AN ABSTRACT OF THE THESIS OF

Myra Nichole Roberts for the degree of Master of Arts in Interdisciplinary Studies in Speech Communication, Speech Communication, and English presented on July 8, 2011.
Title: *Preach My Gospel*: A Metaphoric Analysis of Mormon Missionary Rhetoric

Abstract Approved: ____
Robert S. Iltis

The rhetorical significance of Mormonism stems from its history and its success—this success being measured by its consistent increase in membership. The total membership of the Mormon Church has grown from 6 members in 1830 to just over 14 million in just over 180 years. A consistently high rate of conversion points to missionary work as a contributing factor to this success. Yet, despite the social implications of this growing new faith, little research has been done on the rhetoric of Mormon missionary work, none outside the church. This thesis attempts to analyze the rhetoric of the current Mormon missionary training manual, *Preach My Gospel*. Training manuals ought to be viewed as persuasive discourses because ideological justification and advocacy are inherent to instruction. A training manual directs or commands the values, beliefs, or actions of its readers by telling them what to do and by inclining perspective. Utilizing an interdisciplinary approach at the intersection of rhetoric, language, and culture,

this thesis analyzes the metaphorical framework of *Preach My Gospel* to discover the mindset best suited for this rhetoric as an enactment of Edwin Black's method of rhetorical criticism. The findings of this study indicate that the ideal mindset for the rhetoric of *Preach My Gospel* is characterized by an intolerance to insecurity. The metaphoric world of *Preach My Gospel* has the potential to resonate in the mindset seeking an alternate perspective to the objectivist view of reality. The rhetoric of *Preach My Gospel* offers an alternative reality through the metaphorically constructed myth of "The Plan of Salvation." This myth offers a perfectionist ideology that appeals to a mindset uncomfortable with the uncertainties implicit in imperfection and seeking empowerment by subscribing to a view of perfection as an obtainable condition of the soul.

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July 8, 2011

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Preach My Gospel: A Metaphoric Analysis of Mormon Missionary Rhetoric

by
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A THESIS

submitted to

Oregon State University

in partial fulfillment of
the requirements for the
degree of

Master of Arts in Interdisciplinary Studies

Presented July 8, 2011
Commencement June 2012

Master of Arts in Interdisciplinary Studies thesis of Myra Nichole Roberts presented on July 8, 2011.

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I understand that my thesis will become part of the permanent collection of Oregon State University Libraries. My signature below authorizes release of my thesis to any reader upon request.

Myra Nichole Roberts, Author

ACKNOWLEDGEMENTS

Throughout the undertaking of this study, I have been supported by many more people than I can mention here. The encouragement and assistance provided by family and friends has played an essential role in helping me accomplish the completion of this study; for your support, kindness, shoulders to cry on, and contributions of tissues, advice, and chocolate, you have my eternal gratitude.

It has been a privileged to work with the members of my committee. Dr. Robert Iltis, Dr. Celeste Walls, Dr. Vicki Tolar Burton, and Dr. Anthony Wilcox all contributed to the success of this study, and I am grateful for the opportunity I have had to work with them. Dr. Wilcox consistently demonstrated flexibility with his availability and prompt communication that helped to ease the undertaking of this project. Additionally, Dr. Walls was of great support during the early writing stages of this study. I greatly appreciated her time and willingness to read through chapters of my work. Her feedback was a vital part of helping me work through the complexities of synthesizing and reviewing the literature pertaining to this study, and her feedback helped give me the confidence that I needed to move onto the next stages of my thesis.

Dr. Tolar Burton has also earned my thanks, not only for her work as a member of my committee, but also her commitment to me as a student of writing.

She possesses the unique ability to help others approach writing in new and inventive ways, which challenge their abilities and help them develop new skills. Each time I have the opportunity to work with Dr. Tolar Burton, I become a better writer. I am continuously amazed at her vast knowledge of and ability to provide valuable writing tools that help me develop more successful writing models.

A very special word of thanks goes to Dr. Robert Iltis for chairing my committee and for all of the time and effort he committed to help me accomplish this study. It was his confidence in my academic abilities that helped me realize my potential to undertake graduate studies in the first place. His direction and insight throughout the process of completing this study helped me develop a better understanding of language and rhetorical criticism. Throughout my work with Dr. Iltis, I have continually found myself challenged and stretched intellectually. Dr. Iltis possesses a special gift to extract from others the latent potential they possess to accomplish more than they knew they could. In writing this thesis, I have had the wonderful opportunity of being the recipient of that gift, finding within myself the ability to undertake the complexities of rhetorical criticism beyond what I thought I was capable of accomplishing.

It has also been a great privilege to work with other faculty, staff, and fellow students. From them I have learned new ideas, developed new abilities, and grown intellectually and emotionally. By example they taught me how to balance the demands of graduate school, teaching, and the unexpected

complexities that life never seems devoid of. Indeed, in undertaking this thesis, I have walked among giants. To Dr. Bobette Bushnell, your continuous support and faith in me helped me to become a better teacher and student. It was a privilege to work for you and to become your friend. To Dr. Elizabeth Root and Dr. Trischa Goodnow, thank you for your generous support through the facets of the writing group and a memorable writing "workshop" that helped me make it through the final push of this great graduate school adventure. To Ruth Jacobs, Sue Powell, and Janet Erickson, thank you for all of your support and for teaching me what it truly mean to be a part of a "team." Sue, a special thanks for your editorial expertise.

Another special thanks goes to my sister Bronwyn who had the great joy of living through this craziness with me, crisis by crisis. Her continuous support and faith in my abilities helped me through some of the most difficult points of my graduate work. I am grateful that I was able to benefit from her dual role as sister *and* roommate. Her willingness to undertake many of the everyday responsibilities of our household was invaluable to me in completing this project. She has my eternal love and gratitude and a certificate for a nice foot massage at her leisure.

Lastly, I would like to thank Dr. Carol Carver for her contributions in helping me maintain sanity during the most crucial months of this project. As the stress of this project became inflamed by self-doubt, Dr. Carver helped me to

recognize my own strength to follow this project through to the end. Her unconditional support, consistent votes of confidence, her extended hand of comfort, and generosity of time, as well as her well-timed Arnold Palmer jokes, helped me to deal with some of the most difficult emotional struggles I experienced during my graduate work. For all of this, and so much more that cannot be expressed in words, I will be eternally grateful.

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Preach My Gospel: A Metaphoric Analysis of Mormon Missionary Rhetoric

Chapter 1 – Introduction

Growing up in a small farming community in southeastern Idaho, predominantly inhabited by Mormons, I learned that the children were raised on faith and potatoes and the certainty of infallible truths. Being raised within the faith, my curiosity of not only this religion but also ideology in general was established from a very young age. This curiosity grew when I moved away from the enclosed infrastructure of the tight-knit Mormon community where I was raised. Attending school at a community college in Portland, Oregon, I experienced for perhaps the first time an array of conflicting ideologies, certainly challenging my own worldview, which up to that point, was seen solely through the moral lens of Mormonism. The more exposure to competing ideologies I have experienced, the more curious I have become about the rhetorical significance of religion as a cultural component of societies. Mormonism holds particular interest for me, and it is this curiosity about the rhetorical significance of Mormon ideology that motivates this study.

Beyond just my personal experience with the Mormon Church, the rhetorical significance of this religious movement stems from the history of Mormonism and its success—this success being measured by its consistent

increase in membership. On April 6, 1830, Joseph Smith Jr. founded the Church of Jesus Christ of Latter-day Saints, also known as the Mormon Church. This religious movement is one of the most notable and visible of this century, as is signaled by its growth; the total membership of the church is currently just over 14 million in just over 180 years (*Church Almanac* 2010). Sociologist Rodney Stark traces the pattern of Mormon growth from its inception in 1830 up through 1998 when his report was published. Stark makes projections about expected church growth in the future. His research in 1998 is the most recent and comprehensive data available regarding church membership projections. Actual church membership is calculated annually through baptismal records and reported during the church's annual General Conference held in April. According to Stark, Mormon Church growth has remained significantly high since its inception in 1830 with an average exponential growth rate of over 25% annually (25). Stark predicts that continued growth at this rate will increase Mormon membership to over a quarter-of-a-billion members by the year 2080. However, actual church membership exceeds Stark's predictions. Stark's predictions put church membership at just over 13 million members by the year 2020. Church membership records indicate that total church membership in 2010 was 14,131,467, nearly one million members more than Stark's predictions for the year 2020.

Because of its fast growth, Stark predicts "Mormonism will become the first new *world* religion to appear since the Prophet Mohammed rode out of the desert," (30) a statement that demonstrates not only the significance of Mormonism but also the significance of the rhetoric deployed to spread the faith. Both the faith and its rhetoric have demonstrated the potential to shape moral and cultural ideologies worldwide. Yet, despite this significance, little research has been done on Mormonism or the rhetorical significance of its doctrinal tenets or techniques for spreading the faith, none outside of the church. Stark provides one explanation of why Mormonism has avoided the radar of rhetorical criticism:

> The rapid growth of the Mormons has gone amazingly unremarked by outsiders. There are probably many reasons for this, including the persistence of considerable prejudice against Mormons (Stark and Bainbridge 1984) and the seeming inability of the mass media to cover adequately much of anything that happens west of Chicago. A more basic reason may be the inability of people to think in terms of rates rather than in terms of absolute numbers. Thus we tend to dismiss small groups as insignificant no matter how astounding their rate of growth, and, until recently, the absolute number of Mormons was small. (15-16)

Despite this overlook, a prominent question that emerges from the numerical data provided by Stark is why is Mormonism having so much success? Stark provides one answer to this question: "One reason for Mormon growth is that their fertility is sufficiently high to offset both mortality and defection. But a more important reason is a rapid rate of conversion. Indeed, the majority of Mormons today were not born in the faith, but were converted to it" (15). Stark

drives a pointed statement here toward missionary work as a major component of the significant rate of growth in the Mormon Church. According to 2010 church reports, there were 120,528 new children of record and 272,814 converts baptized (Hales 2011). These numbers affirm Stark's statement, demonstrating that new converts number twice the new births that are counted in church reports.

This growth in membership has led to an increase in missionary efforts. As of April 2, 2011, 52,225 full-time missionaries were currently serving missions for the Mormon Church (Hales 2011), which grew from 51,736 the year before (Hales 2010). In addition to full-time missionaries, 20,813 church service missionaries were also actively serving from their homes as ward/branch missionaries, and ward/branch mission leaders (Hales 2011). The missionary efforts of the Mormon Church are well developed and organized as demonstrated by the presence of a Missionary Training Center (a training center where missionaries receive direction before entering the mission field) and the use of a standardized training manual *Preach My Gospel*.

Preach My Gospel warrants further study as a rhetorical device because it is an integral part of the missionary program. Training manuals ought to be viewed as persuasive discourse because ideological justification and advocacy are inherent to instruction. A manual directs or commands the values, beliefs, or actions of its readers by telling them what to do and by inclining perspective. Kenneth Burke suggests we all possess our own frame of references (set of

experiences and circumstances) from which we interpret the world. Burke suggests “every way of seeing is also a way of not seeing” (*Permanence* 49) which aligns with James Berlin’s ideas that “teaching is never innocent. Every pedagogy is imbricated in ideology, in a set of tacit assumptions about what is real, what is good, what is possible, and how power ought to be distributed” (494)[1]. Our experience and what we have *seen* and *not seen* inevitably impacts the way we teach, and thus, what we teach others to see and not see.

One example of such direction is the use of the term “investigator” in *Preach My Gospel* to refer to the people missionaries encounter and teach. By referring to these individuals as “investigators,” the writer implies that these people are motivated to examine or “study carefully” the claims of the Mormon Church as a means of “establishing truth” (*Oxford*). This terminology reveals an ideological assumption that people are searching for truth, rather than the missionaries searching for people. The missionaries need only open the truth to investigators. This point is further established in the manual in Chapter 9: How Do I Find People to Teach:

> [Missionaries] are to build up the Church by finding “them that will receive you” (D&C 42:8). Such people will recognize that you are the Lord’s servants. They will be willing to act on your message. Many of these people have been “kept from the truth [only] because they know not where to find it” (D&C 123:12). Usually you do not know who these people are. They may not immediately recognize that you are the Lord’s servants….They often do not realize that they are looking for the restored gospel until they have found it. (156)

This example demonstrates how training manuals show evidence of the writers' motivational intention toward the audience, and thus are rhetorical. Rhetorical study of this artifact (*i.e.*, a study of the argumentation, structure, and style used to motivate and persuade readers) ought to provide insight about Mormon ideology and the text's assumptions about the implied audience of the manual.

To engage this study, I will complete a content analysis of the current Mormon missionary manual, *Preach My Gospel*. In this analysis I will focus especially on the stylistic approach of the manual, look for patterns in the structure of the text, and identify the use of metaphor. These identifications will be used to better understand Mormon ideology and the "implied auditor of [this] discourse" – the "Second Persona" in Edwin Black's terms (111). Through these identifications, a moral judgment of *Preach My Gospel* can be made.

To further justify the undertaking of this study, following is a review of current literature on the history of the restoration of the Mormon Church and the literature reviewing the history of Mormon missionary efforts. This review will also include an examination of similar studies to justify the treatment of *Preach My Gospel* as a rhetorical text. To demonstrate how rhetorical study of *Preach My Gospel* contributes to the academic conversation about metaphor and ideology, this review will also include an examination of literature pertaining to metaphor, the conversion process, and audience.

[1] Berlin, James. "Rhetoric and Ideology in the Writing Class." College English 50.5 Sept. (1988): 477-94. Print. Berlin's discussion of ideology as it pertains to instruction and the writing classroom contributes to the interdisciplinary focus of this study.

Chapter 2 – Literature Review

To understand the rhetorical significance of this fast-growing religious movement, a chronological history of Mormonism is necessary. This history provides an overview of the religious climate of the United States during the initial rise of Mormonism and provides a context through which the major doctrinal canons of the Mormon Church can be understood as rhetorically significant. Additionally, this history provides an overview of some of the major doctrinal tenets that are still present in the rhetoric of *Preach My Gospel*, and a review of these tenets demonstrates the importance of studying this training manual as a means of understanding Mormon ideology better.

First, this history of Mormonism will provide an overview of what Mormonism is and some of the major doctrinal tenets that makes Mormonism rhetorically significant. Second, it will provide an overview of the life of Joseph Smith as a demonstration of his role in the restoration of the gospel of Jesus Christ and the events in his life that contribute to Mormonism's continued celebration of Joseph Smith as the founder of the church. Third, an account of Joseph Smith's "First Vision," will be reviewed. "The First Vision" is a major event in Mormon history, which is seen by Mormons as the catalyst that started the restoration of the church. Fourth, this section will review of the restoration of the priesthood—the Mormon Church's term for the authority to act in God's

name. Last, this section will provide an account of the restoration of the Gospel of Jesus Christ.

This review of Mormon Church history and literature surrounding that history demonstrates the rhetorical significance of this new world faith by pointing to the importance of missionary work for conversion. The persuasive nature of conversion justifies study of *Preach My Gospel* as the official work designed to train missionaries. This review of Mormon treatments of their history also highlights the rhetorical significance of the Church's claim to the unique power and authority to act in God's name as well as the Church's treatment of itself as a restoration rather than a beginning of Christ's church on Earth. These doctrinal tenets are identifiable in *Preach My Gospel*. Therefore, the following section acts as an introduction to the rise of Mormonism, the understanding of which aids in the development of the analysis of *Preach My Gospel*.

What is Mormonism and Why is It Important?

Mormonism is the culmination of the religious, institutional, and cultural elements of a restoration movement founded by Joseph Smith, Jr. in 1830. The official name of this religious institution is The Church of Jesus Christ of Latter-day Saints, and members associated with this denomination are often referred to as Latter-day Saints, LDS, or Mormons. The term "Mormon" was derived from the church's hallmark text *The Book of Mormon*—believed to be a historical record of a group of people who traveled to the Americas around 600 B.C.E.—as

translated by the prophet Joseph Smith as another testament of Jesus Christ. The doctrinal canons of the Mormon Church operate under a system of dispensations. While the term dispensation is used within many different contexts, theologically a dispensation is defined as "one of the several systems or bodies of law in which at different periods God has revealed his mind and will to man, such as the Patriarchal Dispensation, the Mosaic Dispensation, or the Christian Dispensation" (Smith, *History* XXIII). These dispensations act as a map of God's authority on Earth since the beginning of time. The current dispensation—The Dispensation of the Fullness of Times—was manifested to Joseph Smith as the last dispensation before the second coming of Christ.

Mormon doctrine suggests that during each dispensation, God has called a prophet and has given to that prophet the power and authority to act in His name and direct His people. These prophets have included Adam, Moses, Noah, and others leading up to the birth of Jesus Christ. During Christ's ministry on Earth, He called 12 apostles and gave to them the authority to act in God's name. Mormon doctrine contends that after the crucifixion of Christ and the death of the last apostle, the authority of God left the Earth until it was restored by Joseph Smith, Jr. in 1830. Elder Russel M. Ballard of the quorum of the twelve apostles, discusses this doctrinal tenet:

> While there continued to be Christians who believed basically in the message of Jesus Christ, over time the doctrines became distorted and the authority to act in the name of God—in other

> words, the priesthood—disappeared. After a period of years, the Apostles died who had received their priesthood, their spiritual assignment, and their ordination in the time of Christ. They took their priesthood authority with them. In short, the church Christ organized gradually disintegrated, and the fullness of the gospel was lost. (28)

A major tenet of Mormon doctrine is this restoration of the priesthood, the power and authority to act in God's name. Following this premise, the Mormon Church claims the official power and authority to act in God's name—the same power and authority that was given to Adam, Moses, Noah, and the apostles of Jesus Christ. This power was restored by the founder of the Mormon Church, Joseph Smith Jr. during this dispensation of the fullness of times. Mormons believe that Joseph Smith was a prophet called by God, the same as in other dispensations. A closer examination of Joseph Smith Jr. gives perspective to the doctrinal tenets of Mormonism and Smith's central role in their development.

Mormon Founder Joseph Smith Jr.

Joseph Smith Jr. is attributed as the founder and restorer of the Church of Jesus Christ of Latter-day Saints. He was a sixth generation American, living with his family in Palmyra, New York at the time of the restoration (*Teachings* 1). His mother described Joseph as extremely reflective and often concerned about the "welfare of his immortal soul" (*Our Heritage* 2). Joseph was educated by his parents about the importance of religion, "[b]ut, like many other Christians, Joseph's parents recognized that some of the gospel principles taught by Jesus and

His Apostles were absent from contemporary churches" (*Teachings* 3). Unsatisfied with his ability to determine which church he ought to join as a youth, Smith became the founder of the Mormon Church at the age of 24 on April 6, 1830 (*Our Heritage* 14).

In addition to establishing the church, Smith is credited with translating *The Book of Mormon* from a set of golden plates that he removed from the hill Cumorah (a location near Smith's farm) in 1827. According to Mormon doctrine, Joseph had been directed to the plates and instructed to remove them by an angel of God, Moroni. *The Book of Mormon* is a key doctrinal component of the Mormon Church and is viewed as "a volume of holy scripture comparable to the Bible. It is a record of God's dealings with the ancient inhabitants of the Americas and contains, as does the Bible, the fullness of the everlasting gospel" (*Book of Mormon* 1). In *History of the Church*, Smith claims that the Book of Mormon is the most correct book on earth and calls it the "keystone" of the Mormon Church, suggesting that "a man would get nearer to God by abiding by its precepts, than by any other book" (4: 461). The translation process took three years to complete, beginning in 1827 and ending in 1830.

Joseph married Emma Hale on January 18, 1827 and they remained married until Joseph's death on June 27, 1844 in a jail in Cathage, Illinois. Joseph and Emma had 11 children, 6 of whom died during their youth: Alvin (who died shortly after birth); Thadeus and Lousia (twins who died shortly after birth);

Joseph and Julia (adopted twins, Joseph died at 11 months old); Joseph III, Frederick, Alexander, Don Carlos (who died at the age of 14 months), an unnamed son who died the same day he was born, and David (born five months after the death of Joseph) (*Teachings* 19). Shortly after being married, Smith began his work of reestablishing the Mormon Church and went on several subsequent missions to "gather" more saints (*Our Heritage* 17). In 1831, a year after the reestablishment of the Church, the Smiths moved from New York to Kirtland, Ohio, the location of one of the first Mormon congregations. In 1834, Joseph received a revelation directing him to lead an expedition from Kirtland to Missouri to assist the suffering saints there. He organized a group to march to Missouri (*Teachings* 16).

Joseph Smith was subjected to persecution and imprisonment because of his affiliation with the new church movement. On several occasions, Joseph was pulled from his home during the night and covered with hot tar and feathers. In 1838, a mob attacked a settlement of Mormon saints, and Joseph and other church leaders were arrested on charges of treason and imprisoned (*Teachings* 17). During his imprisonment he was "confined to the jail's dungeon—a dark, cold, and unsanitary cellar—and given food so bad that [he] could not eat until driven to it by hunger" (*Teachings* 17). In 1839, while being transferred from Liberty jail in Missouri to Gallatin in Columbia Missouri, the guards allowed Joseph to escape and Joseph moved his family to Nauvoo, Illinois. In 1844 Smith was

arrested on a charge of riot and treason against the state of Illinois. He was imprisoned in the Carthage jail, but a mob broke into the jail and killed Smith. (*Teachings* 24).

John Taylor, a member of the Council of the Twelve Apostles, reports on the death of Joseph Smith and makes the claim that "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" (*Doctrine & Covenants* 135.3). Taylor's sentiment in this statement is reverberated in the reverence exhibited by current members of the church for Joseph Smith and his work in establishing this new world faith.

The First Vision

In 1820, at the age of 14, Smith investigated many of the available religious denominations, but not knowing which church he should join, Smith prayed to God for the answer and experienced what is known as "The First Vision" (*Teachings* 5). Smith lived in New York in 1820 during a time of "unusual excitement on the subject of religion" (Smith, *Joseph Smith History* 47). Smith's mother and three of his siblings joined the Presbyterian church, while his father and brother Alvin associated themselves with the Methodist church (*Teachings* 4). This separation of faiths within his own family and Smith's observation of the inconsistencies between the different denominations created great turmoil within Smith:

> During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit….but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. (Smith, *Joseph Smith History* 48)

This internal struggle led Smith to ask God which church he should join. In reading a verse from the Epistle of James—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Smith, *Joseph Smith History* 48)—Joseph was impressed by this notion:

> Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any persona needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passage of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. (48-49)

In accordance with his decision to ask God which church he should join, Joseph went out into a grove of trees to delivery his prayer. While praying, Smith had a vision in which God and Jesus Christ appeared to him:

> I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me….I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*...I was answered that I must join none of [the churches], for they were all wrong. (Smith, *Joseph Smith History* 49)

The appearance of God the Father and Jesus Christ to Joseph Smith in "The Sacred Grove" is a doctrinal crutch that reinforces the authenticity of Joseph's authority as the founder of the church. Smith's account of his experience in the grove works to corroborate Mormon doctrines on the nature of God and the uniqueness of Mormonism as the official church of Jesus Christ—the same as it was established in every previous dispensation before The Dispensation of the Fullness of Times.

The Restoration of the Priesthood

Elder Russel M. Ballard of the Quorum of the Twelve Apostles in *Our Search for Happiness*, a part of the Missionary Reference Library, touches on the idea of authority and the restoration of God's authority to the Earth. Ballard offers an example of how central authority is in the management of our lives. He asks his audience to imagine for a moment that they are driving a car and forget to use their turn signal. He asks them to imagine the car behind them attempting to pull them over and write them a ticket for the traffic violation and asks the reader what they would do. In this example, Ballard points to the fact that "authority is

one of those concepts that most people seem to inherently understand—probably because it governs almost every facet of our lives and has done so for as long as most of us can remember" (Ballard 51). Indeed, the concept of power and authority is integrated into almost every system in our lives: education, government, families, law enforcement, cultural norms, and religious institutions.

Ballard focuses on the benefits that authority provides—freedom from anarchy and chaos and the spiritual safety God's authority provides. It was this longing for spiritual safety which led Joseph to pray to God about which church to join (Ballard 52), resulting in "The First Vision." The recorded experience of Joseph being told by God the Father and Jesus Christ that he should not join any of the available churches creates the basis for the need for a restoration of not only the church that Joseph should join, but also of the authority to create such a church.

Many records and accounts of the restoration of the priesthood of God have been made and kept by the Mormon Church. Most important is the *Doctrine and Covenants*, considered a book of modern day revelation, which is incorporated into the standard works of scriptures in the Mormon Church. *Doctrine and Covenants* accounts for the restoration of the priesthood. These accounts represent the events of May 15, 1829 when Joseph Smith and Oliver Cowdrey—a man appointed to help Joseph in the translation of *The Book of Mormon*—went out to pray about baptism. One record states that:

> While offering up their petition on the banks of the Susquehanna River, the two men were visited by a heavenly messenger. He identified himself as John the Baptist of New Testament times. Laying his hands on the heads of Joseph and Oliver, he said, "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins (D&C 13:1). (*Our Heritage* 12)

In this account, Smith and Cowdrey received the Priesthood of Aaron, or the Aaronic Priesthood, but this authority was incomplete. Another Priesthood—the Melchizedek Priesthood—was conferred upon Smith and Cowdrey soon after receiving the Aaronic Priesthood. Ballard outlines the experience of the restoration of the Melchizedek Priesthood, "a greater, more comprehensive form of priesthood authority" (Ballard 55). Realizing the limitations of the Aaronic Priesthood, Joseph and Oliver returned to the river to pray again and were this time visited by Peter, James, and John, three of the original Twelve Apostles ordained by Jesus Christ. Laying their hands upon the heads of Smith and Cowdrey—Peter, James, and John conferred the Melchizedek Priesthood upon Smith and Cowdrey. Ballard comments on the importance of this priesthood:

> It includes God's authority to perform all of the ordinances of the gospel of Jesus Christ. It also gave Joseph all of the priesthood authority he would need to restore the fullness of the gospel of Jesus Christ on the earth. Thus Joseph Smith was authorized by God to organize His Church, The Church of Jesus Christ of Latter-day Saints. (55)

These records outline Mormon doctrine on their unique claim to God's authority to baptize and perform all manner of ordination unto salvation.

The Restoration of the Gospel – The Dispensation of the Fullness of Times

The official restoration of The Church of Jesus Christ of Latter-day Saints occurred on April 6, 1830. The events which occurred that day are referred to as a restoration (not a beginning) by members of the Mormon faith, because as was previously addressed, Mormon doctrine believes that The Church of Jesus Christ has been the same through every dispensation and is organized by the same authority. Thus, on April 6, 1830, Joseph Smith, using the power of the priesthood, which he and Oliver Cowdrey acquired the previous year, reestablished Christ's church on Earth during this last dispensation: The Dispensation of the Fullness of Times (*Doctrine and Covenants* 20:1). In another account of the event, the ordinations were described as a joyous occasion "with a great outpouring of the spirit" (*Teachings* 9). Mormon perspectives on the restoration of the Church of Jesus Christ as a restoration rather than organization is further established in other Mormon literature:

> The sacrament was administered, believers were baptized, the gift of the Holy Ghost was bestowed, and men were ordained to the priesthood. In a revelation received during the meeting, the Lord designated Joseph Smith as the leader of the Church: "a seer, a translator, a prophet, an apostle of Jesus Christ, and elder of the church through the will of God the Father, and the grace of your

> Lord Jesus Christ" (D&C 21:1). The Church of Jesus Christ was once again established on the earth. (*Teachings* 9)

On that day in April, six men were ordained as members of the church and several ordinances, including the passing of the sacrament, were performed. Many of the ordinances performed that day are still practiced by church members today including the law of common consent[1], singing, praying, passing of the sacrament, testimony sharing, personal revelations, and the bestowal of the Gift of the Holy Ghost (*Our Heritage* 15).

Mormon Missionary History

A review of works on the growth of Mormonism and of the materials used by Mormon missionaries over the last 50 years demonstrate the importance of missionary work by the members of the Mormon faith, including members of high authority within the church. Shepherd and Shepherd in their study of Mormon missionary work recognize the significance of Mormonism as the most visible nineteenth century religious movement. Additionally, they suggest:

> Formally incorporated as a religious body in 1830 with a membership of six persons, and bitterly opposed throughout its first 80 years of existence, the Mormon church today claims over five million adherents and status as a generally respected member of the national and international religious communities. It has overcome many adversities, retained a core of committed followers, prospered, and continues to attract ever larger numbers of devoted new believers. In all of this, the Mormons have been eminently successful in creating and sustaining commitment. (Shepherd and Shepherd 129)

Stark maps church growth and provides numerical predictions of church membership if growth rates continue at the same exponential rate as the past ten decades. This quantitative data demonstrates the centrality of missionary work in the growth of the Mormon Church. Because Albrecht & Bahr and Stark have established the growth of the Mormon Church and confirm the essential role of missionary work to this growth, my examination of *Preach My Gospel* as the primary recruiting tool used by Mormon missionaries is further warranted. But *Preach My Gospel* is not the first standard missionary tool. Because missionary work is essential to growth, for the past seventy years, the Church has provided standardized materials for training missionaries. *Preach My Gospel* is the current text used by Mormon missionaries.

One of the first attempts at a uniform Mormon missionary manual was produced during the late 1940s and early 1950s. LeGrande Richards, a former missionary president for the Southern States Mission in 1937, began work on the creation of an outline to help assist the missionaries in their study and presentation of the gospel in a systematic and logical way (7). Since its original use by the missionaries serving under Richards, it has been used in a number of missions and eventually was published under its current title *A Marvelous Work and a Wonder* in 1950. The driving idea behind Richard's work was to get at the heart of what people want when they are looking for religion. By equipping missionaries with tools to answer these questions, they would become better able

to approach missionary work in a logical way that appealed to this curiosity of church investigators.

Extending from Richard's work, the Mormon missionary program has used many different materials throughout the history of Mormon missionary work between Richards' text and the current manual. The current missionary manual, *Preach My Gospel* took the place of previous missionary tools in 2004 and is the most standardized and in-depth text used in the missionary program to date. *A Marvelous Work and a Wonder* is now used as a supplemental educational tool in a small group of books called *The Missionary Reference Library*. That library set includes several other books central to the missionary work being done. Missionaries are encouraged to use this library to supplement their study of the *Preach My Gospel* manual.

Our Search for Happiness: An Invitation to Understand the Church of Jesus Christ of Latter-day Saints by Ballard is also included in the Reference Library. The purpose of Ballard's book is to assess why people search for religion, to establish the Mormon Church as a serious religion, and to debunk the negative ideologies that had previously been associated with Mormonism such as cultism and polygamy. This book supports the idea that missionary work is an essential component to the growth of the Mormon Church because it assesses how missionary work is effective and provides suggestions for its improvement.

Another book included in the Missionary Reference Library is *Gospel Principles* by Gordon B. Hinckley, former Prophet and President of the Church of Jesus Christ of Latter-day Saints. This book was written for the purpose of explaining complicated church beliefs, principles, and doctrines in simple ways for new members and investigators, and is still used by Mormon missionaries as supplemental educational materials. This book provides a critical look at some of the basic beliefs of the Mormon Church and provides missionaries with ways to explain difficult concepts to individuals who have little or no experience with the doctrines of Mormonism. Overall, the literature contained with the Missionary Reference Library provides a snapshot of Mormon missionary history that both proceeded and currently coincides with the use of *Preach My Gospel* as an essential training component of the Mormon missionary program.

Thus, bringing the conversation current, in 2004, *Preach My Gospel* was published and became the standardized text used in the Mormon missionary program. Despite its centrality to church growth, very few critical studies of *Preach My Gospel* or other Mormon missionary materials has been done, and of these, none have been completed outside the church. Although no direct critical studies of Mormon missionary work have been done, similar studies have been conducted of missionary efforts in other religious denominations and organizations like Alcoholics Anonymous, which use spiritually-centered materials and tenets to promote change. The following section will examine these

similar studies as a means of demonstrating the space available for *Preach My Gospel* to be examined as a critical rhetorical document.

Similar Studies

In a similar attempt to examine the religious rhetoric of her formative years, Giovana Muir's master's thesis "Fear Inspiring Faith: A Rhetorical Analysis of Watchtower and Awake!" examines gendered messages in the rhetoric present in *Watchtower* and *Awake!*, magazines published by the Jehovah's Witnesses. In addition to gendered messages in the text, Muir examines the rhetorical function of language in this publication. Muir's work is a case study in the use of language in religious texts. Muir's findings treat what the text reveals about the religious beliefs of the Jehovah's Witnesses in areas such as gender roles, marriage, divorce, sexuality, homosexuality, abortion, higher education, demons, social isolation, and others. Muir's findings lay out some of the basic beliefs of Jehovah's Witnesses as inferred from the language used in *Watchtower* and *Awake!*.

Muir discusses the centrality of these publications as sources of doctrine for Jehovah's Witnesses in her summary of the work of A. Holden:

> *The Watchtower* serves as a biblical workbook containing relevant spiritual material that is studied and reviewed at the Sunday *Watchtower* study. *Awake!* is its companion with more contemporary material followed by a spiritual message. According to the Jehovah's Witnesses, *The Watchtower* and *Awake!* serves (*sic*) as spiritual food provided at the proper time. The information in these magazines is disseminated from the platform part of

> worship. Witnesses read and study the magazines at home. Then they study them in the congregation. Later the information is incorporated into "public talks" or sermons that are given by elders. (1)

Muir writes that these publications are supreme to even the Bible stating: "Reading the bible independently from WTBS [Watchtower Bible and Tract Society] literature is also highly discouraged" (26). Muir shows that these texts are central to the Jehovah's Witnesses in that they create a common language that serves a variety of purposes. Muir asserts that the language present in the texts is transferred into everyday usage, which allows members of the Jehovah's Witnesses to identify each other. How the jargon is used, and its frequency and depth of use, can also determine if people are new or long-time members (8). Muir's analysis provides the grounding upon which the study of *Preach My Gospel's* rhetoric can be initiated. As the central text to Mormon missionary work, *Preach My Gospel* functions in a similar capacity to the WTBS publications within the Jehovah's Witnesses missionary program. Muir's study of the WTBS publications leaves room for a similar assessment to be made of *Preach My Gospel* as an indicator of the ideologies of the Mormon Church, an understudied population according to Stark, especially in light of the noticeable lack of critical studies performed on Mormon missionary rhetoric.

Muir's study also reviews the missionary program of the WTBS. Muir reports that WTBS members serve a minimum of one hour per month, but

commonly serve up to ten hours per month of proselytizing. Members can also hold roles as "pioneers" and "publishers." Both are missionary based roles, but pioneers hold a position that is viewed as more prestigious than the publisher because of the increased amount of time they devote to preaching. On average, an "auxiliary pioneer" serves 60 hours per month, a regular pioneer serves 90 hours per month, and special pioneers serve 140 hours per month (14). Pioneers do not receive commission except on rare occasions where a stipend might be paid for living expenses only. Rather, they are rewarded with "social prestige within the congregation for their selflessness and commitment to the preaching work" (14). This system is similar to Mormon missionary work.

Mormon missionaries are not paid for their service, but rather pay their own way to serve a mission. Additionally, Mormon missionary work can provide a similar form of prestige for serving and returned missionaries, in that the view of missionary work by many members of the Mormon Church has become socialized as a duty for all young, Mormon men. Young men and women who serve missions are seen as performing their duty to God, and the social standing of young men who choose not to serve a mission is diminished by their lack of service. President Boyd K. Packer, a member of the Quorum of the Twelve Apostles, affirmed the duty of young, Mormon men to serve missions, stating: “Missionary service is the work of the Lord. We who hold the priesthood [authority to act in God’s name] are the only ones on earth with authority to

perform the ordinances connected with it. It is the duty of the young men holding the priesthood to serve in the mission field" (4). Additionally, Elder Richard G. Scott of the Quorum of the Twelve Apostles outlines the social influences upon young men to serve missions, stating:

> The process begins in the home long before missionary age when parents instill in the minds and hearts of every young boy the concept of "when I go on a mission," not "if I go on a mission." Children are best taught gospel truths in the home where instruction can be adapted to the age and capacity of each child.….As a bishop or branch president, through motivating interviews you can bless the life of every young man in your ward…by encouraging them to prepare for full-time missions.…Use your…[leaders]…to help you prepare to call as many worthy missionaries as you can….If you are a young man wondering whether you ought to fulfill a full-time mission…seek the counsel of your parents, your bishop, or stake president. In your prayers ask to have the will of the Lord made known to you. I know that a mission will provide extraordinary blessings for you now and throughout your life. I urge you not to pray to know whether you should go; rather, ask the Lord to guide you in whatever may be necessary to become a worthy, empowered full-time missionary. You will never regret serving a mission, but you most probably will regret not serving if that is your choice. (7-10)

The Mormon missionary program is designed differently from the Jehovah's Witness missionary program, however. The Mormon missionary program is structured using "full-time" missionaries, which means that the individuals doing the missionary work do only missionary work during the time of their mission. Missions last between 18-months (for women) and 2-years (for men) and are mostly comprised of individuals between the ages of 19-25. The underlying social currents of missionary work, particularly within the specific

religious communities, is an essential component to consider when studying a text pertaining to a correlating missionary program. Muir's examination of WTBS publications to demonstrate the effects of social pressure to "serve" as missionaries for the Jehovah's Witnesses bears a resemblance to the social pressure within the Mormon Church for young men to serve full-time missions. While this social pressure is not the focus of this study, reviewing Muir's observations about these social pressures demonstrates the underpinnings of Mormonism's highly successful missionary program. With a continuously rising population of serving full-time Mormon missionaries—rising from 51,736 to 52,225 missionaries in April 2011 (Hales 2011)—the potential of the Mormon missionary program to sustain long-term social impact becomes conspicuous, further justifying the study of *Preach My Gospel*. While Muir's research is perhaps the most similar in nature to this study, examination of other research on spiritual texts helps solidify the space for this study to be accomplished.

In addition to Muir's research, George H. Jensen discusses the role of *Alcoholics Anonymous*, the text used by the Alcoholics Anonymous program. Jensen claims that:

> The book *Alcoholics Anonymous* is an important part of the culture of AA—it is, indeed, the central "sacred text" – but it hardly envelops that culture. The culture includes the "mutually dependent and coexistent" voices that are both "in" and "around" this text…In the program, stories are spoken more frequently than written and heard more frequently than read. Even when they are read, they are read within the oral tradition…[This text] serves to

> emphasize the importance of telling stories, [but] it fails to capture the rhetoric that transforms identity. (1-2)

By treating the AA text as sacred, Jensen's analysis of this work can reveal ways in which spiritual texts can function rhetorically, both in print and as they are recaptured in the oral tradition. Jensen states: "Some members of AA argue that the Big Book[2] was inspired by some higher power" (43) and that "[m]embers consider the book to be a spiritual document, and selections are typically read and ritualized at meetings" (45). Jensen later reinforces this pseudo-religious notion of the program as a symbol: "By practicing the program with 'Good' in mind, they almost invariably come back to the same kind of concept of God—usually a personal God" (48). In this way, Jensen focuses on how the text functions spiritually.

The majority of Jensen's work is dedicated to understanding the role of storytelling within AA, as storytelling is an intricate part of the "Big Book" and of the AA meetings. Although the specific role of storytelling is not significant to the proposed research of this thesis, Jensen's analysis of its presence in a spiritual text demonstrates the ability of a specific stylistic approach (storytelling), which arouses a spiritual response from the audience that motivates change. It is important to review Jensen's study because of this focus on audience. Jensen comments on change affected by storytelling:

> Fully initiated members of AA often comment on how much they have changed by attending meetings, working the steps, and telling

> their stories. It is not uncommon to hear one say, “AA has saved my life.” To outsiders, these claims might seem exaggerated….But members of AA do not consider these statements inflated. They do feel that they have changed, and they truly believe that AA has preempted an early death. (129)

Here, Jensen highlights the spiritual connection members of AA make with the program itself and the specific storytelling approach of the program. Jensen draws useful conclusions from her focus on storytelling, but she does not focus on a particular religious movement like this thesis proposes to do. Additionally, Jensen focuses on storytelling as a specific stylistic approach to arouse a spiritual response from an audience, but does not focus on other stylistic approaches. This creates space for this study to determine how other stylistic approaches, specifically metaphor, can create this spiritual response from an audience.

Another study that provides insight into the study of religious ideology is Michael P. Graves’ research on early Quaker sermons. Graves’ research demonstrates a relationship between metaphor and ideology that can be applied across many forms of oration. He states that Quaker ministers saw themselves as oracles of God, and as such, Graves concludes that Quaker preachers “relied on metaphor to tie their sermons together conceptually” (365). Graves argues that the Quakers relied on metaphor because they spoke impromptu (receiving their messages from Christ in the moment), which required them to relate to their audience without using theological arguments or extended scriptural exposition

"both of which would pose considerable challenges to a speaker in an impromptu setting" (365). Graves' conclusions are significant in understanding the relationship between metaphor and ideology. Graves' concludes that metaphor can draw upon the ideology of the audience and suggests that this connection is actually more persuasive than theological arguments and spiritual texts. This study will focus on the metaphors present in the text of the training manual, rather than the actual metaphors used by the missionaries themselves. Thus, Graves' conclusions create a space in which *Preach My Gospel* can highlight the connection between metaphor and ideology.

Another work of interest is an unpublished study done by Rebekah K. Schweitzer as the final project for her graduate study at Oregon State University. Schweitzer analyzes the curriculum of the abstinence-based sex education program Sex Respect. Schweitzer's thesis focuses on the elements of invention and style and how they work in tandem to reveal the intended goals of the Sex Respect program. Schweitzer looks at specific word choice such as "respect," "health," and "adult," as well as the tendency of the text to define these words in terms of behaviors often associated with the word itself (45). Schweitzer also focuses on the role of narrative to define words in terms of "negation" or what the terms do not mean (49).

Schweitzer's research demonstrates the successful use of style to analyze training manuals, such as the Sex Respect program. While this thesis will also

look at elements of style as a form of rhetorical criticism on a training manual, this approach has never been used in a religious context. Thus, Schweitzer's research demonstrates the usefulness of style as a method of analysis for training material, and helps justify why studying style to reveal ideological assumptions is appropriate for *Preach My Gospel*. In concluding this discussion of similar studies, the need to review literature pertaining to conversion is apparent. This next section will review several studies that treat conversion rhetoric. This review will demonstrate what scholarly research has been devoted to the topic of conversion and what contributions the examination of *Preach My Gospel* will make to the current conversation about conversion rhetoric.

Conversion

This study will treat the Mormon missionary manual *Preach My Gospel* as rhetoric. As such, a review of literature examining the rhetoric of conversion and religion is warranted. Several studies address this area. Richard Bauman focuses specifically on a single religious movement, and addresses how rhetoric functioned in early Quaker societies. He concludes rhetoric within Quaker societies functioned beyond the sphere of language into a realm of symbolic action; the Quakers believed that the best way to convert others was through living as an example. Bauman points out that the Quakers viewed language as a worldly construct and therefore use of language was a separation from God (73). In contrast, Dance, examining communication and ecumenism, believes that a key

component of rhetoric in conversion is the capacity of speech communication to transform humans by freeing themselves from slavery to their animal heritage (17). Where the Quakers saw language and speech as a deviation from divinity, Dance sees language as having the potential to separate humans from God's other creations. Dance focuses on a modern belief that God can be present within us, and when he is present within us, human speech can acquire a divine dimension. In these two studies, conversion rhetoric is considered through assessment of the role of language in conversion. Bauman draws conclusions about Quaker ideology, specifically that language was seen as a worldly construct to Quakers. Dance draws more general conclusions, contending that language is central to conversion. This conversation leaves room for further exploration into the use of language in training others to proselytize.

Wuthnow approaches conversion rhetoric from the perspective of ideology. Wuthnow states:

> People have religious beliefs, convictions, and sentiments. They harbor predispositions, orientations, and commitments. They behold religious symbols that give meaning to their lives, help them to construct reality, and provide them with security and a sense of belonging. (319)

Wuthnow asserts that discourse, as a part of this ideology, has been minimized by social psychology as a way of merely "tapping into the deep attitudinal predispositions that supposedly govern behavior" (319). From this perspective, "discourse is…ephemeral, unpredictable, and superficial—only the underlying

mind-sets are meaningful" (Wuthnow 319). Wuthnow argues that religious discourse ought to be rediscovered as a contributing factor to the underlying mind-set of the discourse user. Focusing specifically on religious discourse, Wuthnow makes observations about the discourse of ideology. He advances the argument that:

> Any competent practitioner of the faith could testify to the importance of discourse. But when religious discourse enters the public sphere—when it becomes public rhetoric—we confront another compelling reason for trying to understand it: Some of it seems to affront common sensibilities so deeply that we find it difficult even to focus on what is being said. (320)

Wuthnow attributes this conflict to a framing of contexts: meaning is created from the way a discourse is "packaged—or framed or structured" within one context or another (320). Wuthnow states: "This becomes the heart of the matter when we consider religious discourse as public rhetoric" (320).

Wuthnow addresses specifically the role of metaphor in that packaging. He argues: "metaphor can open up multiple layers of meaning," and opens the text to large interpretations (324). Wuthnow concludes that, "perhaps it is the style of discourse that causes it to communicate in some context and fail utterly to communicate in others" (335). What Wuthnow has accomplished here is the examination of public religious discourse through a lens of style and the "packaging" of its context can reveal "clues buried in the structure of [the] discourse itself" (335). Wuthnow's work opens space for this study to determine

how the presence of metaphor and other stylistic elements in *Preach My Gospel*—a training manual instructing missionaries how to use religious discourse in a public sphere—can reveal ideological assumptions buried within the text.

Shirley Greenwood Jones studied the rhetoric of Brigham Young and the cultural values of the Mormon faith in 1844. Jones focuses on the rhetoric of Brigham Young and Sidney Rigdon, the two candidates for new church leadership at the critical junction of the death of Joseph Smith. Jones argues that "the rhetoric of this event reveals the Latter-day Saints' cultural values and the values of the cultures that interacted with them in 1844" (23). Jones draws out the different approaches of Young and Rigdon in their appeals to the Mormon Church members to be the next leaders of the church. Rigdon chose to approach his bid for leadership of the church using revelation as his qualification, suggesting that he had had a vision from God appointing him as the next prophet. Young, as the president of the Quorum of the Twelve Apostles, focused on the Mormon cultural value of *authority* suggesting that he had "the keys"—a common Mormon terminology for the authority to act in God's name—and thus authority to take on this responsibility. In this way, Young was able to appeal to the cultural values of his audience and provide a clear and understandable legitimacy to his claim to the leadership of the Mormon Church. As one of few articles that examine the rhetoric of the Mormon Church, Jones provides insight into the cultural values that started this significant religious movement. This study will also look at the

cultural values of the Mormon Church, but unlike Jones whose work focused on speeches made by Mormon leaders to other Mormons, this study will look at what the stylistic tokens within *Preach My Gospel* reveals about the cultural values of Mormons through their discourse with non-Mormons.

From a different perspective, Peter Kellet takes an interpersonal approach to his examination of conversion rhetoric. Using two communication theories, as they relate to conversion, he outlines Cognitive and Behavioral Communication Theory which accounts for instances of brainwashing, psychopathology, and anomie. However, these theories fall short for Kellet because the model "relies on an information theory model of communication that gives the organization as a context of choice that functions to reduce uncertainty in life, but it does not explicate the process of making and living the conversion choice. This is necessary for a full account of conversion" (74). Here, he acknowledges the role of uncertainty reduction, but charges that the research done thus far is inadequate.

Kellet also outlines an Interpersonal Communication Theory that accounts for Balance Account and Drift Account, which suggest that people convert to religions because of the social interaction. In Balance Account, "conversion is a rational, pragmatic, digital decision between two main possibilities: converting and not converting" (74). In Drift Account, "this social influence account assumes that people essentially drift into conversion through the subtle and persuasive influences of interpersonal social relationships. Conversion comes

through the experience of affiliation with those who are already converted" (75). He criticizes that the drift account does not provide adequate explication of religious conversion because it lacks explanation of the conscious experience of membership and the spiritual meaning of conversion—the attached ideologies of religious conversion. Thus, Kellet presents an Interpretive Communication Theory that advises: "any account of the process of conversion should begin with the study of the communication experiences where conversion is meaningfully lived" (78). In this sense, Kellet finds communication at the heart of conversion and that "the main implication of this study is that communication phenomena, such as conversion, are based on the process of creating and making sense of intersubjective meaning" (79). Kellet highlights the significance of the ideological assumptions of culture, beyond the social influences, which shape conversion. This link between ideology and conversion, and the link between metaphor and ideology for creating intersubjective meaning creates space for using metaphoric analysis to examine *Preach My Gospel*. This process of using the communication process to make sense of "intersubjective meaning" correlates to George Lakoff's and Mark Johnson's presentation of language's potential to make sense of our world through metaphoric systems. Lakoff and Johnson provide one of the major frameworks for this study's approach to *Preach My Gospel*.

In this study I will use Edwin Black's ideas on the intended audience of a text—the cognitive construct of the audience best suited for a text, beyond the "actual" audience—to approach the link between language and Mormon ideology. That approach warrants reviewing the current conversation about the role of the audience in the rhetorical equation.

Audience

In addition to the literature covered thus far, literature dealing directly with the treatment of audience is warranted to reinforce Black's definition of the intended audience of a text. Black claims that the implied auditor of discourse is an interpreted construct of the audience best suited to accept this discourse. The rhetorical critic focuses on the discourse and extracts from it the audience it implies—the actual audience is not important to the critic, rather "the sort of audience that would be appropriate" is what is observed by the critic (Black 112). Lisa Ede and Andrea Lundsford examine the role of the audience in composition theory and pedagogy. They suggest that, "most writers actually create their audiences" (155). This idea is further explained when they state:

> Writers analyze [their] readers' needs, anticipate their biases, even defer to their wishes. But it is only through the text, through language, that writers embody or give life to their conceptions of the reader. In so doing, they do not so much create a role for the reader—a phrase which implies that the writer somehow creates a mold to which the reader adapts—as invoke it. (167)

Here, Ede and Lundsford discuss the relationship between writer and audience. They suggest that it is only through the use of language that a writer is able to create an audience. Overlapping these ideas with Black's, Ede and Lundsford suggest that a writer's aim is to create an ideal audience for his or her discourse. Thus, Black writes that by looking at the language used, or as he terms stylistic tokens of the text, the ideal audience can be identified, communicating not only the ideology of the author but also of the implied audience. Ede and Lundsford suggest a similar conclusion, but from the perspective of the writer rather than the critic, calling these stylistic tokens semantic and syntactic signals to the audience (162). They give the example of President Carter's announcement of his program against inflation as "the moral equivalent of warfare" (161). Ede and Lundsford suggest that Carter was providing an important stylistic cue to his audience "concerning the role he wished them to adopt as listeners—that of a people braced for a painful but necessary and justifiable battle" (162). In this way, the research of Ede and Lundsford also asserts that language has a symptomatic function, and thus "certain features of a linguistic act entail certain characteristics of the language user" (Black 110). As such, the treatment of audience by Black will serve as a useful tool for identifying the ideal audience for the *Preach My Gospel* text.

Three notable studies on the role of audience in interpreting metaphor come from Ron Bontekoe, Michael Leff and William G. Kirkwood. Both Bontekoe and

Kirkwood stress the importance of the role of the audience in unpacking the metaphor. Bontekoe outlines how metaphor works to invoke feelings in the reader/hearer of the message. Indeed, he remarks that it is precisely the ability of the metaphor to invoke emotion that makes it unique and essential. Bontekoe offers that until we understand what is attempting to be accomplished by the "poet" (or rhetor by extension) we cannot understand the function of metaphor. The audience becomes an essential component in the successful transference of metaphor when considered through the scope of Bontekoe. He declares that the contribution of metaphor to the process is that it forces the reader/hearer to pause and solve the metaphor before he/she can continue on and solve the meaning of the discourse. In this way, we filter through our own experiences until we are able to match up the right experiences and come to recognize how the metaphor makes sense. He goes on to explain that it is this pause that enables this to happen. Without that pause, the metaphor will not resonate, and it will simply be the author telling the reader/hearer what to feel, rather than the hearer/reader actually feeling something. This approach focuses attention on the audience and the role of the audience in unpacking the metaphor. This idea is furthered by Michael Leff suggesting that: “metaphor draws its materials from communal knowledge, and achieves its effects through the active cooperation of the auditor, and assumes its form in relation to a particular context; and all of these features surely apply to a description of the rhetorical process itself” (219). Here, Leff

points out again the important role the audience plays in the use of metaphor. However, Leff also focuses on the importance of the audience as a whole or the "communal knowledge" as it relates to the specific context the metaphor is applied to. Kirkwood also notes the importance of the audience in drawing the conclusion of the metaphor for themselves, but addresses this through the interconnection of metaphor and parables. In this way, Kirkwood looks at the role of metaphor in religious text.

Two years prior to Bontekoe's work, Kirkwood addressed the function of metaphor by drawing out the interrelativity of metaphor and parables. He outlines the function of both metaphor and parables, and how these work together in communicating a message that transcends simple moral platitudes. In this way, the audience must unpack the metaphor in order for it to have any meaning.

Conclusion

In reviewing the literature pertaining to Mormon history, missionary work, similar studies, conversion, and audience, this chapter has sought to establish a clear justification for studying *Preach My Gospel* as a rhetorical text. This review has established the success of the Mormon missionary program as a dominant factor in the growth of this highly visible religious movement. However, this review also demonstrates that Mormonism continues to be understudied, and the rhetorical potential of *Preach My Gospel* remains completely unobserved in rhetorical discourse. Reviewing similar studies demonstrates the place in

rhetorical discourse for discussions on religious ideologies and the role of language in assessing those ideologies. The literature on conversion rhetoric provides the context from which this study emerges, and demonstrates how a study of *Preach My Gospel* can bolster this conversation on the rhetoric of conversion. Lastly, the review of literature on audience highlights key factors that justify the use of Black's method of criticism for this study. To start, because it would be impossible to identify the "actual" audience of *Preach My Gospel*, Black's method of criticism provides a way for the critic to identify the ideal audience of the text, creating a space for examination of the rhetorical potential of *Preach My Gospel*. The following chapter will discuss Black's proposed methodology in further detail and will examine other current and relevant theories on the use of language and metaphor in rhetorical criticism.

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[1] When members are called to hold specific offices within the Mormon Church (*e.g.*, prophet, apostle, bishop, etc.) members of the congregation are asked to sustain that member in their calling. This is done by a raising of the right hand (usually occurring during church meetings such as Sunday services or larger church-wide conferences) to demonstrate support. An opportunity to show disfavor is given by the same gesture.

[2] Members of AA often refer to the Alcoholics Anonymous text as the Big Book because the author of the text, Bill W., printed the book on the thickest paper available to ensure members that they were getting their money's worth out of the text.

Chapter 3 – Methodology

For this study, I will use a type of ideological analysis accomplished by identifying "stylistic tokens" in *Preach My Gospel* and analyzing what these "tokens" can tell us about the ideology of Mormonism. In treating *Preach My Gospel* as rhetoric, it is important to study style as an essential rhetorical component in order to understand how verbal expression functions as an indicator of ideology. A touchstone critical study for examining style and its implications for ideology is Edwin Black's "The Second Persona." In this chapter, I will justify the use of Black's approach to ideological analysis to analyze *Preach My Gospel*, as well as the approaches of George Lakoff and Mark Johnson, Michael Osborn, and Kenneth Burke who are essential contributors to the link between metaphor and ideology. The following discussion will be divided into four sections (Black's Second Persona, Lakoff and Johnson's Categories of Metaphor and Coherence, Osborn's Archetypal Metaphors, and Burke's Substances), each demonstrating how these theories work together to form the methodology of this thesis.

In the first section, I will first explain Black's perspectives on moral judgment of rhetorical texts and his view of the relationship of a text to its author. Second, I will explain Black's term "second persona" and Black's discussion of what is important in characterizing personae. Last, I will discuss Black's concept

of “stylistic tokens” and his perspectives on how style acts as a vector of influence on the ideal auditor.

In the second section, I will first justify why Lakoff and Johnson’s contribution to the study of metaphor assists in deploying Black’s methodology. Second, I will explain Lakoff and Johnson’s three categories of metaphors. Third, I will discuss the variance between systematic and idiosyncratic metaphors as outlined by Lakoff and Johnson. Last, I will discuss Lakoff and Johnson’s ideas on the partial nature of metaphorical structuring, experiential gestalts, and metaphorical entailments to define coherence and explain how it is achieved.

In the third section, I will first discuss why archetypal metaphors are an essential component to the methodology of this study, and why Osborn’s perspectives are particularly suited to Black’s methodology. Second, I will discuss the characteristics of archetypal metaphors as outlined by Osborn. Third, I will outline Osborn’s treatment of Light/Dark and Sun metaphors. Last, I will outline Osborn’s treatment of Season metaphors.

In the last section, I will first demonstrate how Burke’s ideas on substance are central to the study of metaphor, particularly as it relates to ideology. Second, I will explain Burke’s understanding of the term substance. Third and finally, I will outline Burke’s four categories of substance: geometric, familial, directional, and dialectic.

Black's Second Persona

In "The Second Persona," Black emphasizes that it is uncommon for discourse to be assessed morally because we have been conditioned to view texts as objects, and "we are not equipped to render moral judgments of objects" (Black 110). Rather, moral judgment is reserved for humans and human action. Thus, when texts are evaluated at all, it is "according to what is done with them" (Black 110). To morally judge a text, beyond what is done with it, there must be a corresponding "human dimension" to the discourse. Discovering this "human dimension" of a text allows the critic to morally assess a text "and thus satisfy our obligation to history" (Black 110). To discover this dimension, the critic must understand the relationship between a text and its author and the difference between the real author and the implied author of a text.

A general premise embodied in Black's hypothesis regarding the human dimension of discourse is the relationship between a text and its author. Language, having a symptomatic function, contains "tokens" of the author—that is, "certain features of a linguistic act entail certain characteristics of the language user" (Black 110). However, there is a distinct variance between the characteristics of the actual language user and the characteristics projected onto the author by the auditor. Black recognizes that readers "are more skeptical about the veracity of the representation; we are more conscious that there may be a disparity between the man and his image" (111). This distinction between the real

author and the implied author is Black's grounding of his idea of a persona—"the implied author of a discourse that figures importantly in rhetorical transactions" (Black 111). But perhaps even more important is Black's idea of the "second persona," or implied auditor.

The implied auditor of a discourse is an interpreted construct of the audience best suited to accept the discourse. The rhetorical critic focuses on the discourse and extracts from the text the audience it implies. The actual audience is not important to the critic, rather "the sort of audience that would be appropriate" is extrapolated by the critic (Black 112). But it is not enough to identify the ideal audience for a discourse; understanding ideology is the goal of personae. The critic can develop this understanding by linking the intended audience of a discourse to a corresponding ideology. According to Black, ideology is "the network of interconnected convictions that functions in a man epistemically and that shapes his identity by determining how he views the world" (Black 112). Black outlines a methodology for identification of the ideal audience through what he terms "stylistic tokens."

A critic can use style to identify the audience best suited for a discourse, a discovery that enables the critic to identify the influence the perceived author wishes to have on the ideal audience. Thus, "stylistic tokens" allow the critic not only to identify an ideal audience, but to see in that perceived construct "a model of what the rhetor would have the real auditor become" (113). From this

standpoint, the critic is empowered to make moral judgments of a text by identifying the vector of influence that style creates. Utilizing Black's methodology, this study will focus on metaphor and substance as "stylist tokens." In identifying these tokens, I draw on three major influences on the way metaphor is viewed and used in rhetorical criticism. The following discussion will outline these frames.

Lakoff and Johnson's Categories of Metaphor, and Coherence

In *Metaphors We Live By*, Lakoff and Johnson provide a framework for identifying and categorizing metaphor and advance a methodology for assessing the coherent structure of metaphors. Lakoff and Johnson's contribution to the study of metaphor is particularly useful in deploying Black's methodology because they establish cultural connections to language that tie metaphor and ideology together in an inseparable way:

> Cultural assumptions, values, and attitudes are not a conceptual overlay which we may or may not place upon experiences as we choose. It would be more correct to say that all experience is cultural through and through, that we experience our "world" in such a way that our culture is already present in the very experience itself. (57)

Because all experiences happen within the context of larger cultural "presuppositions," the language we use to describe our experiences is necessarily steeped in culture.

This connection is further illuminated in Lakoff and Johnson's discussion of conceptual systems. Like many previous scholars, Lakoff and Johnson see "our ordinary conceptual system, in terms of which we both think and act, [as] fundamentally metaphorical in nature" (3). However, *their* work is particularly suited for Black's method of criticism because they advance the premise that not only are our thoughts innately metaphorical, the language we use reveals our metaphoric worlds—our most fundamental ideologies—through governing metaphors within our conceptual systems. In essence, language is a symptom of ideology. Beyond even conscious awareness of the language user's own ideology, language is an external representation of those fundamental beliefs and values of the language user.

Furthermore, Lakoff and Johnson's work is particularly suited for this study because their discussion of the partial nature of metaphorical structuring—which will be discussed in further detail later in this chapter—indicates how systematic metaphors can be used to understand the conceptual system of a language user, affirming Black's hypothesis about the relationship between metaphor and ideology. Metaphors within language work as a trail of breadcrumbs that the critic can follow back to the ideology from which the language was derived, creating an inseparable link between metaphor and ideology. This is evident in Lakoff and Johnson's assertion that our conceptual systems structure what we perceive, how we get around the world, and how we relate to others; therefore,

what we do each day and how we experience the world is very much “a matter of metaphor” (3). Metaphors are central in not only discourse, but in everyday functioning, “down to the most mundane details” (3). Lakoff and Johnson develop this concept in a systematic breakdown of the different ways we use metaphors. They establish the idea that “because so many of the concepts that are important to us are either abstract or not clearly delineated in our experience (the emotions, ideas, time, etc.) we need to get a grasp on them by means of other concepts that we understand in clearer terms (spatial orientations, objects, etc.)” (115). This view of the relationship between abstract concepts and metaphor breaks down into three distinct categories of metaphor (Orientational, Ontological, and Structural), and each will be treated in the following discussion.

Metaphor Types

Orientational metaphors are grounded in human experience. These metaphors emerge from the way we experience the physical world around us. Our bodies dictate largely how we experience the world, and concepts are often interpreted spatially. These spatial orientations include: up-down, in-out, front-back, on-off, deep-shallow, and central-peripheral (Lakoff and Johnson 14). For example, we associate happiness with up (*e.g.,* smiling, standing erect) and sadness with down (*e.g.,* frowning, slumped posture); consciousness with up (*e.g.,* wake up) and unconsciousness with down (*e.g.,* fell asleep, lay down). These metaphors are all-pervasive in language and cannot be separated from these

spatial orientations; these connections are not arbitrary and they cross cultural boundaries. Beyond the metaphoric connection to the way our bodies experience the world around us, we develop conceptual connections between ideas and the world around us.

Next, Lakoff and Johnson outline ontological metaphors as a way of understanding our experiences. Ontological metaphors help make sense of concepts and ideas that are not clearly delineated in the physical world. Unstructured concepts can be better understood when compared to structured physical objects. These metaphors take an unstructured concept (*e.g.,* love, faith, desire) and compare it to a highly structured concept (*e.g.,* building, journey, war). This approach allows experiences to be referred to, categorized, grouped, and quantified, "and, by this means, reason[ed] about" (Lakoff and Johnson 25). This point is visible in Lakoff and Johnson's claim that "ontological metaphors…are necessary for even attempting to deal rationally with our experiences" (26). Because ontological metaphors deal with abstract and unstructured ideas, these metaphors are the most complicated category of metaphor provided by Lakoff and Johnson. They include a sub-category of metaphors called "container metaphors." The following discussion will examine three ways "container metaphors" can be applied.

"Container metaphors" are a sub-category of ontological because these metaphors deal with abstract concepts by metaphorically transforming them into a

physical object (a container or container substance), rather than comparing them to a physical object. This process arises out of our experience with our own bodies as containers, according to Lakoff and Johnson:

> We are physical beings, bounded and set off from the rest of the world by the surface of our skins….Each of us is a container, with a bounding surface and an in-out orientation. We project our own in-out orientation onto other physical objects…as when we break a rock open to see what's *inside* it….And such defining of territory, putting a boundary around it, is an act of quantification…in terms of the amount of substance they contain. (29-30)

Additionally, "the visual field" is seen as a container. We experience the world through our senses, and vision is often the most primary way we take in information. One way that we project our own in-out orientation onto our physical environment is by conceptualizing our field of vision as a container, and what we see is viewed as being within that container. This concept is seen in statements like: "The end is *in* sight" and "Keep him *in* your sight at all times." According to Lakoff and Johnson, this metaphor emerges naturally from our tendency to view territory (land, objects, etc.) as bounded physical space, and our field of vision defines this space, largely based upon what portion of that space we can see (30).

The last form of "container metaphors" is "events, activities, and states." We use these metaphors to understand events that happen in our lives and reference states-of-being. Events and actions are conceptualized as object, activities as substances, and states-of-being as container (Lakoff and Johnson 30).

To say that someone is "in love" or "out of trouble" suggests that *love* and *trouble* are states-of-being entered and exited.

Last in Lakoff and Johnson's discussion are structural metaphors. These metaphors take two highly structured concepts and compare one to the other (*e.g.,* Argument is War, Buildings are Resources). Where ontological metaphors take an unstructured concept (*e.g.,* love, hope, joy), structural metaphors compare concepts that are clearly represented in our physical world and are grounded in experience, which allows them to "elaborate spatialization metaphors in much more specific terms" and "provide the richest source of such elaboration" (Lakoff and Johnson 61). These metaphors are built into the conceptual framework of cultures. Structural metaphors are innately cultural because they reflect so closely what we experience collectively, grounding these metaphors in ideology. Not only are they saturated in communal experience, "they also influence our experiences and our actions" (Lakoff and Johnson 68).

Taken together, orientational, ontological, and structural metaphors provide a precise way to categorize metaphors and better understand their function within language. These categories help define the different uses and purposes of metaphors in explaining experiences and can be used to understand the underlying cultural connections between metaphor and ideology. In addition to Lakoff and Johnson's categories of metaphor, understanding how metaphors fit together in a systematic and structured way is also an important component of the link between

metaphor and ideology. The following segment will discuss Lakoff and Johnson's concept of "coherence" and how it can be used to explain how metaphors function in a systematic and structured manner.

Coherence

In identifying metaphors according to these categories, Lakoff and Johnson's theory implies the idea of coherence. Coherence is evidence of metaphorical concepts being dealt with in a systematic way. To understand Lakoff and Johnson's concept of coherence, I will first discuss the variance between systematic and idiosyncratic metaphors to demonstrate why systematic metaphors are an important component of coherence. Second, I will discuss the partial nature of metaphorical structuring as another essential component in understanding coherence. Third, I will explain Lakoff and Johnson's term "experiential gestalts" as it relates to how experience is structured metaphorically. Last, I will outline Lakoff and Johnson's discussion of metaphorical entailments as a means of defining coherence and explaining how it is achieved.

Lakoff and Johnson separate systematic metaphors from idiosyncratic or unsystematic metaphors. Metaphors that are unsystematic or exist in isolation—those metaphors that might be called *dead* metaphors (*e.g.,* table *leg*, *foot* of the mountain, *arm* chair)—carry with them little interest and are hardly considered metaphors at all because they do not create a new way of thinking. According to Lakoff and Johnson, "they are not used systematically in our language or thought"

(54). Rather, they are so integrated into our linguistic structure that they are taken as literal. Systematic metaphors are also language conventions, but are used within an entire system of different metaphorical concepts—"concepts that we constantly use in living and thinking" (54). This fundamental connection between systematic metaphors and our daily actions and thoughts is further explored in Lakoff and Johnson's discussion of the structure of these metaphors.

In addition to the variance between systematic and idiosyncratic metaphors, a discussion of the partial nature of metaphorical structuring is necessary in understanding coherence. Metaphors are partial by nature having both used and unused parts. These parts work within a system—used parts being those that are a part of ordinary literal language and unused parts which extend from a metaphor but that "fall outside the domain of normal literal language and are part of what is usually called 'figurative' or 'imaginary' language" (Lakoff and Johnson 53). The used parts are used almost without thought because the metaphorical system to which they are a part is so integrated into our daily thoughts and actions that we hardly view them as metaphors at all. Using Lakoff and Johnson's example (Theories are Buildings), the used parts of this metaphor would include expressions such as *construct* and *foundation*, whereas the unused parts include such expressions as "His theory has thousands of little rooms and long, winding corridors," and "He prefers massive Gothic theories covered with gargoyles" (53). An important implication of the discussion of metaphorical parts is that literal

expressions (the used parts of a metaphor) are parts of the larger metaphorical system that governs thought patterns and conceptual systems and function in a systematic way. That is, words such as *construct* and *foundation* are indicators of a larger structured system that direct actions and thoughts. These systematic metaphors can be used to understand the conceptual system of a language user. As stated earlier in this chapter, this connection of metaphors to conceptual systems is what makes Lakoff and Johnson's contribution to the study of metaphor essential in the analysis of *Preach My Gospel*.

Understanding the difference between systematic and idiosyncratic metaphors and understanding the partial nature of metaphoric structuring is the foundation for understanding "experiential gestalts." These concepts also help solidify Lakoff and Johnson's claim that metaphorical concepts are ways of partially structuring one experience in terms of another (77). Thus, if metaphorical concepts are a way of *partially* structuring experiences, coherence is essential to understand the system as a whole. We define our experiences by comparing them to other structured concepts (*e.g.,* Argument as War). In defining Argument, we differentiate Argument from other forms of communication (*i.e.,* Conversation) based upon the characteristics attributed to these experiences, and perhaps most importantly, how these characteristics all fit together under a single metaphorical frame (*e.g.,* War). Correspondence of the characteristics of *Argument* to the characteristics of *War* gives coherence to the

metaphoric system. Lakoff and Johnson discuss this process in terms of multidimensional structures called "experiential gestalts" used to organize experiences into structured wholes. Experiential gestalts have various dimensions that emerge naturally from experience. In essence, coherence is derived from superimposing part of one concept onto another, and according to Lakoff and Johnson it is precisely this act of structuring experiences according to such multidimensional gestalts that makes these experiences coherent (81).

Lakoff and Johnson's discussion of metaphorical entailments helps to explain the way coherence works within a single metaphor and between different aspects of a single concept. Each metaphorical concept contains entailments—aspects about one or both concepts that are evident in the language—which can be used to assess coherence. To say that an *Argument is a Journey* necessarily contains entailments that an *Argument is a Surface* and an *Argument Defines a Path* because a *Journey is a Surface* and also *Defines a Path*. While not all entailments are used parts of the metaphor, the entailments that are used can work as an indicator of coherence because entailments "characterize the *internal* systematicity of the metaphor…they make coherent all the examples that fall under that metaphor" (Lakoff and Johnson 91).

Concepts can be structured by many metaphors simultaneously, and according to Lakoff and Johnson, it is the way the metaphors fit together that demonstrates coherence (86). When dealing with more than one metaphorical

concept or two aspects of a single concept, coherence is assessed by the overlapping entailments. For example, our "experiential gestalts" allow us to define Argument as War, a Journey, a Container, a Building, etc., all at the same time. The entailments of each of these metaphoric frames may be mixed in the way we try to understand and describe our experiences, and coherence is the process of determining whether or not the crossing of these concepts are done in an acceptable and systematic way. Lakoff and Johnson affirm that "when a concept is structured by more than one metaphor, the different metaphorical structurings usually fit together in a coherent fashion" (86).

It is important to also note in this discussion that this type of mixing metaphors is essential. According to Lakoff and Johnson in some situations: "[t]he reason we need two [or more] metaphors is because there is no one metaphor that will do the job…[Both] purposes cannot be served at once by a single metaphor" (95). Consequently, coherence is essential to make sense of our conceptual systems because overlap between metaphors is not only inevitable but necessary.

Assessing coherence is critical to understand our conceptual systems and how people understand their experiences. Lakoff and Johnson view language as "providing data that can lead to general principles of understanding" and because "the general principles involve whole systems of concepts rather than individual words or individual concepts," (116) coherence functions as a means of

determining the structural integrity of whole conceptual systems. This perspective applies to rhetorical criticism: if there is no coherence in the metaphors present in the text, there is a clear issue with the systematic approach to the text. Lakoff and Johnson provide a useful and essential view of language and metaphor in the understanding of ideology. In addition to the contributions of Lakoff and Johnson to the study of metaphor, Michael Osborn addresses archetypal metaphors and their potential in rhetorical discourse.

Osborn's Archetypal Metaphors

The predominance of archetypal metaphor in rhetorical texts and the link between metaphor and ideology is highlighted in Osborn's layout of the distinct characteristics of archetypal metaphors. These characteristics include: 1) Archetypal metaphors are particularly popular in rhetorical discourse; 2) This popularity reaches across time and cultural boundaries; 3) These metaphors are grounded in "prominent features of experience, in objects, actions, or conditions which are inescapably salient in human consciousness" (116); 4) Basic human motivations are the foundation of archetypal metaphors and their success; 5) Archetypal metaphors are extremely persuasive "because of a certain universality of appeal provided by their attachment to basic, commonly shared motives" (116); and 6) Archetypal metaphors are characterized by their prominent use in rhetorical discourse. This prominence in rhetorical texts makes archetypal metaphors an important type of metaphor to address in this study. These

metaphors "may permit a more precise focusing upon whatever values and motives are salient in [an audience] at a given time" (Osborn 126). Osborn's perspectives are of particular importance because he addresses particular types of archetypal metaphors. Although Lakoff and Johnson discuss metaphorical archetypes that cross both time and cultural boundaries, Osborn's work provides a better understanding of how these metaphors are used rhetorically. Osborn's approach in conjunction with Lakoff and Johnson provides a better understanding of how metaphors work as the "basic motivational grounding" (Osborn 117) of human action. Osborn focuses his discussion on four archetypal metaphors of importance, including: light and darkness, the sun, heat and cold, and the cycle of the seasons (117).

Light and dark metaphors are powerful because of their effect on the basic human sense of sight. Sight, being the "most essential of man's sensory attachments to the world around him," (Osborn 117) is conditional upon the presence of light. Through light we are able to see the world around us, take in new information, avoid obstacles, and even employ some control over our environment. Light is also associated with the sun, the source of light and warmth universally experienced by all humans, "which enable[s] both directly and indirectly man's physical development" (Osborn 117). The absence of light, then, is associated with the absence of warmth and light. This absence generates feelings of fear because we are unable to see the world around us and this leaves

us ignorant of anything in our immediate environment, leaving us "vulnerable to its dangers and blind to its rewards," (Osborn 117) creating a feeling of helplessness. Osborn asserts that these metaphors are particularly powerful because of their ability to develop strong positive and negative associations with survival and basic human instincts. Additionally, these metaphors express "intense value judgments" and audiences can be expected to respond strongly to these values (Osborn 117).

Because light and dark are associated with the rotation of the sun, light and dark metaphors are grounded in a "fixed chronological process" (Osborn 118). Together, light and dark metaphors create a sense of inevitability or determinism in the audience; night will follow day, light follows dark, and a speaker can capitalize on these inevitabilities by using archetypal metaphors to shape an audience's opinion or view of the future. Osborn sharply examines the rhetorical function of this process, observing that "symbolic conceptions of the past as dark and the present as light or the present as dark and the future as light always carry with them a latent element of determinism, which the speaker can bring forth according to his purpose" (118). One observation Osborn makes about using this light/dark combination is its tendency to create a conditional response, like unto a causal fallacy: "The situation has been simplified until there are two—and only two—alternatives, one of which must become the pattern for the future" (120). This demonstrates the power of archetypal metaphors to create

a dichromatic sense of determinism or absoluteness in the way the audience perceives a situation.

Osborn also discusses the sun as a way of associating archetypal metaphors with personal experience. The rotation of the sun, beyond its association with light and dark, provides specific points in time (*e.g.,* morning, evening, mid-day, night, dawn, twilight, etc.), which can be used metaphorically to symbolize life and death:

> Different moments of the day are charged with…significance. The dawn-twilight cycle emerges especially as s symbol for human life from birth to death, indicating that the birth-death cycle…may require metaphoric illumination when it becomes the subject for discourse. (Osborn 121-22)

Bridging from the sun, fire also serves as a distinct archetype, which exhibits many metaphorical facets. Fire, being a powerful force in nature, has several associations stemming from its many characteristics. Fire is often associated with youth and regeneration because of its rapidly changing nature, but is also regarded as a destructive or purifying force because it consumes other elements as it burns—symbolically either "infernal or purgatorial" (Osborn 123). Furthermore, Osborn establishes that fire often represents the "birth of an idea" because of its "spontaneous generation and rapid reproduction" so that "just as a torch spreads flame from one place to another, an idea can leap from one mind to another" (123).

Last, Osborn touches on the changing of the seasons as an archetype for slow and successive change. He asserts that this particular archetype is not particularly suited for rhetorical discourse because audiences often respond more readily to promises of immediate or quick-coming change: "the prolonged process of seasonal change lacks dramatic impact for people who are not attuned aesthetically to long-range contrasts and subtle changes" (124). The cycle of the seasons serves best to provide "specialized symbols for subjects at higher levels of abstraction for the consideration of sophisticated audiences" (124).

Together, these different types of archetypal metaphors can prove useful elements of rhetorical discourse, and because they are used prominently in rhetorical discourse, Osborn's overview of archetypal metaphors is an essential component of this methodology. In addition to Osborn's research, this methodology will also utilize the ideas of Kenneth Burke on substance.

Burke's Substances

The last framework that I will use in my analysis is Kenneth Burke's ideas on substance. Burke's discussion of substance is fundamentally important to the study of ideology because it addresses human motives. Burke develops four categories of substance (geometric, familial, directional, and dialectic) to define and organize the ideological underpinnings of language. The language user is equipped with a variety of terms to choose from. Word choice, then, reveals the "motive" of the language user. This layout is not unlike Lakoff and Johnson's

perspectives on the relationship between metaphor and ideology. When used in conjunction with Lakoff and Johnson, Burke's categories of substance provide a second lens to view rhetorical texts. This lens is grounded in context, dealing with a set of words that comprise "a concept of place, or placement" (Burke, *Grammar* 21). The following discussion will outline Burke's understanding of the term substance and explain his ideas regarding the four categories as they apply to this study.

Burke discusses a set of words called the "Stance family" which derive from a concept of "place, or placement," of which "substance" is the "most prominent philosophic member of this family" (*Grammar* 21). Burke sets out first to define substance. He does this by using literal, metaphorical, contextual, and familial qualities of substance. Burke first approaches the term "substance" literally stating: "A person's or a thing's sub-stance would be something that stands beneath or supports the person or thing" (*Grammar* 22). Burke adds a metaphorical perspective of substance as: "that which lies at the bottom of a thing, as the groundwork, subject-matter, argument of a narrative, speech, poem; a staring point, a beginning" (*Grammar* 23). Burke then draws on the metaphysical, looking at context. He states:

> We might point up the pattern as sharply as possible by observing that the word "substance," used to designate what a thing is, derives from a word designating something that a thing is not. That is, though used to designate something within the thing, intrinsic to it, the word etymologically refers to something outside

> the thing, extrinsic to it. Or otherwise put: the word in etymological origins would refer to an attribute of the thing's context, since that which supports or underlies a thing would be a part of the thing's context. And a thing's context, being outside or beyond the thing, would be something that the thing is not. (*Grammar* 23)

This discussion bridges Burke's previous definitions to his "Contextual Definition" of substance. The contextual definition of substance deals largely with placement. Burke advances that the very act of defining a term necessarily separates the term off (in terms of what it is and what it is not) from other terms, creating boundaries around different ideas and concepts (*Grammar* 24). Looking at substance from this perspective, defining a term inevitably creates context—that which is outside of the term is the context in which the term itself exists. When Burke states: "To define a thing in terms of its context, we must define it in terms of what it is not," (*Grammar* 25) he highlights the ubiquity of context and its centrality in understanding ideas and concepts. Burke equates this definition as "positional," articulating that a term may be defined by its location (*Grammar* 26).

Burke further demonstrates substance from another perspective stating that a familial definition "is another strategy of definition, usually interwoven with the contextual sort, yet susceptible of separate observation" (*Grammar* 26). This perspective highlights the "tribal" heritage of a word or ancestral cause. Included is any reference to biological descent, "with the substance of the offspring being

derived from the substance of the parents or family" (Burke 26). Burke discusses the familiar definition of substance through an examination of four words: general, generic, genetic, and genitive. He points out that they are all derived from the same root, yet only genetic denotes an obvious familial relationship. He explains how the other three terms fulfill this familial function; genitive the next closest, "refers to either source or possession," (*Grammar* 27) which denotes a sort of construction where ancestral roots can be determined easily. Next, general is examined. To refer to a category of objects there must be a generalized set of common qualities the object possess, and from this a sense of the familial is incorporated into the concept of general. Burke explains the last concept, generic, in terms of Plato's concept of the ideal. Burke states:

> Similarly the members of a class derive their generic nature from the "idea" of the class in which they are placed. If I make up a classification...I shall have "generated" a corresponding class of "objects." These objects (the people who fit the requirements of the class) will be "imperfect copies" of my "idea" or "pure form," since they will possess other attributes that lie outside the strict definition of the class...Thinking in familiar terms, Plato looked upon the objects of this world as imperfect replicas of their pure "forms" or "ideas" in heaven. (*Grammar* 28)

Next, Burke examines four categories of substance: geometric, familial, directional, and dialectic. Geometric substance correlates to Burke's contextual definition of substance: "an object placed in its setting, existing both in itself and as part of its background" (*Grammar* 29). Burke explains this relationship as a manifestation of destiny, developing in a "sequence" and exhibiting an element of

"determinism," where "as soon as certain antecedent steps are taken in the demonstration, certain consequent steps are 'inevitable'" (*Grammar* 29).

Moving to familial substance, Burke expands upon his familial definition of substance to include--beyond the basic common biological ancestry--the "spiritualized" element that is often associated with the concept of family, which branches into social and cultural groups with common nationalities and beliefs (*Grammar* 29). Burke establishes this commonality by advancing the idea that "most often, in such cases, there is the notion of some founder shared in common, or some covenant or constitution or historical act from which the consubstantiality of the group is derived" (*Grammar* 29). Beyond just biological connections, the concept of family is seen in elements of a creator/product relationship. Burke argues that this "stress upon the informative nature of beginnings can in turn lead us to treat christening, inaugurations, and the like as aspects of familial substance" (*Grammar* 30). Familial substance can also be derived from the concept of nutrition. Burke highlights that a process of transubstantiation occurs--a taking of external elements (food) and transforming them into internal elements (becoming part of us at a cellular level). In a sense, the entire life process--from birth to death--including that which gives life or that which when deprived of terminates life, are elements of familial substance.

Directional substance is "strongly futuristic" and "purposive," focused on what will happen rather than what has happened or is happening (*Grammar* 31).

Directional substance deals with statistical probabilities--a prediction of sorts. Burke uses the concept of tendency to demonstrate this, stating: “If a man did not make a certain decision, for instance, we might nonetheless choose to say that he had a ‘tendency towards’ the decision” (*Grammar* 32). Burke focuses on the word “motivation” as an embedded concept in directional substance, stopping to examine four related words: motion, movement, emotion, and moment. Beginning with motion and movement, large social movements correlate to motive in that the individuals involved have a combined purpose, and are thus “enlist[ed] in a ‘cause’” (*Grammar* 32). Regarding emotion, “terminologies that situation the driving force of human action in human passion treat emotion as motive” (Burke, *Grammar* 32). Finally, Burke addresses moments as “directional,” because moments are led up to and away from (*Grammar* 32).

Last, dialectical substance deals with opposites. It focuses on irony present in the tendency to “define a thing in terms of something else” (*Grammar* 33). Regarding dialectical substance, Burke states: “[it] would thus be the over-all category of dramatism, which treats of human motives in the terms of verbal action...the dramatistic analysis of motives has its point of departure in the subject of verbal action (in thought, speech, and document)” (*Grammar* 33). Burke argues that some concepts are only comprehendible by their antithesis, for example—Being and Not-Being—“for ‘Being’ is so comprehensive a category that its dialectical opposite, ‘Not-Being,’ is the only term that would be left to

designate its ground" (*Grammar* 34). Burke connects dialectical substance to geometric, familial, and directional insofar as terminology is explained in "negative reference" to these other categories.

Utilizing the frameworks of Black, Lakoff and Johnson, Osborn, and Burke, I will gather data directly from Preach My Gospel by performing a close reading of the text to examine the stylistic approach of the manual. I will identify metaphors, look for patterns in the structure of the text, and assess coherence. In reading *Preach My Gospel*, I will highlight all instances of identifiable metaphor and categorize them according the Lakoff and Johnson's categories of metaphor, Osborn's archetypal metaphors, and Burke's categories of substance. I will use the material obtained from this analysis to identify the implied audience of the text and interpret the ideology of that implied audience as outlined in Black's "The Second Persona."

Chapter 4 – Analysis

In previous chapters of this thesis, I have developed the rhetorical significance of *Preach My Gospel* as a training manual for Mormon missionaries. In reviewing Black, Lakoff and Johnson, Osborn, and Burke, I have presented the significant role language and metaphor plays in determining the ideology of the intended audience of rhetorical documents and outlined how I will use these methodologies to analyze *Preach My Gospel*. This analysis will function as a report of my observations of the language and metaphors used in *Preach My Gospel* through the rhetorical frameworks of Lakoff and Johnson, Osborn, and Burke.

In surveying *Preach My Gospel*, it is immediately apparent that it is a text rich in metaphor. This point is not surprising. As A. I. Richards observes: “we cannot get through three sentences of ordinary fluid discourse without [metaphors]” (92). It is also apparent that it is possible to categorize many of the metaphorical entailments present in the text according to all of the methodological frameworks used in this analysis. This analysis shows a complex interconnection of metaphors in the language of the text. Thus, when assessing metaphorical function within a rhetorical text, elements of language—especially grammar—are critical components to consider. One component of grammar that is of particular interest to this analysis is transitive verbs and their direct objects. Transitive verbs are dominant signifiers of metaphors present in the text.

Transitive verbs are significant to metaphorical analysis because these verbs necessarily carry something with them. For example, the transitive verb "throw" carries with it the need for an object that can carry out the function of the verb—what is being thrown (*e.g., throw* the ball). None of the sources that I am using for this analysis emphasize grammatical structure. One of the theories—Lakoff and Johnson—frames metaphors grammatically by expressing them as categorical statements. In these constructs, the metaphoric vehicle is present consistently as a predicate (*e.g.,* Arguments are Wars, Ideas are Food, Love is Magic). However, Lakoff and Johnson do not treat the metaphorical potential of grammar. Despite this fact, the metaphorical potential of grammar becomes apparent by reflecting on transitive verbs. These verbs are particularly useful in analyzing ontological metaphors. When comparing an unstructured concept to a highly structured concept, the "carried" portion of the metaphoric entailments necessarily reveals something about the relationship between the two concepts. For example, in the statement "I spent my day writing," the transitive verb "spent" is the part of the sentence that demonstrates a treatment of Time-is-Money. Thus, transitive verbs are a useful grammatical component for analyzing ontological metaphors.

Other grammatical components are also useful in metaphoric analysis. The structural metaphors revealed in this analysis are identified using both transitive verbs and other grammatical elements including verb tense,

prepositions, and specific nouns relating directly to one or more of the structured concepts. For example, verb tense indicates movement in time (*i.e.,* past, present, and future tense) and are therefore indicative of the Time-is-a-Journey metaphor. Also, prepositions are often indicative of the Time-is-a-Journey metaphor (*e.g.,* before, after, behind, beyond, throughout, until, etc.), as well as container metaphors (*e.g.,* in, out, around, on, over, under, above, beside, etc.). Additionally, nouns are common indicators of structural metaphors. For example, in the structural metaphor Arguments are Buildings, words relating to buildings (*e.g.,* foundation, structure, support, etc.) also work as metaphorical entailments. While all of these entailments are interchangeable between ontological and structural metaphors, this analysis finds a strong correlation between ontological metaphors and transitive verb use and between structural metaphors and other entailments.

By examining the metaphoric entailments used in *Preach My Gospel*, and specifically examining transitive verbs and grouping the direct objects of these verbs, significant metaphorical clusters emerge[1]. Four significant clusters are containers, journeys, investigation, and investment. These metaphors work to develop the ideologies of perfectionism and missionary work by creating an inevitable future through a series of journey metaphors, and by proposing that people are capable of obtaining absolute truths as a means of bringing about their own salvation and controlling their own destinies. The remainder of this chapter

will examine these clusters and explore how these metaphors advance the ideologies of perfectionism and missionary work.

Container Cluster

The first cluster emerges from language that denotes container metaphors. Lakoff and Johnson suggest that people view themselves as containers "with a bounding surface and an in-out orientation" (29). They also point out, "bounded objects, whether human beings, rocks, or land areas, have sizes. This allows them to be quantified in terms of the amount of substance they contain" (30). *Preach My Gospel* capitalizes on the natural tendency of its reader to view themselves and others as containers. The manual includes several container metaphors that are identifiable through the transitive verbs present in the text. Two metaphors dominate: People-are-Containers and Life-is-a-series-of-Containers. *Preach My Gospel* uses these metaphors to demonstrate the latent potentiality of all humans to be perfected. In addition to these dominant container metaphors, other smaller container metaphors are also present in the text including: The-Mind-is-a-Container and The-Soul-is-a-Container. These containers are part of the larger People-are-Containers metaphor insofar as the mind and soul are conceptualized as parts of people.

There are six relevant transitive verbs used in *Preach My Gospel*—gain, give, accept, receive, develop, and fill—which act as entailments of the People-are-Containers metaphor[2]. "Accept," "receive," and "gain" all indicate of a

transfer of resources (the direct objects being carried by the transitive verbs). *Preach My Gospel* treats all humankind as the recipient of these resources. "Fill" is used as a quantification of how much substance a container is capable of holding. "Develop" is indicative of a growing or changing of an already existing resource within the container. Looking at each of these verbs individually, and the direct objects being carried with these verbs (conceptualized as container substances), the use of the People-are-Containers metaphor becomes clearly evident in *Preach My Gospel*. The Life-is-a-Series-of-Containers metaphor will be treated later in this section after the treatment of the transitive verbs.

Gain

The first verb of interest to this analysis is "gain." Of all of the transitive verbs pertaining to containers, the direct objects correlating to "gain" are indicative purely of people's capacity to contain substances, such as: knowledge, experience, insight, faith, understanding, conviction, trust, appreciation, confidence, and testimony. This verb places the significance of the sentence on the receiver of the container substance or direct object. In the following passages, the words "you," "us," and "we," point to this treatment: 1) "As you gain experience, you will want to deepen your knowledge and enhance your teaching ability" (20); 2) "Under the direction of the Father, Jesus Christ created the earth as a place for us to live and gain experience" (69); 3) "As we gain faith that the Book of Mormon is true, we can begin to answer questions about the

purpose of life and the hope of eternal life" (107). The People-are-Containers metaphor is evident in these passages because the text treats people as having the ability to "gain" the direct objects—the direct objects conceptualized as contained substances. This metaphor treats people as having the capacity to gain and contain substances such as experience and faith.

Give

The verb "Give" further develops the People-are-Containers metaphor. This verb deals with the transaction of resources. Beyond the choice of the recipient, when something is given, that resource is made available, whether or not it is accepted or received by the intended recipient. Because the verb "give" also belongs to a special category of verbs called "give verbs"—which can take both a direct object and an indirect object—the use of the verb "give" denotes both what is given to humanity and what humanity gives. Here, in the Container Cluster, the focus of the verb "give" is on what is being given to humanity—the resources being transferred into the soul—the direct objects. Later, in the Investment Cluster, the focus of the verb "give" shifts to what humanity gives—the resources being transferred out—the indirect objects. The significance of this dual function of the verb "give" will be examined in the interpretations chapter to demonstrate the significant role container substances plays in Mormonism's conceptualization of the soul.

The direct objects being carried by the verb "give" can be broken into two categories: things given to the mind, and things given to the soul. Within these categories, the resources of particular interest to this analysis include those that are either given as a gift or as a reward. Not all given resources fall into these two categories, but the resources that fall outside these categories are not metaphorically relevant to this analysis. Resources are gifts when there is no payment made for them. They are rewards when the resources are earned through some form of payment or exchange.

With reference to the mind (the mind being commonly conceptualized as a container of thoughts and knowledge), the text indicates that people are given answers, wisdom, thoughts, and ideas. Looking at a specific example in the text helps to exemplify this transactional relationship. The text states: "Many people wonder, 'Where did we come from? Why are we here? Where are we going?' The plan of salvation gives us the answers to these questions" (37). In this passage, the plan of salvation is treated as the giver. People are treated as the container of answers to the questions "Where did we come from, Why are we here, and Where are we going?" Answers to these questions are treated as gifts because the answers are given to people regardless of their actions; whether or not they accept or receive the answers given by the plan of salvation, the use of the verb "give" here indicates that the answers are available to everyone, regardless of their choice to utilize those answers.

Another example that exemplifies this relationship comes later in the text concerning prayer: "As we pray with faith, sincerity, and real intent…Our minds will be filled with inspiring and uplifting thoughts. We will be enlightened, or given new knowledge" (73). In this passage, The-Mind-is-a-Container is exemplified by the words "filled" and "give." The word "filled" denotes a sense of capacity; minds are capable of being filled with thoughts. In this specific passage, these thoughts are qualified as being "inspiring and uplifting," which advances that the Holy Ghost—as the giver—gives these specific types of thoughts, which also indicates that there are in fact different types of thoughts that can be contained within people's minds. "Give" in this passage, treats minds as having the capacity of holding new knowledge, and this knowledge is given to individuals when they pray. Thoughts and knowledge are rewards for sincere and faithful prayer. One significant premise of this interaction is the notion that ideas, thoughts, and knowledge can be transferred from God to humans, that knowledge and truth is "given" to us by God; people are capable of containing actual truth and knowledge, and these resources are given to people if they pray with sincerity and faith. This concept denotes that all humans have the capacity to know truth and that they must earn that truth. This idea will be further developed within the Investigation Cluster, but is mentioned here to substantiate the People-are-Containers metaphor.

In addition to what is "given" to the mind, people are "given" feelings that

are contained within the soul. These feelings include: hope, joy, happiness, peace, and love. These feelings are conceptualized as a response to understanding or knowing. One example from the text posits that "The plan of salvation…helps us understand the purpose of life and who we are. It gives us hope and…peace, joy, and happiness. It tells us where we came from, why we are here on earth, and where we will go after this life" (55). This passage establishes the plan of salvation as the giver, and hope, peace, joy, and happiness are all substances that can be contained within the soul. Knowing from where we came, why we are here, and where we are going "gives" us happiness, joy, hope, and peace. Again, this relationship between knowledge and feelings is exemplified in the text: "The Holy Ghost will guide us, comfort us, and help us know the truth. We can know in our hearts and our minds when the Holy Ghost is with us. We will have feelings of peace, love, and joy" (67-68). Thus, when the mind contains knowledge, the soul is capable of containing these corresponding container substances. This passage also treats the heart as a container. While this treatment of the heart is not used prevalently in *Preach My Gospel*, it is important to mention the common conception of the heart as a receptacle of feeling states (*e.g.,* love, heartsick, full-hearted).

The soul is "given" other qualities including strength, power, authority, and experience. Power by definition is "the ability to do something or act in a particular way" (*Oxford*). In this sense, both "given" and "power" denote a sense

of capacity. Power is demonstrated as a latent capacity of people, either to act in God's name or control their own actions. Male members of the Mormon Church are "given" the priesthood, "the power and authority given to man to act in God's name for the salvation of His children" (32). Those individuals' capacity to act in God's name has increased because they have been given the "power" to do so. Whether or not they choose to act in God's name does not diminish their latent capacity to do so.

The qualities of strength, power, and authority are also "given" as rewards. People are "given" power to control their own lives as a reward for obedience. In many examples presented in *Preach My Gospel*, strength, power, and authority are "given" on a conditional basis: "As we obey God, He blesses us. He gives us power to meet life's challenges" (62). The manual's assertion that "keeping your covenants gives you power" (11) and that one should "[s]trive to live in harmony with your understanding. Doing so will strengthen your faith, knowledge, and testimony," (19) is also evidence of power, faith, knowledge, and testimony being "given" on a conditional basis. In each of these examples, the actions determine whether or not the direct object is given. Thus, some of the substances that can be contained within the soul are "given" conditionally as a reward for obedience and following God's laws.

The soul is also treated as a container of gifts. Agency is one such example of a container substance given as a gift. *Preach My Gospel* defines

agency as "the ability to choose" and is presented as "one of God's greatest gifts to His children" (48). Agency is a particularly significant doctrinal tenet of Mormonism, and the metaphoric entailments related to agency reveal that it is treated as a substance that is available to all people regardless of whether or not they receive or accept it: "[God] gives us agency, or the ability and opportunity to choose between good and evil" (72). The significance of agency will be further developed in the discussion of how the verb "accept" establishes the People-are-Containers metaphor.

To summarize, the verb "give" indicates the People-are-Containers metaphor—container substances given as both gifts and rewards. Following the premise that substance is "given" as both a gift and reward, it follows that container substances can be both accepted and received—substance that are given as a gift are accepted or acknowledged, and substances that are given as a reward are received.

Accept

The verb "accept" denotes a consent to receive (*Oxford*), and therefore correlates to substances given as gifts. Indeed, it follows that if a substance is given as a gift—that resource being available unconditionally—the recipient must consent to receive that substance, or "accept" it. Examination of the direct objects correlating to the verb "accept" reveals what substances *Preach My Gospel* treats as gifts. Two direct objects dominate: *The Book of Mormon* and

Jesus Christ. Unlike the direct objects of the verb “give” which could be separated into several categories, the direct objects of the verb “accept” are all contained within the soul.

The Book of Mormon is treated as a container substance that can be “accepted.” This particular direct object is unique because it is the only object that is in fact an object; it is the only tangible direct object of the verb “accept.” This fact suggests a more complex metaphor where either the soul is capable of containing a literal, tangible object, or it is an instance of synecdoche. I interpret the use of this direct object as an instance of the latter. *Preach My Gospel* treats *The Book of Mormon* as the word of God. It refers to *The Book of Mormon* as part of God’s overall word to His people, indicated by the use of the word “as” in these passages: “Each person you teach must decide whether to accept the Book of Mormon as revelation from God,” (21) and “For example, one person may easily accept the Book of Mormon as the word of God, while another may struggle to accept anything but the Bible” (192). In both of these instances, *The Book of Mormon* is treated as part of the whole word of God. Thus, *The Book of Mormon* is used to represent the acceptance of God’s word—God’s word being treated as a gift available to everyone if accepted. The last passage provides another point of interest.

While the manual treats all of the above direct objects as container substance, the most used direct object of the verb “accept” is “Christ” or a

referent used in place of the proper noun “Christ.” The following passages demonstrate *Preach My Gospel’s* focus on the acceptance of Christ as a means of obtaining forgiveness and salvation:

- Christ promises to forgive our sins on the condition that we accept Him by exercising faith in Him, repenting, receiving baptism by immersion, and the laying on of hands for the gift of the Holy Ghost, and striving faithfully to keep His commandments to the end of our lives. (52)

- In paying the penalty for our sins, Jesus did not, however, eliminate our personal responsibility. We must show that we accept Him and that we will follow His commandments. (52)

- He forgives our sins when we accept Him, repent, and obey His commandments. (61)

- We must show that we accept Christ and that we have faith in Him by keeping His commandments and obeying the first principles and ordinances of the gospel. (61)

- We are responsible to accept Christ, repent, and obey. (68)

- When you have faith in Christ, you believe in Him as the Son of God, the Only Begotten of the Father in the Flesh. You accept Him as your Savior and Redeemer and follow His teachings. (116)

Together, these passages create a metaphoric world where Christ is treated as a container substance that individuals have been given as a gift. Thus, *Preach My Gospel* treats the gift of Christ as an available substance to everyone, regardless of whether or not they accept it. The manual also provides specific instructions on “how” to accept the gift of Christ, including: exercising faith in Him, repenting, being baptized, and obeying His commandments. Thus, by doing these things, humans are capable of containing Christ within themselves.

Another point of interest that emerges from these passages is the conditional relationship between "accepting" Christ and obtaining forgiveness for sins. This correlation will be further developed within the Investment Cluster, but is mentioned here to demonstrate the manual's conditional treatment of container substances. Some container substances are only able to be contained within the soul under certain conditions. That is, the soul is not capable of containing the reward of forgiveness unless it first contains the gift of Christ. The first passage above actually refers to the conditional nature of receiving forgiveness, stating that Christ will forgive sins "on the condition" that individuals repent are baptized and keep His commandments. Other passages use conjunctions as a grammatical structure to denote conditionality; in particular, the conjunction "when" denotes a sense of one event preceding another. In these passages, Christ is developed as a container substance that must be accepted before forgiveness is given. Thus, certain substances are treated as conditional based upon the presence of other substances. This conditionality creates a situation where certain desired substances (*i.e.*, forgiveness) are only available if people "accept" the gifts that have been given (*i.e.*, Christ). This relationship demonstrates the difference between the substances given as gifts and the substances given as rewards. Substances given as rewards are "received" rather than accepted, and this concept will be further examined here.

Have

Stemming from the verb “accept,” the verb “have,” (when used as a transitive verb) demonstrates substance that have already been accepted by the recipient. “Have” denotes possession, and in order to possess a gift, the recipient must have—at some point in time prior to the present—consented to take or acquire that substance. “Have” is associated with gifted substances as is demonstrated by two direct objects: agency and faith.

Agency is the first direct object of interest. Agency is often referred to as a gift in *Preach My Gospel*: “All people have the gift of agency, which includes the freedom to accept or reject the gospel as taught by the prophets and apostles” (47) and “Agency, or the ability to choose, is one of God’s greatest gifts to His children” (62). The manual’s treatment of agency as a gift is developed through the presence of the verb “give” in the following passages: “In the Garden of Eden, God gave Adam and Eve their agency” (63) and “He also gives us agency, or the ability and opportunity to choose between good and evil” (72). Here, the manual treats agency as a gift that is given to all humankind. Agency thus being treated as a gift, its correlation with the verb “have” indicates that agency is a gift that has already been accepted by all humankind: “Remember that people have agency to choose whether to accept your message,” (10) and “All people have the gift of agency, which includes the freedom to accept or reject the gospel as taught by the prophets and apostles” (33). The use of the verb “have” to talk about agency

demonstrates that humans at some previous point in time already "accepted" this gift. The implications of agency being a container substance that has already been accepted will be further developed within the Journey Cluster. Agency and mortality are tied together by the entailments of the journey metaphors within the text, and thus, agency will need further development within that cluster. Here, it is simply important to note that it is treated as a container substance that is given as a gift, and it is a gift that all humankind possesses as a result of already having accepted it.

Faith is also treated as a substance that must already be accepted in order to enact the mercy of the Savior as well as other elements pertaining to salvation. This assertion is demonstrated through several passages in *Preach My Gospel*: 1) "To come to the Savior they must have faith in Him unto repentance— making the necessary changes to bring their life into agreement with His teachings" (18); 2) "We must show that we accept Christ and that we have faith in Him by keeping His commandments and obeying the first principles and ordinances of the gospel" (61); 3) "We can have faith in Him because we know He will teach us only truth" (75). In these passages, faith is treated as a substance that people "have" and can therefore be expended—people put their faith "in" Christ—as a means of coming unto Christ and enact his mercy unto salvation.

Receive

The verb "receive" further develops the People-are-Containers metaphor. To receive is to "be given, presented with, or paid" (*Oxford*) as a reward. Whereas the verb "accept" is used to denote a sense of consent on the part of the receiver, "receive" is used to demonstrate successful delivery of the substance. Substances that are "received" are not given as gifts, but given as rewards. Unlike gifts, which are given without condition or consent, rewards are the direct consequence of actions. As such, all instances of the verb "received" used in *Preach My Gospel* are used to indicate a reward, not a gift. Rewards must be received as a consequence of a previously occurring action.

The conditional relationship between the receiver's actions and the corresponding consequence/reward is clearly developed throughout *Preach My Gospel*. The verb "receive" appears frequently in the text—227 times throughout the document—which creates a broad set of direct objects being carried by this verb, including: direction, the gospel of Jesus Christ, baptism, blessings, spiritual power, privilege, authority, mercy, a remission of sins, confirmation, the Spirit, revelation, a witness, eternal life, guidance, forgiveness, answers, communication (from God), a testimony, exaltation, a fullness of joy, rewards, consequences, the three Kingdoms of Glory, covenants, promises, ordinances, endowments, salvation, promptings, conversion, counsel, knowledge, recognition, information, and responsibilities. The direct objects of the verb "receive" are vast; however,

they can still be categorized as substances contained within the mind, and substances contained within the soul—demonstrative of the parts of the People-are-Containers metaphor. Of these direct objects, “the gospel of Jesus Christ” is the only palpable reward in the list. The significance of this distinction will be drawn out in the interpretation of this analysis, but is mentioned here to highlight the significance of its variability to the other direct objects of the verb “receive.”

Pertaining to the two overarching categories, the mind is treated as a container of direction, confirmation, revelation, guidance, answers, communication (from God), promptings, conversion, counsel, knowledge, recognition, a witness, and information. The soul, commonly conceptualized as the enduring part of people (in Mormonism and other religions)—existing before birth and continuing to exist after death—is also commonly conceptualized as the part of people that contains the consequences of actions. Thus, the soul is metaphorically conceptualized as the container of forgiveness, mercy, a remission of sins, consequences, rewards, responsibilities, baptism, blessings, spiritual power, privilege, authority, eternal life, exaltation, joy, covenants, promises, ordinances, and salvation. This breakdown of direct objects into substances contained with the mind and the soul again reinforces the treatment of People-as-Containers. However, the verb “receive” is unique in that it is focused just as much on the verb itself as on the direct objects; that is, the focus of the verb “receive” is notable in its attention to the action required on the part of the

receiver that enables the transfer of resources to occur. To demonstrate this correlation between actions and rewards, I provide a list here of examples from *Preach My Gospel* that outline what actions must be taken to enable the transfer of desired rewards to occur. I provide a list because the use of the verb "receive" is so vast within the text that a list is the most efficient presentation of this information:

- Missionaries who strive to prepare themselves daily and seek to improve regularly will receive direction from the Holy Ghost and see blessings in their lives. (vii)
- When we fast and pray with faith, we are more receptive to receiving answers to our prayers and blessings from the Lord. (79)
- Through faith you receive answers to your prayers and personal inspiration to guide you in the Lord's work. (117)
- Pray for the Spirit's guidance, and valiantly follow the promptings you receive. (91)
- As you prayerfully and worthily exercise that authority, you will receive spiritual power. (4)
- The purpose of the gospel is to cleanse people of their sins so they can receive the Savior's mercy at the day of judgment. (6)
- Live so that you can receive and know how to follow the Spirit, who will show you where to go, what to do, and what to say. (10)
- Through the Atonement of Jesus Christ, we can receive eternal life if we exercise faith in Jesus Christ. (32)
- We will receive our eternal reward based on whether our works and desires have been good or evil. (58)

In all of these instances, the direct objects are only received pending specific conditions. Preparation, prayer, fasting, faithfulness, exercise faith in Christ, and good works all act as the catalyst for the transfer of substances given as rewards. These passages demonstrate how the verb "receive" is used to denote the transfer of container substance as a reward for specific actions. To accomplish this endeavor, these passages used dependent clauses and the imperative mood. That is, the language surrounding the use of the verb "receive" is often written one of two ways. Either it is written as a command (*e.g.,* Pray for the Spirit's guidance, Live so that you can receive and know how to follow the Spirit)—which indicates the imperative mood, or it contains a dependent element, which acts as the indicator of a condition (*e.g.,* Through faith people receive answers; Through the Atonement of Jesus Christ, people can receive eternal life; When people fast and pray with faith, they are more receptive to receiving answers).

Develop

The verb "develop" further expands the People-are-Containers metaphor. *Preach My Gospel* instructs its reader to develop faith, abilities, habits, attributes, love, charity, talents, and strength. Because the soul is conceptualized as a container, these direct objects of the verb "develop" – "develop" being indicative of a growing or changing of an already existing resource within a container—outline what substances already exist within the soul that can grow or mature.

The soul does not need to be "given" faith or "receive" attributes—these substances are treated as an innate part of the soul that cannot be given or taken away—but rather these substances can be expanded and diminished. This notion creates a unique sense of accountability on the part of people as containers. People themselves are treated as the "developer" of their own attributes as evidenced by the use of the word "you" and "we" in the following passages: 1) "identify the attribute you most need or want to develop,"; 2) "We are to seek to develop [charity],"; 3) "Learn from the scriptures, apply what you lean, develop your abilities, and meet the needs of those you teach,"; 4) "Pray for the Lord to help you develop" (114-123). Each of these passages discusses developing human attributes—characteristics that are an "inherent part of someone or something" (*Oxford*). A latent assumption of treating the soul as containing substance that is neither given nor taken away but merely expanded or diminished, implies that the soul has the innate ability to change. The soul is comprised of relative proportions of virtues, vices, powers, and weaknesses; thus, the composition of souls is malleable.

Furthermore, *Preach My Gospel* instructs its reader to develop specific attributes, which the manual terms "Christlike attributes." These attributes include: "Faith, hope, charity and love, virtue, knowledge, patience, humility, diligence, and obedience" (126). The manual treats Christ as the only begotten son of God—the only perfect man to have ever lived. Being perfect, Christ acts

as an ideal touchstone example of what all humans want to become—or *should* want to become like. Because people are conceptualized as containers with the ability to choose what container substances to develop, the possibility of people's souls changing to resemble Christ is treated as realistic and viable. Thus, the more people develop these Christlike attributes, the more they (their containers) resemble Christ.

Filled

The verb "filled" advances the People-are-Containers metaphor because it denotes capacity—typically maximum capacity. *Preach My Gospel* conceptualizes people as containers that can be "filled" with Christlike attributes as well as knowledge, understanding, joy, peace, light, and glory. Because the maximum capacity of a container can be quantified by the term "full," treating people as containers creates a capacity of people to reach a state-of-being where they are entirely comprised of (and by antithesis entirely lacking of) specific container substances. It is important to note the inconsistency here between the manual's treatment of "developed" substances as innate qualities of people—being able to be expanded and diminished, but not removed entirely—and its treatment of people as containers that can be "filled." If a container can be "filled," by nature of its opposite, the container must also be able to be empty. This point creates an instance of incoherence that will be addressed further within the interpretation chapter of this thesis. This limitation notwithstanding, in

treating Christ as the ideal container, and in treating people as containers with the capacity of altering their own container substances, *Preach My Gospel* creates a metaphoric world that makes it possible for people to change their containers to resemble Christ and reach a state of perfection.

Life-is-a-Series-of-Containers

Another container metaphor of interest to this analysis is the Life-is-a-Series-of-Containers metaphor. Lakoff and Johnson note the potential for this metaphor in observing that states-of-being are metaphorically conceptualized as containers (30-31). "The Plan of Salvation"—an ideological construct that describes Mormon perspectives on the purpose of life—contains entailments of the Life-is-a-Series-of-Containers metaphor. The timeline of life is outlined in "The Plan of Salvation" as a series of sequential states-of-being: "Pre-Earth Life," "Life on Earth," "The Spirit World," and "Immortality." Because states-of-being are metaphorically conceptualized as containers (Lakoff and Johnson 30-31), specific points in time can be identified, quantified, and conceptualized—the past, present, and future are places where people have been contained, are currently contained, and will be contain at some future point in time. This conceptualization of life as a series of sequential containers is evident in the language used in *Preach My Gospel*. Italics has been added to emphasize the acting metaphorical words in these passages: "*In* mortality we live *in a condition* where we are subject to both physical and spiritual death" and "*In* our mortal

condition…" and "[Eternal Life] is the highest *state* that we can achieve" and again "They will receive exaltation *in the highest kingdom*…They will live *in God's presence*" (*Preach* 48-53). In these passages, life is referenced as "a condition" or "state," supporting the treatment of life as a series of containers. Also, the use of the word "in" demonstrates an in/out orientation to the different states-of-being, a quality that denotes the capacity of these states to hold substance within them. The series of journey metaphors further develops the significance of the Life-is-a-Series-of-Containers metaphor.

Journey Cluster

Preach My Gospel develops a series of journey metaphors that create a metaphoric world of inevitability. This fact is the basis of two interconnected metaphors that *Preach My Gospel* devotes a significant amount of text to developing: Life-is-a-Journey and Mortality-is-a-Journey. These metaphors are particularly evident in the overview of "The Plan of Salvation." Much of this construct is developed in Chapter 3, "What Do I Study and Teach" as part of the teaching paradigm *Preach My Gospel* offers readers. This paradigm contains "the essential doctrines, principles, and commandments that [the readers is] to study, believe, love, live, and teach" (*Preach* 29). As part of this paradigm, "The Plan of Salvation," as an essential Mormon doctrine, is by this definition an element of ideology and of interest to this analysis.

The first journey metaphor, which I term Life-is-a-Journey, is the overarching journey metaphor comprising *Preach My Gospel's* perspective on humanity's entire existence—beginning prior to our life on earth and extending beyond death to its final destination of immortality. This journey is conceptualized as a series of sequential states-of-being (as indicated previously), including mortality. The second journey metaphor, which I term Mortality-is-a-Journey, specifically focuses on the period of time between mortal birth and death. This second journey is a subset of the first insofar as mortality is a single state-of-being within the overall Life-is-a-Journey metaphor. These two dominant journey metaphors are categorically structural metaphors according to Lakoff and Johnson's model. This cluster differs from the containers cluster in that all container metaphors are ontological. As such, this section will use other grammatical components in addition to transitive verbs as entailments of the structural metaphors Life-is-a-Journey and Mortality-is-a-Journey. These grammatical elements include verb tense and language referencing movement in time (*i.e.*, before, after, during, go, went, etc.). This section will first look at these grammatical elements to demonstrate how time is conceptualized metaphorically as an essential component of these two structural metaphors. Then, this section will look at how the presence of Burke's geometric and directional substance develops the inevitability of these dominant journey

metaphors. Last, this section will look at the transitive verbs in the text that denote the presence of journey metaphors.

Preach My Gospel conceptualizes life as a journey. This overarching metaphor is explained as a timeline. Time itself is often conceptualized as a moving object (Lakoff and Johnson 3), like a conveyer belt. *Preach My Gospel* conceptualizes life's journey as an overarching metaphor to describe individual's movement in time toward a desired destination. This timeline is developed in the very opening statement of Chapter 3: "Many people wonder, 'Where do we come from? Why are we here? Where are we going?' The plan of salvation gives us the answers to these questions" (*Preach* 48). The words "come from," "here," and "going" create three distinct and separate points on a timeline, and because these points exist, so too must the timeline itself exist. Wherever "we" came from, are now, and are headed toward are all containers through which the timeline of life passes, the desired destination being salvation. This movement in time is treated as a progression from one state-of-being to the next—as individuals move along the conveyer belt of time, they are transferred from one container to the next, each container moving along the conveyer belt until it collides with the next and they enter a new state-of-being.

These states-of-being progress from "Pre-Earth Life" to the final state-of-being immortality. This metaphor advances the idea that all humanity was contained within "Pre-Earth Life" until born, transferring into a mortal state,

which the manual calls "Life on Earth" (*Preach* 50). The manual explains: "We lived…in Heaven before we were born on Earth" (*Preach* 48). In this passage, birth is treated as the transformation from the first container "Heaven" to the second container "Earth." Concerning "Life on Earth," the manual explains: "While we are in mortality, we have experiences that bring us happiness" (*Preach* 50). The term "while" demonstrates a sense of presence confirming mortality as the current state-of-being humanity is presently contained in. People have moved, are moving, and will continue to move through time in this mortal state until they die. Again the manual explains: "At death our spirits go to the spirit world [and] through the resurrection all people will become immortal—they will live forever" (*Preach* 53). Death is treated as the transfer from the second container "Earth" to the next container "the spirit world." The resurrection, the next state-of-being, "when our bodies and spirits are reunited…and we will be brought into God's presence to be judged" and "assigned" an eternal destination in one of "three kingdoms of glory" (*Preach* 53) is treated as the transformation from "the spirit world" to "immortality." Thus, people move with time transferring through a series of different states-of-being that are conceptualized as containers[3].

The progression from one state-of-being to the next develops a sense of inevitability to life's journey. This metaphor places all of humankind in the middle of this journey. People have all progressed from "Pre-Earth Life," simply

because they exist here in a mortal state, and therefore are currently stationed in the second state-of-being in the journey. Because mortality has a finite beginning and end, humankind is conceptualized as being on the conveyer belt of life, incapable of getting off (death being the next state-of-being in the journey and the only option to leave mortality) and thus destined to collide with the future states-of-being, death and beyond. This inevitability ties together the ideal audience with all humankind; they share the same fate.

This inevitability is also developed through the presence of Burke's geometric substance in the development of the Life-is-a-Journey metaphor. The geometric substance in *Preach My Gospel* is identified by the presence of words dealing with ideas of predestination or inevitability. Of interest, the noun "plan" denotes geometric substance. Much of the text is dedicated to the development of "The Plan of Salvation," and the role the gospel plays in that plan. Even the purpose of missionary work is tied to this plan: "The gospel of Jesus Christ defines both your message and your purpose; that is, it provides both the "what" and the "why" of missionary work" (*Preach* 5). Even within the title of "The Plan of Salvation," the noun "plan" implies intention and contains implications for the future. The manual uses this word repeatedly to explain why "we" are here and where "we" are going, deploying geometric substance in the idea that people came to this earth with an intended purpose and as part of a strategy to become like God. The text represents "The Plan of Salvation" as a "perfect plan

to accomplish [God's] purpose" (48). Mortality is treated as an essential component of God's plan, functioning as a probationary period because "in order to progress and become like God, each of us had to obtain a body and be tested during a time of probation on the earth" (*Preach* 49). Indeed, mortality is treated as having its own purpose to "have joy and prepare to return to God's presence" and "to become like God" by obtaining a physical body. Mortality represents an inevitable state-of-being that all beings must pass through as part of God's plan.

The geometric substance in the text is reinforced by the reader's presence in mortality because their awareness of themselves in the physical world acts as a confirmation of their movement within life's journey and through God's plan for their salvation. This inevitability is created in the text's presentation of mortality as a chosen destination. During "Pre-Earth Life," the manual explains that "we lived as spirit children of our Father in Heaven before we were born," and "We understood and accepted this plan [of salvation] before we came to the earth" (*Preach* 48). Accepting these premises as true, the ideal reader of the text takes mortality as evidence of their acceptance of God's plan prior to their physical birth. Having accepted this plan, the traveler is now faced with the inevitability of death and their destiny to become like God, as does every other person on Earth. The grammatical potential of the proposition "in" to deploy a perspective of Mortality as a state-of-being, positions the traveler occupying a specific location (within the present state) that situates the present state-of-being against

the backdrop of both the background and foreground of the journey. Situated between the past and the future, the traveler views the future as an inevitability.

Because humanity is currently contained within the state of mortality, mortality itself is treated as a journey of its own. Unlike the Life-is-a-Journey metaphor, the significance of the Mortality-is-a-Journey metaphor does not lie in the movement between states-of-being, but rather lies in the direction each individual traveler takes on their journey; the significance of this journey lies in the ability of the traveler to choose his/her own path. The manual explains this significance in its discussion of the role of Adam and Eve as the first physically born children of God. The manual explains that it was necessary, and a part of God's plan, for Adam and Eve to choose to eat of the forbidden fruit and be cast out of the Garden of Eden. In Eden, Adam and Eve were still in the presence of God and could not experience true joy or happiness because they could not experience sorrow or pain. When Adam and Eve chose to eat the forbidden fruit, they were making the choice to leave God's presence. As such, the manual treats leaving the presence of God as an essential step toward the journey to become like Him (*Preach* 49). In essence, without a physical body, people could be filled with neither good nor evil. It was essential that people were born into the physical world so that they could obtain knowledge of both good and bad. This element has more significance in the section on container metaphors, but it is also

significant here because it demonstrates why mortality is an essential part of the journey to become like God.

As a single state-of-being within the overall Life-is-a-Journey metaphor, the purpose of mortality is to overcome two major obstacles that are inevitable consequences of the Fall of Adam and Eve: death and sin. Indeed, the manual explains that separation from God means both physical and spiritual death (Preach 49). Both sin and death are treated as inevitable parts of mortality: "every person on earth has an imperfect, mortal body and will eventually die…[and] In our mortal condition we often yield to temptation, break God's commandments, and sin" (*Preach* 50). This process, this journey, to overcoming sin and death is treated as the catalyst for the change necessary for all humankind to become like God and live with him again. The body serves as the medium for both the physical and spiritual death. Physical death occurs due to the separation of the body and the spirit at the end of mortality. Spiritual death occurs when sins are committed. The body is central to this kind of spiritual death because the body makes the soul capable of committing sin. Sins are rooted in actions (specifically wrong actions or disobedience), which is something the soul is not capable of doing on its own. Looking back to the Adam and Eve example, the "sin" which caused them to be removed from God's presence, was partaking of the forbidden fruit—an act their soul was not capable of committing without the presence of their bodies. In essence, the body serves as a means to agency. The body

creates a capacity for people to make choices. Thus, an essential component of sin is the ability to choose.

It is the ability to choose which in effect makes it possible for people to sin, which the manual defines as "disobedience to God's commandments" (71). This ability to choose, also called agency, is described by the manual as "one of God's greatest gifts to His children" (*Preach* 48). The manual claims that: "our eternal progression depends on how we use this gift. We must choose whether to follow Jesus Christ or follow Satan" (*Preach* 48). Following the path of Jesus Christ leads us to salvation, a term that the manual conceptualizes as the highest of three available kingdoms of glory, and a state-of-being where individuals become as God is now. However, what this invariably also denotes is that salvation is not the only available destination of life's journey. If people choose not to follow the path of Jesus Christ, but rather follow the path of Satan, a path that is conceptualized as sin or disobedience to God's law, their journey will end at a different, and metaphorically undesirable, destination. The undesirability of these "lower" or lesser kingdoms is developed through an archetypal metaphor.

The manual conceptualizes the final destination of life's journey as one of three kingdoms of glory: Celestial, Terrestrial, and Telestial. The Celestial and highest kingdom is compared to the glory of the sun (*Preach* 53). The Terrestrial and middle kingdom is compared to the glory of the moon (*Preach* 53). Last, the Telestial and lowest kingdom is compared to the glory of the stars (*Preach* 53).

The presence of these universally experienced archetypes—sun, moon, and stars—establishes these kingdoms in a hierarchical fashion, the celestial kingdom being the most supreme and desirable. The manual then goes on to pair these kingdoms with the actions or choices that lead to each kingdom. If people have repented of their sins, they will receive mercy and a place in the highest of the kingdoms, but if they do not accept the fullness of the gospel of Jesus Christ or continue in their sins and do not repent, they will receive their reward in a lower kingdom (*Preach* 53). In essence, Christ's sinless path leads humanity to the Celestial Kingdom, while Satan's path of sin leads humanity to lower kingdoms.

Thus, mortality is a state-of-being (a particular portion of time), which is set aside for each individual traveler to overcome the effects of both death and sin—a time for them to choose to follow Christ or to follow Satan. Sin is metaphorically conceptualized as both dirt and as debt, and as such will be further developed within the Investment Cluster, but will also be examined here as it pertains to the journey through mortality. Both death and sin are treated as obstacles that the traveler through mortality cannot overcome alone; both sin and death require mediation. Jesus Christ is able to help us overcome both death and sin through the resurrection and through the Atonement. The resurrection and the Atonement of Jesus Christ are treated metaphorically as directional substance insofar as directional substance is identified by the presence of words dealing with the means by which predestination is accomplished—the vehicle that makes it

possible for the geometric substance to take place. The actions taken by Jesus Christ that help us overcome the obstacles of sin and death are a form of directional substance in that they are a means by which the elements of predestination found in the Life-is-a-Journey metaphor are accomplished.

Investigation Cluster

Another cluster that emerges from the transitive verbs in *Preach My Gospel* is a metaphoric cluster denoting a sense of investigation or a seeking of knowledge. The manual treats Truth metaphorically as a hidden object, and thus, these verbs that point to a seeking of knowledge are evidence of the metaphor Truth-is-a-Hidden-Object. Objects being metaphorically conceptualized as container substances (Lakoff and Johnson), and Truth being conceptualized as an object (in this particular case a hidden one), it follows that people are conceptualized as containers capable of containing Truth, which is substantiated by the entailments of the People-are-Containers metaphor developed earlier in the Containers Cluster.

By treating Truth as an object, two presumptions are made by *Preach My Gospel*: 1) Truth can be absolute (existing as tangibly as a material thing that can been seen and touched), and 2) Humans, as containers, are capable of containing these Truths. Treating Truth as a "hidden" object creates a situation where people must look for this container substance in order to obtain it. Truth is treated as a

container substance that is not given, but rather is found. This view places responsibility on the part of people to find these available hidden Truths.

The Truth-is-a-Hidden-Object metaphor is an ontological metaphor insofar as "truth" is a concept not clearly delineated in the physical world. As such, the transitive verbs in the text that denote a sense of searching or revelation are evidence of the treatment of the Truth-is-a-Hidden-Object metaphor, including: seek, ponder, study, ask, reveal, and confirm. These verbs are evidence of a process of finding hidden truths, which *Preach My Gospel* terms "revelation." The manual instructs that people must first seek out truths and ponder the ideas they obtain through study and comparison. Then they must ask God in prayer whether or not those ideas are true. God then reveals truth by either confirming that what people have studied and pondered is true or creates new understanding or recognition of truth. It is through this process that *Preach My Gospel* presents how people obtain truth. The following discussion will outline the verbs in this process, and their direct objects, to reveal the Truth-is-a-Hidden-Object metaphor within *Preach My Gospel*.

Seek

The first verb of interest to the Truth-is-a-Hidden-Object metaphor is "seek." To "seek" is to attempt to find or discover (something). Thus, the first action that must be taken by people to uncover the truth is to look for it. *Preach My Gospel* instructs its reader to seek discernment, knowledge, understanding,

truth, enlightenment, counsel, revelation, guidance, and communication. As previously mentioned, the mind is conceptualized as a container; thus, all of the direct objects associated with the verb "seek" are substances contained within the mind. Therefore, "seeking" is an attempt to find or discover understanding, enlightenment, and truth.

The verb "seek," not surprisingly, is generally used in the document as an imperative mood, giving the reader a command. For example, the text tells its reader to "Seek knowledge, especially spiritual knowledge," (119) and "As you pray… seek inspiration on what you should do each day. As you follow your plans, pray and ask the Lord for guidance" (151). The manual tells the reader what they must *do* in order to receive the rewards they desire. The words "in order" in the following passage also denotes this sense of knowledge being provided on a conditional basis: "In order to know that the Book of Mormon is true, a person must read, ponder, and pray about it. The honest seeker of truth will soon come to feel that the Book of Mormon is the word of God" (38). Again, knowledge is given as the reward for prayer and careful consideration. This sense of reward is also seen in the manual's discussion of personal revelation: "Through revelation, the Lord provides individual guidance for every person who seeks it," (45) and "You need to seek and receive personal revelation through the Holy Ghost as you help people become baptized and confirmed. Have faith that you will receive personal revelation to guide you from day to day.

The Holy Ghost will help you in every aspect of your work" (90). Thus, *Preach My Gospel* treats "seeking" as the first step to obtaining truth. After "seeking," the next step is to ponder the information obtained.

Ponder

Once information is obtained, the next step is to "ponder" or to think carefully about that information. "Ponder" is another example of ideas being treated as objects that can be contained within the mind. The manual advances the idea that ideas can be "pondered" about and this assertion treats ideas as tangible objects that can be examined and studied as a means of understanding those ideas better. Thus, *Preach My Gospel* suggests that ideas are contained within the mind and can be "pondered" or studied with the intent to draw a conclusion. *Preach My Gospel* claims that people must first seek information, then study that information—drawing conclusions—and then pray to discover whether or not their conclusions are correct: "Those who know little or nothing about the Savior will come to know Him by reading, pondering, and praying about the Book of Mormon" (105). This process is evident in this passage, by setting up this three-step process of obtaining information by reading, pondering that information, and then praying to receive confirmation.

As a direct object of the verb "ponder," the manual treats *the scriptures* as one of the major ways of obtaining truth. Thus, reading the scriptures is treated as a form of "seeking" truth. The reader of *Preach My Gospel* is instructed to

read the scriptures, ponder what they read, and then pray to confirm the truth of the message. This pattern is evident in the text: "Pray about and ponder the scriptures. The scriptures open the window to revelation," (95) and "Have confidence that the Holy Ghost will testify to anyone who reads and ponders the Book of Mormon and asks God if it is true with a sincere heart, real intent, and faith in Christ" (103). Readers are given the promise that "After reading and pondering the message of the Book of Mormon, any who desire to know the truth must ask in prayer to our Heavenly Father in the name of Jesus Christ if it is true…In answer to our prayers, the Holy Ghost will teach us truth" (39). Pondering is established as an essential component to uncovering hidden truths. *Preach My Gospel* treats studying as an essential form of pondering. The verb "study" will be examined as a component of the process of pondering.

Study

One way in which the manual approaches the way people ponder is through study. This approach is particularly true as it relates to the scriptures, encouraging the reader to "…treasure up the words of the scriptures and latter-day prophets by study and faith" (19). To "study" is to perform a detailed investigation and analysis of a subject or situation (*Oxford*). This definition rings true of the examination component associated with "pondering." During the process of pondering, studying occurs as a matter of investigation and examination. This verb is further evidence of the Truth-is-a-Hidden-Object

metaphor insofar as people investigate and examine that which they do not understand or which they cannot see clearly. The manual depicts this examination process as leading to truth through the process of revelation because "As you study the scriptures and treasure up in your mind the doctrines in these lessons, the Spirit will give you in the very hour what you should say and do" (29). Readers are instructed to "prayerfully study the scriptures, lesson, brochures, "Ideas for Teaching," and missionary library to gain a solid understanding of the doctrine" (20). The terms "give" and "gain" in these passages demonstrate a treatment of understanding and truth as a container substance given as a reward for the action being presented. In the first passage, scripture study leads to a reward of knowledge. In the second, prayerful study of the scriptures leads to a reward of understanding. These passages demonstrate the important role of this step in the process of revelation.

Ideas that are contained within the mind can be "studied" and examined which leads to understanding and knowledge through a process of revelation by the Holy Spirit or by God. This claim is further substantiated by in the text. *Preach My Gospel* explains that: "The purpose of personal study is to strengthen your knowledge and testimony of the restored gospel" (viii). It teaches that: "Your gospel study is most effective when you are taught by the Holy Ghost…He will bring knowledge and conviction that will bless your life and allow you to bless the lives of others," (18) and "As you study in prayer and faith, your

knowledge and testimony will grow" (21). These examples lead into the next step of the revelation process—asking in prayer whether or not the conclusions drawn during the process of "pondering" and "studying" are accurate.

Ask

Preach My Gospel claims that "no one can know of spiritual truths without prayer" (39). This statement sets up the significance of the use of the verb "ask" within the text. After initiating an investigation (or seeking), and studying and pondering the ideas you seek, the next step is to "ask" God whether or not what you have found is true. An interesting and important facet of the verb "ask" is not only the direct objects associated with it (*e.g.,* understanding, guidance, direction, truth, etc.), but also the indirect objects of the verb—specifically "God." *Preach My Gospel* instructs the reader to ask God to reveal truths to them. *Preach My Gospel* instructs its reader to "pray and ask for understanding," (22) prayer being associated as communication between God and man.

The manual also uses the action of "asking" as a seeking for knowledge or truth. Looking at a specific example within the text, *Preach My Gospel* specifically treats *The Book of Mormon* as "the keystone" of Mormonism and states that it is "the most correct of any book on the earth" (104). As such, the manual instructs the reader to discover whether or not *The Book of Mormon* is true: "Do all you can to persuade people to read the book, understand it, and ask

God sincerely whether it is true," (7) and "After reading and pondering the message of the Book of Mormon, any who desire to know the truth must ask in prayer to our Heavenly Father in the name of Jesus Christ if it is true" (39). In this example, the responsibility of obtaining knowledge of whether or not *The Book of Mormon* is true is placed upon people to seek out the truth in prayer.

It is this premise that knowledge and truth are hidden objects simply waiting to be revealed to us by God that acts as the catalyst for the start of the Mormon Church. As reviewed in the literature, Joseph Smith sought to know which church was true and turned to the Bible for guidance, referring to a passage from James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). It is also this treatment of Truth-as-a-Hidden-Object that solidifies the Mormon claim that the gospel of Jesus Christ is a restoration, rather than a beginning. The "truth" was taken from the Earth and was entirely hidden until Joseph Smith prayed in the sacred grove, at which point, God "revealed" truth unto Smith in response to his prayer. The truth has always been available, but it was not revealed until it was asked for.

An important implication of this verb is the notion that knowledge and truth are accessible. The manual presents the claim that if people ask God for knowledge or truth, he will show them where to find it. Thus, individuals need only ask God and "He reveals the truths necessary for salvation…through

personal revelation" (*Preach* 75). This instance supports the Truth-is-a-Hidden object metaphor and leads into another verb of interest to this analysis: reveal.

Reveal

Preach My Gospel treats revelation as a response to inquiry during prayer, and this treatment is evident in the direct objects associated with the transitive verb "reveal." As previously mentioned, the mind is conceptualized as a container. Thus, the direct objects associated with the verb "reveal" are all conceptualized as container substances that can be contained within the mind, including: ideas, truths, the gospel, commands, revelations, the plan of salvation, and the word of God. These substances are unique in that they are given as both a gift and a reward. Truth is conceptualized as a substance that is readily available to anyone—anyone is capable of accessing truth. Truth is treated like agency—a gift available to anyone. However, while everyone is capable of containing this gift, obtaining truth is not simply a matter of "accepting" this substance. Because truth is *hidden*, even though this substance is readily available to all, people must first find truths and then accept them. *Preach My Gospel* treats this process of discovery as a transfer of truth from God to people: "[God] reveals truth to us personally through the scriptures and personal revelation" (75). God is treated as the "revealer" of truth. He does not "give" us truth, but rather "reveals" truths unto us. Truth is conceptualized as both a gift and a reward—it is a gift insofar as it is available to anyone regardless of whether or not they choose to accept it, and

it is a reward insofar as "revelation" of truths is the reward for "asking" where to find these hidden substances.

Confirm

Building on the idea that truths are revealed, *Preach My Gospel* also instructs people to "confirm" ideas as true. In addition to the direct transfer of truths from God to people, ideas can be transferred between people or obtained through observation and experience and then confirmed by God. In this case, the ideas are substances contained within the mind, which are transformed into truths through the process of "confirmation." Specifically, *Preach My Gospel* discusses how messages from God's prophets are confirmed: "The Lord reveals His work to His prophets and confirms to believers that the revelations to the prophets are true (see Amos 3:7)," (45) and "We are to prepare ourselves so that when the prophets and apostles speak, the Holy Ghost can confirm the truths they teach, and we can then determine to follow the counsel they give us" (75). God's prophets receive revelation from God, and those revelations are transferred to us as ideas that can be "confirmed" by God Himself or by the Holy Ghost.

Investment Cluster

Another cluster of metaphors that can be identified in the text of *Preach My Gospel* emerges from a set of transitive verbs pertaining to the treatment of membership in the Mormon Church as in investment. Thus, I term the overarching metaphor in this cluster Membership-is-an-Investment to represent

the conceptualization of membership in the Mormon Church as an investment metaphorically. An investment is a process of expending resources with the anticipation or expectation of a return. People—being conceptualized as containers—are metaphorically capable of expending their container substances as an investment. Faith is conceptualized as an innate container substance that is capable of being developed in people, but people are also capable of putting their faith "into" other containers. For example, the manual explains that as missionaries study the gospel their "faith in Jesus Christ will increase" (18). The use of the word "in" suggests that Christ is a container that people can put their faith into.

Indeed, investments deal with a transferring of resources, and as such many of the same transitive verbs that denote container metaphors within the text also denote investment metaphors. This section will review the transitive verbs pertaining to investment—give, gain, receive, and develop—as indicators of these investment metaphors. Looking at these investment metaphors is significant to understanding the mindset of the intended audience of the *Preach My Gospel* text because these metaphors reveal what the perceived return is on an investment in the Mormon Church.

Give

To reveal what is being invested in the Membership-is-an-Investment metaphor, the first transitive verb of interest is "give." The clustering of the direct

objects of the verb “give” reveals what resources members of the Mormon Church are expected to expend. These direct objects include time, forgiveness, power, sacrifice, service, help, and love. “Give” is used in a very different way here than in the People-are-Containers metaphor. In the People-are-Containers metaphor, the verb “give” indicates what is being given to people, whereas in the Membership-is-an-Investment metaphor, “give” indicates what people are giving away. People are able to be given substances and to give substances away.

Looking at some examples from the manual reveals this underlying metaphor: “When we give loving service to others, we are serving God. When we are baptized, we covenant to give such service (see Mosiah 18:8–10)….We then give of our time, talents, and means to help meet those needs” (87), and “To keep our covenants, we must give up activities or interests that prevent us from honoring those covenants,” (63) and again, “You will develop charity as you look for opportunities to serve others and give of yourself” (118). In these three passages, several entailments are identifiable and set up what members of the Mormon Church are expected to “give” as an investment in their salvation. The first passage alludes to the baptismal promises that are made by members of the Mormon Church to serve and love others and to invest expendable resources including time and talents for the betterment of others. In the second passage, the phrase “give up” signifies sacrifice; members of the Mormon Church are expected to sacrifice activities and interests as a means of keeping their promises to God.

The last passage references a "giving" of oneself. This fact is particularly evident of people's ability to "give" away container substances. Because people cannot literally give a part of themselves away, to "give of ourselves" is evidence of people being treated as containers with the capacity to not only hold substance, but also capable of giving that substance away.

Receive

The verb "receive" shows a similar pattern in the Membership-is-an-Investment metaphor previously seen in the People-are-Containers metaphor. As an entailment of this investment metaphor, "receive" is used to denote what an investor in the Mormon Church can expect to get as a return on their investment. In the People-are-Containers metaphor, the verb "receive" is used to denote things given as a reward. A reward and a return on an investment are similar insofar as both are treated as container substances that are given contingently upon something the container does to deserve that reward or return. In both instances, the container "receives" substance that is earned, not merely given. Thus, membership in the Mormon Church is metaphorically conceptualized as a means of earning specific container substances. Of interest to this analysis, these container substances (*i.e.*, the direct objects of the verb "receive") include: forgiveness, direction, promptings, knowledge, glory, exaltation, and salvation. Thus, membership in the Mormon Church is an investment ultimately in

salvation, insofar as other container substances work to enable salvation. The following paragraph outlines this relationship.

As outlined earlier, mortality is treated as a probationary period to overcome death and sin. Both death and sin are treated as inevitable consequences of mortality. Overcoming physical death is accounted for through the resurrection of Jesus Christ. Overcoming spiritual death (or sin), however, is more complex—sin being metaphorically conceptualized as both dirt and debt. Salvation requires that the soul be spotlessly clean (no unclean thing may dwell with God) and that the price of sins be paid for. The Atonement of Jesus Christ pays the debt for sins; however, the manual conceptualizes this Atonement as a transfer of debt, not an elimination of debt. Thus, Christ paid the debt of humanity's sins and now holds the lien on their souls. Thus, humanity is still indebted to Christ. Membership in the Mormon Church is conceptualized as one of several essential investments people must make in order to pay Christ for the debt of their sins. Thus, forgiveness is metaphorically conceptualized as a container substance that is "received" as a return on people's investment of time, sacrifice, help, service, love, and membership in the Mormon Church.

Gain

In addition to "receiving" substances, the manual also represents people as capable of "gaining" substances as a return on their investment. The focus of the verb "gain" is on the increase of the resource. Thus, when the manual states that

missionaries should "Ask [themselves] additional related questions that will help [them] gain insight," (x) the focus of the verb "gain" is on the increase in the resource "insight." A specific action is correlated to a corresponding response; missionaries invest inquiry to gain insight. It is not a conditional relationship like with the verb "receive," where the reception of the substance is contingent upon a specific action. Rather, like gifts given to the soul, the direct objects associated with the verb "gain" are always readily available to people, whether or not they choose to invest the resources they have in order to gain the return on the investment. *Preach My Gospel* instructs the reader to "Prayerfully study the scriptures, lesson, brochures, "Ideas for Teaching," and missionary library to gain a solid understanding of the doctrine" (20). The manual teaches that "by living the doctrine, you will gain an assurance that it is true," (111) and that everyone "can also gain knowledge by watching and listening to others, especially Church leaders" (119). In these three examples from the text, "understanding," "knowledge," and "assurance" are treated as container substances that people can gain in response to studying, living the doctrine, and watching and listening to Church leaders. Studying, living the doctrine, and watching and listening to Church leaders are treated as investments that gain the investor a return of knowledge, understanding, and assurance.

Conclusion

Preach My Gospel is a text rich in metaphor, creating clusters of metaphorical entailments that have been observed and reported in this analysis. These clusters emerge from the grammatical structure of the text and reveal ideological assumptions present in the language of *Preach My Gospel*. The metaphoric clusters identified within the text of *Preach My Gospel* create a metaphorical world—that human dimension of the text (Black 110)—that allows the critic to draw conclusions about the mindset of the ideal audience for this text. The following chapter will provide an assessment of these metaphoric clusters and what they reveal about the appeal of Mormonism, as well as a moral assessment of the potential influence the metaphorical world of *Preach My Gospel* contains.

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[1] Jamieson, Kathleen H. "The Metaphoric Cluster in the Rhetoric of Pope Paul VI and Edmund G. Brown, Jr." *Quarterly Journal of Speech* 66.1 (1980): 51-72. Print. Jamieson argues that often a group of metaphors are so closely intertwined that they necessarily need to be addressed together to observe the coherent and compelling pattern the cluster of metaphors, taken together, offers the critic.

[2] In deciding which verbs to focus on during this analysis, I chose the verbs that seemed to occur most often. While I did not count every verb in the text, the sheer number of times these particular verbs occurred in the text is significant and motivated me to perform a word count on them, confirming a numerically significant presence of these verbs. Even without performing a word count on every verb in the text as a basis for comparison, the reoccurring presence of these verbs within the text sufficiently justifies the focus of this analysis on these particular verbs. Additionally, I focus on these verbs because they are the driving force of the metaphors present within the text and act as signifiers of the metaphoric clusters present in *Preach My Gospel*. Some verbs were eliminated as

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metaphorically significant because they were unsystematic. Many transitive verbs in isolation appear to belong to the metaphorical clusters in this analysis, but within larger context become idiosyncratic. For example, verbs such as "keep" appear to denote capacity; however, their use within the context of "keeping promises" and "keeping commitments," is as an idiomatic phrase, rather than a demonstration of capacity. Thus, while verbs like "keep" themselves denote a sense of belonging in the metaphoric clusters of this analysis, their use in *Preach My Gospel* is most often in the form of what Lakoff and Johnson term "dead metaphors," (54) which carry with them little interest and are hardly considered metaphors at all because they do not create a new way of thinking.

[3] People are conceptualized as both a container (as outlined previously) and as a container substance that is contained within different states-of-being. This duality is possible because, as Lakoff and Johnson observe: "Substances can themselves be viewed as containers. Take a tub of water, for example. When you get into the tub, you get into the water. Both the tub and the water are viewed as containers, but of different sorts" (30). Just as water is capable of being contained with a tub and simultaneously be perceived as containing objects placed *in* the water, we too can simultaneously be a container capable of holding other substances, and a container substance held within a larger container.

Chapter 5 – Interpretation and Conclusions

According to Lakoff and Johnson's research, the way we experience the world is "very much a matter of metaphor" (3). That is, governing root metaphors help us make sense of our experiences. We experience Time-as-Money when we experience the expenditure of time the same way we experience the expenditure of other tactile resources (*e.g.,* money, objects). Everyone understands the world and their experiences within the world according to the root metaphors that emerge out of our ability to understand one concept in terms of another. Thus, the metaphoric world of any rhetorical discourse necessarily reveals a set of assumptions being made about how the intended audience of the text understands the world around them and their own experience within the world. This assertion echoes Black's contentions regarding the potential of style to act as an indicator of ideology.

In the opening chapter of this thesis, I established the rhetorical significance of Mormonism. Part of this significance lies in Mormonism's continuous rise in membership, largely attributed to missionary work and conversion. With a vast array of religious options available, the question of what makes Mormonism so appealing surely is rhetorically significant. It is at this juncture that the metaphoric world of *Preach My Gospel*—developed through the analysis of this thesis—can be used as a means of interpreting what makes Mormonism appealing and what mindset is susceptible to this particular

constellation of metaphors. Here, I will attempt to establish a relationship between the metaphoric clusters present in *Preach My Gospel* and a correlating set of ideologies that can be deduced from such a metaphoric world.

Black's method of criticism—linking the stylistic approach of a text to a corresponding ideology—has commonly been applied to the presence of structural metaphors within rhetorical documents[1]. These structural metaphors act as intentional linguistic acts that reveal what the perceived author wishes the ideal audience of the discourse to become. While the structural metaphors within rhetorical texts have been proven to be an apt indicator of ideology, the potential of ontological metaphors to accomplish this same undertaking remains untapped and understudied. In the following chapter, I contend that ontological metaphors are the most telling indicators of ideology and are the most effective means of tapping into the core beliefs and values of an audience[2]. Additionally, the correlation between transitive verbs and ontological metaphors demonstrates the action-orientated nature of ontological metaphors, and thus, I also contend that ontological metaphors contain the most potential for influencing action and change. As a means of establishing this claim, this chapter will first demonstrate the significant presence of ontological metaphors within *Preach My Gospel*. Second, it will outline the ideology of perfectionism that can be derived from the metaphoric world of *Preach My Gospel*, and will provide context of the rise of perfectionist ideologies in the 19th Century. Third, it will examine the rhetorical

potential of the ontological metaphors in the text to support an ideology of perfectionism. Last, this chapter will demonstrate how "The Plan of Salvation" is used as a myth to promote perfectionism through the examination of the root metaphors associated with "The Plan of Salvation."

Presence of Ontological Metaphors

Preach My Gospel deploys many ontological metaphors. All of the container metaphors presented in the analysis (a full metaphoric cluster of its own) are ontological metaphors. Additionally, the Truth-is-a-Hidden-Object metaphor is ontological insofar as truth is not a concept readily understood in the corporal world. Corresponding metaphoric entailments of the journey and investment metaphors are also instances of ontological metaphors present in the text. For example, in explaining the Life-is-a-Journey metaphor, *Preach My Gospel* uses a series of container entailments to comprehend the structure of this metaphor (*e.g.,* movement in time is conceptualized as a movement between states-of-being that are conceptualized as containers). Investment in the Membership-is-an-Investment metaphor is also an ontological concept because investments are understood conceptually as a transfer of resources, which denotes an underlying container metaphor.

Preach My Gospel provides an intricate set of root metaphors that work as a context for understanding the human experience of mortality. A mindset that interprets experiences using these same governing metaphors present in *Preach*

My Gospel will necessarily be more susceptible to accepting the overall message being presented in the text. The metaphoric clusters outlined in the analysis of this thesis are steeped in root metaphors that govern the way humans commonly experience the world around them. That is, humans naturally conceive of themselves as containers; they experience the passing of time as movement; they experience the tactile world around them as a supply of resources, and are thus able to transfer the concept of investment to incorporeal ideas and concepts. *Preach My Gospel's* use of ontological metaphors within the container, journey, investigation, and investment clusters naturally tap into the way humans commonly experience the world around them and conceive of their own identities. This use of metaphor allows for greater reception of the ideological assumptions *Preach My Gospel* applies to these governing metaphors. One such application is *Preach My Gospel's* promotion of a perfectionist ideology, evident in the metaphoric world explored in the analysis of this thesis.

An Ideology of Perfectionism

Before extrapolating the perfectionist ideology present in *Preach My Gospel*, it is necessary to explore the perfectionist tendencies of early and mid 19th Century religious movements. This ideology was part of the context for the development of Mormonism. I will also examine the ideological currents that influenced the rise of perfectionism as those currents influenced Mormon perspectives on perfectionism and salvation. Because the influences on religious

evolution are vast and subject to interpretation, this overview provides only a snapshot of the cultural and religious context from which Mormonism arose. It is not intended to provide an in-depth examination of all religious activity during the 19th Century, or to draw conclusions about what religious movements influenced the rise of Mormonism. Rather, this information is provided to frame the social context of the rise of Mormonism as a means of understanding the mindset of the intended audience for *Preach My Gospel* and the historical influences that help shape that mindset.

Protestantism in the 16th Century was dominated by two denominations, Lutheranism and Calvinism. Of particular interest to the rise of perfectionist ideologies in the 19th Century are the Calvinist tenets of predestination and determinism. Calvinism's central assertions pertaining to salvation suggested that humans are enslaved to sin, that the Atonement of Jesus Christ was designed for the elect, and that only through divine intervention could anyone escape their total depravity and change from rebelliousness to obedience (McNeill 63). Calvinism approached ideas of salvation as a matter of divine intervention, not as a matter of choice. What resulted was an elitist perspective on salvation, wherein people had little to no control over their own salvation.

Puritanism emerged in the 17th Century and migrated from England to the United States, carrying with it the deterministic perspectives of Calvinism. Puritans were as elitist regarding predestination as the Calvinists. The First Great

Awakening—a religious revitalization that swept Protestant Europe and the American colonies in the mid-18th Century centered on shedding the Calvinistic shell of the 16th Century and moved from predestination toward an ideology of salvation of all people through actions. The First Great Awakening challenged the elitist perspectives and authority of the established Puritanical religious ideologies. Highlighting personal responsibility as an enactment of Christ's Atonement for salvation, the First Great Awakening focused mainly on changing ideologies within the church, but held little focus on reaching to those outside of church membership (Kidd 18). The Second Great Awakening, beginning in the early 19th Century, shifted that focus and began reaching out to the "unchurched" through a revival movement that focused on individual action as a catalyst for salvation. This shift in ideology, away from determinism and toward personal responsibility for salvation, laid the groundwork for Mormon perfectionism.

Mormonism rose at the end of the First Great Awakening and the beginning of the second. Its roots were planted in the "burned over district" of upstate New York, and its perfectionist ideology arose from the religious turmoil and revivals that appeared around the turn of the century (Cross 18)[3]. The Bible was used as the main source and foundation for the religious movements (most of which were evangelical). Due to differing interpretations of the scriptures, a great deal of religious turmoil developed between the different religious sects. It was within this environment—a time saturated in shifting religious ideologies—

that Joseph Smith, founder of the Mormon Church, was raised. Folick observes that Joseph Smith probably became "interested in the hereafter as a result of this background," and that he "formulated Mormonism from this experience" (27).

A preoccupation with death and the afterlife was common in this environment. Michael Guy Bishop, in his dissertation addressing Mormon perspectives on life and death, explains the significance of a societal focus on death as a precursor for the perfectionist ideology that emerged early in the rise of Mormonism:

> Society in the United States in the years prior to the Civil War was, generally speaking, 'saturated' by a concern with dying. In contrast to the fearful vision of death dictated by the strict Calvinism of early New England, Americans of the 1800s responded to it with a qualified resignation. Instead of the eternal agony conceived by earlier generations, these later ones, the cultural offspring of romanticism and Jacksonian enthusiasm, expected an immortality that offered a cessation of evil and an endless time of peace and harmony. Consistent with these basic tenets of contemporary American Christianity, faithful Mormons also espoused a fervent hope in an eternal bliss. In fulfillment of this optimism, their eschatology endorsed a highly structured heaven in which mankind was rewarded in varying degrees based on faithfulness during the mortal sojourn (107-108).

Bishop examines specifically the effects of persecution on early members of the Mormon Church, and the effect of such persecution on the ideologies revolving around death, belief in an afterlife, and eternal progression:

> Similar to their contemporaries in antebellum America, the [Mormons] displayed an abounding fascination with death. As Mormon mortality rates rose in the late 1830s and early 1840s due to the persecution suffered in Missouri and the unhealthfulness of the geographical location of the new Zion in Illinois, the literary record of the culture repeatedly referred

> to death and the afterlife. The newspapers, diaries, journals, and personal letters of this time, as well as the canonized writing of the prophet recorded in the Doctrine and Covenants, were replete with references to the topic. These sources have provided an historical guide to the creation of a Mormon eschatology – one which was almost fully matured by 1844. (111-12)

One such doctrinal tenet that arose during the early development of Mormonism was "The Plan of Salvation." "The Plan of Salvation" is still used as an integral part of modern day Mormon perspectives on perfectionism and salvation. This framework works as a myth—an alternate reality of sorts—that provides both an explanation for death and a security in the possibility of gaining back what death takes away. The mythical function of "The Plan of Salvation" can be identified through the metaphoric constellations evident in *Preach My Gospel*. The complex metaphoric world that *Preach My Gospel* offers provides useful insight into prevailing social norms regarding morality and societal perceptions of perfection.

Preach My Gospel's metaphoric world necessarily reveals a set of ideological assumptions about *what* constitutes perfection and *how* it is obtained. McGee argues that: "individuals have a predisposition toward a particular expression of the popular will, but that they are unaware of it" (240). The complex metaphoric world of *Preach My Gospel* acts as a reflection of that "popular will" of humanity that is realized through the process of conversion.

Ontological Metaphors Promote the Ideology of Perfectionism

Preach My Gospel uses ontological metaphors to demonstrate the latent potentiality of all humans to be perfected. *Preach My Gospel* represents perfection as a condition of the soul. It is a state-of-being ascertained when a soul is completely void of “bad” substance and completely filled with “good” substance. The ontological People-are-Containers metaphor shows the work’s perspective and assumptions on this point as it presents the nature of perfection.

Preach My Gospel conceptualizes perfection as a condition of the soul, and the container metaphors support this claim. The soul—being conceptualized as a container, with container substances which can be added, removed, expanded, and diminished—is capable of reaching a perfected condition insofar as perfection is perceived as an ideal combination of container substances present in the soul. The composition of the soul is treated as the combination of the substances it holds. A closer examination of container metaphors reveals this point.

The soul is conceptualized as a container to give boundaries and form to an intangible concept. But it is not enough simply to say that the soul is a container, because containers are nothing more than a physical construct to denote boundaries; containers are practical objects with a specific function of holding substances—usually substances which lose their form when uncontained (*e.g.,* liquids, gels, gases). The container itself is only important insofar as it gives

form to the substances that it holds. A milk jug is only a milk jug if it holds milk. Replacing the milk with water, the jug becomes a water jug. In this sense, containers are defined or qualified by the substances they hold. As such, the soul being conceptualized as a container, the substances held within the soul are the defining component of what the soul *is* or what kind of container it is.

Hierarchy and perfectionism imbue the conception of the soul presented in *Preach My Gospel.* Burke's definition of humanity asserts that humans are "goaded by the spirit of hierarchy (or moved by the sense of order), and rotten with perfection" (*Language* 16). It is a natural human tendency to qualify and rank these substances as a means of establishing order and developing a hierarchy. Humanity is naturally inclined to qualify actions as right or wrong and container substances as good or bad, better or worse, etc., as a means of ordering the world. The soul, being defined by what it contains, is also qualified along this same continuum. *Preach My Gospel's* uses the transitive verb "filled" to characterize a soul reaching a state of perfection when it is "filled" with good substance, and by extension, completely lacking in bad. The metaphoric world of *Preach My Gospel* is a reflection of humanity's inclination toward perfectionist ideologies.

Reaching a perfect state is treated as a series of right choices that leads to the soul containing only good substances. The analysis demonstrates that the soul reaches a state of perfection by accepting the gifts that are given and earning

the rewards available as a means of developing Christ-like attributes. There are five container substances that are treated as gifts: agency, the gospel of Jesus Christ, the Atonement of Jesus Christ, the Holy Ghost and the Book of Mormon. When people accept the Atonement of Jesus Christ, they receive forgiveness. When they accept the Holy Ghost, they receive understanding and knowledge. This gift-benefit relationship is further exemplified in the way people "accept" these gifts.

Preach My Gospel treats agency as a gift that has already been accepted. Mortality is the embodiment of the gift of agency. That is, the body is the part of people capable of taking action, making choices—deploying agency. When the manual presents that "we" accepted this plan before "we" were born (Preach 48), it denotes an acceptance of the gift of agency—mortality being a state-of-being defined by the ability to choose. In turn, the gift of agency makes it possible to acquire more substances—the transfer of both gifts and rewards being contingent upon the act of "accepting" or "receiving" these substances. In this sense, agency is a key component to achieve perfection insofar as specific actions are required to obtain and develop certain container substances. Agency is the catalyst that makes perfection possible.

The transitive verbs used in fleshing out the People-are-Containers metaphor are evidence of this treatment of agency. The fact that transitive verbs dominate as entailments of the container metaphors denotes a strong component

of action—action emerging as a result of agency being used. In order to accept the substances given as gifts, humans must be able to choose to do so. In order to earn the rewards available, they must be able to make choices that merit the reward. In order to develop Christ-like attributes, they must choose to take the actions that will enable those attributes to be developed. Agency (conceptualized as a container substance) gives people control over their own destinies; it makes it possible to achieve perfection.

The entailments of the People-are-Containers metaphor further exemplify the potential of the ontological metaphors to support an ideology of perfectionism. These entailments include container substances given as gifts or received as rewards. Container substances given as gifts act as the tools necessary to receive rewards. Agency, the Book of Mormon, the Atonement of Jesus Christ, and the Holy Ghost dominate the text of *Preach My Gospel* as the most significant gifts given to all individuals. In a sense, pepole are rewarded with other container substances when they use the gifts they are given as tools. An example of this process is found in the analysis in the discussion of the verb "accept." The analysis points to a treatment of some container substances being conditionally available upon the presence of other container substances (*e.g.,* forgiveness is only available if people "accept" the gift of Christ). Christ being a gift, is accepted when people exercise faith in Him, repent, are baptized, receive the Holy Ghost, and keep his commandments (*Preach* 52). When people use the gift of

Christ, they "accept" him by doing specific actions that then qualify them to receive the reward of forgiveness. In this way, people "accept" gifts by *using* them. It is an acknowledgment of the gift's power to enable conditions sufficient for humanity to receive specific rewards.

When people read *The Book of Mormon*, it is a demonstration of their faith that they believe it is a book containing important information. When they accept the Atonement of Jesus Christ, it is a demonstration of faith in the redemptive power of the savior to take away the bad container substances they have acquired through wrong choices. When people accept the Holy Ghost, it is a demonstration of faith in His ability to confirm truths. When people accept agency, it is a demonstration of their understanding of their accountability for their actions. This accountability reflects the shift in religious ideology during the 19th Century.

As previously discussed, the perfectionist movement of the 19th Century shifted the focus of salvation away from predestination and toward personal responsibility and individual actions. This shift carried with it a correlation between right and wrong actions and good and bad consequences for those actions. In context of the People-are-Containers metaphor, perfection is achieved by making right choices. Agency is treated as the catalyst for the transferring of resources into and out of the soul—right actions gain good substance and wrong actions gain bad substance. The treatment of the soul requires the use of

ontological metaphors—the soul being a concept not clearly delineated in space and time. As developed in the analysis, transitive verbs are indicators of ontological metaphors. Thus, it is not surprising that action or choice defines the state of the soul. *Preach My Gospel* treats the substances that comprise the soul as a direct result or consequence for action—the choices people make determine what substances comprise their soul. The People-are-Containers metaphor is evidence of this treatment. Analysis of the People-are-Containers metaphor shows that the transfer of resources is conditional upon the transitive verbs “accept” and “receive,” and specific passages from *Preach My Gospel* offer examples of how container substances like forgiveness and mercy are obtained conditionally through specific actions: 1) “He forgives our sins when we accept Him, repent, and obey His commandments” (*Preach* 61); 2) “We will receive our eternal reward based on whether our works and desires have been good or evil” (*Preach* 59); 3) “The purpose of the gospel is to cleanse people of their sins so they can receive the Savior’s mercy at the day of judgment” (*Preach* 6).

The actions that are the catalyst for the transfer of these container substances are qualified as “right” or “wrong”—right actions leading to a gaining of good substances and/or an elimination of bad, and wrong actions leading to a gaining of bad substances and/or an elimination of good. A species so “rotten with perfection” must necessarily find this idea pleasing if they perceive themselves as containing an abundance of good substance or if they perceive

themselves (regardless of what substances they contain) as capable of meeting the requirements set forth by *Preach My Gospel* to obtain good substances and remove bad ones. This statement is not surprising, but it is also incomplete. In order to gain all good substance and purge all bad substance, the individual must be able to determine right from wrong, good from bad, truth from untruth; the Containers Cluster alone cannot account for how humanity accomplishes this.

While the Containers Cluster provides a an overview of the available container substances and the role of "accepting" gifts and "receiving" rewards in the transfer of those substances, it does not and *cannot* define "right" and "wrong" actions for every available choice that humanity encounters. In essence, the Containers Cluster provides a correlation between right and wrong actions and good and bad substances, but because a seeming infinite number of choices are available to humanity every day, knowing which choices are "right" and "wrong" in any given circumstance is a constant process of determination on the part of the individual. Further examination of *Preach My Gospel's* metaphoric world is needed to understand how the manual accounts for the innumerable possible situations humanity encounters and the variety of choices they must make. Because *Preach My Gospel* offers a conceptualization of perfection as a matter of agency or choice, to truly demonstrate a coherent metaphoric system, *Preach My Gospel* must also provide a way for people to determine what actions are "right" and what actions are "wrong." It is at this juncture that the other metaphoric

clusters become essential components in understanding how the metaphoric world of *Preach My Gospel* supports and ideology of perfectionism.

The Investigation Cluster, when coupled with the People-are-Containers metaphor, utilizes the conception of the mind as a container to demonstrate how individuals obtain Truth, and by extension, determine right from wrong. The mind, being conceptualized as the container of knowledge and information, provides a location for people to obtain and keep ideas. Analysis of the transitive verb "give" exemplifies this point. *Preach My Gospel* states that "The Plan of Salvation" gives people answers to the questions regarding "where we came from," "why we are here," and "where we are going." Treating the mind as a container provides a tactile location for people to store intangible objects like ideas and answers.

The Investigation Cluster outlines how the treatment of the mind as a container provides a way for people to order the world and develop a hierarchy of the information they contain. To establish order, humanity is inclined to qualify and rank these substances, and it is the way humanity conceptualizes the world that allows them to make comparisons and differentiate between better and worse and come to understand what constitutes reality. The Investigation Cluster offers the Truth-is-a-Hidden-Object metaphor that provides a conceptualization of reality as something that is hidden, sought after, and found. "Truth," by its very definition, reflects "that which is true or in accordance with fact or reality"

(*Oxford*). Burke argues that "every way of seeing is also a way of not seeing" (*Permanence* 49). In his outlining of the concept of Terministic Screens, Burke explores the relationship between language and ideology. Language, Burke argues, is not simply a reflection of reality, but rather helps to create reality by selecting and deflecting reality. A metaphor that offers a conceptualization of Truth as a hidden object necessarily selects a reality where Truth not only exists, but is obtainable. By this argument, this metaphor simultaneously deflects a view of Truth as relative; it selects a reality of absolutes. These absolutes engage a system of hierarchy insofar as what constitutes "right" and "wrong" is simultaneously selected in the mind of the individual and reinforced as reflection of reality—eliminating all other possible alternatives. The Investigation Cluster contributes to a perfectionist ideology insofar as it provides a means of defining reality according to absolutes. The entailments of the Truth-is-a-Hidden-Object metaphor helps to illustrate this point.

The entailments of the Truth-is-a-Hidden-Object metaphor include the transitive verbs "seek," "ponder," "study," and "ask." Together, these verbs outline a system or a process by which Truth can be obtained. This process provides a concrete set of actions an individual can do to determine right from wrong, creating space for right and wrong choices to be made, and by extension, the good and bad consequences that accompany such actions. This cluster also

contributes to a perfectionist ideology insofar as perfection itself is conceived of as a hidden concept.

Ideas are commonly conceived of by way of their opposites, and this holds particularly true of perfectionism. This is largely due to the fact that in a mortal state people can only experience the opposite of perfection—imperfection. Living in a world defined by its lack of perfection, it is possible for humans to conceive of perfection, but not experience it, which continues the perception of perfection as a hidden idea or object. Similar to Plato's outline of ideal forms, humans can understand the concept of something like a perfect circle, but cannot create it in the physical world (Plato 31). Mortality by its very nature diminishes human capacity to be perfected. Perfection is defined not by what it is, but by instances of what it is not. For example, perfection is defined as a complete absence of sin. This definition highlights another facet of coherence *Preach My Gospel* must address.

Analysis of the journey metaphors posits that the two major obstacles humanity must overcome are death and sin. Death is accounted for by the resurrection of Jesus Christ, and sin (conceptualized as dirt) is accounted for by forgiveness that is activated by the Atonement of Jesus Christ. However, *Preach My Gospel* also conceptualizes sin as debt. The coherence of this entailment is crystallized when viewed through the lens of the Investigation Cluster. In providing people with a way to determine right from wrong, the metaphoric world

of *Preach My Gospel* increases humanity's accountability for their actions. In providing people with a way to determine right from wrong, the coherence of *Preach My Gospel's* metaphoric world faces another challenge because the component of accountability remains unresolved. As such, the last component of *Preach My Gospel's* ideology of perfectionism is the Investment Cluster, which accounts for humanities accountability for sins and the conceptualization of sin as debt.

While forgiveness eliminates sin conceptualized as dirt, the Atonement is treated metaphorically as a gift, that requires a specific set of actions to "accept" it. This includes a "giving up" or "Investment" of other container substances. This Investment is seen as "payment" to Christ. In this way, Christ paid the price for humanity's sins, and humans must now pay Him. It is a gift insofar as people do not make full payment for their sins, but they must repay a portion of this debt (by way of investing faith, repentance, and baptism) and the rest shall be "given" as a gift. It is an inevitability of mortality that people will do "wrong" actions and gain "bad" substances. As a means of eliminating these "bad" substances, the reward of forgiveness is accessed by "accepting" the gift of the Atonement through baptism bring the duty (opportunity that becomes duty after the initial commitment) for future investment in order to pursue perfection. This is a special kind of investment, one without risk due to the beneficence of God, the guarantor.

Through this metaphoric constellation, a clear "plan" of how to achieve perfection emerges. Life is no longer a compilation of meaningless acts; rather, each action has consequences. This metaphoric world provides people with a way of determining what they must do to be perfected and simultaneously provides a conceptualization of humanity as a species destined for perfection, so long as humanity can make the choices necessary to obtain "good" substances and eliminates "bad." Together, these metaphoric clusters form the ideological framework of "The Plan of Salvation." This framework acts as a myth that shapes reality toward an ideology of perfectionism.

"The Plan of Salvation": The Myth of Perfectionism

Preach My Gospel uses "The Plan of Salvation" as a myth that functions to seduce individuals "into abandoning their individuality" to become part of a larger social network (McGee 242). The power of myth to create reality is at the heart of identifying the ideal audience of "The Plan of Salvation." McGee reflects on the power of myth:

> So-called "objective reality" is made more comfortable by making an alternate "reality," what Marx called "false consciousness." The fantastic worlds of political myths make possible an almost absolute control over the environment—as anyone who has ever attended a traditional Christian funeral can testify, even the most final reality can be controlled by faith in an "afterlife." Though myths defy empirical or historical treatment, therefore, it is easy to recognize them rhetorically as ontological arguments relying not so much on evidence as on artistic proofs intended to answer the question, What is "real"? (244)

"The Plan of Salvation" functions as a myth focused on ideological assumptions of personal responsibility. It creates an "alternate reality" that infuses individuals with the latent potential to control who they are and who they will ultimately become. It creates "a people" infused with ideologies that are "ontological appeals constructed from artistic proofs and intended to redefine an uncomfortable and oppressive reality" (McGee 247). This uncomfortable and oppressive reality is death, what McGee calls "the most final reality" (244). McGee argues that "such myths are endemic in the human condition and, though technically they represent nothing but a 'false consciousness,' they nonetheless function as a means of providing social unity and collective identity" (247). The power of myth to influence this process of collective identity is visible when considering McGee's claim that "[p]ursuing a rhetorical alternative in defining 'the people' leads one to the importance of recognizing the collective life as a condition of being the "audience" of those who pretend to lead the society" (249). McGee explains this phenomena: "Though many have attempted to define such myths…in terms of collective behavior or historical criticism, [myths] are purely *rhetorical* phenomena, mass fantasies in which grown men justify their intention to act by 'playing like' the world is a more comfortable place than it appears to be" (244). "The Plan of Salvation" accomplishes this justification by creating an inevitable future in the mind of the believer that acts as an explanation of a group's "objective existence defined by their collective behavior" (McGee 241).

In essence, "The Plan of Salvation" gives life a purpose that does not exist in the objective mind of the individual, but rather only exists in the collective mind the myth invokes, and as was previously shown in the breakdown of the ontological metaphors, the mythical function of "The Plan of Salvation" is identifiable through the metaphoric constellations evident in *Preach My Gospel*.

Following this line of reasoning, "The Plan of Salvation" functions as a collection of ideological pronouncements that evoke in the audience a system of beliefs that makes believers dependent on what it offers—an alternate reality which empowers the believer with the latent potential to control their own destiny, infusing them with both personal responsibility and security, the latter being a basic psychological need[4]. And certainly there is a reassurance in the absoluteness that perfectionism provides. The knowledge that the sun will come up tomorrow the same as it came up today instills a reassurance and sense of security to those dependent on what the sun provides for survival. "The Plan of Salvation" is a construct that imparts security by providing the believer with a sense of security (*i.e,* an alternate reality) in not only answering the question of "what is real?" but by giving purpose to everyday actions and instilling a set of finite consequences that stem from those actions. The security that this absoluteness provides is the beginning framework of the ideal mindset of "The Plan of Salvation" and the metaphoric world that arouses that myth—a myth predicated on the actualization of human ability to achieve a state of perfection.

A plan that defines reality through a hierarchically structured afterlife and also defines the nature of mortality as a single state-of-being on the way to perfection, evokes a mindset that empowers the ideal audience to control their own destinies. In essence, "The Plan of Salvation" offers the believer a reality that individual choice has eternal consequence—that individuals have ultimate control over who they become, and it evokes the idea that change is possible. In this sense, the individual unsatisfied with their own self-perception is infused with the belief that they have the power to change who they are and become the person they most want to be. A myth predicated on perfectionism and a hierarchically structured afterlife—humanity being defined by these facets according to Burke (*Language* 16)—would necessarily appeal to a wide range of individuals. What Burke points out here is the human tendency to conform to social constructs (symbols) and invariably order themselves along a continuum toward an ideal (perfection). The plan appeals to their inclination to gravitate toward ideals; it provides a path to eliminate flaws and imperfections for those seeking improvement. But mortality necessarily places perfection beyond the grasp of the common everyday mortal; thus, to some extent, the natural inclination of the human condition is to desire the unattainable. "The Plan of Salvation" offers an exception to the limits of mortality on perfection insofar as the myth represents human progression beginning before mortality and continuing onward after death.

“The Plan of Salvation” creates an alternate—collectively constructed—reality, where perfection is attainable.

By suggesting that improvements can continue to be made after this life, the limits mortality places on ascertaining perfectionism can be overcome. A myth that is predicated upon an ideological assumption that mortality is a single step in a larger process of moving toward perfection, must necessarily be pleasing to the mind of a broad range of individuals—a conclusion predicated on the generalization of Burke’s definition of man, which implies that perfectionism is a pervasive part of humanity. This generalization helps to explain the popularity of Mormonism and why it is successful across race, culture, age, gender, geography, and many other demographic categories. The implications of a myth that functions with a set of root metaphors aimed at a mindset so broad as to be generalizable to the whole of human experience are significant and possess vast potential for social influence. But it is not enough to simply stop there. While the generalization of Burke’s definition of humanity helps clarify the ideal audience for an ideology of perfectionism, the audience most susceptible to Mormonism’s specific brand of perfectionism needs to be further examined. It is at this juncture that Black’s method of criticism can be completed. The ideal audience for *Preach My Gospel’s* can be extrapolated and a judgment made of the mindset especially suited to *Preach My Gospel*’s metaphoric call toward a path to perfection.

The Appeal of a Perfectionist Ideology

Black in "The Second Persona," examines the communism-as-cancer metaphor present in *The Blue Book* by Robert Welch and suggests that moral judgment of this metaphor is superfluous, not because it is elusive, but because it is so clearly implied (119). While this analysis broaches more than a single metaphor, Black's assessment rings true of the metaphoric clusters present in *Preach My Gospel*. These clusters all point to a single "idiomatic token" (Black 115): "The Plan of Salvation." In interpreting the metaphoric world of *Preach My Gospel*, this thesis demonstrates how "The Plan of Salvation" functions as a myth that extrapolates an ideology of perfectionism in its ideal audience. To determine this ideal mindset, the mythical implications of "The Plan of Salvation" must be further examined.

Preach My Gospel develops the myth of "The Plan of Salvation" through a series of metaphoric clusters that resonate with the human experience and promotes an ideology of perfectionism. One example of this development is *Preach My Gospel*'s utilization of the natural human tendency to view states-of-beings as containers to define perfection *as* a state-of-being, characterized by the substances it holds. *Preach My Gospel's* approach to perfectionism also advances an ideology defined by the consequences/rewards for achieving perfection. Defining perfection as a state-of-being that can be achieved necessarily posits perfectionism as a process—a series of transactions, exchanging bad substances

for good. Such a view of perfectionism accounts for the imperfection of mortality. It accomplishes this maneuver by conceptualizing perfection as a non-linear process of change. Because substances can be transferred into and out of the soul, this view of perfection has the ability to make allowances for mistakes without completely frustrating the process (in the vernacular—the two steps forward, one step back approach.) That is, an accrual of bad substance or loss of good substance does not permanently define the state of the soul. Perfection, being a gradual process of "becoming" or "turning into" a particular state-of-being provides a view of perfectionism that tolerates imperfection.

Perfectionism, defined as a process, also accounts for the natural tendency of humans to perceive time as a moving object. Humans consistently experience life as a perpetual state of the present—always situated between the future and the past. Yet, *Preach My Gospel*'s definition of perfection pushes the mind away from the present and toward the future and the past simultaneously. This view becomes possible because humanity's current state-of-being, by this definition, is concurrently affected by both the future and the past. Humans understand their current state-of-being as comprised of substances obtained in the past, but also perceive their current state-of-being as temporary; people anticipate change and perceive their current state-of-being in terms of what it can become.

Of course, viewed objectively from a materialist perspective, both the past and the future, in this objective view, are literally beyond reach. That which

happened in the past and that which will come in the future are beyond control because the reality of events can thwart even the best laid plans. No outcomes are certain. People cannot change the past, and they cannot ultimately control the future.

Whereas the objectivist mindset would not resonate to the metaphorical world of *Preach My Gospel*, the mindset best suited for this rhetoric would experience this kind of objectivist perspective as dissonant. The mythical function of "The Plan of Salvation" crystallizes when viewed through the lens of McGee's assertion that myths are "purely *rhetorical* phenomena," that allow humanity to create a pleasant view of reality that is "more comfortable" than it really is (244). Seeking to eliminate the discomfort caused by insecurity, the ideal mindset would welcome an ideology offering an alternative perspective to this objectivist view of reality. Embodied in this premise is Tobias Churton's claim that "[those] want[ing] absolute certainties, [will] be prepared to believe anything" (3). Resonant in this assertion is the particular vulnerability of a mindset characterized by a low tolerance for uncertainty. The helplessness that ensues a mindset enslaved to the pursuit of eliminating uncertainty creates a vulnerability to an ideology aimed at exemplifying certitude. The perfectionist ideology inherent to the metaphoric world of *Preach My Gospel* has the potential to exert a powerful "vector of influence" (Black 113) over such a mindset. Further exploration of the entailments of this metaphoric world reveals its

persuasive potential to influence a mindset characterized by a resistance to uncertainty.

The "Plan" and the Language of Certitude

Lakoff and Johnson substantiate the human tendency to conceptualize ourselves as containers, but they do not assign value to either the container or the container substance. This is where the variability in mindset lies. A mindset vulnerable to the persuasive potential of the metaphoric world *Preach My Gospel* offers presumes of course the existence of a soul that can be conceptualized as a container. This premise accepted, a mindset that conceptualizes the state of the soul, and assesses the value of the soul, by its substances rather than the innate quality of the container itself is vulnerable to the limitation of available substance and is vulnerable to the loss of valued substances. The language that characterizes the metaphoric clusters within *Preach My Gospel* illustrates the persuasive potential of this metaphoric world to exploit the vulnerabilities of such a mindset.

As analysis demonstrates, transitive verbs dominate as entailments of the metaphoric clusters that comprise the metaphoric world of *Preach My Gospel*. These verbs are the "idiomatic tokens" (Black 110) of a perfectionist ideology that capitalizes on the vulnerability of a mindset dependent on the presence of external resources to establish a secure identity. It is perhaps no accident of grammar that at this juncture Burke's definition of substance as "something that

stands beneath or supports the person or thing," (*Grammar* 22) embodies this presupposition. That is, to some extent, people understand concepts as much by their context (that which ultimately lies outside of a thing—and thus being outside is *not* that thing) as by the innate qualities of the concept itself. Burke's advancement that the very act of defining a term necessarily separates the term off (in terms of what it is and what it not) from other terms, creating boundaries around different ideas and concepts, (*Grammar* 24) coincides symbiotically with Lakoff and Johnson's conceptualization of container metaphors. Burke's assertion that "[t]o define a thing in terms of its context, we must define it in terms of what it is not," (*Grammar* 25) highlights the ubiquity of context and its centrality in understanding ideas and concepts. Burke equates this definition as "positional," articulating that a term may be defined by its location (*Grammar* 26).

The transitive verbs that fuel the cluster of container metaphors in *Preach My Gospel* contribute to this conceptualization of the soul. That is, the linguistically active portion of these container metaphors are the transitive verbs, which draw attention to their corresponding direct objects (the context—that which the soul is not). Burke's view of substance highlights the usefulness of context in coming to understand an idea or concept. But to understand a concept only by means of its context, or primarily by these means has the potential to create a crisis of identity when contexts are shifted. This perspective creates a

conceptualization of the soul that is dependent on its context, so much so, that the removal of the context leaves the soul to be conceived of as an empty vessel. And a mindset that conceptualizes itself as an empty vessel, comprised of and valued by only that which it contains, is vulnerable to the effects of an objective reality that dominates and exerts power over substance availability. This reliance on substance to define the soul creates an ideal space to plant an ideology that offers an assurance that needed substances are accessible. "The Plan of Salvation" works as a collection of metaphoric clusters that entices the ideal audience with this promise of perfection.

The metaphoric world of *Preach My Gospel* has the powerful potential of wielding a great vector of influence over a mindset distraught by their own lack of influence over the objective world. Two metaphoric entailments demonstrate this exploitation: "filled" and "develop." *Preach My Gospel's* use of the transitive verb "develop" defines what the container is composed of, insofar as "develop" is applied to direct objects that are treated as innate parts of the soul that cannot be given or taken away. However, in conflict with this perspective, *Preach My Gospel* uses the transitive verb "filled" to define the contents of the soul by way of the direct objects this verb carries. The nature of the soul crystallizes in conceptualizing the soul as having innate characteristics while simultaneously conceptualizing the soul as having the capacity to be "filled" and by extension completely empty. Metaphorically, the direct objects of the verb "develop" (*i.e.*,

strength, humility, obedience, etc.) are innate facets of the container. They are not container substances, but rather qualities of the container itself. The innate function of a container is not affected by the substance it holds; the structural integrity of a jug is usually unaffected by the substance it holds. To suggest that the soul is a receptacle of substance, but that the quality, not the function of the soul is determined by what it "accepts" and "receives," invokes a conceptualization of the soul as dependent on an assumed "giver" of substances. This conceptualization calls upon Burke's familial substance through a process of transubstantiation. Burke presents familial substance as being a derivative of nutrition—a taking of external elements and transforming them into internal elements. By this view, the soul is comprised of what it consumes. One need only reflect on the sensation of hunger to comprehend the compulsive desire to maintain control over the availability of external resources, and the trepidation that accompanies an objective reality that interferes with this desire.

Such a conception of the soul instills a vulnerability and dependence that is not unlike a child's reliance on a caregiver. Faced with a harsh reality that precludes absolutes, the mindset that conceives of their identity as dependent on that which it is "given" welcomes the image of a benevolent caregiver, exerting control where they have none. This of course presumes a mindset inclined towards a belief in deity. *Preach My Gospel* offers a conceptualization of deity as "Father," which carries with it elements of familial substance that shape how

container substances are defined. Attributing characteristics of a benevolent father as the "giver," or provider of container substances, that which is "given" naturally falls into positive categories of "gifts" and "rewards" – assuming a kind and generous paternal figure would have his children's best interest at heart.

I argue here that "The Plan of Salvation" offers humanity a perspective of reality that challenges the limitations of an objective reality. This opposition provides a "more comfortable" perspective of reality and provides life with purpose and direction by using humanity's free will as a tool of overcoming the unpleasant reality that people have little to no control over the future or the past. In essence, "The Plan of Salvation" accounts for every moment outside of the present and gives us some control over rectifying the past and shaping the future. Even though people cannot "undo" the past, "The Plan of Salvation" provides a view of perfectionism that allows individuals to make changes in the present that eliminate bad substances accrued in the past and control what substances will comprise their state-of-being in the future. This conceptualization allows humanity to perceive reality as they wish it were or wish it to be rather than as it actually is.

This conceptualization is evident in "The Plan of Salvation's" treatment of an afterlife. The ultimate and unavoidable reality of death is pacified by an ideological construct that places mortality as a single step of a larger journey. The purpose and direction that is evoked by "The Plan of Salvation" provides

humanity with a means of making sense of the ultimate reality of death and a way to rectify that which has gone wrong in the past. This ideology empowers humanity with the ability to rectify past wrongs and control who they will become in the future. This empowerment provides a security that is derived from the set of moral absolutes defined by the metaphoric entailments “The Plan of Salvation” offers, which enable decision making and action.

This approach to perfectionism highlights the essential link between “good” and “bad” substances and “right” and “wrong” choices as a means of controlling the past and future. Essentially, *Preach My Gospel* offers its ideal audience a way of morally assessing behavior, including (but not limited to) their own, and attaches rewards/consequences to that behavior as a means of reaching a state of perfection. A mindset heavy with the burden of guilt from past “transgressions” or a mindset particularly susceptible to the limits of mortality—those who have something to lose by the reality of death—would certainly be most susceptible to this view of perfectionism as a process. But this mindset must also be in need of external resources to make such moral assessments of action. A mindset in search of externally defined moral absolutes is likely to welcome an ideological construct that provides a clear understanding of what constitutes perfection and provides a way of determining the “rightness” or “wrongness” of an action in any given circumstance.

I contend that the agency (or freedom to choose) that is idealized by "The Plan of Salvation," and society at large, is also a burden that demands constant assessment of the moral and ethical repercussions of action. A plan that provides a moral and ethical assessment of action necessarily lessens such a burden. A mind overwrought with the complexities of moral assessment, and plagued by a personal sense of obligation to make such an assessment, has the potential to find reassurance in an ideology that decreases the anxiety felt toward the prospect of accomplishing the undertaking of morally assessing one's own actions. That is, the ideal audience for this ideology is one that prefers the security of an "alternate reality," defined and constructed by the ideological tenets of "The Plan of Salvation" and the sense of community that is developed by the "collective mind," to that of an untethered actuality and the uncertainty of individuality. Thus, "The Plan of Salvation" functions mythically in the mind of the ideal audience precisely as McGee outlines the function of myth to be—to seduce individuals "into abandoning their individuality" to become part of a larger social network (242).

An ideology that offers humanity the ability to control both the past and the future could certainly merit the forfeiting of free will in the present. This sentiment is echoed in the words of Dostoyevsky: "I tell Thee that man is tormented by no greater anxiety than to find some one quickly to whom he can hand over the gift of freedom with which the ill-fated creature is born" (263-64).

In essence, in an attempt to gain control over the past and the future, the ideal audience is inclined to invest their free will in an ideology satiated with opportunities to abandon their individuality and embrace a "network of interconnected convictions that functions in [humanity] epistemically and that shapes [their] identity by determining how [they] views the world" (Black 112).

The moral implications of such an ideology that promotes a view of perfectionism as a process is replete with irony. To provide moral implications of this ideology would be a fulfillment of *Preach My Gospel's* approach to perfection insofar as such an assessment would be an enactment of the same ideological assumptions being made within "The Plan of Salvation." If, as Black argues, to morally assess a text, a corresponding "human dimension" must be found, to morally judge a text is to view it as a composition of the facets of humanity. In so doing, what conclusion can be drawn but that a moral assessment of this text is a categorization of its substance into divisions of "good" and "bad" and to assess it along a continuum toward an ideal? What moral judgment can I offer that does not in-and-of-itself embody the process of perfectionism outlined in the metaphoric world of *Preach My Gospel*? Any such criticism would necessarily undercut itself through this enactment, and perhaps this is the genius that makes "The Plan of Salvation" such an appealing myth. Even the myth itself embodies a capacity to move toward an ideal state, insofar as it possesses an innate "human dimension."

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[1] Black, Edwin. "The Second Persona." *The Quarterly Journal of Speech* 105.2 (1970): 109-19. Print; Kurtz, Jeffery B. "Condemning Webster: Judgment and Audience in Emerson's 'Fugitive Slave Law'." *Quarterly Journal of Speech* 87.3 (2001): 278-90. Print; Harrell, Jackson, B L. Ware, and Wil A. Linkugel. "Failure of Apology in American Politics: Nixon on Watergate." *Speech Monographs* 42.4 (1975): 245-61. Print; Campbell, Karlyn K. "The Rhetoric of Women's Liberation: An Oxymoron." *The Quarterly Journal of Speech* 59 (2003): 74-86. Print; Sproule, J. Michael. "The New Managerial Rhetoric and the Old Criticism." *The Quarterly Journal of Speech* 74 (1988): 468-86. Print. Chesebro, James W., and Caroline D. Hamsher. "Contemporary Rhetorical Theory and Criticism: Dimensions of the New Rhetoric." *Speech Monographs* 42 Nov. (1975): 311-34. Print.

[2] Those metaphoric structures embedded at a near subconscious level that dominate our cognitive processes and are thus produced less as a matter of intent and more as a matter of unavoidable grammatical framing of ideologies

[3] The “burned over district” refers to an area located in upstate New York in the early 1800s, so termed because of the numerous revivals that swept this region of the New England colonies.

[4] Maslow, Abraham H. "A Theory of Human Motivation." *Psychological Review* 50.4 (1943): 370-96. Print. Maslow’s Hierarchy of Needs is a theory in psychology concerned with the fulfillment of basic human needs. Often visualized as a pyramid, this theory outlines humanity’s most basic needs along a continuum towards a fulfillment of one’s greatest potential: physiological needs, safety needs, love and belonging, esteem, and self-actualization.

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