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The Church and the Man

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Abstract: The Church in Advance of Its Members—The Gospel the Most Important Thing—Personal Advancement is Help to the Church—Covenants of the Latter-day Saints—A Privilege to be Associated with the Church—Worth of a Standing in the Church—Importance of Having Names on Church Records—Secret Organizations—Secret Societies—Gossip—We Want to be Known as We are—Treatment of Those Who Will Not Obey the Law of the Church—Latter-day Saints Must be Thinkers and Workers—The Identity of the Church Unchanged—No Classes or Nationalities in the Church—No Neutrals in the Church—Don't Have Religious Hobbies—Wealth Does Not Bring Church Favors—The Gospel Causes Disturbance—"Having Done All, Stand"—Not Naturally Religious—Strive to be as Broad as the Gospel—Search and Ye shall Find—The Spirit of Religion—The Meaning of Success—What is to Become of Such as Me?—Rest for the Peaceable Followers of Christ—Harmony—Character, Mettle, and Mission of the Latter-day Saints

CHAPTER VIII

The Church and the Man

THE CHURCH IN ADVANCE OF ITS MEMBERS. "The modern 'Mormon' is far in advance of 'Mormonism'." The very reverse of this statement is the truth. "Mormonism" is far in advance of the modern or any other class of "Mormons." For not one member of the Church in one hundred, and perhaps not a single member in the whole Church is able to reach the high standards of faith, virtue, honor and truth inculcated in the gospel of Jesus Christ.—*Juvenile Instructor*, Vol. 41, p. 144, March 1, 1906.

THE GOSPEL THE MOST IMPORTANT THING. The religion which we have espoused is not a Sunday religion; it is not a mere profession; it is a most—I was going to say—a most terrible reality—and I believe I would be justified in using that expression, because it savors of life unto life or of death unto death. If it is, and pardon me for using that expression, if it is what we profess it to be, what we have embraced it for, what we believe it to be as members of the Church of Jesus Christ of Latter-day Saints, it is the most important thing in the world to us, and the results to us in this world and in the world to come will depend upon our integrity to the truth and our consistency in observing its precepts, in abiding by its principles, and its requirements.—*Apr. C. R.*, 1916, p. 2.

PERSONAL ADVANCEMENT IS HELP TO THE CHURCH. Whoever will labor for his own welfare, for his own salvation and upbuilding in the knowledge of those principles which draw men nearer to God and make them more like unto him, fitting them better for the performance of the duties required at their hands, is in like manner building up the Church.—*Apr. C. R.*, 1914, p. 2.

COVENANTS OF THE LATTER-DAY SAINTS. Among the covenants are these, that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, do unto others as they would that others should do unto them. These principles are involved in the covenants that the people have made in the Church of Jesus Christ of Latter-day Saints, and it is expected that the officers and presiding authorities in the Church shall see to it that the members of the Church of Jesus Christ of Latter-day Saints will keep these covenants that they have made with the Lord, and that they will observe these principles and adapt them to their lives and carry them out, that they may be indeed the salt of the earth; not salt that has lost its savor and is good for nothing but to be cast out and trodden under the foot of men, but salt that has its savor and that is wholesome; that the people of God may be a light unto this generation and unto the world; that men may see your good works and glorify your Father which is in heaven; and that notwithstanding enemies, who are filled with the spirit of persecution and who say all manner of evil things against the Latter-day Saints, those who have entered into the covenant of the gospel, will keep the commandments of the Lord, will obey the dictates of the Spirit of the Lord unto them, will work righteousness in the earth, and will go right on in the path that Almighty God has marked out for them to pursue, fulfilling and accomplishing his will and his purposes concerning them in the latter day.—*Oct. C. R.*, 1904, pp. 4, 5.

A PRIVILEGE TO BE ASSOCIATED WITH THE CHURCH. I esteem it a great privilege to be permitted to live and be associated with my brethren and sisters in the great cause in which we are engaged. Personally, I have nothing but this cause to live for, for the rest of my life. It has been very much, almost entirely the object of life with me, ever since my childhood; and I am very thankful that I have had the privilege of being connected with the missionary work of the Church, and I hope and trust that I may be able to continue in this ministry the remainder of my days. I feel in my heart that there is nothing greater for me, or for any other man living, than to be identified with the cause of truth, and I verily believe that we are engaged in the cause of truth, and not error.—*Apr. C. R.*, 1912, p. 2.

WORTH OF A STANDING IN THE CHURCH. My standing in the Church is worth to me more than this life—ten thousand times. For in this I have life everlasting. In this I have the glorious promise of the associations of my loved ones throughout all eternity. In obedience to this work, in the gospel of Jesus Christ, I shall gather around me my family, my children, my children's children, until they become as numerous as the seed of Abraham, or as countless as the sands upon the sea shore. For this is my right and privilege, and the right and privilege of every member of the Church of Jesus Christ of Latter-day Saints who holds the priesthood and will magnify it in the sight of God. Without it, there is death and desolation—disintegration and disinheritance; without it there may be a chance to become a ministering spirit, a servant unto servants throughout the endless ages; but in this gospel there is a chance to become a son of God, in the image and likeness of the Father and of his Only Begotten Son in the flesh. I would rather take my boys and my girls to the grave, while they are innocent, than to see them entrapped in the wickedness, the unbelief,

and the spirit of apostasy so prevalent in the world, and be led away from the gospel of salvation.—*Apr. C. R.*, 1912, pp. 136, 137.

IMPORTANCE OF HAVING NAMES ON CHURCH RECORDS. Some people may not care very much whether their names are recorded or not, but this comes from ignorance of the consequences. If their names are not recorded they will not only be cut off from the assistance which they would be entitled to from the Church, if they needed it, but they will be cut off from the ordinances of the house of God; they will be cut asunder from their dead and from their fathers who have been faithful, or from those who shall come after them who shall be faithful, and they will be appointed their portion with the unbelievers, where there is weeping and gnashing of teeth. It means that you will be cut off from your fathers and mothers, from your husbands, your wives, your children, and that you shall have no portion or lot or inheritance in the kingdom of God, both in time and in eternity. It has a very serious and far-reaching effect.—*Oct. C. R.*, 1899, p. 42.

SECRET ORGANIZATIONS. The Church of Jesus Christ of Latter-day Saints is good enough for me and my family, and I have no time nor means to associate myself with organizations that are not of this Church and which have simply for their object the laying up of something for my wife to have after I am dead. I cannot afford to do it for this reason: the Lord has seen fit to give me from day to day just sufficient for my needs, and if I were to join these associations for the purpose of looking after the future of my family, I would be compelled to neglect paying my tithing, and present duties, because I would not have means enough to pay my tithing and my dues for these associations. We have known members of the Church, who when they were asked why they did not pay their tithing, confessed that they were associated with organizations of one kind and another,

wherein they were compelled to pay weekly or monthly certain sums of money; they had been associated with these institutions for a number of years, and had put quite a lot of money in them; and now, if they did not continue to pay their dues they would lose all they had put in, then in case of death their families would lose the premium. From this you can see they are in bondage to these secret organizations, and if they want to pay tithing they cannot do it. Well, if they do not, they will be among those whose names will not be found recorded in the book of the law of the Lord and who will not have inheritance in the Zion of God. Furthermore, we have called some of these men to go on missions, but they could not go to preach the gospel to the nations of the earth. Why? Because they belonged to certain secret associations, and they were compelled to be at work all the time in order to pay their dues, or they would lose what they had put in them.—*Oct. C. R.*, 1899, p. 40.

SECRET SOCIETIES. It is a well known truth that the counsel of the First Presidency of the Church, in all cases, has been and is against our brethren joining secret organizations for any purpose whatsoever, and that wherever any of them have already joined, they have been and are counseled to withdraw themselves from such organizations, as soon as circumstances permit and wisdom dictates. In taking this position, there has not been, neither is it intended that there shall be, any controversy with the societies, and with their aims and objects. The merits of the various orders are not considered at all; their aims may be ever so worthy and their objects ever so commendable. That matter does not enter into the discussion, so far as a member of our Church is concerned.

The gospel of Jesus Christ is true, and is a power unto salvation, temporal and spiritual. A man who complies in every respect therewith has everything that any society can

offer, with countless truths and consolations added: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Church is divinely organized, and in that organization there is provision for the development and practice of every virtue known, every charity revealed. For this reason and for its promises of eternal life and glory, the gospel, and the Church divinely established for its promulgation, should be nearer and dearer to a follower of Christ than all other things. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

The members of our Church who have faith to heed the advice of the authorities thereof, will not ally themselves, under any pretense, with any organization not instituted by the Lord for the building up of Zion. Neither will they, for any consideration, allow themselves to imbibe the spirit of the world, or be tempted to lose their faith, which will be the result with those who divide their interests, devoting some to other organizations. This is the testimony of those who have joined and who have later withdrawn. Nothing can be permitted in the members that is calculated to bring division and weakness to the Church, yet those who have been led to join other institutions should not be dealt with harshly, but should be made to understand the position of the Church, and where it is so understood, they should shape their affairs for withdrawal, in humility and repentance, from that which threatens their standing.—*Improvement Era*, Vol. 6, p. 305, February, 1903.

Gossip. The "Mormon" creed: "Mind your own business," is a good motto for young people to adopt who wish to succeed, and who wish to make the best use of their time and lives. And when I say young people, it includes as well aged and middle aged men and women.

Let it be remembered that nothing is quite so contemptible as idle gossip. Byron said a good thing when he put into the mouth of Don Juan these words:

“In fact there’s nothing makes me so much grieve
As that abominable tittle-tattle,
Which is the cud eschewed by human cattle.”

How idle to go about whispering mysterious words here and there—words often without foundation in fact, but uttered with injurious intent, and perhaps with the idea of creating for the whisperer some imaginary respect, because of his supposed possession of special knowledge! But such action seldom bodes good, or sets upon the round of human lips sentiments of appreciation for the excellent, the beautiful, and the true, in a brother, neighbor, or friend. Such gossip and meddling constantly hold to view the defects of its subjects, and the scandals that are born fly as upon the wings of eagles. To be thus engaged is a positive injury, also, to the person so employed, because by constantly holding the defects of others in his own mind, he ruins his own ability to see and appreciate the virtues of his fellows, thus stifling his nobler self.

It is so very much better for a person to strive to develop himself by observing all the good points he can find in others, than to strangle the growth of his better self by cherishing a fault-finding, sullen and intermeddling spirit. The scriptures support this thought. The great Psalmist says in substance in the fifteenth psalm: “He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall abide in the tabernacle of the Lord, and never be moved.” To abide in the tabernacle of the Lord is to enjoy his Holy Spirit. Now, he that taketh up a reproach against his neighbor is in great danger of losing the Spirit of the Lord.

“But my neighbor has done this, that, or the other that is forbidden by the law or the Church, or good usage, why should I not set him right?” says one. Let that one ask himself: “Is it my business?” The answer will suggest itself: If it is not my business, let me be wise enough to mind my own business. For “he that refraineth his lips is wise, and he that uttereth a slander is a fool;” and, further, the Lord declares through the Psalmist: “Whoso privily slandereth his neighbor, him will I cut off.”

Let it be the aim of the Saints to cultivate the spirit of generosity and good-will, such as was exemplified in the life of Christ, and proclaimed when the angels heralded abroad the message: “Peace on earth, to men good will,” and which has been reiterated in the modern restoration of the gospel. Watch constantly for that which is worthy and noble in your fellow man. It makes a person better to see and speak of good in his neighbor; while there is unbounded delight in observing the effect that a few words of appreciation and encouragement have upon men, women, and children with whom we associate. Let those try it who really wish to get the genuine sweets out of life.

The meddler, the gossip, the fault-finder, on the other hand, soon ruin their own capacity for observing the better side of human nature; and, not finding it in others, search in vain for its influence in their own souls.

There is a wonderful field in the organizations of the Church for the cultivation of all the virtues of the human heart. It is the business of every officer and member of the Church, and of her associations and organizations, to lead out in doing good; to stand first in serviceable practices in the gospel’s atmosphere of sunshine and peace; to lift up and not to cast down; to encourage and not to repress; to dispense joy, and to drown sorrow; to refrain their lips from slander and backbiting, and, by sweet temper and kind words, to unfold the better side of human nature; to mind

their own business, and not to unduly criticise, and not to find fault, nor to delight in tale-bearing, scandal, envy, and gossip.

This advice heeded, our social ethics would soon show wonderful improvement; happiness, beauty of disposition, love, and moral cleanliness, would increase among the Saints; the Spirit of God would delight to dwell in their midst, and the best qualities of the people would unfold and develop like the rose in the warm sunshine of June.—*Improvement Era*, Vol. 6, p. 388, March, 1903.

WE WANT TO BE KNOWN AS WE ARE. We want to be known as we are. We want to be seen in our true light. We want the world to become acquainted with us. We want them to learn our doctrine, to understand our faith, our purposes, and the organization of the Church of Jesus Christ of Latter-day Saints. We would like them to know something about the origin of this work, but we desire that they shall see this work in the true spirit of it, and the only way this can be brought about is by the inquiring, intelligent world coming in contact with us—those indeed who are disposed to love truth and righteousness, and whose eyes are not so blinded that they can not see the truth when it is presented before them.—*Oct. C. R.*, 1908, p. 3.

TREATMENT OF THOSE WHO WILL NOT OBEY THE LAW OF THE CHURCH. It has occurred to me somewhat in this way: that the body of the Church is likened to the body of a man, and you know men do sometimes get their systems a little deranged—that is to say, sometimes they are flea-bitten. Fleas bite them and mosquitoes bite them and cause little swellings to rise on their face and hands. Sometimes they have boils upon them, and carbuncles, sebaceous tumors and other excrescences, that only need the application of the lance to let out the humor from them or to excise them from the body, or cut them off and let them go, so that the body may be cleansed from their poisonous effect.

It is so with the Church. From time to time there are characters who become a law unto themselves, and they follow the bent of their own "sweet will" until they get themselves into a condition mentally and spiritually that they become a menace to the body ecclesiastic. In other words, they become like a boil, tumor or carbuncle on the body, you have to call in the surgeon to apply the knife to cut them out that the body may be cleansed from them; and this has been the case from the beginning.—*Apr. C. R.*, 1905, p. 5.

LATTER-DAY SAINTS MUST BE THINKERS AND WORKERS. To be Latter-day Saints men and women must be thinkers and workers; they must be men and women who weigh matters in their minds; men and women who consider carefully their course of life and the principles that they have espoused. Men cannot be faithful Latter-day Saints unless they study and understand, to some extent at least, the principles of the gospel that they have received. When you hear people, who profess to be Latter-day Saints, running off on tangents, on foolish notions and one-horse, cranky ideas, things that are obviously opposed to reason and to good sense, opposed to principles of righteousness and to the word of the Lord that has been revealed to men, you should know at once that they have not studied the principles of the gospel, and do not know very much about the gospel. When people understand the gospel of Jesus Christ, you will see them walking straightforward, according to the word of the Lord and the law of God, strictly in accordance with that which is consistent, just, righteous, and in every sense acceptable to the Lord who only accepts of that which is right and pleasing in his sight; for only that which is right is pleasing unto him.—*Improvement Era*, Vol. 14, 1910, p. 72.

THE IDENTITY OF THE CHURCH UNCHANGED. We have a double guide and a double assurance in reaching our correct conclusions concerning the perfect identity of the

Church now and the Church in the days of its first prophet. The spirit of loyalty and devotion, together with love for the work of building up Zion, characterize the Saints, while the devil rages now in the same manner that he did then. The spirit, on both sides of the controversy, is so identical that it is hard to imagine that any thoughtful Latter-day Saint can be deceived over the situation as it exists today.

By their fruits ye shall know them. The devil caused men to rage over the Nauvoo House, the building of the Nauvoo Temple, the Prophet's Nauvoo brick store, and the material prosperity of the Saints in that beautiful city on the banks of the Mississippi; he causes men to rave over so-called "commercialism" today. Envy was rampant then. It is just as deadly now.—*Juvenile Instructor*, Vol. 40, p. 497, August 15, 1905.

NO CLASSES OR NATIONALITIES IN THE CHURCH. The brotherhood and common interests in the Church of Jesus Christ of Latter-day Saints are among the great characteristics of our faith, and whatever, therefore, tends to establish class distinctions either in society or nationalities should be discouraged in every way possible. God is no respecter of persons, neither does he glorify one class to the disadvantage of another.

A striking peculiarity of the Saints gathered from all parts of the earth is that they are almost universally of the blood of Ephraim. If they have received the Holy Ghost they are of one spirit, so that whatever creates a discord in the spirit and unity of the Saints is of evil origin. The Spirit of God never begets strife, nor does it set up and insist on distinctions among those who have been its recipients.

There has been in some people's minds the thought that this or that nationality was entitled to certain recognition because of its large numbers or prominence in certain respects. The affairs of the Church are not carried on with

respect to what is good or bad policy—there is no policy in the Church, but that of wisdom and truth, and everyone of its members should thoroughly understand that distinctions both in classes and nationalities are odious and out of harmony with the discipline and spirit of Church government. If a man of one or another nationality is honored by any important call, it is because of the spirit in the man, and not because of his nationality, and the Saints may be certain that when any man makes a demand for recognition it is an assumption on his part, and is not in harmony with the life and spirit of our Master.—*Juvenile Instructor*, Vol. 37, p. 658, November 1, 1902.

NO NEUTRALS IN THE CHURCH. In Christ's Church we cannot be neutral or inert. We must either progress or retrograde. It is necessary for the Latter-day Saints to keep pushing on in order that they may keep their faith alive and their spirits quickened to the performance of their duties. Let us remember that we are engaged in God's work—and when I say God's work, I mean that we are engaged in the work which the Almighty has instituted in the earth for our salvation individually. Every man should be laboring for his own good and as far as possible for the good of others. There is no such thing in the science of life as a man laboring exclusively for himself. We are not intended to be alone in time nor in eternity. Each individual is a unit in the household of faith, and each unit must feel his or her proportion of the responsibility that devolves upon the whole. Each individual must be diligent in performing his duty. By doing this, and keeping himself pure and unspotted from the world, he assists others to keep themselves pure and unspotted. For instance, a man who is faithful in observing the Sabbath day and in attending to the duties of that day will at least set an example unto all with whom he is associated. The man who is prayerful before the

Lord will set an example before all others who see and know his conduct. The man who is honest in dealing with his neighbor will set an example for good. Those who do this are genuine representatives of Zion; they are the children of God indeed and of a truth, and there rests with them the spirit of light and the love of God. They are in a saved condition, and will continue to be in a saved condition so long as they continue to observe the principles of the gospel. It is useless for us to mourn over the evils that we ourselves have caused, unless by repentance we may make restitution for the evils we have done. It is a terrible thing for men and women to allow themselves to go so far in the neglect of duty that evils will result from their misconduct which they will be powerless thereafter to eradicate or to make restitution for.—*Sermon*, Sunday, June 12, 1898.

DON'T HAVE RELIGIOUS HOBBIES. Brethren and sisters, don't have hobbies. Hobbies are dangerous in the Church of Christ. They are dangerous because they give undue prominence to certain principles or ideas to the detriment and dwarfing of others just as important, just as binding, just as saving as the favored doctrines or commandments.

Hobbies give to those who encourage them a false aspect of the gospel of the Redeemer; they distort and place out of harmony its principles and teachings. The point of view is unnatural. Every principle and practice revealed from God is essential to man's salvation and to place any one of them unduly in the front, hiding and dimming all others is unwise and dangerous; it jeopardizes our salvation, for it darkens our minds and beclouds our understandings. Such a view, no matter to what point directed, narrows the vision, weakens the spiritual perception, and darkens the mind, the result of which is that the person thus afflicted with this perversity and contraction of mental vision places himself in a position to be tempted of the evil

one, or through dimness of sight or distortion of vision, to misjudge his brethren and give way to the spirit of apostasy. He is not square before the Lord.

We have noticed this difficulty: that Saints with hobbies are prone to judge and condemn their brethren and sisters who are not as zealous in the one particular direction of their pet theory as they are. The man with the Word of Wisdom only on his brain, is apt to find unmeasured fault with every other member of the Church who entertains liberal ideas as to the importance of other doctrines of the gospel.

There is another phase of this difficulty—the man with a hobby is apt to assume an “I am holier than thou” position, to feel puffed up and conceited, and to look with distrust, if with no severer feeling, on his brethren and sisters who do not so perfectly live that one particular law. This feeling hurts his fellow-servants and offends the Lord. “Pride goeth before destruction, and an haughty spirit before a fall.” (Prov. 16:18.)

There are some great truths in the plan of redemption that are fundamental. They cannot be ignored; none others can be placed before them. The fatherhood of God, the efficacy of the atonement of our Lord and Savior, the restoration of the gospel in these latter days, must be accepted with our whole hearts. We cannot compensate for a lack of faith in these essential doctrines by the most absolute abstinence from things unhealthful, by the rigid payment of tithing on our “anise and cummin,” or by the observance of any other outward ordinance. Baptism itself without faith in God avails nothing.—*Juvenile Instructor*, Vol. 37, pp. 176-177, March, 1902.

WEALTH DOES NOT BRING CHURCH FAVORS. The idea should never gain ground that the rich man in the Church is entitled to any more consideration than the humblest

member. Men of superior virtues and powers, whether those virtues and powers be represented in the ability to gain wealth, to acquire education, or to display genius and wisdom, will always occupy a commanding place in the social, the business, and the religious world.

It is one thing, however, to respect wealth and its powers, and quite another to become mere sycophants to it. Neither the Church, nor its blessings nor favors, have ever been, from its organization, submissive to or purchasable by the mammon of this world. No man need to hope that he can buy the gifts of God. Those who attempt to buy the treasures of heaven will perish, and their wealth will perish with them. Wealth may wield an undue influence and gain prestige in society, even though its possessor may be greatly wanting in moral worthiness. And being a power in itself, may be a danger through the opportunities for corruption and seduction. Those, therefore, who have listened to the fallacious arguments of the advantages of wealth and its power, independent of virtue, have in store for them a great disappointment if they act upon any such false theories.

The trouble is, that young men are very apt to mistake a friendly and cordial greeting to those in possession of wealth for a genuine friendship and sincere confidence. The unworthy rich should be as much the object of our pity as the unworthy poor. Those who imagine that wealth may be substituted for virtue are certainly doomed to disappointment; and yet men sometimes foolishly and enviously suggest that the highest social recommendation and religious standing as well as the sincere friendship of the pure in heart are subject to the command of the mammon of unrighteousness.

The money offered by Simon the sorcerer to the apostles for the gifts they possessed were spurned by them, and a curse pronounced both upon him and his wealth. (See

Acts 8:14-23.)—*Juvenile Instructor*, Vol. 40, pp. 593, 594, October 1, 1905.

THE GOSPEL CAUSES DISTURBANCE. In truth the gospel is carrying us against the stream of passing humanity. We get in the way of purely human affairs and disturb the current of life in many ways and in many places. People who are comfortably located and well provided for, do not like to be disturbed. It angers them, and they would settle things once for all in the most drastic manner. The effects of certain causes are so unlike anything we have ever known that we are not safe in making philosophy our guide; much less are we safe in making those our guide who have some sort of selfish philosophy which they are anxious that others should follow. Those who defend us do so not infrequently with an apologetic air. The Saints are never safe in following the protests and counsels of those who would have us ever and always in harmony with the world. We have our particular mission to perform; and that we may perform it in consonance with divine purposes, we are running counter to the ways of man. We are made unpopular. The contempt of the world is on us, and we are the unloved child among the peoples of the earth.

“HAVING DONE ALL, STAND.” There are people who are courageous in doing all they can to bring about certain results. They will combat evils and resist the wrongs that are inflicted upon them and upon others; but when they have been defeated, when they see a just cause suffer, and evilly disposed men triumphant, they give up. What is the use? That is the question uppermost in their minds. They see wicked men apparently successful. They see men of evil repute honored by their fellow men until they are almost persuaded that fate has her rewards for wrong doing. With them, what appears to be a lost cause inspires no hope. It is lost, they say, and we shall have to make the best of it, and

let it go. They are at heart discouraged. Some almost question the purposes of Providence. They have the courage of men who are brave at heart, but they have not the courage of faith.

How different it was with Paul! He had labored fearlessly, he had delivered a divine message, he had resisted the enemy, and they apparently triumphed over him. He was taken prisoner and subjected to humiliating treatment by the administrators of the law. He was in bonds, and death awaited him, but he was still courageous. His was the courage of faith. Read these stirring words of his sent to the Ephesians, recorded in Ephesians 6:13, sent when most men would have thought their cause lost: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

After we have done all we could do for the cause of truth, and withstood the evil that men have brought upon us, and we have been overwhelmed by their wrongs, it is still our duty to stand. We cannot give up; we must not lie down. Great causes are not won in a single generation. To stand firm in the face of overwhelming opposition, when you have done all you can, is the courage of faith. The courage of faith is the courage of progress. Men who possess that divine quality go on; they are not permitted to stand still if they would. They are not simply the creatures of their own power and wisdom; they are instrumentalities of a higher law and a divine purpose.

Others would quit, they would avoid trouble. When it comes, it is to them most unfortunate. It is really too bad. In their minds it might have been avoided. They want to square themselves with the world. The decree of the world has gone forth, why withstand it? "We have withstood evil," they say, "and it has overwhelmed us. Why stand longer?" Such men read history, if at all, only as they make it; they cannot see the hand of God in the affairs of

men, because they see only with the eye of man and not with the eye of faith. All resistance is gone out of them—they have left God out of the question. They have not put on his whole armor. Without it they are loaded down with fear and apprehension, and they sink. To such men everything that brings trouble seems unnecessary. As Saints of God, it is our duty “to stand,” even when we are overwhelmed by evil.

“And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God;

“For he will give unto the faithful, line upon line, precept upon precept; and I will try you and prove you herewith;

“And whoso layeth down his life in my cause, for my name’s sake, shall find it again, even life eternal;

“Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

“For if ye will not abide in my covenant, ye are not worthy of me” (Doc. and Cov. 98:11-15).—*Juvenile Instructor*, Aug. 15, 1904, Vol. 39, p. 496, 497.

NOT NATURALLY RELIGIOUS. Some people persist in saying on occasion that they are not naturally religious. Do they mean by this that attending meetings, taking part in ward worship, teaching and preaching, are not congenial to them? Or, do they mean more? Perhaps the moral restrictions governing an active worker in the Church are not congenial to them. They reason that it is better to make no pretensions than to make more than one can live up to; and so they excuse themselves by declaring they are naturally not religious.

But religion is not outward show and pretense, and

being religious does not altogether consist in compliance with outward forms, even when these are the ordinances of the gospel. Neither is it an unfailing sign that a person is conscientious who takes an active part in organizations of the Church. Evil men may use these for selfish and wicked purposes. I have known men who joined our organizations for such ends, and men who have been baptized who never repented.

Then what is religion? James declares: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate, and has an inner spirit that prompts to deeds of kindness and to the leading of a blameless life; who is just, truthful; who does not, as Paul says, think more highly of himself than he ought to think; who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful; and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious.

The Church's outward ordinances and requirements are but necessary—yet they are necessary—aids to the inner spiritual life. The Church itself, the organization, meetings, ordinances, requirements, are only helps, but very necessary helps, to the practice of true religion—school-masters to direct us in the way of eternal light and truth.

Young man, do not say that you are not naturally religious, and so make that an excuse for evil deeds and forbidden acts, and for not identifying yourselves with the organizations of the Church, and by such course perhaps smothering the Spirit of God within you, possessed as a birthright, or received through the servants of the Lord by the imposition of hands. Be rather religious both in appearance and in reality, remembering what true religion means.

Even as the testimony of Jesus is the spirit of prophecy, so is the possession of the knowledge that you love purity, righteousness, honesty, justice and well-doing, an indisputable evidence that you are naturally religious. Search your hearts, and you will find deep down that you possess this knowledge. Then encourage its growth and development to the gaining of your own salvation. The Church and its quorums and organizations will help you, and the living, loving God will add his bounteous blessings.—*Improvement Era*, 1905-6, Vol. 9, pp. 493-495.

STRIVE TO BE AS BROAD AS THE GOSPEL. The gospel of Jesus Christ, properly taught and understood, inculcates broadness, force, and power. It makes intellectually broad and valiant men. It gives to men good, sound judgment in affairs temporal as well as spiritual. These are reasons why it is worth a young man's while to embrace it. Outside of the gospel of Jesus Christ, as taught by the Latter-day Saints, and sometimes within the fold, we frequently look about us and see people who incline to extremes, who are fanatical. We may be sure that this class of people do not understand the gospel. They have forgotten, if they ever knew, that it is very unwise to take a fragment of truth and treat it as if it were the whole thing.

While the first principles of the gospel, faith in God, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, the healing of the sick, the resurrection, and, for that matter, all the revealed principles of the gospel of Christ are necessary and essential in the plan of salvation, it is neither good policy nor sound doctrine to take any one of these, single it out from the whole plan of gospel truth, make it a special hobby, and depend upon it for our salvation and progress, either in this world or in the world to come. They are all necessary.

It should be the desire of the Latter-day Saints to be-

come as big and broad as the gospel which has been divinely revealed to them. They should, therefore, hold themselves open to the acceptance of all the truths of the gospel that have been revealed, that are now being revealed, and that will be revealed hereafter, and adopt them in the conduct of their daily lives. By honorable and upright living, by obedience to the commandments of God, and by the aid of the Holy Spirit, we shall place ourselves in a position to work out our own salvation here and hereafter, "with fear and trembling," it may be, but with absolute certainty.

This is a work that makes every soul who engages in it big and broad. It is a life-work worth the while of every man in the world.—*Improvement Era*, 1911-12, Vol. 15, pp. 843-845.

SEARCH AND YE SHALL FIND. The fact is that every principle of healing, every principle of the power of the Holy Ghost, and of God, which have been manifested to the Saints in all ages, have been bestowed upon the Latter-day Saints. There is no principle, there is no blessing, there is no advantage, there is no truth in any other religious society or organization, which is not included in the gospel of Jesus Christ as taught by Joseph Smith, the Prophet, and after him by the leaders and elders of this Church; but it requires some effort on our part, some exertion, some devotion, to learn of and to enjoy these things. If we neglect them, we are, of course, not the recipients of the blessings that follow effort, and that come from a thorough understanding of these principles. Hence it is that others may come in among us and advocate their ideas which, though not comparing with ours in plainness, instruction, and truth, are yet listened to by people who are made to believe that all these things are new, and not contained in the gospel of Jesus Christ as taught by the Latter-day Saints. This is a fearful fallacy, and one that should be guarded against by every one who loves the gospel.

In the Church of Jesus Christ of Latter-day Saints will be found to a greater extent than in any other church, the principles of life and salvation; and if we search them out of our literature and learn them for ourselves, have them confirmed by the Spirit, by right living, and make them a part of ourselves, we shall find greater comfort and richer blessings, greater treasures of everlasting life than in any other teachings that may be given to us by any other organization upon the earth.—*Improvement Era*, May, 1909, Vol. 12, p. 561.

THE SPIRIT OF RELIGION. A serious time will come in every life. There is a parting of the ways. What you indulge in will lead you up or down. I have no hesitancy in declaring in the name of the Lord that the spirit which leads you to complain that you are bored in attending the worshipping assemblies of the Saints has led or will lead you astray; and, on the other hand, that the young people who cultivate the true spirit of worship, and find happiness and pleasure in the associations of the Saints, and who care enough for God and religion to support the Church and attend the meetings, are the people whose moral and spiritual influence will control public sentiment and govern the state and nation. In any conflict with indifference and the spirit of worldly pleasure, moral influence and religious earnestness will always conquer and rule. —*Improvement Era*, October, 1903, Vol. 6, p. 944.

THE MEANING OF SUCCESS. There are daily evidences of a growing tendency among the masses of the civilized world to regard success in life purely from the standpoint of material advancement. The man who has a beautiful home and a large income is looked upon as a successful man. People are constantly talking about the winners of fortune in the contest for wealth. Men who are successful in obtaining the honors bestowed by their fellowmen are envied as among the most fortunate. Everywhere men hear the word

success dwelt upon as if success were defined in a word and as if the highest ambition of men and women was the advancement of some worldly ambition.

All this rage about success simply indicates the gross materialism of the age in which we live. Here is what a State Commissioner of Education says to a graduating class: "You need not expect that people will stand aside because you have come. They are going to crowd you, and you will have to crowd them. They will leave you behind unless you leave them behind." The meaning of such talk is that to be successful you must take advantage of your fellow-men; you must crowd them out and leave them behind; and all because if you do not take advantage of them they will take advantage of you.

After all, what is success, and who are competent to judge? The great masses who lived in the days of Jesus would have said that his life was a stupendous failure, that his life and teachings ended in inglorious defeat. Even his disciples were disappointed in his death, and their efforts to perpetuate his name and teachings were covered with ignominy and contempt. It was centuries before the success of his life became apparent to the world. We can easily comprehend, therefore, how it has taken centuries to accomplish achievements that were set in motion by some obscure or despised personage. The triumph, therefore, of Jesus would have been looked upon by his generation as one of the paradoxes of history.

When the prophet Joseph Smith was slain, his enemies rejoiced in what they considered the inglorious ending of his life. They were sure that all he had done would end with him and so they could pronounce his life a burlesque and a failure. It will be seen from these instances that the contemporaries of a man are not always competent to say whether his life has been a success or a failure. A sound

judgment must await future generations, perhaps future centuries.

If your neighbor today is a poor widow who rears, amid the greatest struggles and in unbearable poverty, three or four or half a dozen children, perhaps no one would say of her life that it was a success, and yet there may be in her offspring the embryo of future greatness, future generations may cover her motherhood with glory.

After all, one's success must be determined more by the eternal (as well as the present) needs of man, than by temporary standards which men erect in pursuance of the spirit of the age in which they live. Certainly nothing is more fatal to our well being than the notion that our present and eternal welfare is founded upon the wealth and honors of this world.

The great truth enunciated by the Savior seems very generally to be lost sight of in this generation, that it will profit a man nothing though he should gain the whole world if he lose his own soul.

The standard of success as declared by the word of God, is the salvation of the soul. The greatest gift of God is eternal life.—*Juvenile Instructor*, Sept. 15, 1904. Vol. 39, p. 561-62.

WHAT IS TO BECOME OF SUCH AS ME. That there are many good people in the world who believe the principles of the gospel as taught by the Latter-day Saints, and yet, through circumstances and environment, are not prepared publicly to accept the same, is evidenced by the following extract from a letter written by a reverend gentleman:

“What is to become of such as me, who believe this about you and yet are tied and bound by circumstances such as mine? Here I have been a minister for fifty-five years. I cannot change now if I would.”

In answer to the question, “What is to become of such

-as me?" let it be said that every person will receive his just reward for the good he may do and for his every act. But let it be remembered that all blessings which we shall receive, either here or hereafter, must come to us as a result of our obedience to the laws of God upon which these blessings are predicated. Our friend will not be forgotten for the kindness he has extended to the work and the servants of the Lord, but will be remembered of Him and rewarded for his faith and for every good deed and word. But there are many blessings that result from obeying the ordinances of the gospel, and acknowledging the priesthood authorized of the Father and restored to the Church of Jesus Christ of Latter-day Saints, that cannot be obtained until the person is willing to comply with the ordinances and keep the commandments revealed in our day for the salvation of mankind. The true searcher will see and understand this truth and act upon it, either in this world or in the world to come, and not until then, of course, may he claim all the blessings. The earlier he accepts, the earlier will he obtain the blessings and if he neglects to accept the laws in this world, knowing them to be true, it is reasonable to suppose that disadvantages will result that will cause him deep regret.—*Improvement Era*, 1912-13, Vol. 16, pp. 70-72.

REST FOR THE PEACEABLE FOLLOWERS OF CHRIST. I desire to call the attention of the Latter-day Saints to the words of the Prophet Moroni, who says, in speaking of his father's instructions to the ancient saints upon this continent:

"Wherefore I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven."

This is a very significant passage. The rest here re-

ferred to is not physical rest, for there is no such thing as physical rest in the Church of Jesus Christ. Reference is made to the spiritual rest and peace which are born from a settled conviction of the truth in the minds of men. We may thus enter into the rest of the Lord today, by coming to an understanding of the truths of the gospel. No people is more entitled to this rest—this peace of the spirit—than are members of the Church. It is true that not all are unsettled. Not all need to seek this rest, for there are many who now possess it, whose minds have become satisfied, and who have set their eyes upon the mark of their high calling with an invincible determination in their hearts to be steadfast in the truth, and who are treading in humility and righteousness the path marked out for the Saints who are complacent followers of Jesus Christ. But there are many who, not having reached this point of determined conviction, are driven about by every wind of doctrine, thus being ill at ease, unsettled, restless. These are they who are discouraged over incidents that occur in the Church, and in the nation and in the turmoils of men and associations. They harbor a feeling of suspicion, unrest, uncertainty. Their thoughts are disturbed, and they become excited with the least change, like one at sea who has lost his bearings.

Where would you have people go who are unsettled in the truth? The answer is plain. They will not find satisfaction in the doctrines of men. Let them seek for it in the written word of God; let them pray to him in their secret chambers, where no human ear can hear, and in their closets petition for light; let them obey the doctrines of Jesus, and they will immediately begin to grow in the knowledge of the truth. This course will bring peace to their souls, joy to their hearts, and a settled conviction which no change can disturb. They may be well assured

that "he that heareth in secret will reward them openly." Let them seek for strength from the Source of all strength, and he will provide spiritual contentment, a rest which is incomparable with the physical rest that cometh after toil. All who seek have a right to, and may enter into, the rest of God, here upon the earth, from this time forth, now, today; and when earth-life is finished, they shall also enjoy his rest in heaven.

I know that Christ is the Only Begotten Son of God, that he is the Redeemer of the world, that he was raised from the dead; and that as he arose, so shall every soul bearing the image of God arise from the dead and be judged according to his works, be they good or evil. In the never-ending eternities of our Father in heaven, the righteous shall rejoice, while the association and love of their families and friends shall glorify them through the ages that are to come. Joy and rest unspeakable will be their reward.

These are some of the doctrines of the gospel of Jesus Christ which the Latter-day Saints believe. I don't wish for anything better; I desire to be satisfied in these, and to possess that peace and joy which spring from the contemplation of the opportunities and truths that are embraced in this gospel. Were I to seek for other truths, where would I go? Not to man. I must know for myself, from the source which provides these blessings and gifts; but what more would I ask for than a knowledge of the resurrection, that I shall be made whole of my sins and become perfect in Christ Jesus, through obedience to his gospel? Is any doctrine more reasonable and more compatible with free agency than this? It is true that ancient philosophers taught us many morals, but where, in all the philosophy of the world, have we better teachings than in the gospel of Christ which has been revealed to us, and which we hold and are

made partakers of? No doctrine was ever as perfect as that of Jesus. Christ perfected every principle that had hitherto been taught by the philosophers of the world; he has revealed to us the way of salvation, from the beginning, and through all the meanderings of this life to never-ending exaltation and glory in his kingdom, and to a newness of life therein. He has taught us that man is a dual being, the offspring of God, and that the body and the spirit, blended in one immortal soul, is eventually to stand in the presence of its Maker, and see as it is seen, and know as it is known. Whenever the Lord speaks to man, he speaks to his immortal soul, and satisfaction and unsurpassing peace and joy come to all who listen.

Happy is the man, indeed, who can receive this soul-satisfying testimony, and be at rest, and seek for no other road to peace than by the doctrines of Jesus Christ. His gospel teaches us to love our fellow-men, to do to others as we would have others do to us, to be just, to be merciful, to be forgiving and to perform every good act calculated to enlarge the soul of man. His perfected philosophy teaches also that it is better to suffer wrong than to do wrong, and to pray for our enemies and for those who despitefully use us. There are no other gospels or systems of philosophy that bear these marks of divinity and immortality. You may hunt the philosophies of the world in vain for any code of ethics that insures the peace and rest that may be found in his comprehensive, yet simple, gospel.

To the young man or the young woman who is at a loss to know what to do, among all the various teachings that are extant in the world, I would say: Search the Scriptures, seek God in prayer, and then read the doctrines that have been proclaimed by Christ in his sermon on the mount, as found in Matthew (and as reiterated to the ancient

saints upon this continent (III Nephi). Having studied these splendid standards, and searched deeply the significance of these matchless sentiments, you may defy the philosophies of the world, or any of its ethics to produce their equal. The wisdom of men is not to be compared with them. They lead to the rest of the peaceable followers of Christ, and enable mankind to become perfect as he is perfect. No other philosopher has ever said as Jesus said, "Come unto me." From the beginning of the world until the present time, no other philosopher has ever cried unto the people such words of love, nor guaranteed and declared power within himself to save. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is his call to all the sons and daughters of men.

The Latter-day Saints have answered the call, and thousands thereby have found rest and peace surpassing all understanding; and this notwithstanding the outward fiery ordeals, the turmoil and the strife, through which they have passed. They rest in the knowledge that no man could declare or teach such doctrine; it is the truth of God.

I thank our Father that I have come to a knowledge of this truth, that I know that Jesus is the Christ, in whom alone there is rest and salvation. As God lives, they are deceived who follow men and their philosophies; but happy are they who enter into the rest of the peaceable followers of Christ, obtaining sufficient hope from this time henceforth until they shall rest with him in heaven. They depend completely upon the saving power of his gospel, and are therefore at rest in all the tumult of mind and public agitation which beset their way.—*Improvement Era*, 1903-4, Vol. 7, pp. 714-18.

HARMONY. As to harmony, with special reference to the understanding that the Latter-day Saints should have of it, as affecting the membership of the Church, or as subsist-

ing in the quorums of the priesthood, I would say that the harmony that is sought to be established among the Saints, and in the membership of the respective quorums is a harmony that comes from seeing eye to eye in all things; from understanding things alike; a harmony that is born of perfect knowledge; perfect honesty, perfect unselfishness, perfect love. This is the harmony the Church would inculcate among its members, and such the elements from which she would have it arise.

It is with harmony as it is with all the ideals of the gospel. The Saints and elders of the Church may fail in perfect attainment of them, in this life, but they may approximate them. While that is true respecting all the details of the gospel, and as true of the perfect harmony we seek to attain as of other ideal conditions, yet we recognize the fact that a certain degree of harmony is essential in the Church as a working principle. This degree of harmony, essential in the Church, among the members and in the quorums of the priesthood, is neither hard to understand nor difficult of attainment. Neither is it a new principle, nor peculiar to the Church of the Latter-day Saints. It is as old as the society of men. It is common to all men working in community—to parliaments, congresses, conventions, boards, bureaucracies, and conferences of all descriptions. In the Church of Jesus Christ of Latter-day Saints this essential harmony consists of such union or agreement as is necessary to the accomplishment of the purposes of the organization. These purposes, in the main, are accomplished through the several councils of the priesthood, and through the conferences of the Church; hence, the work is done by the combined actions of groups of individuals, and of necessity must be by their agreement or consent. With men of varying intelligence, judgment, and temperament, of course it follows that in the consideration of a given matter there will be a variety of views entertained, and discussion of the

subject will nearly always develop a variety of opinions. All this, by the way, is not detrimental to the quality of any proposed action, since the greater the variety in temperament and training, of those in conference, the more varied will be the viewpoints from which the subject in question is considered, until it is likely to be presented in almost every conceivable light, and its strength as well as its weakness developed, resulting in the best possible judgment being formed of it. It is these considerations which doubtless led to the aphorism, "In the midst of counsel there is wisdom." It will sometimes happen, of course, in the experiences of councils or conferences, that all present may not be brought to perfect agreement, with reference to the proposed action; but upon submission of the question to an expression of judgment, it is found that a majority of those having the right to decide a given matter determine it in a certain way. And now the question arises, what shall be the course of those who are in the minority, those not in the agreement perfectly with the decision? Shall they go from the council or conference and contend for their views against the decision rendered and be rebellious and stubborn in adhering to their own judgment, as against the judgment of the majority of the council or conference who had the right to determine what the action should be? The right answer, I think, is obvious. The judgment of the majority must stand. If it is the action of the council or conference having the final word upon the subject, it becomes the decreed action, the rule or law, and must be maintained as such until greater knowledge or changed circumstances shall cause those who rightfully established such decision to modify or abolish it.

Of course, if a member or members of the minority regard the action of the majority as a violation of some fundamental principle, or subversive of the inherent rights of men, against which they conceive it to be a matter of conscience

to enter protest or absolute repudiation, I understand it is their right to so proceed; but this, let it be understood, would be revolutionary; it would be rebellion, and if persisted in, could only end in such persons voluntarily withdrawing, or being severed from the organization. They cannot hope to be retained in a fellowship and enjoy the rights and privileges of the Church, and at the same time be making war upon its decisions or its rules and policy. But no power on earth, certainly no power in the Church, can prevent men dissatisfied with the Church, from absolutely withdrawing from it; and such is the disfavor with which the Church is regarded by the world that such withdrawals would in most cases be rewarded by the applause of the world. Or, if the dissatisfaction of the member be only with the quorum or council of the priesthood with which he is connected, he would be at liberty to withdraw from that quorum or council, and still retain his membership in the Church. On the other hand, the harmony which I spoke of as being essential to the Church certainly demands that the Church shall not tolerate, and indeed, if the life of the organization persists, it cannot tolerate such internal conflicts as those just alluded to, as they would lead to confusion, anarchy, disruption, and final abolishment of the organization.

There is one other element to be considered in this matter of harmony, as a doctrine of the Church, which may not operate in other community efforts of men; and that is, the living presence and effective force of the Holy Spirit. That Spirit, it must be remembered, is, by way of preeminence, called "The Spirit of Truth, which proceedeth from the Father." He teaches all things; and brings to the remembrance of the Saints all the instructions of the Master. He guides into all truth, and as in all truth there is unity or harmony, so, it is believed that if the Saints are in possession of this Spirit, the harmony in the Church of Christ will

be superior to the harmony that can be looked for or hoped for, in any other organization whatsoever. And because the Saints have free access to the Holy Spirit, and may walk within his light and fellowship and possess the intelligence which he is able to impart, a stricter harmony among the Saints may be insisted upon than in any other organization of men whatsoever. For the same reason, lack of harmony may be more severely censured and persistent opposition and rebellion more justly denounced and swiftly punished.

In all things, however, patience and charity must be exercised—and no less in seeking the perfect harmony we hope for, than in other things. The present state of imperfect knowledge, the struggle it is for all men to live on those spiritual heights where they may be in communion with God, must be taken into account and due allowance made for human weakness and imperfections. So that, while the existence of that degree of harmony essential as a working principle in the Church must always be imperatively demanded, beyond that, the Church in the matter of harmony may well afford to exercise forbearance and charity towards all its members until the day of more perfect knowledge shall arise upon the Saints; a day when, through a wider effusion and a deeper penetration of the Holy Spirit, they may be brought to stand in perfect harmony with each other and with God.—*Improvement Era*, Vol. 8, 1904-5, pp. 209-215.

CHARACTER, METTLE, AND MISSION OF THE LATTER-DAY SAINTS. We do not look for absolute perfection in man. Mortal man is not capable of being absolutely perfect. Nevertheless, it is given to us to be as perfect in the sphere in which we are called to be and to act, as it is for the Father in heaven to be pure and righteous in the more exalted sphere in which he acts. We will find in the scriptures the words of the Savior himself to his disciples, in which he required that they should be perfect, even as their Father

in heaven is perfect; that they should be righteous, even as he is righteous. I do not expect that we can be as perfect as Christ, that we can be as righteous as God. But I believe that we can strive for that perfection with the intelligence that we possess, and the knowledge that we have of the principles of life and salvation. The duty of the Latter-day Saints, and the paramount duty of those who are leaders in this work of mutual improvement in the Church, is to inculcate in the hearts of the young people these principles of righteousness, of purity of life, of honor, of uprightness and of humility withal, that we may be humble before God and acknowledge his hand in all things. According to his revelations, he is displeased with those who will not acknowledge his hand in all things. When we look at the imperfections of our fellow-beings, some of the inclinations of those with whom we are intimately associated in the various organizations of the Church, and discern in them their natural proneness to evil, to sinfulness, to a disregard of sacred things, and sometimes their inclination to disregard and treat lightly, if not with contempt, those things which should be more sacred than life itself, it makes the task seem almost discouraging, and it seems impossible for us to accomplish that which we have in view, and to perform the mission that we have undertaken to our own satisfaction and the acceptance of the Lord.

But what shall we do? Shall we quit because there are those with whom we come in contact who are not willing to rise to the standard to which we seek to exalt them? No! Someone has said that the Lord hates a quitter, and there should be no such thing as quitting when we put our hands to the plow to save men, to save souls, to exalt mankind, to inculcate principles of righteousness and establish them in the hearts of those with whom we are associated, both by precept and by example. There must be no such thing as being discouraged. We may fail over and over again,

but if we do, it is in individual cases. Under certain conditions and circumstances, we may fail to accomplish the object we have in view with reference to this individual or the other individual, or a number of individuals that we are seeking to benefit, to uplift, to purify, to get into their hearts the principles of justice, of righteousness, of virtue and of honor, that would fit them to inherit the kingdom of God; to associate with angels, should they come to visit the earth. If you fail, never mind. Go right on; try it again; try it somewhere else. Never say quit. Do not say it cannot be done. Failure is a word that should be unknown to all the workers in the Sunday Schools, in the Mutual Improvement Associations, in our Primary Associations, in the quorums of Priesthood, as well as in all the organizations of the Church everywhere. The word "fail" ought to be expunged from our language and our thoughts. We do not fail when we seek to benefit the erring, and they will not listen to us. We will get the reward for all the good we do. We will get the reward for all the good we desire to do, and labor to do, though we fail to accomplish it, for we will be judged according to our works and our intent and purposes. The victim of evil, or sin, the one whom we seek to benefit, but who will not yield to our endeavors to benefit him, may fail, but we who try to uplift him will not fail, if we do not quit.

If we continue trying, failing, as it were, or missing one mark, should not discourage us; but we should fly to another, keep on in the work, keep on doing, patiently, determinedly doing our duty, seeking to accomplish the purpose we have in view.

It is the duty of the Latter-day Saints, the duty of those auxiliary organizations of the Church, all and each of them, to teach to the children that are brought within our influence and care the divinity of the mission of Joseph Smith, the prophet. Do not forget it. Do not let him perish out of your thoughts and minds. Remember that the Lord God

raised him to lay the foundations of this work, and the Lord did what has been done through him, and we see the results of it. Men may scoff at Joseph Smith and at his mission, just as they scoffed at the Savior and his mission. They may ridicule and make light of and condemn the mission of the Christ, and yet with all their condemnation, their scoffing, their ridicule, their contempt and murderous persecution of the Saints of former days, God's name, the name of the lowly Nazarene—he that had not where to lay his head, he that was scoffed at, abused, insulted, persecuted and driven into concealment and into exile, time and again, because they sought his life; he that was charged with doing good by the power of Satan; he that was charged with violating the Sabbath day, because he permitted his disciples to gather ears of corn and eat them on the Sabbath; he that was called a friend of publicans and sinners, he that was called a friend of wine bibbers, and all this sort of thing; and at last was crucified, mocked, crowned with thorns, spat upon, smitten and abused until he was lifted upon the cross, as they shouted: "Now, if thou be the Son of God, come down!"—even the thieves crucified with him mocked and ridiculed him, and asked him, if he were Christ to come down and also deliver them—all this happened to Jesus, the Son of God. But what is the result? Look at the so-called Christian world today. Never has there been a name brought to the intelligence of the human race since the foundations of the world that has accomplished so much, that has been revered and honored so much as the name of Jesus Christ—once so hated and persecuted and crucified. The day will come—and it is not far distant, either—when the name of the Prophet Joseph Smith will be coupled with the name of Jesus Christ of Nazareth, the Son of God, as his representative, as his agent whom he chose, ordained and set apart to lay anew the foundations of the Church of God in the world, which is indeed the Church of Jesus Christ, possess-

ing all the powers of the gospel, all the rites and privileges, the authority of the holy priesthood, and every principle necessary to fit and qualify both the living and the dead to inherit eternal life, and to attain to exaltation in the kingdom of God. The day will come when you and I will not be the only ones who will believe this, by a great deal; but there will be millions of people, living and dead, who will proclaim this truth. This gospel revealed by the Prophet Joseph is already being preached to the spirits in prison, to those who have passed away from this stage of action into the spirit world without the knowledge of the gospel. Joseph Smith is preaching the gospel to them, so is Hyrum Smith, so is Brigham Young, and so are all the faithful apostles that lived in this dispensation, under the administration of the Prophet Joseph. They are there, having carried with them from here the holy priesthood which they received under the hands and by the authority of the Prophet Joseph Smith. With that authority, conferred upon them in the flesh, they are preaching the gospel to the spirits in prison, as Christ directed when his body lay in the tomb, and he went to proclaim liberty to the captives, and to open the prison doors to them that were bound. Not only are these engaged in that work, but hundreds and thousands of others. The elders that have died in the mission field have not finished their missions, but they are continuing them in the spirit world. Possibly the Lord saw it necessary or proper to call them hence, as he did. I am not going to question that thought, at least, not dispute it. I leave it in the hands of God, for I believe that all these things will be overruled for good, for the Lord will suffer nothing to go to his people in the world that he will not overrule eventually for their greater good.—*Improvement Era*, Oct., 1910, Vol. 13, pp. 1053-1061.