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Influence of the Gospel for Good through the Doctrine of the Gathering

Author(s): Richard R. Lyman

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Influence of the Gospel for Good through the Doctrine of the Gathering

By Richard R. Lyman, of the Council of the Twelve

According to the original scriptural promise, the Lord has taken "one of a city, and two of a family" and brought them "to Zion" (Jer. 3:14).

Since "every tree is known by his own fruit" (Luke 6:44), let us examine some of the results of the latter-day gospel.

The God of heaven is to "set up a kingdom, which shall never be destroyed" (Daniel 2:44). If this kingdom has not been established, then it is to be established at some time in the future.

The Church of Jesus Christ of Latter-day Saints is the forerunner of this kingdom, as we believe, which was to be set up by the God of heaven never to be destroyed; it was not to be left to other people, but should break into pieces and consume all other kingdoms; and, as the scriptures say, it should "stand forever" (Daniel 2:44). Otherwise, what does the scripture mean? which reads:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:1, 2).

It has been claimed that our Church is but a small one. Granted; but it is powerful. Many attribute the effectiveness of the work of the Church to the perfection of its organization. A little reflection will show that organizations, however perfect, do not necessarily mean effective work.

Recently an eastern educator, a member of the Methodist church, in commenting upon the effective work of our Church, remarked that with the same sort of organization his great church, with its twelve million members, could accomplish marvels.

"Do you think it is the organization," said one of our professors, "that gives the L. D. S. Church its strength? You see that power-plant," he continued; "there is the pipe line, there are the water wheels, there are the electric generators; and throughout this whole inter-mountain country is a network of

wires constituting the distribution system. All these, together make a wonderful organization. But this organization, all this mechanism and construction, amount to nothing without the water on the wheel. How many men are there in your church who are willing to go into the world at their own expense and preach the gospel of Jesus Christ as the Methodists believe it?"

"I am not sure that there is one," said the visiting educator.

"It is that missionary spirit in our Church that accounts for its power. It is this spirit that is the water on the wheel. With the Latter-day Saints the preaching of the gospel seems to be a living desire. And this is as it should be, for the divine command has been given to the people to whom the gospel has been revealed that they must teach it 'to every nation, and kindred, and tongue and people' (Rev. 14:6). 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come'" (Matt. 24:14).

This divine command keeps thousands of missionaries continuously in the field. A natural love for preaching and teaching the gospel of Jesus Christ has "established in the top of the mountains and exalted above the hills," "the house of the Lord" (Micah 4:1).

"Ye shall know them by their fruits" (Matt. 7:16). Judge these preachers and their message by the results of their efforts. They have gone with the glad tidings of great joy into practically all the nations of the world, and many honest hearts have accepted their message.

Many have accepted the message when they were in humble circumstances; or have embraced the gospel when, for so doing, they were derided by their friends and cast out by their kindred. Once they obey this prompting "to gather," and begin to put forth effort to reach the land of Zion, these converts are transformed, not instantly, for it may take years, and sometimes much of the lifetime; but finally the blessing comes. Success, prosperity, culture, education—these are the blessings that have come to those who have accepted this modern gospel.

A few examples: William Spry was a boy in England. He heard this gospel message and accepted it. With means extremely limited, he began his struggle to come "to Zion." Little did he think when, as a boy, at the age of eleven, he landed with a company of emigrants in New York City, that he would live to spend six years of his life preaching this same gospel; that in the community where he lived he would be elected to many important county offices; that he would have the honor of representing his community in the legislative halls of the state; and that during eight years of his life he would have the honor of serving as the governor of the state in which he lived.

Fiction rarely presents a more surprising experience and transformation than that which came to this boy of eleven as a result of his accepting the message.

Another of the governors of Utah, Honorable John C. Cutler, is also one who, in the days of his boyhood, accepted this newly revealed religion. In England he began his employment at the age of twelve. For his first year of service he received \$100, while his expenses were about \$150. During the second year he received enough to meet all his expenses. From that time until the present, wise and successful in business, he has made it the rule of his life "to live within his means."

As a boy, he had great admiration for his grandfather, who left to each of his grandchildren approximately \$2500; an ambition of his boyhood was to do as well by his own descendants.

This young man drove an ox team across the plains. When he reached the Salt Lake Valley, he began harvesting potatoes, carrots, and other farm products on shares. From this humble beginning, through several public offices, John C. Cutler has risen until, honored by being elected governor of the state, he, too, has been an important factor as director in many large and most successful business undertakings in this inter-mountain country. Today he is the president of one of our strongest banking institutions. Let the message he accepted be judged by its results.

From old Scotland comes another notable example, in the person of Charles W. Nibley, Presiding Bishop of the Church, railroad magnate, large lumber dealer, and sugar king. In poverty for eleven years, the Nibley family, of which Charles W. Nibley was one of the children, saved and skimmed to get means enough to bring them on their way towards "Zion." The savings of eleven years were gone when the family reached Rhode Island. Five more years of struggle brought means enough to the family to complete the journey.

By industry, perseverance, and most of all by faith, Charles W. Nibley has achieved an eminence which suggests the tales of the fairies.

Bishop Nibley attributes the success that has come to him to the willingness of his parents to listen to the promptings of the still small voice, that told them unmistakably that the gospel is true. At the annual reunions of his numerous posterity the bishop invariably speaks of the great gratitude which they all owe to the eternal Father.

While the three men above mentioned have, because of the blessings the gospel bring, been more successful than many others who have accepted this message, yet the whole history of the Church and its people is, with hardly a single exception,

a record of new opportunities presented, renewed efforts made, and unusual faith, stability of character, and success achieved. The Church organization brings Church members into a close and helpful association with one another—so that each naturally is assisted in his life's work by all the others. Naturally, such conditions greatly increase the chances of success.

“Ye shall know them by their fruits” (Matt. 7:16).

Between the lives and successes of the people here and the promises and prophecies of Holy Writ, there is a striking similarity.

The Vision Beautiful

By Susa Young Gates

The world of man looked out with unseeing eyes into past and future glories when the Vision was vouchsafed to the youthful prophet in the early spring day of 1820. But if it meant much to men, with all their hold upon the earth and its fulness, what was the effect upon the women of the world? That wonderful appearance in the Grove, at Palmyra, held in its heart, like the half-opened calyx of a rose, all the promises of future development for woman, foreshadowed by that revelation given to Moses concerning the creation when he saw “man” created in the express image of his Maker, “male and female created he them.” There was to be no bond and free in Christ Jesus, but all were to be free. Therefore, the Vision held the bright promise of equality and freedom for women. The divine Mother, side by side with the divine Father, the equal sharing of equal rights, privileges and responsibilities, in heaven and on earth, all this was foreshadowed in that startling announcement of the Son: “They were all wrong! They draw near to me with their lips, but their hearts are far from me!” In an age-long darkness and apostasy, woman had been shackled because of her very virtue, tender sympathy, and patient desire for peace.

Men had trafficked and struggled with one another during the long centuries, outside the sanctuary, since the walls had fallen upon their religious ruins. But man had held woman by the wrist, had controlled her religiously, financially, and civilly. What rights and what privileges she enjoyed through those dark ages of superstition and oppression after the Master's vision had closed upon mankind with the crucifixion, were hers through sufferance of her male guardians and possessors.

Can you conceive, then, what the Vision meant to woman?