smith, before his death, was much exercised about the completion of the temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the temple completed, he prepared a place over what was known as the brick store which many of you who lived in Nauvoo will recollect, where to a chosen few he administered those ordinances that we now have today associated with endowments, so that if anything should happen to him, which he evidently contemplated, he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of God.²

It was a heartbreaking tragedy to the Saints that the great man who had inspired them and given them the Word of the Lord, did not live to see the completion of the Nauvoo Temple. The story of his cruel and cowardly murder on June 27, 1844, and that of his brother Hyrum, is well known.

By October 5, 1845, the temple was near enough to completion to facilitate the autumn conference of The Church. During December of 1845, and the early months of 1846, many of the Saints received their endowments in the Nauvoo Temple. On May 1, 1846, the temple was dedicated by Apostles Orson Hyde and Wilford Woodruff, according to the order of the Holy Priesthood as revealed through the Prophet Joseph.

The architecture of the Temple was revealed to the Prophet Joseph according to his own statement. When the architect, William Weeks, suggested changing the style of windows from circular to semi-circular, the

the Prophet told him, "I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."\(^1\)

The Nauvoo Temple was constructed of light grey limestone. Its dimensions were 128 feet long and 88 feet wide, and was girded by thirty outside pilasters. Above the capitals was a decorated cornice upon which was carved thirty star stones. "The approximate cost of this magnificent structure is estimated to have been a million dollars, paid for by tithing of money, labor and from free will offerings."\(^2\)

The question might be raised as to why God would require of this people such a great labor of love in building such a splendid temple when it was so soon to be abandoned and ravaged by vandalism, fire, and storm, for this was the fate that was to befall that structure.

This temple had been built to the glory of God, and not to the glory of men. The revelations relating to the Holy Priesthood for the salvation of the living and the dead, given to the Prophet, had been administered within the rooms of this great temple. It had served its sacred purpose.

It was the determined objective of the mobocrats of Illinois to drive the Saints from Nauvoo. Without mercy or any concern for their suffering, or regard for human life, the Saints were driven from their homes in February of 1846. After crossing the river in their westward trek, news

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\(^2\) Ibid.
was brought to them that the mob had burned the temple. After this fire only the stone walls of the temple remained, and some years later they were torn down by a tornado. It seemed that God had removed the temple by his own hand rather than have it fall into the hands of wicked men who had no knowledge of its sacred purpose.

A magnificent temple had been left in ruins, sacrificed to a wicked mob, but the endowments that had been received in that temple were eternal and could not be destroyed. Today the same endowments are administered in many temples of the Latter-day Saints, even more magnificent than the temple at Nauvoo.

When these weary pioneers reached the Valley of the Great Salt Lake, after their bitter experience in temple building in Ohio, Missouri, and Illinois, one would think that a temple would be their last concern. Instead, it was their first thought, even before provision could be made for their own survival. The Saints entered the Salt Lake Valley on July 24, 1847, and the temple site was chosen by President Brigham Young on July 28th, just four days later. On this day it was decided that the ten acres selected for the temple block would be the square around which the city would be built.

The great Salt Lake Temple was forty years in construction. The work was interrupted -- once because of the threat of war when Johnson's Army was approaching Salt Lake City. The excavation was filled in and the temple site gave the appearance of only a plowed field. Again the work was undertaken, only to discover that the foundation was too weak to support the massive structure being planned. President Brigham Young ordered the entire foundation removed and reset with the explanation that
"this temple must stand through the millennium." ¹ Before the temple in Salt Lake City was finished and dedicated, three other beautiful temples had been erected in Utah, one in St. George, one in Logan, and one in Manti.

The planning and building of temples among Latter-day Saints has never ceased. At the present time The Church has thirteen temples, and one under construction in Oakland, California. (1963)

The reason for this great dedication to temple building among Latter-day Saints is due to the beautiful message that is told within the rooms of these temples. It is the message of salvation, beginning with man's existence before he came to this earth in mortal flesh. The story of creation and of our first parents is told. The history of the various dispensations of the gospel is explained. The meaning of the sacrifice of our Lord Jesus Christ, the restoration of the gospel, and the way the joys and benefits of the Gospel may be obtained, are all vividly portrayed.

The worship of God reaches heights of joy and blessing indescribable to those who are unfamiliar with the temple endowments. Nowhere in Mormon life is reverence for God more keenly tuned to Isaiah's instrument of worship than in the experience of entering and coming out of the temple.

Temple attendance rewards the Latter-day Saint with a vivid awareness of God, not only an awareness of his presence in the quietness and awesome beauty of the temple itself, but an awareness of God's great work of creation, redemption, and the exaltation of man as portrayed in the endowments.

In the busy tangle of life today, a man enters the temple with feelings of tension, anxiety and scattered faith. He hears again the story of God's redemptive love. He comes out of the temple with peace, reassurance, renewed love for his neighbor, and an intense desire to restructure his life to fit God's plan that has been unfolded to him. He goes forth more charitable in spirit, more grateful for blessings received, and more mindful of the needs of others.

It is understandable why Latter-day Saints are temple builders. These temples of stone, wherein the Lord endows his children, are the symbols that minister to that "Greater Temple" which is man's soul.
CHAPTER IX

CONCLUSIONS, EVALUATIONS AND RECOMMENDATIONS

Introduction

As pointed out in the delimitations of this thesis, a purely objective study of worship is difficult if not impossible. Because of the subjective nature of worship, it evades measurement. In the early chapters of the thesis, much space has been devoted to the definition of worship to formulate a clear concept of the meaning of worship, in order to treat it as objectively as possible.

The writer has felt it necessary that worship be thoroughly understood, not in its narrow popular sense, but in a broad context, as in the Isaiah framework of awareness of God, restructuring of life and dedication of the worshiper in service.¹ Such an understanding is essential in order to establish standards by which to measure both the theory and practice of worship. For this reason, definitions, forms, and instruments of worship have been treated in considerable detail.

The first four chapters deal with the standards of worship by which the theory and practice of Latter-day Saint worship is evaluated. On the basis of this evaluation, the following conclusions and recommendations are made:

¹Isaiah 6:1-8.
Conclusions

1. The Theory or Theological Bases of Latter-day Saint Worship.
   
   A. Doctrine of God. -- The writer feels that it is within the scope of this study to point out theological concepts that must unavoidably lead to false worship, or at least hinder or limit the worshiper. Where comparisons have been made between Latter-day Saint theology and other theological viewpoints, they have been made for the purpose of showing that true theological concepts are essential to the true worship of God. As pointed out in the delimitations in Chapter I, this thesis does not attempt to make a complete analysis of Christian theology as it relates to the subject of worship, but has limited the theological study to those doctrines relating to worship that are unique to Latter-day Saint teaching and emphasis.

   Since true worship begins with an awareness of God, it is most essential that students have a true concept of God. It is for this reason that much stress is put upon the true nature of God in this thesis.

   For the past twelve centuries, nearly the whole of Christendom has based its concept of God upon the Athanasian Creed.\(^1\) The creed declares God to be three persons, God the Father, God the Son, and God the Holy Ghost, in one person. It further declares God to be so complex in his person that he is incomprehensible to man. The Roman Catholic Church, the Church of England, and Protestant Churches in general, also teach God to be only a spirit, to be incorporeal and without passions or feelings.

\(^1\)See Athanasian Creed on pp. 85-86 of this thesis.
(1) **God is a Person**

A clear concept of the person of God is most essential to Latter-day Saint worship. The fallacy of considering God to be a trinity in one being has been pointed out in this thesis. Such a concept cannot be supported either by reason or scripture. God must have an individual identity separate from Christ and the Holy Ghost to be a person as we understand the word "person" in its usual frame of reference. If God is a Triplex and not an individual, he would be incomprehensible. The personality of God is destroyed by such a doctrine and is therefore rejected by Latter-day Saints as indicated in the body of this thesis.

(2) **God Can be Known**

The Athanasian creed declares God to be incomprehensible. God is incomprehensible in the sense that his wisdom and work are so vastly greater than our own that we cannot begin to understand even a small part of what he knows and does. But as pointed out in the thesis, the difference between God and ourselves is a difference of degree and not of kind, otherwise we could never become like him. But this was not the thought the creed was designed to express. The Athanasian Creed declares God to be incomprehensible in the sense that his personality is so complex that he is unknowable. It is important to Latter-day Saint worship that God can be known and is known to men. If God loves men and desires that men should become like him, it is unreasonable to believe that he created men so different from himself that they could not comprehend him. Such an act on God's part would be incredibly absurd!
(3) **God Has a Body**

A doctrine common to both Catholic and Protestants is that God is a bodyless Spirit who has no passions or feelings. The Latter-day Saint teaching on this subject is that "God has a body of flesh and bones as tangible as man's!"¹ This belief about God is important to Latter-day Saint worship in that it adds strength to the concept of God as a real person.

All scriptures are quite clear in their portrayal of God as having human characteristics. It would be more proper to refer to these characteristics as divine inasmuch as they *were* divine before they were bequeathed to the human family at creation. Scholars universally agree that the Bible reveals an anthropomorphic God; they then proceed to explain what the Bible *means* rather than to accept what it *says*.

The point is made in the thesis that man cannot conceive of a being that has no counterpart in the range of human experience. It is humanly impossible to conceive of a God who has no form, substance, location, or feelings. Such a teaching about God defies reason and destroys the concept of God as a living person.

An awareness of God, the first step in any genuine worship experience, can be accomplished only when God is real to the worshiper. By real it is meant that God can be comprehended by human faculties, that man's nature and being is in a very miniature degree a counterpart of God's nature and being. This Latter-day Saint concept of God is essential to Latter-day Saint worship.

¹Doc. & Cov. 130:22.
B. **Doctrine of Christ.** -- Indispensable to the Latter-day Saint doctrine of Christ is that the Saviour was the Creator of the World, that he was the God of the Old Testament known as Jehovah, that through his faithfulness, he gained the fulness of God and arose from the grave with a glorified body like the body of his Father in Heaven, and that he visited the people of the American Continent and also gave them the Gospel.

(1) **Christ as Creator**

The Doctrine and Covenants teach that Christ by the direction of God the Father, created the world. John also in the opening verses of his Gospel declares Christ to be the Creator, and Paul corroborates John's testimony that Christ is the Creator.\(^1\) This doctrine is unique in Latter-day Saint theology and is important to Latter-day Saint worship to enable men to see Jesus Christ not only as the Man of Nazareth, but to see him in a cosmic setting as the agent of God in creation. This knowledge of Christ gives men a heightened reverence for the Savior. Latter-day Saints do not worship Christ, but worship God in the name or character of Christ.

(2) **Christ as God of the Old Testament**

Also unique in Latter-day Saint theology is the teaching that Christ is the God of the Old Testament known as Jehovah as distinguished from God the Father or Elohim. Jehovah is generally translated "LORD" in the King James version of the Bible to distinguish him from God the Father, spoken of in Hebrew as Elohim and translated "God"

\(^1\)Hebrews 1:1-3.
in the King James version. The Pearl of Great Price makes the distinc-
tion between Jehovah and Elohim very clear. From both the Doctrine and
Covenants and the Pearl of Great Price, there is confirmation that
Jehovah is the English form of the name by which Jesus Christ was known
anciently. This doctrine is essential to Latter-day Saint worship
also, because it gives men a heightened reverence and understanding of
Christ as Saviour of the world through whom we approach God in worship.

(3) Christ Gained God's Fulness

Also unique to Latter-day Saint emphasis is the teaching that Christ came to this earth to gain a body that could be glorified in resurrection and through his faithfulness in his earth life, gain all the fulness of God. This doctrine is also very essential to Latter-day Saint worship to show to men the full consummation and meaning of Christ's redemption. Christ came not only to redeem fallen man from sin and death, but to give to redeemed man an example of what he may become by his obedience and faithfulness. Man, also, may gain the fulness of God as Christ did and become as God having all the joy, perfection and fulness of his Father in Heaven. For man to know his potential is most essential to his worship.

(4) Christ's Visit to the Nephites

The whole book of III Nephi in the Book of Mormon is devoted to the visit and ministry of Christ upon the American Continent, fulfilling his words: "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there

1Doc. & Cov. 110:3; Abraham 2:8.
shall be one fold and one shepherd."¹ This account of Christ's ministry to the Nephites is important to Latter-day Saint worship because it reveals a more complete account of Christ's ministry, it gives us a record of one of the most inspiring experiences of worship ever engaged in by mortals.² This account of Christ's ministry from the Book of Mormon also supplies us with knowledge about the ordinances of baptism and the sacrament of the Lord's Supper not elsewhere revealed in scripture. Such knowledge of ordinances is most essential to Latter-day Saint worship.

C. Doctrine of the Holy Ghost.--

(1) Ordinance of the Gift of the Holy Ghost

With the restoration of the Gospel came the restoration of ordinances practiced in the Christian Church of the first century, but no longer in use in any of the churches of Christendom in the nineteenth century. One of these was the ordinance of the laying on of hands to receive the Gift of the Holy Ghost. The conferring of this ordinance is an act of worship having great value to the recipient.

(2) Value of the Holy Ghost

He who sincerely fulfills the conditions of repentance and baptism is given the right, by the laying on of hands by those having authority, to receive the ministry of the Holy Ghost, who will teach the recipient all things and sharpen his memory,³ testify to

¹John 10:16.
²III Nephi 19:4-36.
him of Christ, guide him into all truth, reprove him of sin, give him the power to live righteously, and bestow upon him the fruits of the Spirit. All these functions have a very close relationship to worship. Latter-day Saints emphasize the ministry of the Holy Ghost through whom they receive their testimony that Jesus is the Christ.

D. Doctrine of Man

(1) **Man Must Know Himself**

The doctrine of man held by Latter-day Saints is supremely important to Latter-day Saint worship. If a man is to worship God he must know his own nature. He must know his great capacities for good and evil. He must know that when he chooses to stand apart from God he is an enemy of God. He must know his own worth in God's eyes, that he is the very offspring of God, that he is co-eternal with God, and that it is his destiny to become like God. Without this knowledge man cannot worship intelligently or worthily.

(2) **Priesthood of the Son of God**

As emphasized in this thesis, in nothing has man been more exalted and honored upon the earth than in the gift of his priesthood. No greater trust could be given any man than the authority to act in God's place through the exercise of his priesthood. The Pearl of Great Price informs us that the great priesthood of the Son of God, later called the Melchizedek priesthood to avoid the too frequent

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1 John 15:26.  
2 John 16:13.  
3 John 16:8.  
4 Acts 1:8.  
5 Gal. 5:22-23.  
7 Doc. & Cov. 93:21-23.  
8 Doc. & Cov. 93:21-29.  
9 Matthew 5:48.
use of the name of God, existed anciently and was held by Abraham. It was held by all the great ancient prophets including the greatest of them all, Jesus Christ himself. This great priesthood that existed from the beginning, was restored to the earth as part of the restoration of the Gospel. It is this priesthood that makes possible the true worship of God. The right, authority, and knowledge gained through the priesthood, makes it possible for the Gospel to be preached, the sacrament and the ordinances of the Gospel to be administered. This doctrine of priesthood gives to worship a very lofty significance.

(3) **The Goal of Man's Existence**

Latter-day Saint worship is closely related to that part of the doctrine of man in Latter-day Saint theology that reveals the goal of man's existence. This sublime ultimate goal is to attain unto Godhood and to become "priests and kings -- and Gods." Man must acquire all knowledge of what is good and progress in the love and knowledge of God. Worship as set forth in this thesis is the means by which man may progress toward his perfection.

E. **Doctrine of the Church**

(1) **The True Church Restored**

As carefully pointed out in the thesis, there can be only one true Church upon the earth, or Christ is not the Head of The Church, but the figurehead of many churches. The Church of Jesus Christ of Latter-day Saints was established by direct revelation.\(^1\) If this

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\(^1\)Doc. & Cov. 76:55-56, 58.

\(^2\)Doc. & Cov. 21:2-5.
revelation was false The Church of Jesus Christ is a hoax and should not exist upon the earth. There can be no middle ground in the Latter-day Saint doctrine of The Church. To those who accept it as the true Church of Christ, it has tremendous meaning in relation to man's worship.

(2) The Church as Custodian

The Church is the custodian of all the teachings of the Gospel, and the instruments of worship -- the sacrament, the saving ordinances, endowments, and blessings of the restoration, and especially of the priesthood and the authority to minister in the same.

(3) The Purpose and Responsibility of The Church in Reference to Worship

As emphasized in this thesis, The Church is of divine origin and was restored to the earth again to fulfill a divine purpose, its purpose being the nurture and perfection of men and women as sons and daughters of God. Because of its divine commission, certain responsibilities rest upon The Church in reference to worship, such as providing a suitable place of meeting, creating reverent and inspiring services of worship, providing programs of instruction for all ages, and maintaining a spiritual workshop for implementing the Gospel through dedicated service. The Church should be concerned not only for the spiritual welfare of the people, but for their total life.

Evaluations and Recommendations

2. The Practice of Latter-day Saint Worship

A. Historical Developments

An essential part of the true worship experience as defined in the testing instrument set forth in Chapter I of this thesis,
is the dedication of the worshiper in acts of service. Worship that is not consummated in service cannot claim to be true worship in the broad sense of the Isaiah framework, no matter how emotionally moving, ethically pure or theologically correct it may be. Until the worshiper has completed his worship experience in an act of self-giving love, he has not worshiped God with his whole heart and life.

(1) **Fulfillment in Spiritual Enlightenment**

The spiritual enlightenment that came to the Prophet Joseph Smith and those associated with him, was expended in service that knew no bounds. All the main events of the Prophet's short life emphasize how totally he dedicated himself to others.

Among numerous events during the restoration period that brought spiritual enlightenment, was the coming forth of the Book of Mormon and the powerful impact it made upon the infant church, and the restoration of the priesthood in preparation for the organization of The Church. After nearly a century and a half, few men have yet been able to grasp the magnitude of these events. The powerful changes that have been wrought in men's lives by these divine disclosures are immeasurable.

(2) **Fulfillment in Missionary Labors**

With the restoration came an intense desire to take its blessings to others. When the message of the Gospel is accepted and understood, it cannot be a casual or second-place interest in one's life. It becomes a burning passion that must be shared. The compulsion of love is very real and must be consummated in dedicated service. This is the climax of the Isaiah pattern of worship.

In the Church of Jesus Christ of Latter-day Saints no member
is excused from performing some type of missionary service. From its beginning, missionary labor has been the life-blood of The Church. In fulfilling a mission, a Latter-day Saint obeys the command of Christ, "to go and teach all nations;" he increases his own spiritual capacity, and he reaps the joy of being able to bring a new life to others.

(3) Fulfillment in Temporal Welfare

As stated in the thesis, The Restored Church, from its beginning, exercised concern for the whole life of its members. This was a departure from the practice of the established churches of that time, whose only concern was to "save souls."

As persecution fell upon The Church, there came to be a real need for economic assistance to the members. The Prophet Joseph turned his energies to this problem. The law of charity and the law of consecration\(^1\) were given to the Prophet as the Lord's plan for meeting this need.

This concern for the whole life of man has continued to the present day as witnessed by the hospitals, educational institutions, and the great welfare system of The Church. This concern was the result of certain religious convictions, certain concepts of God, certain intelligence given to the Prophet of God through revelation. It was the natural outcome of a true relationship with God. It was a true pattern of worship that resulted in responsible citizenship in the Kingdom of God.

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\(^1\) Doc. & Cov. 42:29-35.
(4) **Fulfillment in Education**

From its early inception The Church recognized the training of the intellect to be important to man's spiritual need. The Prophet had a great desire for learning and inspired the Saints with this same desire. In the early years of The Church, not only were schools provided for children, but schools, covering a broad curriculum, were organized in The Church for adults. Emphasis on education in The Church has continued and increased. As pointed out in this thesis, The Church of Jesus Christ of Latter-day Saints has set a record in educational achievement unrivaled anywhere.

The Church has never accepted the popular idea of segregating education into secular and religious compartments. Men who are eventually to be "As God is," must attain "knowledge of countries, kingdoms, science, arts, and every form of learning." Such statements from Latter-day Saint scripture have become classical in The Church:

"The glory of God is intelligence."
"It is impossible for a man to be saved in ignorance." "Whatever principle of intelligence we attain unto in this life, will rise with us in the resurrection."

Moral education has also been emphasized by the Saints. Gospel ideals such as purity of life, industry, thrift, benevolence, tolerance, and charity, are continually taught. With the restoration of the Gospel

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1 Eliza R. Snow, op. cit., p. 46.
2 Bruce McConkie, Mormon Doctrine, p. 198.
3 Doc. & Cov. 93:36.
5 Doc. & Cov. 130:18-19.
there came a new moral force into the world.

The relevance of the Latter-day Saint concept of education is apparent when the purpose of education is considered, that purpose being to aid men to become like God.

(5) **Fulfillment in Building Temples**

One of the noblest and most sacrificial acts of worship accomplished by Latter-day Saints has been the building and use of temples. The first temple at Kirtland and Nauvoo were built by costly sacrifice out of severe poverty. The Lord considered the building of temples to be of such great importance that he refused to accept even poverty as an excuse for resisting his command to erect a house unto his name. This is well understood when we consider the purpose of temples. The Lord stated that the purpose of his requiring a temple in Kirtland was, "that I may pour out my Spirit upon all flesh . . . and to endow those whom I have chosen with power from on high."¹ As pointed out in detail in this thesis, there was a great outpouring of pentacostal fire upon The Church in which the Lord gave great disclosures at that time. Although the Kirtland Temple was soon to be abandoned, it served its purpose well.

The Church had somewhat the same experience in Nauvoo where a magnificent temple was erected at the cost of much toil and sacrifice. Here also, precious endowments were given that added enormous spiritual wealth to the Saints, not only at that time, but to the Saints of God in all time to come. It was in Nauvoo that the temple ordinances and

¹Doc. & Cov. 95:4, 8.
endowments were given. That temple was soon abandoned and destroyed after it was built, but it also served its purpose well.

Since the days of these early temples, many Latter-day Saint temples have risen to meet the need for spiritual endowment and enrichment as The Church has grown. The cost of building a temple in human effort and sacrifice is as nothing compared to the joy and blessing received by those who go into the temples of the Lord.

The reason for such dedication among Latter-day Saints in temple building, is due to the beautiful story told in the temple. It is the story of man's salvation, a story more closely related to the true worship of God than any story ever told.

B. Falterings and Failures

It has been shown repeatedly in this thesis that Latter-day Saint worship, both in theory and practice, has, in the main, stood the test of the Isaiah instrument. There are, however, some instances of faltering and failure to meet this standard that should be pointed out.

(1) Spirit of Deception

In the early days, while the Church was still in New York, there occurred an incident that could have destroyed the restoration of the Gospel had not the evil been detected and denounced. A man named Hyrum Page, had convinces himself and others, including some of the most prominent people of The Church, that he was receiving revelations concerning the order of The Church and the building of Zion. These revelations were in conflict to revelation received by The Prophet Joseph Smith concerning The Church. Many of the leading people such as Oliver Cowdery and the Whitmer family, were being influenced
to believe in these revelations of Hyrum Page. Order and authority in The Church were seriously threatened.

At this time the Prophet Joseph received a revelation directed to Oliver Cowdery in which specific instruction was given to The Church that no one held the keys to receive revelation for the whole Church but the Prophet Joseph Smith. At a conference held by The Church on September 26, 1830, an investigation was held concerning the Hyrum Page revelations. The result was that Brother Page, with the whole church assembled in conference, renounced these revelations, as being false. In this incident there is an example of a lack of true worship. Had the leading people of The Church been guided by the Spirit of the Lord they would not have been deceived by false revelation nor would Brother Hyrum Page have received such revelations.

(2) Some Not Thoroughly Converted

Some of those who embraced the Gospel of the Restoration were not thoroughly converted and were inclined to procrastinate when asked to undertake difficult assignments. The Lord rebuked the Saints occasionally when they were slow to respond to his commandments. Instances of this were in Kirtland when the Lord severely condemned the Saints for a "very grievous sin" in not beginning the work of building the temple as he had commanded them, and later at Nauvoo the Saints were again rebuked for their delay in getting the temple completed.

2Doc. & Cov. 28.  
4Doc. & Cov. 95:3.  
5Doc. & Cov. 124:30.
In connection with the settlement of Zion in Missouri, there was some failure on the part of the Saints to live the Law of Consecration. There was a faltering response when Zion's Camp was organized and a resistance to some of the directions and advice given by the Prophet. Lack of complete and prompt response to the Prophet's leadership was not the only cause of the Saints' expulsion from Missouri, but it was one of the contributing factors. Zion could not be built by a disobedient people. Obviously, some of the Saints had not experienced worship on the Isaiah level, although they had been exposed to a pentacost in Kirtland. Their lives had not been restructured to the extent of being completely obedient to the Word of the Lord.

(3) Fanaticism

In the early part of the Kirtland period, fanaticism broke out in The Church in the form of religious frenzy. Exhibitions of emotionalism threatened to bring disgrace upon The Church.

The intrusion of this evil spirit of fanaticism is an excellent example of the fruits of false worship. Fortunately, the Prophet received a revelation strongly condemning these fanatical manifestations, and was able to extricate from the Church these excesses unbecoming to the true worship of God.

(4) Apostasy

Of all of the failures of the Saints to meet the standards of true worship, the most serious was that of those who became spiritually destroyed by apostasy. This has been Satan's most effective

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¹Doc. & Cov. 50.
tool in his great effort to destroy the Church. There has always been those of rebellious spirit who found fault with the Lord's anointed, or through moral weakness or lack of dedication, fall away in apostasy. The spirit of apostasy arose in great fury at Kirtland in 1837, and almost destroyed the Church.

It (the apostasy) manifest itself among the Twelve, and ran through all the Quorums of the Church. It prevailed so extensively that it was difficult for many to see clearly the path to pursue.¹

Here again, is an example of the result of a false, inadequate worship of God by the Isaiah standard. Had the true worship of God been practiced, those leading men in the Church would have had the discernment of the Holy Ghost to know that the Church was true and that Joseph Smith was a true prophet of God, and they and those they led with them could not have apostatized.

C. Contemporary Personal Observations

The writer will use this place in the thesis to register his personal evaluations of the practice of Latter-day Saint worship. During the past forty-six months, the writer has been a speaker in more than three hundred wards in Sacrament meetings, mainly, and in other Church meetings where worship services were conducted. During this period of time he has also been a full time seminary teacher in the Unified Church School System of the Church, working with Latter-day Saint youth who strongly reflect contemporary Latter-day Saint life. He has also been closely associated with prominent Latter-day Saint leaders through

his seminary work. This is mentioned to establish the point that the writer's evaluations of the practice of Latter-day Saint worship is not based on a few superficial observations and experiences. Because of his specialized training and twenty-five years experience as a pastor in another church, he has a background that should give to his evaluations some worth and validity.

1. Strengths of Latter-day Saint Worship

(a) Presence of the Spirit of the Lord -- A noticeable spiritual quality in Latter-day Saint worship services is the presence of the Spirit. In the writer's experience there has not been more than a half dozen Latter-day Saint worship services where this Spirit was not felt. Sometimes this Presence is so strongly felt in the congregation that it lifts an otherwise dull worship service to heights of great blessing to the worshipers. Sometimes this Presence is so prevalent that the spiritual atmosphere is so charged with power, it seems like the physical atmosphere is charged with static electricity.

(b) Fellowship -- Most churches talk much of fellowship. The word "fellowship" is seldom heard in a ward chapel, but the ideal of fellowship is practiced in Latter-day Saint wards in a very high degree. There is an abundance of exchange of warm greeting when Saints meet. Recognition is made of visiting members, a practice seldom observed in the more formal services of other churches. As a rule, more than usual attention is given to strangers making sure to obtain their names. New people moving into Latter-day Saint wards are promptly located by ward teachers and visited by neighbors and members of the ward bishopric, and quickly brought into activity. New members who join
The Church are also given responsibility promptly. This is not true in all wards, but so much so, in most wards, that it is characteristic of Latter-day Saint fellowship. Fellowship is important in worship. True worship is never achieved in isolation.

(c) Respect for Authority -- Among Latter-day Saints there is a noticeable respect for the authority of parents, teachers, officers of government, church leaders, and especially for the scriptures as the Word of God.

In working with large numbers of Church youth prior to his joining The Church of Jesus Christ of Latter-day Saints, and continuing to work with the same age group of LDS youth in large numbers, there was an excellent opportunity for the writer to make some comparisons. The greatest difference noticeable between these two groups of youth was their attitude toward authority. The Latter-day Saint youth has a much greater respect for the principle of authority. The rejection of the principle of authority, is in the writer's opinion, a strong deterrent to worship. Men who cannot accept earthly authority will have the same difficulty accepting the authority of God.

(d) Love of the Brethren -- Among Latter-day Saints there is obviously a greater degree of genuine interest in other people, and more loving concern for them, than among any other group of people with whom the writer has been associated during thirty years of full-time Church work. Love is the binding force that holds the Church of Christ together, and one of the fruits of true worship.

An example of this love for others is demonstrated in the program of The Church for Aaronic Priesthood men. There are men who have
been in the Church since their childhood but have never responded to the challenge of spiritual growth. These men are not ignored or forgotten. The writer has had the thrill of seeing many of these men brought into activity by the love of the brethren who continue to work with them and show love toward them. Such faithfulness in loving others, especially some of those unworthy of love, is the consummation of worship on a high level.

(e) **Strength of the Priesthood** -- To the writer, the greatest strength unique to Latter-day Saint worship is the power and influence of the priesthood. Much could be said on this important subject. Latter-day Saints have a totally different concept of Church life from that of other churches, which have a one-man professional ministry that attends to all priestly functions. The spreading of priesthood responsibility to the entire membership, including the youth, is a much more effective approach to church life. All men are offered the responsibility of a spiritual ministry which includes the ministry of teaching, healing and presiding, all of which greatly contribute to a man's spiritual growth and his stature as the father of his family, and as a responsible citizen in the Kingdom of God. The true worship of God is greatly restricted without the functioning of the true priesthood of God.

(f) **Emphasis on Instruction** -- Another strong point of Latter-day Saint worship as pointed out in "Education Among the Saints"

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Only male members of The Church of Jesus Christ of Latter-day Saints hold the priesthood. Female members share in the blessings of their husband's priesthood through covenants that are made by virtue of it and under the direction of the priesthood they take leadership in auxiliary organizations, fill full-time missions for The Church, and perform many other leadership responsibilities.
in the historical section of this thesis, is the emphasis put upon the training of the heart as well as the intellect of the worshiper. The unparalleled work The Church of Jesus Christ of Latter-day Saints is accomplishing with their youth is a great stimulus to the true worship of God by the youth, because no one can truly worship God in ignorance.

(g) Worship Fulfilled in Service -- As expressed in this thesis, one of the greatest facets of Latter-day Saint worship is the provision made for the membership to engage in welfare service. Most stakes of The Church own farms or other industries where members have the opportunity to contribute services that produce goods distributed to the needy. This system of Church Welfare helps both the giver and receiver. The needy are provided with life's necessities and the worshiper finds the consummation of his worship in devoted service.

(h) Worship in The Temple -- Since his first experience in attending the temple, for his own endowments, the writer has been a regular temple attendant. Latter-day Saint worship reaches its highest fulfillment in doing temple work. Nowhere has the writer learned more about the Gospel in all his church experience than in the temple. Nowhere has he experienced more joy and satisfaction than in the temple. All areas of true worship in Isaiah's framework can be experienced in doing temple work. Nowhere has the writer been more aware of God, felt a more penetrating sorrow for his sins, received greater inspiration to restructure his life, and been able to render a more unselfish service than in the temple of the Lord. It is the writer's evaluation that the temple experience offers the Latter-day Saint an experience of spiritual satisfaction unknown by those of other churches. Those who have no
knowledge of the temple endowments cannot realize the joy and blessing available in this unique experience.

2. Weaknesses of Latter-day Saint Worship and Recommendations for Improvement

(a) Irreverence. It would be impossible for an outside observer to believe there could be such a contrast between the reverence observed in a Latter-day Saint temple and the irreverence permitted in LDS ward chapels. Since reverence is an inward quality, it is hard to define and harder still to measure. If we accept the definition of reverence as defined in this thesis as being able to see something worthy to revere, we might say reverence is the state of having an enlightened awareness of God. We would expect a reverent person to manifest a behavior befitting one who understands the sacred nature of what is taking place in worship.

The lack of such reverent behavior in the average ward chapel is often shocking to those of other churches. In the writer's opinion, this serious omission from Latter-day Saint worship is due to poor worship habits, poor quality in worship material, poor preparation by the worship participants, and lack of knowledge by the leader of worship techniques and skills.

A habit that hinders the achievement of a reverent spirit in worship is that of socializing during the time of worship. This is largely an adult fault adopted and magnified by children and youth. The writer has observed and overheard much unnecessary conversation on the stand by members of the bishopric while a service of worship was in progress. With such an example before them, the youth are quick to follow
suit without observing the restraint adults would naturally exercise in such circumstances. The writer strongly recommends that those leading worship, and others on the stand, refrain from whispering; also, that young people be required to sit in the pew with their families and not congregate with their own age group until they are able to conduct themselves in a responsible, mature manner.

Poor quality worship material is always easily available. The best worship material is not plentiful and requires time and effort in its selection. Those directing worship either in Sacrament meeting, Sunday School, or seminary classrooms, should select only the best quality of hymns, poems, and other worship material. Often children are requested to be orderly and quiet and at the same time are led in jangling gospel tunes that make them want to get up and march, swing their arms, or tap their shoes on the floor rather than to reflect upon the greatness and majesty of God.

Poor preparation on the part of participants is a common fault in Latter-day Saint worship. We hope it is true that our main concern in leading worship is that the Spirit will aid and direct us. But do we dare to ask for the Spirit's presence and blessing unless we have put our best effort into our preparation? We cannot expect the Spirit to fill empty heads.

There are many fine books on worship with lessons in worship techniques and skills.¹ Bishops and seminary teachers especially, should avail themselves of these helps. An example of what might be learned

¹See books marked with asterisk in the bibliography.
from a book on worship would be the uses of silence in worship. Little or no use is made of this technique. Also, it might be learned how to keep distracting intrusions out of the worship service, such as the giving out of announcements.

The writer has observed that the main cause of the disconcerting whispered conversations that take place on the stand are due to the necessity of making last-minute arrangements in the order of worship, or gathering details regarding announcements. Reverence in a ward chapel could be greatly encouraged if the bishopric would make all such arrangements and announcements well in advance and provide a printed order of worship with all announcements also printed. If things were done in this orderly manner, last-minute announcements would soon cease to be expected, nor would they be necessary. Having a printed order of worship and announcements would save time and avoid the sometimes humorous and conflicting elements that often creep into extemporaneous announcements, which kill the spirit of worship. Announcements, even when given out carefully and briefly, are always distracting from the main purpose of the Sacrament meeting and that is to worship God and renew our covenants.

(b) Omission of Scripture Lessons -- The Church is growing with such large strides we must realize that most of the people in The Church now are new-comers and recent converts. Therefore, more thought in planning worship might be given to the needs of this group.

Those of us who still have our roots down into other traditions of worship greatly miss the Scripture Lesson. Very little scripture is ever read in The Ward Chapel Worship Service. This seems like the loss
of a great opportunity. No instruction is more valuable and apropos to
the true worship of God than to be instructed in the lessons of scrip-
ture. We of the Church of Jesus Christ of Latter-day Saints have a
much larger amount of scripture to become familiar with than those of
other churches. We cannot expect to touch upon much scripture in other
Church meetings. Since the Sacrament meeting is where The Church
comes into focus, it seems the most ideal place to receive some instruc-
tion from the written sources of our faith.

We have an excellent precedent from the life of the Savior es-
ablishing the value of the scripture lesson in a service of worship.
He stood up in the synagogue on the Sabbath Day and read a lesson con-
cerning himself from the holy scriptures and then explained to the con-
gregation what he had read:

And he (Jesus) came to Nazareth, where he had been brought
up: and, as his custom was, he went into the synagogue on the
sabbath day, and stood up for to read. And there was deliver-
ed unto him the book of the prophet Esaias.¹

In reading a scripture lesson and giving an exposition of its
meaning, Jesus gave sanction to a practice of worship that has been
effectively observed by the Jews since very ancient times. The writer
recommends that scripture lessons of the great doctrinal truths of Latter-
day Saint faith be read and briefly explained in worship services, that
the people may become more familiar with the Holy Scriptures and gain a
testimony, through the Spirit, of their truthfulness.

Summary

By way of a summary statement, the writer wishes to emphasize

the fact that we cannot assume that the teaching of Christian virtues or attitudes will inspire youth with a desire to worship or give them the knowledge of how to worship. **Worship must be taught.** We cannot just assume that it will have its good effect by going through the motions of a traditional pattern of worship. The teaching of worship must be by example, precept, practice, direction, inspiration, and by every way known. The challenge to teach worship to the youth should offer to the Unified Church School System one of its greatest opportunities. Lessons on worship should be included in the outlines of every seminary subject. We, as teachers of youth, should teach by the Spirit all knowledge that pertains to worship, and to lead students to experience the rich rewards of true worship, thus making real in the lives of our students the power of the Gospel.
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*Asterisk connotes books which include lessons in worship skills and techniques.*
AN ANALYSIS OF THE THEORY AND PRACTICE OF WORSHIP
IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

An abstract of the Thesis of
John Franklin Heidenreich
In Partial Fulfillment of the Requirements
For the Degree of
Master of Religious Education
in the
College of Religious Instruction

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Brigham Young University
August 1963
ABSTRACT

The concept of worship projected in this study is the broad Isaiah pattern of worship of awareness of God, restructuring of the life of the individual, and dedication of the worshiper in service. From this concept, standards of worship are set forth by which Latter-day Saint worship is evaluated.

Theory of Latter-day Saint Worship

The doctrines unique to Latter-day Saints effecting their worship are: the doctrines of God, Christ, the Holy Ghost, man, and The Church. God is a personage with a body of flesh and bone. He can be understood and loved by man. Christ, the Creator of the world and the God of the Old Testament, by his obedience to the Father, gained his Father's fulness. Christ visited the Nephites and gave them the Gospel and its ordinances of baptism, gift of the Holy Ghost, and the Sacrament. The Holy Ghost is a personage of spirit who teaches those who receive Him concerning all the things of God. Man, who is created in the image of God, must know his own potential both for good and evil. To worship God worthily he must know his great worth in God's eyes and that his destiny is to become like God. The Church, lost in apostasy, was restored to the earth in the nineteenth century, and is the custodian of all the teachings and ordinances of the Gospel. The responsibility of The Church is the salvation of man.
Practices of Latter-day Saint Worship

The fulfillment of the worship ideal of Isaiah is achieved in Latter-day Saint historical development in five areas typical of Latter-day Saint life. (1) Among several experiences of spiritual enlightenment incident to the restoration were the coming forth of the Book of Mormon and the restoration of the priesthood, both of which had a powerful effect on Latter-day Saint worship. (2) Missionary labor is a climax of worship. In missionary service the Latter-day Saint exercises his capacity for spiritual growth and renders supreme service to others. (3) In concern for the temporal welfare of the Saints throughout the history of The Church, assistance has been given when needed. This concern which results in acts of helpfulness is also a consummation of worship. (4) Education is essential to worship in assisting men to gain knowledge that they may become like God. (5) The building of temples is related to the Latter-day Saint worship by enabling those who worship in temples to learn the Gospel more perfectly and to receive the endowments necessary for salvation.

Findings and Conclusions

Latter-day Saint worship in its historical development, has, in the main, fulfilled the Isaiah standard of worship. The few exceptions, when this lofty standard has not been met, were caused by the intrusion of deception, procrastination, fanaticism and apostasy. Some of the Saints were deceived by false leaders and were led astray; others were slow to respond to the commands of God in living the Gospel; some became involved in fanatical practices that brought disgrace on The Church; a
considerable number found the Gospel too difficult to live, and by their rebellious spirit became apostates.

Evaluations and Recommendations

Evaluations from personal observations made by the writer of worship practices representing a higher degree of effectiveness in The Church are in the following areas: centrality of the Spirit in worship, emphasis on fellowship, respect for authority, love of the brethren, strength in the priesthood, and the great stress put upon instruction, service, and temple work in The Church.

The weaknesses attributed by the writer fall into the following areas: irreverence in ward chapels, insufficient knowledge on the part of those leading worship, and the lack of emphasis on the use of scripture in worship.

The recommendation for improvement in areas of weakness is to teach worship in all its aspects.