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Auxiliary Organizations

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Abstract: Definition of Auxiliary Organizations—Place of Auxiliary Organizations in the Church—Relation Between Authorities of Ward and Auxiliary Organizations—Purpose and Duties of Relief Society—Objects of the Relief Society—Duties and Purpose of the Relief Society—The Relief Society—Object of Sunday Schools and Church Schools—The Teacher Essential in Sunday School Work—The First Qualification of a Sunday School Teacher—The Principle of Sabbath School Teaching—The Stake Sunday School Board—The Importance of M. I. A. Work—The Field of the Young Men's Mutual Improvement Associations—Purpose of Mutual Improvement Associations—The Fountain of Truth—Purpose and Duties of Religion Classes—Teachers Must Believe in Jesus Christ

CHAPTER XXII.

Auxiliary Organizations

DEFINITION OF AUXILIARY ORGANIZATIONS. I have in mind our auxiliary organizations; what are they? Helps to the standard organizations of the Church. They are not independent. I want to say to the Young Men's and Young Ladies' Mutual Improvement Associations, and to the Relief Society, and to the Primaries, and to the Sunday schools, and Religion classes, and all the rest of the organizations in the Church, that not one of them is independent of the priesthood of the Son of God, not any of them can exist a moment in the acceptance of the Lord when they withdraw from the voice and from the counsel of those who hold the priesthood and preside over them. They are subject to the powers and authority of the Church, and they are not independent of them; nor can they exercise any rights in their organizations independently of the priesthood and of the Church.—*Apr. C. R.*, 1913, p. 7.

PLACE OF AUXILIARY ORGANIZATIONS IN THE CHURCH. It is sometimes argued that the auxiliary organizations of the Church are not councils of the priesthood. This is admitted, but, on the other hand, the boards—general, stake and ward—are composed of men holding the priesthood, and though being called to be an officer in an auxiliary organization confers no additional office in the priesthood, it takes none away—the brother still remains a high priest, seventy, or elder as before. Furthermore, the officers of these organizations are duly presented at the general or local conferences, as the case may be, and are there sustained by the vote of the people, and by that vote, these organizations become recognized institutions of the Church, and as such the officers should be respected in their callings and given

recognition and support in the performance of their duties in all that relates to the bodies which they represent.

The principles laid down in the foregoing relating to the Sunday Schools apply equally to all auxiliary organizations of the Church.—*Juvenile Instructor*, Vol. 39, January 1, 1904, pp. 17-18.

RELATION BETWEEN AUTHORITIES OF WARD AND AUXILIARY ORGANIZATIONS. Questions are frequently asked touching the relationship that should exist between the presiding authorities of a ward and the authorities of an auxiliary organization, such, for example, as the superintendent of the Sunday School. The organizations of the Church are intended to promote harmony, and if understood there is no reason why discord should arise between the bishop and those called upon to act in the auxiliary organizations. The question is often asked, for instance, who should select and install a superintendent of a Sunday School, or what step should be taken in cases where the superintendent of a school for any reason whatever vacates his office. The first step in case the superintendent vacates his office is for his first or second assistant, as the case may be, to request the secretary of the school either to notify or remind the bishop of the ward of the vacancy, and at the same time notify the stake superintendent of Sunday Schools; and this notice or reminder should be given to the bishop and stake superintendent at the earliest possible convenience in order that all unnecessary delays may be avoided. The second step in such cases, is the selection of the proper officer or officers to fill the vacancy or vacancies. It is, of course, within the authority of the bishop of a ward to select and install the superintendent of the Sunday School in his ward, but bishops of wards should not take such a step without the cooperation of the stake superintendent. This last named officer represents the presidency of the stake in carrying on the work of this auxiliary organization of the Church. The

stake presidency holds the stake superintendent responsible in a large measure for the character of the man and the progress of the work of the Sunday Schools throughout the stake, and the bishops therefore who proceed to select and install the ward superintendent without the approval or knowledge of the stake superintendent, does not show proper respect for him or for the stake president, who is entitled to be represented, in the selection of a ward superintendent. On the other hand, a stake superintendent is not authorized to organize the superintendency of a Sunday School without consulting the bishop of the ward, with whom it is his duty to be in complete harmony. There is wisdom, as well as order, in the mutual recognition of these stake and ward authorities. In the first place, the superintendent, by reason of his experience in Sunday School work, and his knowledge of the special qualifications required, may be, from his point of view, well qualified to make suitable recommendations. On the other hand, the bishop is, or at any rate should be, more familiar than any one else with the character and daily lives of the members of his ward. After satisfying the special requirements made by a stake superintendent there may be wanting in the proposed ward superintendent some indispensable characteristics, or there may be some unworthiness known only to the bishop. If the stake superintendent therefore, and the bishop of the ward approach each other in a spirit of harmony and mutual helpfulness there is no reason why they may not be united in nearly every instance upon the most suitable man. Should a case arise in which the bishop and stake superintendent find themselves unable to agree, or both wish to defer to the judgment of some higher authority, the proper step to take is to submit the matter to the president of the stake for his judgment or decision, as the case may be. When such an agreement has been arrived at, it is the duty of the bishop to install the new superintendent in his office.

In connection with the subject here touched upon, a question has also arisen respecting the propriety of a bishop presiding over a Sunday School when the superintendent is present. If I were bishop, I should recognize with scrupulous care all the presiding officers in my ward, and should think it discourteous to them to assume the duties to which they had been called. There are, without doubt, instances where the bishop can with propriety offer suggestions that will be helpful to the superintendent without the least humiliation to him; and there may be extreme cases in which the bishop would be justified in assuming the control of a school, but it should not be the rule. On the other hand, if I were a school superintendent I would show the greatest deference to the bishop whenever he was present, and aim as far as possible to satisfy his wishes, and make the school all he could desire it should be.—*Juvenile Instructor*, Vol. 39, January, 1904, pp. 16-17.

PURPOSE AND DUTIES OF RELIEF SOCIETY. A word or two in relation to the Relief Society. This is an organization that was established by the Prophet Joseph Smith. It is, therefore, the oldest auxiliary organization of the Church, and it is of the first importance. It has not only to deal with the necessities of the poor, the sick and the needy, but a part of its duty—and the larger part, too—is to look after the spiritual welfare and salvation of the mothers and daughters of Zion; to see that none is neglected, but that all are guarded against misfortune, calamity, the powers of darkness, and the evils that threaten them in the world. It is the duty of the Relief Societies to look after the spiritual welfare of themselves and of all the female members of the Church. It is their duty to collect means from those who have in abundance, and distribute it wisely unto those in need. It is a part of their duty to see that there are those capable of being nurses as well as teachers and exemplars in Zion, and that they have an opportunity to become thoroughly prepared for

this great labor and responsibility. I have heard of a disposition on the part of some of our sisters to become a law unto themselves in relation to these things. I would like to say that it is expected of the Relief Society, especially the general authorities of that great organization, that they will have a watchcare over all its organizations among the women of Zion. They stand at the head of all such; they ought to stand at the head, and they should magnify their calling, and see to it that error is not permitted to creep in, that cabals are not formed, that secret combinations may not get a foothold, to mislead the sisters. They should see to it that the other organizations of women in the Church correspond and are in harmony with their organization. Why should this be? In order that the women of Zion may be united, that their interests may be in common, and not conflicting or segregated, and that the purpose of this organization may be realized and the organization itself be effective for good in every part of the Church throughout the world, wherever the gospel is preached. We realize that it is impossible for men or women possessing physical weaknesses on account of age or infirmities, to meet every requirement; but we expect every man and woman entrusted with responsibility in the Church to do their duty to the utmost of their ability. That we look for; that we pray for; for that we labor to the best of the ability and strength we possess.—*Apr. C. R.*, 1906, pp. 3-4.

OBJECTS OF THE RELIEF SOCIETY. Furthermore, I desire to commend the work of the Relief Society, an organization that was effected by the Prophet Joseph Smith. The objects of this organization are manifold. It is not designed to look only after the poor and the needy as to their bodily necessities, but it is also intended to look after the spiritual, mental and moral welfare of the mothers and daughters in Zion, and all who are engaged or interested in female work. I commend the Relief Societies to the bishops,

and say, be friendly to these organizations, because they are auxiliary organizations and a great help to the bishops.—*Oct. C. R.*, 1902, p. 88.

DUTIES AND PURPOSE OF THE RELIEF SOCIETY. I will speak of the Relief Society as one great organization in the Church, organized by the Prophet Joseph Smith, whose duty it is to look after the interests of all the women of Zion and of all the women that may come under their supervision and care, irrespective of religion, color or condition. I expect to see the day when this organization will be one of the most perfect, most efficient and effective organizations for good in the Church; but that day will be when we shall have women who are not only imbued with the spirit of the gospel of Jesus Christ, and with the testimony of Christ in their hearts, but also with youth, vigor and intelligence to enable them to discharge the great duties and responsibilities that rest upon them. Today it is too much the case that our young, vigorous, intelligent women feel that only the aged should be connected with the Relief Society. This is a mistake. We want the young women, the intelligent women, women of faith, of courage and of purity to be associated with the Relief Societies of the various stakes and wards of Zion. We want them to take hold of this work with vigor, with intelligence and unitedly, for the building up of Zion and the instruction of women in their duties—domestic duties, public duties, and every duty that may devolve upon them.—*Apr. C. R.*, 1907, p. 6.

THE RELIEF SOCIETY. I can say the same with reference to the first and most important auxiliary organization of the Church, that of the Relief Society. They have been doing the best they could; but now we have suggested a complete organization of that society, that is, the general authorities of that organization; and we trust that from this time forth, they will be able to begin with renewed energy, judgment and wisdom, the performance of the duties

that devolve upon them, even those who are called to take the oversight of this great work in Zion, the Relief Society organization.—*Apr. C. R.*, 1911, p. 7.

OBJECT OF SUNDAY SCHOOLS AND CHURCH SCHOOLS. The object of our Sunday Schools and the object of our Church schools, the great, the paramount object, is to teach our children the truth, teach them to be honorable, pure-minded, virtuous, honest and upright, and enable them, by our advice and counsel and by our guardianship over them, until they reach the years of accountability, to become the honorable of the earth, the good and the pure among mankind, the virtuous and the upright, and those who shall be worthy to enter the house of God and not be ashamed of themselves in the presence of angels, if they should come to visit them.—*Apr. C. R.*, 1903, p. 82.

THE TEACHER ESSENTIAL IN SUNDAY SCHOOL WORK. One of the essentials to a good Sunday School is to have good, pure-minded, intelligent, noble, true and faithful teachers. If you will have a child develop to what he should be, he that teaches the child should be developed to what he ought to be; and until he is developed in intelligence, in faith, in works of righteousness, in purity of heart and mind and spirit, he is not in a very good position to elevate others to it—*Oct. C. R.*, 1903, p. 99.

THE FIRST QUALIFICATION OF A SUNDAY SCHOOL TEACHER. The first qualification for a teacher in our Sunday Schools is that he be heart and soul a Latter-day Saint. He must believe in and unreservedly accept the doctrines of the Church, otherwise his teachings will be subversive of the very purpose for which these schools are maintained.

It is a self-evident truth, that no one can give what he does not possess; and the teacher who is lacking a testimony of the gospel can never inspire such testimony in his pupils.

The measure of personal liberty allowed by our liberal

Church organization in the matter of giving instruction is great; but such liberty must not be degraded into a license to teach as the doctrines of the Church what is but the personal belief of the individual. A teacher finding himself a non-believer in any of the principles or tenets of the Church, will, if he be truly honorable, voluntarily ask release from his position. No one can in righteousness be asked to teach what he does not believe and accept as the truth; nor will one who is sincere in his convictions attempt to do so; still less will any teacher who loves the truth dishonor his position by employing its opportunities to inculcate personal views not in harmony with the teachings of the Church.—*Juvenile Instructor*, Vol. 39, April 1, 1914, p. 210.

THE PRINCIPLE OF SABBATH SCHOOL TEACHING. There is one point that has rested upon my mind in relation to the Sabbath Schools, and it is this: I think there is nothing in the Sunday School work more necessary or essential than that all the teachers of the Sunday Schools should win the love and the confidence of their pupils. I believe that greater good can be done in the Sunday Schools by the teachers where they have the absolute affection and confidence of their pupils than under any other conditions. You may teach them, you may drill them in concert, and you may have them commit to memory, and labor in every other way that you possibly can to accomplish the good that you desire with your children, but in nothing, in my opinion, can you succeed so well as when you possess their undivided love and confidence. If a child thinks a teacher is harsh with him or her, or unkind toward him, or does not feel a real, genuine love for him, if he feels that the teacher is not taking a real interest in him as one who loves him, he can never be led to possess the right spirit; but when he feels that the teacher loves him, is trying to do him good and to teach him that which will be for his everlasting welfare, then you have an influence over that child, that when he studies he will

study with a purpose and with an earnest desire to be benefited and to please the teacher; because he knows and feels in his little heart that the teacher loves him and is seeking to do him good. I have entertained this sentiment from the beginning, in relation to the instruction of the little children. It is a principle that obtains at the home as well as in the Sunday School. If you can only convince your children that you love them, that your soul goes out to them for their good, that you are their truest friend, they, in turn, will place confidence in you and will love you and seek to do your bidding and to carry out your wishes with your love. But if you are selfish, unkindly to them, and if they are not confident that they have your entire affection, they will be selfish, and will not care whether they please you or carry out your wishes or not, and the result will be that they will grow wayward, thoughtless and careless, and although you may drill them, like a parrot, to repeat verses and to speak in concert, and all that sort of thing, they will do it mechanically, without affection, and without its having that effect upon their souls that you desire it should have.—*Apr. C. R.*, 1902, pp. 97-98.

THE STAKE SUNDAY SCHOOL BOARD. As the General Sunday School Union Board represents the First Presidency of the Church and constitutes under the direction of the Presidency and Council of the Twelve, the highest authority in the Church on Sunday School matters, so the Stake Board, under the direction of the Stake Presidency and General Sunday School Board, represents the highest authority in Sunday School work in the stake. If it were not so, there would be no unity.—*Juvenile Instructor*, Vol. 43, August, 1908, p. 310.

THE IMPORTANCE OF M. I. A. WORK. I want to say a few words to the Mutual Improvement Associations. You young men and young women, officers of the Mutual Improvement Associations, I implore you to go from this con-

ference and do your duty. Look after the wayward, the disobedient, the thoughtless, and the indifferent. It is necessary that they should be guarded and looked after. As it has been expressed here time and again, it is better for us to save our own boys who are being misled at home, than it is for us to go out into the world and spend years of time and endless means in order to gather in a few people from the world, while some of our own boys and girls need redemption as much as they, besides these people of the world are so full of the traditions and superstitions of their fathers when they gather to Zion that it is difficult, if not impossible, for them to entirely overcome these traditions and get down to a full comprehension of the gospel and a complete reception of the truth. Yet a soul saved out in the world is as precious in the sight of God as a soul saved at home. But we have work to do right at home, at our own doors; and it will not do for us to neglect the work necessary to be done at our own thresholds, and then go out into the world to do work that is no more necessary. Let us do our duty everywhere.—*Oct. C. R.*, 1902, p. 87.

THE FIELD OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS. The systematic work now being done by the quorums of priesthood provides our young men with the necessary teachings in formal theology and trains them in the duties that pertain to their callings in the priesthood.

There is, however, a strong need among the young men of the Church to have an organization and meetings which they themselves conduct; in which they may learn to preside over public assemblies; to obtain a practice necessary to express themselves before the public; and to enjoy themselves in studying and practicing civil, social, scientific, religious and educational affairs.

The Young Men's Mutual Improvement Associations therefore should be strengthened and their efficiency increased in order to offset and counteract the tendency now so

prevalent to establish private clubs, secret and social organizations, and select educational societies.

They may be made to cover all these requirements, and it will be a wise policy to grant them the fullest liberty, consistent with the order and policy of the Church, in the selection of their officers, management and conduct of their associations.

It is of vital importance that not only the young men of our Church, but also the regularly constituted stake and ward officers thereof shall have a clear understanding as to the place and privileges which the Mutual Improvement Associations hold among the Latter-day Saints, in order to promote harmony, union of purpose, and the best interests of all concerned.

To define this field and to give an understanding to our young people and all concerned, we deem it expedient that a declaration should be made at this our June conference, that there is as great opportunity now as ever before for these organizations, and that increased activity in other departments should cause no abatement of effort or efficiency in our associations; but rather that renewed effort should be put forth by the Improvement workers, and that every facility should be afforded them by stake and ward authorities to accomplish their glorious mission among the youth of Zion.

The field to be occupied is religious, social and educational. The religious work is not to be formally theological in its nature, but rather to be confined to the limits outlined by President Brigham Young, when the organizations were first established: "Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great Latter-day work; and the development of the gifts within them." In other words, to obtain a testimony of the truth and to learn to declare and express that testimony; and to develop all noble gifts within them.

The social includes control of various public and private amusements ; musical, dramatic and other entertainments and festivals ; field sports, athletic tournaments, excursions and other varieties of social gatherings.

The educational should include regular class work in ethics and practical religion, literature, science, history, biography, art, music, civil government—supplemented by debates, oratorical and musical contests, lectures, essays, writing for publication, reading and speaking under the auspices of the organization, and if necessary carried on in departments under instructors capable of specializing in their particular lines.

We have directed the General Board to appoint committees to have in charge, under the direction of the whole Board, these various lines, who have a thorough knowledge of the work, and who are in sympathy with our young men.

These committees may be sub-divided or added to as the wisdom of the Board or the exigencies of the work may demand ; and like organizations may be instituted in the various stakes and wards, as far as practicable or necessary. At the meetings of the Board reports from these committees will be asked for and given as a regular order of business.

We believe that this course will promote the welfare of all and a good feeling among our young people, and prevent their seeking other organizations and interests to which to devote their time and attention.

There is no mental, social or physical excellence or enjoyment that the Church does not foster and desire to promote among the young men of our community, and its purpose in sustaining the Mutual Improvement Associations and charging them with the care of our young men is to answer every desire of this nature and to provide among ourselves the gratification of every legitimate ambition and impulse to excel in these fields without having to seek opportunities elsewhere.

From the presiding priesthood of the Church in the stakes of Zion, and in the wards and missions, we therefore ask, in behalf of our young men, sympathy and support, to sustain and uphold the Young Men's Mutual Improvement Associations in the field of usefulness herein briefly outlined, and to provide them with places of meeting and amusement.

We ask that the associations be permitted to select men of education and ability for class and special teachers, who are suitable, agreeable and capable, and who are in love with the young people and in full sympathy with them and their views.

Granting them the fullest liberty consistent with the order and policy of the Church will encourage them in the faith, and they will be not a whit less amenable to the Church authorities, but rather will grow more enthusiastic in every way for the promotion of the work of the Lord. The Young Men's Mutual Improvement Associations have been from the first in very deed helps to the priesthood, and in behalf of its members we pledge ourselves and them to continue in this line in the future; being certain that no trust or added responsibility imposed upon our young people will be violated, but they will prove loyal to the authorities and the work of the Lord.

Respectfully,

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Superintendency.

The foregoing Declaration of the Place and Privileges of the Young Men's Mutual Improvement Association was read and adopted at the Annual Conference, June 5, 1909.—*Improvement Era*, Vol. 12, August, 1909, p. 819.

PURPOSE OF MUTUAL IMPROVEMENT ASSOCIATIONS. Our work is in one sense primary work, and yet it reaches beyond

primary grades. The first and great object of the organization of the Mutual Improvement Associations as auxiliary organizations of the priesthood in the Church was to become instrumental in bringing the youth of Zion to a knowledge of the truth, and in guiding them into the straight and narrow path. We have found that there is in some degree a feeling of shyness and of fear that seizes the minds of some of our youth when the organizations of the Priesthood are mentioned. Some of the children grow up more or less indifferent, more or less afraid of the responsibilities involved in the performances of the Church duties. They are like colts that need training, and it is difficult sometimes to reach them. But through these auxiliary organizations we have been able to reach out a guiding hand, and to exert an influence for good over many of our young men and women, whom it would have been difficult to reach by the organizations of the priesthood. In so far these organizations have accomplished a most excellent primary work; for this is in the sense of a primary work, and I do not know but the necessity of our organizations will continue as long as we have children growing up amongst us who are shy of the priesthood, and who are afraid of assuming the duties and responsibilities that belong to the Church.

Then we have instituted class work, have written manuals, and have given out subjects for study and improvement by all those who are connected with these organizations which have been intended to lead them along into greater experiences and better understanding of the principles of the gospel of Jesus Christ. For, after all, this is the great and grand object of these organizations.

The fact is, my brethren and sisters and friends, that the gospel of Christ is the biggest thing in the world. Very few of us, probably, comprehend its greatness. The way we are situated in life, engaged day in and day out, week in and week out, year in and year out, in the daily vocations of life;

struggling to earn bread for our necessities, and the necessities of those who are dependent upon us, struggling to build homes for ourselves and our children; struggling to collect the elements of the earth and subdue them, and to bring them into subjection to our will; working, toiling, striving day by day in temporal things, in the cares and thoughts of the world, we are inclined to give very little thought, very little reflection to the more important things, those things which shall endure after mortality shall come to an end. And the most of mankind have come to the conclusion, judging them by their acts, and their walk and conversation in life that the greatest thing in the world is to obtain wealth. And then, having obtained wealth and the things that wealth produce, or will bring to them, they feel that the rest of life and the responsibilities of it are very trifling and unimportant, and they leave their religion to their priests, if they have any religion at all. And the great majority of the world today, I believe, that is, on our hemisphere, are becoming very indifferent toward religion of any kind. The cheaper it can be found or obtained by them the better they like it; the less exertion required of them to be members of a church organization the better it suits them. The less care they are required to give to religion the better they like it; and if they can find something that will bring solace and ease and relaxation to an overburdened conscience for having committed crime in the thought that men possess power to forgive sin, that suits them about as well as anything else, and a little better. Hence we can see where the world is drifting today as far as religion is concerned. If they can get it cheap, if it does not cause them any exertion, they do not mind having just a little of it. But this is not the case with Latter-day Saints. Nor is it the case with a living religion. For I want to tell you that the religion of Christ is not a Sunday religion; it is not a momentary religion; it is a religion that never ends; and it requires duties of its devotees on Monday, Tuesday,

Wednesday and all the days of the week just as sincerely, just as strongly, as it does on the Sabbath day. And I would not give the ashes of a rye straw for a Sunday religion, or for a religion that is manufactured by men, whether by priests or laymen. My religion is the religion of God. It is the religion of Jesus Christ, otherwise it would be absolutely worthless to me, and it would be worthless to all other men, so far as religion is concerned. If it is not in my soul, if I had not received it in my heart, or if I did not believe it with all my might, mind and strength, and be it, live it, and keep it secure in my heart all the days of my life—week days as well as days of rest, in secret as well as in public, at home and abroad, everywhere the same; then the religion of Christ, the religion of well doing, the religion of righteousness, the religion of purity, the religion of kindness, faith, salvation from temporal sins, and salvation and exaltation in the Kingdom of our God—my religion would not be the gospel of the Son of God to me. This is “Mormonism;” and that is the kind of religion we want to teach to our children. We must receive it ourselves and teach it from our hearts to their hearts and from our affections to their affections, and we can then inspire them because of our own faith and our own faithfulness and convictions of the Church.

These organizations of young men and women are intended to help the wayward, giddy and wild; to work with those who are at large in the world, who are not subject to any organization at all; to gather them in; hunt them up, and get hold of them by love, by kindness, by the spirit of salvation, the spirit to bring them to a knowledge of the truth, that they may find the way of life and walk in it; that they may have light everlasting within themselves through the Spirit of God.

All truth cometh from the Lord. He is the fountain of truth; or in other words, he is the everlasting spring of life and truth, and from him cometh all knowledge, all wisdom,

all virtue and all power. When I read books that are scattered broadcast through the world, throwing discredit upon words and teachings and doctrines of the Lord Jesus Christ, saying that some of the ideas Jesus uttered, truths that he promulgated, have been enunciated before by the ancient philosophers among the heathen nations of the world, I want to tell you that there is not a heathen philosopher that ever lived in all the world from the beginning, that had a truth or enunciated a principle of God's truth that did not receive it from the fountain head, from God himself. God knew the truth before any heathen philosopher. No man has received intelligence but has had to come to the Fountain Head. He may not have known it, may not have realized the source of his knowledge, but it came from God. God taught the first truth that was ever taught to man. The Lord has bestowed his truth upon the earth from generation to generation and he has visited the people in various ways, from age to age, according to the nearness with which he could draw them to himself. He has raised up philosophers among them, teachers of men, to set the example, and to develop the mind and understanding of the human race in all nations of the world. God did it, but the world do not give credit to God, but give it to men, to heathen philosophers. They give credit to them. I give it to God. And I tell you God knew the truth before they did, and through revelation they got it. If they received light at all they had it from God, just as Columbus got it from the Lord. What inspired Columbus with the spirit of unrest, the spirit of longing, with an intense desire that he could not overcome to seek out this western hemisphere? Brethren and sisters, I acknowledge God's hand in it. It was inspiration that seized Columbus and he was moved by it. But men do not acknowledge God's hand in it. In the Book of Mormon, we learn it was God's Spirit working upon him. The Lord moved upon Columbus and he could not restrain the influence that was upon him until he had accomplished

the work. The same may be said of any intelligent man that has enlightened humanity, from the earliest ages down to the present time.

Let me say to you, my fellow workers in the cause of Zion, do not forget to acknowledge the hand of God in all things. He told the Jews that he had other sheep that were not of that fold, and that he must visit them. He did visit them. He came to the sheep of the fold occupying this continent, dwelling here unknown to the Jews, and he revealed the principles of the gospel to them. And when he visited them, he said, "Ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (III Nephi 15:21.)

Read in the Doctrine and Covenants of a parable in which the kingdom of God is likened unto a man with twelve servants working in his field, each having his portion, calling and allotment. The Lord visited the first and taught him the truth and cheered him up by his presence and voice and counsel; then he visited the second, then the third and so on until the twelfth, each in his time, each in his season, each according to his necessities. (Doc. and Cov. 88: 51-63.)

And so it has been with God from the foundation of the world. He has visited all nations, kindred, tongues, and people, and yet the truth has not been revealed to the world in its fulness, and men have not been called to do the work that Christ was called to do; nor the work that Abraham was called to do; nor that which Noah was appointed to do; nor that appointed to the twelve apostles to preach his name and proclaim his gospel to the world. They were called like Columbus to do work God required them to do. Later God revealed the power of steam to Watt, just as he has inspired every other philosopher and scientist and great man of the world. I acknowledge the hand of God in it. I give God the honor, the glory; and I know that it is in accordance

with his purpose that he has inspired these things to be brought to pass. I believe that Mohammed was an inspired man and the Lord raised him up to do the work he did.

I believe God raised up Joseph Smith to lay the foundations of the gospel of Christ in the dispensation of the fullness of times; that it will remain and no more be broken up; but will continue until God's promises are accomplished in the world and Christ shall come and reign, whose right it is to reign in the midst of the earth. This is what I believe about it, and the Lord's hand was in the raising up of Joseph Smith to accomplish the work.

Joseph Smith was called to do this work; and he did it. He has been an instrument in the hands of God by giving each of us the power to obtain knowledge for ourselves through the mercy and love of God, and to become teachers of it to the world; teachers not only to our children, but to nations that are in darkness and know not the truth. And it is a living, daily religion, an hourly religion. It requires us to do right today, this hour, this week, this month and this year; and so on from year to year, to live our religion—which is the religion of Jesus Christ—of righteousness, of truth, of mercy, of love, forgiveness, kindness, union, and peace on earth and good will to man and all the world. This is our mission.

May the Lord bless you my brethren and sisters, and my fellow workers in the cause of Zion, is my prayer.—*Young Woman's Journal*, Vol. 18, 1907, pp. 312-315.

THE FOUNTAIN OF TRUTH. We hear frequently of men who throw discredit on the doctrine of Jesus Christ, our Savior and Redeemer, because some of the principles, doctrines, and philosophy which he taught are said to have been spoken before his day by heathen philosophers.

A variety of examples are sometimes quoted to show that Zoroaster and other ancient philosophers made known truths, and that the Old Testament, the Avesta, and other

writings, contain sentiments, which were repeated, perhaps in slightly different form, by the Son of God. He taught nothing new, they say, and so they incline to belittle his mission, and accuse him of plagiarizing the truth.

It is conceded by a number of competent students that the ideals which have grown from the doctrines of Christ are a direct development of what is found in the teachings of the Old Testament, particularly in the Psalms and in the second part of Isaiah. But, on the other hand, it is just as certain that these ideals receive a finish and an enrichment, by the touch of the Savior, vastly beyond and above what they possessed before, and also they are placed on deeper and firmer foundations. This, let it be said to begin with, is because they were his before they were ever uttered by man.

Even in the five distinctive and characteristic topics generally considered by commentators original in the teachings of Jesus, we find little if anything new, except the enlargement. These are named as, the Fatherhood of God; subjects or members of the Kingdom; the Messiah; the Holy Ghost; and the Tri-Unity of God.

But the idea of the Fatherhood of God was not unknown either to the Pagans or to Israel. Zeus from the time of Homer had borne the name "Father of gods and men." But, both in Jewish and Pagan literature, the idea was superficial and meant little more than "originator" (Gen. 1:26); and in the old Jewish scripture God is more particularly called the *Father of his people, Israel* (Deut. 14:1; Isaiah 63:6). But in the teachings of Christ there is a fuller embodiment of revelation in the word Father, and the application which he makes of the Fatherhood of God invests his life with supreme tenderness and beauty. As an example: In the old scriptures, we are told, "Like as a father pitieth his children, so the Lord pitieth *them that fear him;*" (Psalm 103:13,) but by the interpretation of Jesus, the love of God as Father extends beyond these limitations

even to those who are unthankful and evil: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of our Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. 5:45). "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." (Luke 6:35.)

And so with other doctrines of Christ; while perhaps not new, they were enriched by the addition of fuller, broader, more loving conceptions of God and his purposes; in which compulsion was eliminated, and lowly service, love, and self-sacrifice were substituted and made the true forces of an acceptable life. Even the answer to the lawyer's question, often called the eleventh commandment, "Master, which is the great commandment in the law?" had been given to the children of Israel, (Lev. 19:18) over two thousand years before its perfected meaning was impressed upon the learned Pharisee. (Matt. 22:34, 40.)

But what of all this? Are we therefore to discredit the teachings of the Savior? Verily no. Let it be remembered that Christ was with the Father from the beginning, that the gospel of truth and light existed from the beginning, and is from everlasting to everlasting. The Father, Son and Holy Ghost, as one God, are the fountain of truth. From this fountain all the ancient learned philosophers have received their inspiration and wisdom—from it they have received all their knowledge. If we find truth in broken fragments through the ages, it may be set down as an incontrovertible fact that it originated at the fountain, and was given to philosophers, inventors, patriots, reformers, and prophets by the inspiration of God. It came from him through his Son

Jesus Christ and the Holy Ghost, in the first place, and from no other source. It is eternal.

Christ, therefore, being the fountain of truth, is no imitator. He taught the truth first; it was his before it was given to man. When he came to the earth he not only proclaimed new thought, but repeated some of the everlasting principles which had been heretofore only partly understood and enunciated by the wisest of men. And in so doing he enlarged in every instance upon the wisdom which they had originally received from him, because of his superior abilities and wisdom, and his association with the Father and the Holy Ghost. He did not imitate men. They made known in their imperfect way what the inspiration of Jesus Christ had taught them, for they obtained their enlightenment first from him. He taught the gospel to Adam, and made known his truths to Abraham and the prophets. He was the inspirer of the ancient philosophers, Pagan or Israelite, as well as of the great characters of more modern times. Columbus, in discovery; Washington, in the struggle for freedom; Lincoln, in emancipation and union; Bacon, in philosophy; Franklin, in statesmanship and diplomacy; Stephenson, in steam; Watts, in song; Edison, in electricity; and Joseph Smith, in theology and religion, found the source of their wisdom and the marvelous truths which they advocated, in Jesus Christ.

Calvin, Luther, Melanchthon, and all the reformers, were inspired in thoughts, words, and actions to accomplish what they did for the amelioration, liberty and advancement of the human race. They paved the way for the more perfect gospel of truth to come. Their inspiration, as with that of the ancients, came from the Father, his Son Jesus Christ, and the Holy Ghost, the one true and living God. This may also truthfully be said concerning the Revolutionary fathers of this nation, and all who have in the ages past contributed to the progress of civil and religious freedom. There is no

light or truth which did not come to them first from him. Men are mere repeaters of what he has taught them. He has voiced no thought originating with man. The teachings of Jesus did not begin with his incarnation; for, like truth, he is eternal. He not only inspired the ancients, from the beginning, but when he came to earth he reiterated eternal, original truth, and added gloriously to the revelations men had uttered. When he returned to the Father, he still took, and does take, an interest in his children and people, by revealing to them new truths, and by inspiring their actions; and, as men grow in the knowledge of God, they shall become more and more like him unto the perfect day, when his knowledge shall cover the earth as the waters cover the deep.

It is folly, therefore, to discredit the Savior on the grounds that he has uttered nothing new; for, with the Father and the Spirit, he is the author of that which persists—the truth—that which has been, that which is, and that which will continue forever.—*Improvement Era*, Vol. 10, 1907, pp. 627-30.

PURPOSE AND DUTIES OF RELIGION CLASSES. The Religion Class work is an adjunct to the Church schools. It is a necessary and most interesting adjunct to our auxiliary organizations. It was established to assist in the proper training and education of our children, and I commend it to the presiding authorities, throughout the Church, and bespeak for it their kind attention, encouragement and assistance, so far as it lies in their power. Let us take care of these things, for they nurture and strengthen our children in the right direction, and there is nothing more important. It is extreme folly for any people to send thousands of missionaries out into the world to preach the gospel to the nations, and neglect their own children at home. I think our very first interest should be to look after our children, and see that they have every advantage necessary to bring them up in the way

they should go, that when they get old they may not depart from it.—*Apr. C. R.*, 1906, p. 6.

TEACHERS MUST BELIEVE IN JESUS CHRIST. Any man who will question the divinity of the mission of the Lord Jesus Christ, or will deny the so-called miracles of the scriptures, is unfit to be a teacher of Latter-day Saint children.—*Improvement Era*, Vol. 21, December, 1917, p. 104.