



Type: Book Chapter

Marriage, the Home and the Family

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Source: *Gospel Doctrine: Selections from the Sermons and Writings of Joseph F. Smith*

Published: Salt Lake City; The Deseret News, 1919

Pages: 341-399

Abstract: Necessity of Marriage—Marriage, God-Ordained and Sanctioned—Righteousness and Necessity of Marriage—Male and Female Enter Heaven—Marriage to Replenish the Earth—Eternal Marriage—Eternity of the Family Organization—Importance of Marriage Within the Church—No Marriage in Heaven—Plural Marriage Forbidden—Further Statement—Marriage and Large Families Desirable—Be True to Your Wives and Children—Respect the Rights of Others—Mutual Treatment of Husband, Wife and Children—We Should Be Examples to Our Families—The Truest Greatness—Parents Responsible for their Children—The Father, the Presiding Authority of the Family—Duties of Fathers—Motherhood the Foundation of Home and Nation—Husband's Success Dependent Upon Wife's Fitness—Duty of Parents—Watch Your Children—Duty to Teach Children—What to Teach Your Children—What Children Should Be Taught—Training of Children at Home and in Sunday School—Teach Children the Gospel—Teach Children the Story of Jesus' Death—Wise Giving to Children—Do Not Place Children Under Pledges—Children Have Equal Rights with Elders in the House of the Lord—Don't Mortgage Your Houses—No Substitute for the Home—Worship in the Home—The Basis of a True Home—The Ideal Home—Foundation of All Good in Home—Secure Homes—Own Your Homes—Do Not Mortgage Your Homes—Evils of Mortgaging—Our First Duty to Our Household—Unchastity, a Dominant Evil—Degrees of Sexual Sin—Purity—Three Threatening Dangers—The Gospel the Greatest Thing—Duty of Husband to Wife—Wives and Husbands in Eternity—Importance of Filial Affection—Family Government by Love—The Home and the Child

CHAPTER XVI

Marriage, the Home and the Family

NECESSITY OF MARRIAGE. The house of the Lord is a house of order and not a house of confusion; and that means that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach the perfection and exaltation in the kingdom of God alone. That is what it means. God instituted marriage in the beginning. He made man in his own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other. Furthermore, it means that there is no union for time and eternity that can be perfected outside of the law of God and the order of his house. Men may desire it, they may go through the form of it in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost.—*Apr. C. R.*, 1913, pp. 118- 119.

MARRIAGE, GOD-ORDAINED AND SANCTIONED. “And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man” (Doc. and Cov. 49:15).

I desire to emphasize this. I want the young men of Zion to realize that this institution of marriage is not a man-made institution. It is of God. It is honorable, and no man who is of marriageable age is living his religion who remains single. It is not simply devised for the convenience alone of man, to suit his own notions, and his own ideas; to marry and then divorce, to adopt and then to discard, just as he pleases. There are great consequences connected with it, consequences which reach beyond this present time, 'ṛṭṭṭ ṛṛ

eternity, for thereby souls are begotten into the world, and men and women obtain their being in the world. Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.

Neither are the relationships that exist, or should exist, between parents and children, and between children and parents, of an ephemeral nature, nor of a temporal character. They are of eternal consequence, reaching beyond the veil, in spite of all that we can do. The man, and the woman who are the agents, in the providence of God, to bring living souls into the world, are made before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands, and for the revelations of his own wisdom. The man and the woman who engage in this ordinance of matrimony are engaging in something that is of such far-reaching character, and is of such vast importance, that thereby hangs life and death, and eternal increase. Thereupon depends eternal happiness, or eternal misery. For this reason, God has guarded this sacred institution by the most severe penalties, and has declared that whosoever is untrue to the marriage relation, whosoever is guilty of adultery, shall be put to death. This is scriptural law, though it is not practiced today, because modern civilization does not recognize the laws of God in relation to the moral status of mankind. The Lord commanded, "Whosoever sheddeth innocent blood, by man shall his blood be shed." Thereby God has given the law. Life is an important thing. No man has any right to take life, unless God commanded it. The law of God as to violation of the marriage covenant is just as strict, and is on a parallel with the law against murder, notwithstanding the former is not carried out. * * *

Now, every young person throughout the Church should

understand this very thoroughly. The Church authorities and the teachers of our associations should inculcate the sacredness, and teach the duty of marriage, as it has been revealed in the latter days to us. There should be a reform in the Church in this regard, and a sentiment created in favor of honorable marriage, and that would prevent any young man, or any young woman, who is a member of the Church, from marrying except by that authority which is sanctioned of God. And no man holding the priesthood who is worthy and of age should remain unmarried. They should also teach that the law of chastity is one of most vital importance, both to children, and to men and to women. It is a vitally important principle to the children of God in all their lives, from the cradle to the grave. God has fixed dreadful penalties against the transgression of his law of chastity, of virtue, of purity. When the law of God shall be in force among men, they will be cut off who are not absolutely pure and unsoiled and spotless—both men and women. We expect the women to be pure, we expect them to be spotless and without a blemish, and it is as necessary and important for man to be pure and virtuous as for woman; indeed, no woman would ever be other than pure if men were so. The gospel of Jesus Christ is the law of love, and love of God with the whole heart and mind is the greatest commandment, and the next is like unto it: love thy neighbor as thyself. This also should be remembered in the marriage relation, for, while it is said that the desires of the woman shall be to her husband, and he shall rule over her, it is intended that that rule shall be in love and not in tyranny. God never rules tyrannically, except when men so corrupt themselves that they are unfit to live. Then, and under such conditions, it is the story of all his dealings with mankind, that he sends judgments upon them and wipes them out and destroys them.—*Improvement Era*, July, 1902, pp. 713-17.

RIGHTEOUSNESS AND NECESSITY OF MARRIAGE. Many

people imagine that there is something sinful in marriage; there is an apostate tradition to that effect. This is a false and very harmful idea. On the contrary, God not only commends but he commands marriage. While man was yet immortal, before sin had entered the world, our heavenly Father himself performed the first marriage. He united our first parents in the bonds of holy matrimony, and commanded them to be fruitful and multiply and replenish the earth. This command he has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind.

Without marriage the purposes of God would be frustrated so far as this world is concerned, for there would be none to obey his other commands.

There appears to be a something beyond and above the reasons apparent to the human mind why chastity brings strength and power to the peoples of the earth, but it is so.

Today a flood of iniquity is overwhelming the civilized world. One great reason therefor is the neglect of marriage; it has lost its sanctity in the eyes of the great majority. It is at best a civil contract, but more often an accident or a whim, or a means of gratifying the passions. And when the sacredness of the covenant is ignored or lost sight of, then a disregard of the marriage vows, under the present moral training of the masses, is a mere triviality, a trifling indiscretion.

The neglect of marriage, this tendency to postpone its responsibilities until middle life, that so perniciously affects Christendom, is being felt in the midst of the Saints.

Certainly we are not in favor of the very early marriages that prevailed a few centuries ago.

But what we wish to impress upon the Saints is that the legitimate union of the sexes is a law of God, that to be blessed of him, we must honor that law; that if we do not do so the mere fact that we are called by his name will not

save us from the evils that neglect of this law entails, that indeed we are only his people when we observe his laws; that when we do not do so we may expect the same unfortunate results to come upon us as flow to the rest of humanity from the same causes.

We believe that every man holding the holy priesthood should be married, with the very few exceptions of those who through infirmities of mind or body are not fit for marriage. Every man is a worse man in proportion as he is unfit for the married state. We hold that no man who is marriageable is fully living his religion who remains unmarried. He is doing a wrong to himself by retarding his progress, by narrowing his experiences, and to society by the undesirable example that he sets to others, as well as he, himself, being a dangerous factor in the community.

We say to our young people, get married, and marry aright. Marry in the faith, and let the ceremony be performed in the place God has appointed. Live so that you may be worthy of this blessing. If, however, obstacles, not at present removable, prevent this most perfect form of marriage, have your bishop perform the ceremony, and then, at the earliest possible moment, go to the temple. But do not marry those out of the Church, as such unions almost invariably lead to unhappiness and quarrels and often finally to separation. Besides, they are not pleasing in the sight of heaven. The believer and unbeliever should not be yoked together, for sooner or later, in time or in eternity, they must be divided again.

And now we desire with holy zeal to emphasize the enormity of sexual sins. Though often regarded as insignificant by those not knowing the will of God, they are, in his eyes, an abomination, and if we are to remain his favored people they must be shunned as the gates of hell. The evil results of these sins are so patent in vice, crime, misery and disease that it would appear that all, young and old, must

perceive and sense them. They are destroying the world. If we are to be preserved we must abhor them, shun them, not practice the least of them, for they weaken and enervate, they kill man spiritually, they make him unfit for the company of the righteous and the presence of God.—*Juvenile Instructor*, Vol. 37, p. 400, July 1, 1902.

MALE AND FEMALE ENTER HEAVEN. No man will ever enter there until he has consummated his mission; for we have come here to be conformed to the likeness of God. He made us in the beginning in his own image and in his own likeness, and he made us male and female. We never could be in the image of God if we were not both male and female. Read the Scriptures, and you will see it for yourselves as God has said it. He has made us in his own form and likeness, and here we are, male and female, parents and children. And we must become more and more like him—more like him in love, in charity, in forgiveness, in patience, longsuffering and forbearance, in purity of thought and action, in intelligence, and in all respects, that we may be worthy of exaltation in his presence. It is for this that we have come to the earth. This is the work that we have to perform. God has shown us the way and given us the means by which we may consummate and fill our mission upon this earth and perfect our destiny; for we are destined and foreordained to become like God, and unless we do become like him we will never be permitted to dwell with him. When we become like him you will find that we will be presented before him in the form in which we were created, male and female. The woman will not go there alone, and the man will not go there alone, and claim exaltation. They may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. They cannot be exalted in any other way, neither the living nor the dead. It is well for us to learn something about why we build temples,

and why we administer in them for the dead as well as for the living. We do this that we may become like unto him, and dwell with him eternally; that we may become sons of God, heirs of God and joint heirs with Jesus Christ.—*Tabernacle Sermon*, June 12, 1898.

MARRIAGE TO REPLENISH THE EARTH. Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which he gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fulness of joy, and if we will obtain a fulness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires—life eternal.—*Apr. C. R.*, 1900, p. 40.

ETERNAL MARRIAGE. Why did he teach us the principle of eternal union of man and wife? Because God knew that we were his children here, to remain his children forever and ever, and that we were just as truly individuals, and that our individuality was as identical as that of the Son of God, and would therefore continue, worlds without end. So that the man receiving his wife by the power of God, for time and for all eternity, would have the right to claim her and she to claim her husband, in the world to come. Neither would be changed, except from mortality to immortality; neither would be other than himself or herself, but they will have their identity in the world to come precisely as they exercise their individuality and enjoy their identity here. God has revealed this principle, and it has its bearings upon the evidence that we possess of the actual,

literal resurrection of the body, just as it is and as the prophets have declared it in the Book of Mormon.—*Apr. C. R.*, 1912, pp. 136-137; Mosiah 15:20-23; 16:7-11; Alma 40.

ETERNITY OF THE FAMILY ORGANIZATION. Our associations (family) are not exclusively intended for this life, for time, as we distinguish it from eternity. We live for time and for eternity. We form associations and relations for time and all eternity. Our affections and our desires are found fitted and prepared to endure not only throughout the temporal or mortal life, but through all eternity. Who are there besides the Latter-day Saints who contemplate the thought that beyond the grave we will continue in the family organization? the father, the mother, the children recognizing each other in the relations which they owe to each other and in which they stand to each other? this family organization being a unit in the great and perfect organization of God's work, and all destined to continue throughout time and eternity?

We are living for eternity and not merely for the moment. Death does not part us from one another, if we have entered into sacred relationships with each other by virtue of the authority that God has revealed to the children of men. Our relationships are formed for eternity. We are immortal beings, and we are looking forward to the growth that is to be attained in an exalted life after we have proved ourselves faithful and true to the covenants that we have entered into here, and then we will receive a fulness of joy. A man and woman who have embraced the gospel of Jesus Christ and who have begun life together, should be able by their power, example and influence to cause their children to emulate them in lives of virtue, honor, and in integrity to the kingdom of God which will redound to their own interest and salvation. No one can advise my children with greater earnestness and solicitude for their happiness and salvation than I can do myself. Nobody has more

interest in the welfare of my own children than I have. I cannot be satisfied without them. They are part of me. They are mine; God has given them to me, and I want them to be humble and submissive to the requirements of the gospel. I want them to do right, and to be right in every particular, so that they will be worthy of the distinction that the Lord has given them in being numbered among his covenant people who are choice above all other people, because they have made sacrifice for their own salvation in the truth. Speaking of the fashions of the world, I do not care to say very much on the subject, but I do think that we live in an age the very trend of which is to vice and wickedness. I believe that to a very large extent the fashions of the day, and especially the fashions of women, have a tendency to evil and not to virtue or modesty, and I deplore that evident fact, for you see it on every hand. Young men want to get homes that are palatial, that are fine in all their appointments, and as modern as anybody else's before they will get married. I think it is a mistake. I think that young men and young women, too, should be willing, even at this day, and in the present condition of things, to enter the sacred bonds of marriage together and fight their way together to success, meet their obstacles and their difficulties, and cleave together to success, and co-operate in their temporal affairs, so that they shall succeed. Then they will learn to love one another better, and will be more united throughout their lives, and the Lord will bless them more abundantly. I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap

disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice.—*Relief Society Magazine*, Vol 4, June, 1917, p. 314 *et. seq.*

IMPORTANCE OF MARRIAGE WITHIN THE CHURCH. I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church, but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men, and Latter-day Saint men marry Latter-day Saint women; and let Methodists marry Methodists. Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and inter-marry there, and let the Latter-day Saints do the same thing in their Church; then we will see who comes out best in the end.—*Oct. C. R.*, 1909, pp. 5, 6.

NO MARRIAGE IN HEAVEN. Why did Jesus teach the doctrine that there was no marrying, nor giving in marriage in the other world? Why did he teach the doctrine that marriage was instituted by the Father and designed to be accomplished in this life? Why did he rebuke those who sought to entrap him when they brought to him the example of the fulfilment of the law of Moses, for Moses wrote the law that God gave him, that if a man married in Israel and died without issue, it was the duty of his brother to take his widow and raise up seed unto his brother; and when seven of these brothers—(which is doubtless a problem that these men put to the Savior in order to entrap him

if they could)—had taken her, to whom should she belong in the resurrection, since they all had her? Jesus declared to them, “Ye do err, not knowing the Scriptures, nor the power of God.” They did not understand the principle of sealing for time and for all eternity; that what God hath joined together neither man nor death can put asunder. (Matt. 19:6) They had wandered from that principle. It had fallen into disuse among them; they had ceased to understand it; and consequently they did not comprehend the truth; but Christ did. She could only be the wife in eternity of the man to whom she was united by the power of God for eternity, as well as for time; and Christ understood the principle, but he did not cast his pearls before the swine that tempted him.—*Apr. C. R.*, 1912, p. 136.

PLURAL MARRIAGE FORBIDDEN. Official Statement—
 “Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6th, 1890, which forbade any marriages violative of the law of the land; I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and

“I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.

“JOSEPH F. SMITH,

“President of the Church of Jesus Christ of Latter-day Saints.”
 —*Apr. C. R.*, 1904, p. 75.

FURTHER STATEMENT. We have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was re-announced by me and my brethren, and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church, or anywhere else, outside of it, who has authority to solemnize a plural marriage—not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences, and by the voice of the Church, a condition that has to some extent at least, brought reproach upon the people. I want to say that we have been doing all in our power to prevent it, or to stop it; and in order that we might do this, we have been seeking, to our utmost, to find the men who have been the agents and the cause of leading people into it. We find it very difficult to trace them, but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find.—*Apr. C. R.*, 1911, p. 8.

MARRIAGE AND LARGE FAMILIES DESIRABLE. Bachelorhood and small families carry to the superficial mind the idea that they are desirable because they bring with them the minimum of responsibility. The spirit that shirks responsibility shirks labor. Idleness and pleasure take the place of industry and strenuous effort. The love of pleasure and of an easy life in turn make demands upon young men who refuse to look upon marriage and its consequent family enlargement as a sacred duty. The real fault lies with the young men. The license of the age leads them from paths of duty and responsibility to the pitfalls of a pleasure-lov-

ing world. Their sisters are the victims of neglect and of a great social and family wrong.

Women would marry if they could, and would accept cheerfully the responsibilities of family life. This loss to the home is a loss the nation must feel, as years go on. Time will vindicate the laws of God and the truth that individual human happiness is found in duty and not in pleasure and freedom from care.

The spirit of the world is contagious. We cannot live in the midst of such social conditions without suffering from the effects of their allurements. Our young people will be tempted to follow the example of the world about them. There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage till some special object is attained. Some of our leading young men desire to complete first a course of study at home or abroad. Being natural leaders in society their example is dangerous, and the excuse is one of questionable propriety. It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the proper age.—*Juvenile Instructor*, Vol. 40, pp. 240, 241, April 15, 1905.

BE TRUE TO YOUR WIVES AND CHILDREN. And oh! my brethren, be true to your families, be true to your wives and children. Teach them the way of life. Do not allow them to get so far from you that they will become oblivious to you or to any principle of honor, purity or truth. Teach your children so that they cannot commit sin without violating their conscience, teach them the truth, that they may not depart from it. Bring them up in the way they should go, and when they get old they will not depart from it. If you will keep your boys close to your heart, within the clasp of your arms; if you will make them to feel that you love them, that you are their parents, that they are your

children, and keep them near to you, they will not go very far from you, and they will not commit any very great sin. But it is when you turn them out of the home, turn them out of your affection—out into the darkness of the night into the society of the depraved or degraded; it is when they become tiresome to you, or you are tired of their innocent noise and prattle at home, and you say, “Go off somewhere else,—” it is this sort of treatment of your children that drives them from you, and helps to make criminals and infidels of them. You cannot afford to do this. How would I feel to enter into the kingdom of God—(if such a thing were possible) and see one of my children outside among the sorcerers, the whoremongers, and those who love and make a lie, and that because I have neglected my duty toward him or have not kept a proper restraint upon him? Do you think I shall be exalted in the kingdom of my God with this stain and blot upon my soul? I tell you, No! No man can get there until he atones for such crime as this—for it is a crime in the sight of God and man for a father to carelessly or wilfully neglect his children. This is my sentiment. Take care of your children. They are the hope of Israel, and upon them will rest, by and by, responsibility of the bearing of the kingdom of God in the earth. The Lord bless them and keep them in the path of righteousness, I humbly pray, in the name of Jesus. Amen.—*Apr. C. R.*, 1902, p. 87.

RESPECT THE RIGHTS OF OTHERS. I sincerely hope that we shall succeed in impressing upon the minds of the rising generation a sincere regard, not only for themselves, to keep themselves pure and unspotted from the world, but a sincere regard for the rights and privileges of others. Our children should be taught to respect not only their fathers and their mothers, and their brothers and sisters, but they should be taught to respect all mankind, and especially should they be instructed and taught and brought up to

honor the aged and the infirm, the unfortunate and the poor, the needy, and those who lack the sympathies of mankind.

We too frequently see a disposition on the part of our children to make fun of the unfortunate. A poor cripple, or a poor weak-minded person comes along, and the boys will poke fun at him, and make unbecoming remarks about him. This is entirely wrong, and such a spirit as this should never be witnessed among the children of the Latter-day Saints. They ought to be taught better at home. They should be thoroughly taught better than this in our Sunday schools, and in all the schools, so far as that is concerned, that our children attend. Our children should be taught to venerate that which is holy, that which is sacred. They should venerate the name of God. They should hold in sacred veneration the name of the Son of God. They should not take Their holy names in vain; and they should also be taught to respect and venerate the temples of God, the places of worship of their fathers and mothers. Our children should be taught also that they have rights in the house of the Lord equal to their parents and equal to their neighbors or anybody else. It always pains me to see our little ones disturbed in this right. I witnessed a little circumstance in our meeting this afternoon in the aisle; a little child was sitting by its mother on a seat. Somebody came along and took the little child off its seat, and occupied the seat himself, leaving the child to stand. I want to say to you, my brethren and sisters, that that act sent a pang to my heart. I would not, for anything in the shape of remuneration of a worldly character, grieve the heart of a little child in the house of God, lest an impression should be left upon its mind that would make the house of worship a distasteful place, and it would prefer not to come within its walls, than to come and be offended.—*Juvenile Instructor*, Vol 39, p. 657, Semi-Annual S. S. Conference, October 9, 1904.

MUTUAL TREATMENT OF HUSBAND, WIFE AND CHILD-

DREN. Parents, in the first place, whether they do it or not, should love and respect each other, and treat each other with respectful decorum, and kindly regard all the time. The husband should treat his wife with the utmost courtesy and respect. The husband should never insult her; he should never speak slightly of her, but should always hold her in the highest esteem in the home, in the presence of their children. We do not always do it, perhaps; some of us, perhaps, do not do it at all. But nevertheless it is true that we ought to do it. The wife, also, should treat the husband with the greatest respect and courtesy. Her words to him should not be keen and cutting and sarcastic. She should not pass slurs or insinuations at him. She should not nag him. She should not try to arouse his anger or make things unpleasant about the home. The wife should be a joy to her husband, and she should live and conduct herself at home so the home will be the most joyous, the most blessed place on earth to her husband. This should be the condition of the husband, wife, the father and the mother, within the sacred precincts of that holy place, the home. Then it will be easy for the parents to instil into the hearts of their children, not only love for their fathers and their mothers, not only respect and courtesy towards their parents, but love and courtesy and deference between the children at home. The little brothers will respect their little sisters. The little boys will respect one another. The little girls will respect one another and the girls and boys will respect one another, and treat one another with that love, that deference and respect that should be observed in the home on the part of the little children. Then it will be easy for the Sunday school teacher to continue the training of the child under the hallowed influence of the Sabbath school; and the child will be tractable and easily led, because the foundation of a correct education has been laid in the heart and mind of the child at home. The teacher can then help the

little children, brought up under these proper influences, to render respect and courtesy to all men and especially to the unfortunate, the aged and the infirm.—*Apr. C. R.*, 1905, pp. 84-85.

WE SHOULD BE EXAMPLES TO OUR FAMILIES. When I think of our mothers, the mothers of our children, and realize that under the inspiration of the gospel they live virtuous, pure, honorable lives, true to their husbands, true to their children, true to their convictions of the gospel, oh, how my soul goes out in pure love for them; how noble and how God-given, how choice, how desirable and how indispensable they are to the accomplishment of God's purposes and the fulfilment of his decrees! My brethren, can you mistreat your wives, the mothers of your children? Can you help treating them with love and kindness? Can you help trying to make their lives as comfortable and happy as possible, lightening their burdens to the utmost of your ability, making life pleasant for them and for their children in their homes? How can you help it? How can any one help feeling an intense interest in the mother of his children, and also in his children? If we possess the Spirit of God, we can not do otherwise. It is only when men depart from the right spirit, when they digress from their duty, that they will neglect or dishonor any soul that is committed to their care. They are bound to honor their wives and children. Intelligent men, men of business, men of affairs, men who are involved constantly in the labors of life, and have to devote their energies and thought to their labors and duties, may not enjoy as many comforts with their families as they would like, but if they have the Spirit of the Lord with them in the performance of their temporal duties, they will never neglect the mothers of their children, nor their children. They will not fail to teach them the principles of life and set before them a proper example. Don't do anything yourselves that you would have

to say to your boy, "Don't do it." Live so that you can say, "My son, do as I do, follow me, emulate my example." That is the way fathers should live, every one of us; and it is a shame, a weakening, shameful thing for any member of the Church to pursue a course that he knows is not right, and that he would rather his children should not follow.—*Apr. C. R.*, 1915, pp. 6-7.

THE TRUEST GREATNESS. After all, to do well those things which God ordained to be the common lot of all mankind, is the truest greatness. To be a successful father or a successful mother is greater than to be a successful general or a successful statesman. One is universal and eternal greatness, the other is phenomenal. It is true that such secondary greatness may be added to that which we style commonplace; but when such secondary greatness is not added to that which is fundamental, it is merely an empty honor, and fades away from the common and universal good in life, even though it may find a place in the desultory pages of history. Our first care, after all, brings us back to that beautiful admonition of our Savior: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

We should never be discouraged in those daily tasks which God has ordained to the common lot of man. Each day's labor should be undertaken in a joyous spirit and with the thought and conviction that our happiness and eternal welfare depend upon doing well that which we ought to do, that which God has made it our duty to do. Many are unhappy because they imagine that they should be doing something unusual or something phenomenal. Some people would rather be the blossom of a tree and be admiringly seen than be an enduring part of the tree and live the commonplace life of the tree's existence.

Let us not be trying to substitute an artificial life for the true one. He is truly happy who can see and appreciate

the beauty with which God has adorned the commonplace things of life.—*Juvenile Instructor*, Vol. 40, pp. 572-3, Dec. 15, 1905.

PARENTS RESPONSIBLE FOR THEIR CHILDREN. The parents in Zion will be held responsible for the acts of their children, not only until they become eight years old, but, perhaps, throughout all the lives of their children, provided they have neglected their duty to their children while they were under their care and guidance, and the parents were responsible for them.—*Apr. C. R.*, 1910, p. 6.

THE FATHER THE PRESIDING AUTHORITY OF THE FAMILY. There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher priesthood, than that of the father. This authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. The patriarchal order is of divine origin and will continue throughout time and eternity. There is, then, a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of his children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. To illustrate this principle, a single incident will perhaps suffice. It sometimes happens that the elders are called in to administer to the members of a family. Among these elders there may be presidents of stakes, apostles, or even members of the first presidency of the Church. It is not proper under these circumstances for the father to stand back and expect the elders to direct the administration of this important ordinance. The father is there. It is his right and it is his duty

to preside. He should select the one who is to administer the oil, and the one who is to be mouth in prayer, and he should not feel that because there are present presiding authorities in the Church that he is therefore divested of his rights to direct the administration of that blessing of the gospel in his home. (If the father be absent, the mother should request the presiding authority present to take charge.) The father presides at the table, at prayer, and gives general directions relating to his family life whoever may be present. Wives and children should be taught to feel that the patriarchal order in the kingdom of God has been established for a wise and beneficent purpose, and should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home. This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order, and its importance is seen often from the fact that the authority remains and is respected long after a man is really unworthy to exercise it.

This authority carries with it a responsibility, and a grave one, as well as its rights and privileges, and men can not be too exemplary in their lives, nor fit themselves too carefully to live in harmony with this important and God-ordained rule of conduct in the family organization. Upon the authority certain promises and blessings are predicated, and those who observe and respect this authority have certain claims on divine favor which they cannot have except they respect and observe the laws that God has established for the regulation and authority of the home. "Honor thy

father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," was a fundamental law to ancient Israel, and is binding upon every member of the Church today, for the law is eternal.

The necessity, then, of recognizing the patriarchal order and authority of the home rests upon principle as well as upon the person who holds that authority, and among the Latter-day Saints family discipline, founded upon the law of the patriarchs, should be carefully cultivated, and fathers will then be able to remove many of the difficulties that now weaken their position in the home, through unworthy children.

The principles here set forth are of more importance than many parents have heretofore attached to them, and the unfortunate position today in the homes of many of the elders of Israel is directly traceable to a want of appreciation of their truthfulness.—*Juvenile Instructor*, Vol. 37, p. 148, March 1, 1902.

DUTIES OF FATHERS. May the fathers in Israel live as they should live; treat their wives as they should treat them; make their homes as comfortable as they possibly can; lighten the burdens upon their companions as much as possible; set a proper example before their children; teach them to meet with them in prayer, morning and night, and whenever they sit down to partake of food, to acknowledge the mercy of God in giving them the food that they eat and the raiment that they wear, and acknowledge the hand of God in all things. This is our duty, and if we do not do it the Lord will be displeased, for he has said so. He is only pleased with those who acknowledge his hand in all things.—*Oct. C. R.*, 1909, p. 9; Doc. and Cov. 59:7, 21.

MOTHERHOOD THE FOUNDATION OF HOME AND NATION. Motherhood lies at the foundation of happiness in the home, and of prosperity in the nation. God has laid upon men and women very sacred obligations with respect to mother-

hood, and they are obligations that cannot be disregarded without invoking divine displeasure. In I Timothy 2:13-15, we are told that, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." Can she be saved without child-bearing? She indeed takes an awful risk if she wilfully disregards what is a pronounced requirement of God. How shall she plead her innocence when she is not innocent? How shall she excuse her guilt when it is fastened upon her?

The question of parental obligation in the matter of children is not generally denied. A failure to fulfil the obligation, however, is too frequently excused.

"Children," we are told, "are a heritage of the Lord;" they are also, the Psalmist tells us, "his reward." If children are cut off from their birthright, how shall the Lord be rewarded? They are not a source of weakness and poverty to family life, for they bring with them certain divine blessings that make for the prosperity of the home and the nation. "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psalm 127:4, 5).

What answer shall men and women make in excuse of conduct which contravenes the commandments of God? Those whose hearts are in touch with God's most sacred laws will make great sacrifices honestly to fulfil them.

There has, however, of late arisen a condition in our social life that is working against the divine requirements of motherhood. Men and women plead the enormous increase in the cost of child-bearing. The requirements for motherhood in matters of doctors' fees, nurses' bills and hospital charges, are so great as to discourage men and women of

slender means. The burden of such expenses are certainly becoming great, and if they are likely to stand directly in the way of God's requirements, something should be done either to remove them or mitigate them, and some means should be provided that will protect the family and the nation against destruction. It is a problem well worthy the attention of our law-makers, who appropriate generously in matters that are insignificant when compared with the health, wealth and physical prosperity of the nation that encourages the birth of children.—*Juvenile Instructor*, Vol. 50, pp. 290, 291, May, 1915.

HUSBAND'S SUCCESS DEPENDENT UPON WIFE'S FITNESS. There is no organization or government in the world so perfectly planned for the education of men and women to executive responsibilities as is the Church of Jesus Christ of Latter-day Saints. Government in the home and in the Church constitutes an important part in the lives of the people, and the government in the home is the basis of all successful government in church or state. In the home the mother is the principal disciplinarian in early child life, and her influence and discipline determine in a great measure the ability of her children to assume in manhood and womanhood the larger governments in church and state.

In addition, however, to home government, women often stand with their husbands in responsible places and share in some measure the success or failure which characterizes their husbands' administration of affairs. In selecting men to occupy responsible positions in the Church, it not infrequently happens that a useful and competent man is barred from consideration because of the deplorable want of fitness in the wife, and though a wife may not always bar a husband's opportunities, she may, nevertheless, prove a great hindrance to him in the discharge of the duties that belong to his office. If our sisters could only realize how helpful they might be to their husbands who hold responsi-

ble positions in the Church, and if they would only take pride and pleasure in their husbands' administration of affairs, the conduct of men in public office would in many instances be very greatly improved.

The word and the law of God are as important for women who would reach wise conclusions as they are for men; and women should study and consider the problems of this great latter-day work from the standpoint of God's revelations, and as they may be actuated by his Spirit, which it is their right to receive through the medium of sincere and heartfelt prayer. A woman without heartfelt devotion for the things of God is not prepared to stand at her husband's side and enjoy his confidence in the graver responsibilities that devolve upon him in the government of the Church. Husbands are justified in withholding their confidence from and in refusing to be influenced by wives whose worldly ambitions and want of appreciation of divine things lead them to contend for personal advantages and selfish gains. Wives of leaders should have a generous feeling for all that relates to the affairs over which their husbands preside. Such women should not be exclusive in their social relations, and should avoid the evils that frequently come from yielding to the influence and views of a small coterie that may have selfish aims and personal advantages to serve.—*Juvenile Instructor*, Vol. 38, pp. 371, 372, 1903.

DUTY OF PARENTS. It is the duty of Latter-day Saints to teach their children the truth, to bring them up in the way they should go, to teach them the first principles of the gospel, the necessity of baptism for the remission of sins, and for membership in the Church of Christ; teaching them the necessity of receiving the gift of the Holy Ghost by the laying on of hands, which will lead them into all truth, and which will reveal to them things that have passed and things which are to come, and show to them more clearly those things which are present with them, that they may compre-

hend the truth, and that they may walk in the light as Christ is in the light; that they may have fellowship with him and that his blood may cleanse them from all sin.—*Apr. C. R.*, 1912, p. 135.

WATCH YOUR CHILDREN. Some people have grown to possess such unlimited confidence in their children that they do not believe it possible for them to be led astray or to do wrong. They do not believe they could do wrong, because they have such confidence in them. The result is they turn them loose, morning, noon and night, to attend all kinds of entertainments and amusements, often in company with those whom they know not and do not understand. Some of our children are so innocent that they do not suspect evil, and, therefore, they are off their guard and are trapped into evil.—*Oct. C. R.*, 1909, p. 4.

DUTY TO TEACH CHILDREN. Another great and important duty devolving upon this people is to teach their children, from their cradle until they become men and women, every principle of the gospel, and endeavor, as far as it lies in the power of the parents, to instil into their hearts a love for God, the truth, virtue, honesty, honor and integrity to everything that is good. That is important for all men and women who stand at the head of a family in the household of faith. Teach your children the love of God, teach them to love the principles of the gospel of Jesus Christ. Teach them to love their fellow men, and especially to love their fellow members in the Church, that they may be true to their fellowship with the people of God. Teach them to honor the priesthood, to honor the authority that God has bestowed upon his Church for the proper government of his Church.—*Apr. C. R.*, 1915, pp. 4, 5.

WHAT TO TEACH YOUR CHILDREN. We are a Christian people, we believe in the Lord Jesus Christ, and we feel that it is our duty to acknowledge him as our Savior and Redeemer. Teach it to your children. Teach them that the

Prophet Joseph Smith had restored to him the priesthood that was held by Peter and James and John, who were ordained under the hands of the Savior himself. Teach them that Joseph Smith, the prophet, when only a boy, was chosen and called of God to lay the foundations of the Church of Christ in the world, to restore the holy priesthood, and the ordinances of the gospel, which are necessary to qualify men to enter into the kingdom of heaven. Teach your children to respect their neighbors. Teach your children to respect their bishops and the teachers that come to their homes to teach them. Teach your children to respect old age, gray hairs, and feeble frames. Teach them to venerate and to hold in honorable remembrance their parents, and to help all those who are helpless and needy. Teach your children, as you have been taught yourselves, to honor the priesthood which you hold, the priesthood which we hold as elders in Israel. Teach your children to honor themselves, teach your children to honor the principle of presidency by which organizations are held intact and by which strength and power for the well-being and happiness and upbuilding of the people are preserved. Teach your children that when they go to school they should honor their teachers in that which is true and honest, in that which is manly and womanly, and worth while; and also teach them to avoid the bad examples of their teachers out of school, and the bad principles of men and women who are sometimes teachers in schools. Teach your children to honor the law of God and the law of the state and the law of our country. Teach them to respect and hold in honor those who are chosen by the people to stand at their head and execute justice and administer the law. Teach them to be loyal to their country, loyal to righteousness and uprightness and honor, and thereby they will grow up to be men and women choice above all the men and women of the world.—*Apr. C. R.*, 1917, pp. 5, 6.

WHAT CHILDREN SHOULD BE TAUGHT. I pray you, my

brethren and sisters, who have children in Zion, and upon whom rests the greater responsibility, teach them the principles of the gospel, teach them to have faith in the Lord Jesus Christ, and in baptism for the remission of sins when they shall reach the age of eight years. They must be taught in the principles of the gospel of Jesus Christ by their parents, or the blood of the children will be upon the skirts of those parents. It seems to me so plain a duty and so necessary for them to see to it that their children avail themselves of the opportunities that are afforded them in having them taught and instructed in these principles in the Sunday Schools that are established in the Church and conducted Sunday after Sunday for the benefit of their children. I should feel contemptible, I was going to say, in my own mind, in my own feelings, if I had children who were neglected by their parents in regard to these matters. Our little ones are only too anxious to go to Sunday school, no matter what may occur, whether it rains or is cold or pleasant, or what not; whether they are sick or well, they cannot be kept from the Sunday school unless there is great cause for it.—*Apr. C. R.*, 1903, p. 81.

TRAINING OF CHILDREN AT HOME AND IN SUNDAY SCHOOL. It does not need argument to convince our minds that our children will be just about what we make them. They are born without knowledge or understanding—the most helpless creatures of the animal creation born into the world. The little one begins to learn after it is born, and all that it knows greatly depends upon its environment, the influences under which it is brought up, the kindness with which it is treated, the noble examples shown it, the hallowed influences of father and mother, or otherwise, over its infant mind. And it will be largely what its environment and its parents and teachers make it.

The child of the lowest of our native tribes born in a wigwam and the child born in luxury start out almost equal,

so far as the possibilities of learning are concerned. A great deal depends upon the influences under which it is brought up. You will observe that the most potent influence over the mind of a child to persuade it to learn, to progress, or to accomplish anything, is the influence of love. More can be accomplished for good by unfeigned love, in bringing up a child, than by any other influence that can be brought to bear upon it. A child that cannot be conquered by the lash, or subdued by violence, may be controlled in an instant by unfeigned affection and sympathy. I know that is true; and this principle obtains in every condition of life.

The Sunday school teacher should govern the children, not by passion, by bitter words or scolding, but by affection and by winning their confidence. If a teacher get the confidence of a child it is not impossible to accomplish every desired good with that child.

I would have it understood that I believe that the greatest law and commandment of God is to love the Lord our God with all our mind, might and strength, and our neighbors as ourselves, and if this principle is observed at home the brothers and sisters will love one another; they will be kind and helpful to one another, showing forth the principle of kindness and being solicitous for one another's good. Under these circumstances the home comes nearer being a heaven on earth, and children brought up under these influences will never forget them, and though they may be in trying places, their memories will revert to the homes where they enjoyed such hallowed influences, and their better natures will assert themselves no matter what the trials or temptations may be.

Brethren and sisters of the Sunday school, I implore you to teach and control by the spirit of love and forbearance until you can conquer. If children are defiant and difficult to control, be patient with them until you can conquer

by love, and you will have gained their souls, and you can then mold their characters as you please.

Sometimes children do not like their teachers, and the teachers are impatient with the children, and complain of them as being very uncouth, uncontrollable and bad. The children in their turn tell their parents how they despise their teachers, and say they don't want to go to school any more because the teacher is so cross. I have heard of these things and know them to be true. On the other hand, if children say to father and mother, "We think we have the best teacher in the world, in our Sunday school," or, "We have the best teacher in our district school that ever lived," it proves that those teachers have won the affections of the children, and the little ones are as clay in the hands of the potter to be molded in any shape desired. This is the position you teachers should occupy, and if you get their affections this will be the report the children will make regarding you.—*Oct. C. R.*, 1902, pp. 92, 93.

TEACH CHILDREN THE GOSPEL. It is the duty of parents to teach their children the principles of the gospel, and to be sober-minded and industrious in their youth. They should be impressed from the cradle to the time they leave the parental roof to make homes and assume the duties of life for themselves, that there is a seed time and harvest, and as a man sows, so shall he reap. The sowing of bad habits in youth will bring forth nothing better than vice, and the sowing of the seeds of indolence will result invariably in poverty and lack of stability in old age. Evil begets evil, and good will bring forth good.

I have heard people say, "We pass this way but once, and we might as well have a good time and make the most of it while life lasts." This is in keeping with the prediction in the Book of Mormon: "And there shall be many which shall say, Eat, drink, and be merry, for tomorrow we die; and it shall be well with us. * * * Yea, and

there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark" (II Nephi 28:7-9).

Let the parents in Zion give their children something to do that they may be taught the arts of industry, and equipped to carry responsibility when it is thrust upon them. Train them in some useful vocation that their living may be assured when they commence in life for themselves. Remember, the Lord has said that "the idler shall not eat the bread of the laborer," but all in Zion should be industrious. Neither should they be given to loud laughter, light and foolish speeches, worldly pride and lustful desires, for these are not only unbecoming, but grievous sins in the sight of the Lord. And, we read that the wages of sin is death, and death is banishment from the Spirit and presence of the Lord.

And above all else, let us train our children in the principles of the gospel of our Savior, that they may become familiar with the truth and walk in the light which it sheds forth to all those who will receive it. "He that seeketh me early," the Lord has said, "shall find me, and shall not be forsaken." It behooves us, therefore, to commence in early life to travel in the strait and narrow path which leads to eternal salvation.—*Juvenile Instructor*, Vol. 52, pp. 19, 20, January, 1917; Rom. 6:23; Prov. 8:17.

TEACH CHILDREN THE STORY OF JESUS' DEATH. Should the little children of the kindergarten be taught the events leading up to and culminating in the death of our Savior? It is a principle widely accepted that it is not desirable to teach these little ones those things that are horrifying to childish natures. And what may be said of children is equally true in all stages of student life. But death is not an unmixed horror. With it are associated some of the profoundest and most important truths of human life. Al-

though painful in the extreme to those who must suffer the departure of dear ones, death is one of the grandest blessings in divine economy; and we think children should be taught something of its true meaning as early in life as possible.

We are born that we may put on mortality, that is, that we may clothe our spirits with a body. Such a blessing is the first step toward an immortal body, and the second step is death. Death lies along the road of eternal progress; and though hard to bear, no one who believes in the gospel of Jesus Christ, and especially in the resurrection, would have it otherwise. Children should be taught early in life that death is really a necessity as well as a blessing, and that we would not and could not be satisfied and supremely happy without it. Upon the crucifixion and the resurrection of Jesus, one of the grandest principles of the gospel depends. If children were taught this early in life, death would not have the horrifying influence that it does have over many childish minds.

Children are sure to be brought into some acquaintance with the incident of death, even during the kindergarten period; and it would be a great relief to the puzzled and perplexed conditions of their minds if some intelligent statements of the reason for death were made to them. No explanation of death to a child's mind can anywhere be found that is more simple and convincing than is the death of our Master, connected as it is and ever must be with his glorious resurrection.—*Juvenile Instructor*, Vol. 40, p. 336, June 1, 1905.

WISE GIVING TO CHILDREN. It is very gratifying to parents to be able to respond to the desires of their children, but it is undoubtedly a cruelty to a child to give it everything it asks for. Children may wisely be denied things which even in themselves are harmless. Our pleasures depend very often more upon the qualities of our desires than

upon the gratification. A child may be laden with gifts which affords him little or no pleasure, simply because he has no desire for them. The education then of our desires is one of far-reaching importance to our happiness in life; and when we learn that there is an education of our intellects and we are set about that education with prudence and wisdom, we shall do much to increase not only our happiness but also our usefulness in the world.

God's ways of educating our desires are, of course, always the most perfect, and if those who have it in their power to educate and direct the desires of children would imitate his prudence, the children would be much more fortunate in combating the difficulties that beset men everywhere in the struggle for existence. And what is God's way? Everywhere in nature we are taught the lessons of patience and waiting: We want things a long time before we get them, and the fact that we wanted them a long time makes them all the more precious when they come. In nature we have our seed-time and harvest; and if children were taught that the desires that they sow may be reaped by and by through patience and labor, they will learn to appreciate whenever a long-looked-for goal has been reached. Nature resists us and keeps admonishing us to wait; indeed, we are compelled to wait.

A man has a much greater capacity to enjoy that for which he has labored for a number of years than one who has a similar object given to him. It is, therefore, most unfortunate for children when their parents greatly weaken or almost wholly destroy the children's capacity for the enjoyment of some of the most wholesome pleasures of life. The child who has everything he wants and when he wants it is really to be pitied, for he has no ability to enjoy it. There may be a hundred times more pleasure in a dollar piece for one child than for another.

Our desires are the strongest motives which incite us

to energy and which make us productive and creative in life. If they are weak, our creations are likely to be puny and worthless. Money that a boy works for has a value upon his life and an actual purchasing power greatly in excess of the money that has been given to him. And what is true of boys is in a large measure true of girls. The girl who earns something, who works persistently and patiently that she may have money she can call her own has a capacity for enjoying the objects of her desires greatly in excess of the girl who never learned to earn a dollar. She also knows and appreciates the value of a dollar more than the girl who never had to wait until she earned it. It is a mistake for parents to suppose that a daughter ought never to be required to earn anything. Every effort by which we seek the fulfilment of our desires gives strength and character to manhood and womanhood. The man who builds a house has vastly more enjoyment in its occupation than the man who has had a house given to him.

It is just as wrong systematically to give a child everything he desires as to deny the child everything. When indulgent parents fancy that they are adding to the pleasure of their children's lives by giving to them whatever they wish, such parents are in fact destroying the capacity of their children to enjoy the gratification of desires weakened and perverted by over-indulgence. The ability to give to children wisely is indeed a rare attainment, and is acquired only by a thoughtful and prudent exercise of the highest sense of duty which parents can feel for their children. Duty is always preferable to indulgence.—*Juvenile Instructor*, p. 400, July 1, 1903.

DO NOT PLACE CHILDREN UNDER PLEDGES. We believe it is questionable wisdom to put children under a pledge of any kind. We ourselves do not put our children under pledges, and we see no reason why we should permit others to do it. Instructions can be given to children warning them

against the use of strong drinks and tobacco just as well without their being pledged as by placing that responsibility upon them. No man or set of people should be permitted to call our children together for the purpose of joining a temperance society, without they first obtain the consent of the parents or guardians of those children; and we take it for granted that no such consent would be given. We also take it for granted that boards of education could not consistently, without such permission, allow such a thing to be done in the public schools.

It should be understood that we, the Latter-day Saints, teach temperance and morality as part of our religion, and that we ourselves are competent to do this kind of work among our own children without the aid of outside temperance societies.—*Juvenile Instructor*, Vol. 37, p. 720, Dec. 1, 1902.

CHILDREN HAVE EQUAL RIGHTS WITH ELDERS IN THE HOUSE OF THE LORD. Our children should be taught also that they have rights in the house of the Lord equal to their parents and equal to their neighbors or anybody else.—*Oct. C. R.*, 1904, p. 88.

DON'T MORTGAGE YOUR HOUSES. My brethren, see to it that you do not put a mortgage upon the roof that covers the heads of your wives and your children. Don't do it. Don't plaster your farms with mortgages, because it is from your farms that you reap your food, and the means to provide your raiment and your other necessities of life. Keep your possessions free from debt. Get out of debt as fast as you can, and keep out of debt, for that is the way in which the promise of God will be fulfilled to the people of his Church, that they will become the richest of all people in the world. But this will not happen while you mortgage your homes and your farms, or run into debt beyond your ability to meet your obligations; and thus, perhaps, your name and credit be dishonored because you over-reached

yourselves. "Never reach further than you can gather," is a good motto.—*Apr. C. R.*, 1915, p. 11.

NO SUBSTITUTE FOR THE HOME. The growing tendency throughout the country to abandon the home for the hotel and for the nomadic life with its ever-shifting and restless spirit, manifests itself here and there among the Latter-day Saints. A word of warning at this time may not be inappropriate to those who imagine that there is some charm as well as benefit in moving about the world in quest of pleasure and novelties that come from changing frequently one's habitation.

There is no substitute for the home. Its foundation is as ancient as the world, and its mission has been ordained of God from the earliest times. From Abraham sprang two ancient races represented in Isaac and Ishmael. The one built stable homes, and prized its land as a divine inheritance. The other became children of the desert, and as restless as its ever-shifting sands upon which their tents were pitched. From that day to the present, the home has been the chief characteristic of superior over inferior nations. The home then is more than a habitation, it is an institution which stands for stability and love in individuals as well as in nations.

There can be no genuine happiness separate and apart from the home, and every effort made to sanctify and preserve its influence is uplifting to those who toil and sacrifice for its establishment. Men and women often seek to substitute some other life for that of the home; they would make themselves believe that the home means restraint; that the highest liberty is the fullest opportunity to move about at will. There is no happiness without service, and there is no service greater than that which converts the home into a divine institution, and which promotes and preserves family life.

Those who shirk home responsibilities are wanting in an

important element of social well-being. They may indulge themselves in social pleasures, but their pleasures are superficial and result in disappointment later in life. The occupations of men sometimes call them from their homes; but the thought of home-coming is always an inspiration to well doing and devotion. When women abandon the home and its duties, the case is a more deplorable one. The evil effects are not confined to the mother alone. The children are robbed of a sacred right, and their love is bereft of its rallying place around the hearthstone. The strongest attachments of childhood are those that cluster about the home, and the dearest memories of old age are those that call up the associations of youth and its happy surroundings.

The disposition among the Saints to be moving about ought to be discouraged. If communities must swarm let the young go, and let the old homes be transmitted from generation to generation, and let the home be erected with the thought that it is to be a family abiding place from one generation to another, that it is to be a monument to its founder and an inheritance of all that is sacred and dear in home life. Let it be the Mecca to which an ever-increasing posterity may make its pilgrimage. The home, a stable and pure home, is the highest guaranty of social stability and permanence in government.

A Latter-day Saint who has no ambition to establish a home and give it permanency has not a full conception of a sacred duty the gospel imposes upon him. It may be necessary at times to change our abode; but a change should never be made for light or trivial reasons, nor to satisfy a restless spirit. Whenever homes are built the thought of permanency should always be present. Many of the Saints live in parts of the country that are less productive than others, that possess few natural attractions, yet they cherish their homes and their surroundings, and the more substantial men and women of such communities are the last

to abandon them. There is no substitute in wealth or in ambition for the home. Its influence is a prime necessity for man's happiness and well-being.—*Juvenile Instructor*, Vol. 38, pp. 145, 146, March 1, 1903.

WORSHIP IN THE HOME. We have in the gospel the truth. If that is the case, and I bear my testimony that so it is, then it is worth our every effort to understand the truth, each for himself, and to impart it in spirit and practice to our children. Far too many risk their children's spiritual guidance to chance, or to others rather than to themselves, and think that organizations suffice for religious training. Our temporal bodies would soon become emaciated, if we fed them only once a week, or twice, as some of us are in the habit of feeding our spiritual and religious bodies. Our material concerns would be less thriving, if we looked after them only two hours a week, as some people seem to do with their spiritual affairs, especially if we in addition contented ourselves, as some do in religious matters, to let others look after them.

No; on the other hand, this should be done every day, and in the home, by precept, teaching and example. Brethren, there is too little religious devotion, love and fear of God, in the home; too much worldiness, selfishness, indifference, and lack of reverence in the family, or these never would exist so abundantly on the outside. Then, the home is what needs reforming. Try today, and tomorrow, to make a change in your home by praying twice a day with your family; call on your children and your wife to pray with you. Ask a blessing upon every meal you eat. Spend ten minutes in reading a chapter from the words of the Lord in the Bible, the Book of Mormon, the Doctrine and Covenants, before you retire, or before you go to your daily toil. Feed your spiritual selves at home, as well as in public places. Let love, and peace, and the Spirit of the Lord, kindness, charity, sacrifice for others, abound in your fam-

ilies. Banish harsh words, envyings, hatreds, evil speaking, obscene language and innuendo, blasphemy, and let the Spirit of God take possession of your hearts. Teach to your children these things, in spirit and power, sustained and strengthened by personal practice. Let them see that you are earnest, and practice what you preach. Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training and discipline, in the home.—*Improvement Era*, Vol. 7, Dec., 1904, p. 135.

THE BASIS OF A TRUE HOME. A home is not a home in the eye of the gospel, unless there dwell perfect confidence and love between the husband and the wife. Home is a place of order, love, union, rest, confidence and absolute trust; where the breath of suspicion of infidelity can not enter; where the woman and the man each have implicit confidence in each other's honor and virtue.—*Second Sunday School Convention*.

THE IDEAL HOME. What then is an ideal home—a model home such as it should be the ambition of the Latter-day Saints to build; such as a young man starting out in life should wish to erect for himself? And the answer came to me: It is one in which all worldly considerations are secondary. One in which the father is devoted to the family with which God has blessed him, counting them of first im-

portance, and in which they in turn permit him to live in their hearts. One in which there is confidence, union, love, sacred devotion between father and mother, and children and parents. One in which the mother takes every pleasure in her children, supported by the father—all being moral, pure, God-fearing. As the tree is judged by its fruit, so also do we judge the home by the children. In the ideal home true parents rear loving, thoughtful children, loyal to the death, to father and mother and home! In it there is the religious spirit, for both parents and children have faith in God, and their practices are in conformity with that faith; the members are free from the vices and contaminations of the world, are pure in morals, having upright hearts beyond bribes and temptations, ranging high in the exalted standards of manhood and womanhood. Peace, order, and contentment reign in the hearts of the inmates—let them be rich or poor, in things material. There are no vain regrets; no expressions of discontent against father, from the boys and girls, in which they complain: “If we only had this or that, or were like this family or that, or could do like so and so!”—complaints that have caused fathers many uncertain steps, dim eyes, restless nights, and untold anxiety. In their place is the loving thoughtfulness to mother and father by which the boys and girls work with a will and a determination to carry some of the burden that the parents have staggered under these many years. There is the kiss for mother, the caress for father, the thought that they have sacrificed their own hopes and ambitions, their strength, even life itself to their children—there is gratitude in payment for all that has been given them!

In the ideal home the soul is not starved, neither are the growth and expansion of the finer sentiments paralyzed for the coarse and sensual pleasures. The main aim is not to heap up material wealth, which generally draws further and further from the true, the ideal, the spiritual life; but it is

rather to create soul-wealth, consciousness of noble achievement, an outflow of love and helpfulness.

It is not costly paintings, tapestries, priceless bric-a-brac, various ornaments, costly furniture, fields, herds, houses and lands, which constitute the ideal home, nor yet the social enjoyments and ease so tenaciously sought by many; but it is rather beauty of soul, cultivated, loving, faithful, true spirits; hands that help and hearts that sympathize; love that seeks not its own, thoughts and acts that touch our lives to finer issues—these lie at the foundation of the ideal home.—*Improvement Era*, Vol. 8, 1904-05, pp. 385-388.

FOUNDATION OF ALL GOOD IN HOME. The very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life and eternal increase in the kingdom of God, is laid in the divinely ordained home; and there should be no difficulty in holding in the highest reverence and exalted thought, the home, if it can be built upon the principles of purity, of true affection, of righteousness and justice. The man and his wife who have perfect confidence in each other, and who determine to follow the laws of God in their lives and fulfil the measure of their mission in the earth, would not be, and could never be, contented without the home. Their hearts, their feelings, their minds, their desires would naturally trend towards the building of a home and family and of a kingdom of their own; to the laying of the foundation of eternal increase and power, glory, exaltation and dominion, worlds without end.—*Juvenile Instructor*, Vol. 51, p. 739.

SECURE HOMES. In my judgment it would be prudent and wisdom for the young people to secure lands near the homes of their parents and near the body of the Church, where they can have the advantage of Sunday schools and the gatherings of the Saints, and in so doing they will be building for themselves instead of permitting the stranger to come in and take the lands—strangers with whom in many

instances we could not affiliate. We all know there are classes who come in here who up to date have not proved desirable neighbors to affiliate with, and it is just as well for our own young people to stay in the land of their birth and build them homes. I will say that we do not approve of the disposition of some to go afar off where life, property and liberty are not safe. We wish them to remain together, so that if it is necessary or desirable that the Saints should colonize, they might do it in order.

I do not want to be understood as saying or thinking that one little state is big enough to contain all the young people, and I think it is wisdom and necessary for the Latter-day Saints to take every advantage in this respect that is possible. I think our young people should get homes in Utah, Idaho, Wyoming and Colorado—in our own state and in adjoining states—in blessed America, under this grand and glorious government where life and property, and the liberties of men are safe and protected, where mob violence and revolutionary spirit do not stalk forth as in some countries of the world.

Another thing. In the old times an effort was made to co-operate and combine together and establish home industries for the production of the things that were needful for consumption of the people and to produce a revenue as well. Today we have allowed the home industry spirit to perish almost from amongst us, and we do not witness the same loyalty among the people to those things which are produced at home that there should be. There are too many people who would rather patronize some "cheap John" and buy shoddy goods, just because they can get them a few pence cheaper, than to sustain home industry, and get all wool and a yard wide. We should not encourage foreign capital to the exclusion of our own, and patronize foreign labor against our own, but we should build up our home institutions.—
From a Sermon, given in Logan, April 7, 1910.

OWN YOUR HOMES. It was early the rule among the Latter-day Saints to have the lands so divided that every family could have a spot of ground which could be called theirs; and it has been the proud boast of this people that among them were more home owners than among any other people of like numbers. This condition had a good tendency, and whatever men said of us, the home among this people was a first consideration. It is this love of home that has made the Saints famous as colonizers, builders of settlements, and redeemers of the deserts. But in the cities there appears now to be coming into vogue the idea that renting is the thing. Of course, it may be necessary as a temporary makeshift, but no young couple should ever settle down with the idea that such a condition, as far as they are concerned, shall be permanent. Every young man should have an ambition to possess his own home. It is better for him, for his family, for society, for the state, and for the Church. Nothing so engenders stability, strength, power, patriotism, fidelity to country and to God, as the owning of a home—a spot of earth that you and your children can call yours. And, besides, there are so many tender virtues that grow with such ownership that the government of a family is made doubly easy thereby.

Let us continue, as a people, to be unlike the world in this regard. I hope the Saints will ever be a home-owning people, and never become roamers, roomers and renters. We should no more follow the prevailing notions in this than in some other things. The people of Zion have a higher destiny than being led by the nose, as it were, by the prevailing whims. We do not purpose being led by evil tendencies, but rather glory in being leaders ourselves in all that makes for the welfare and happiness of the home, the advancement of the Church, the prosperity of the state.—*Improvement Era*, Aug., 1904, Vol. 7, p. 796.

DO NOT MORTGAGE YOUR HOMES. Whenever a panic

comes, or there is severe financial depression because of monetary conditions, the people have before them a painful object lesson on the evils of mortgaging, especially of their homes and places of business.

Men owe it to their wives and children to be prudent and conservative when business considerations touch the home, and it is doubtful whether they really have a moral right to expose helpless wives and children to the mercies of the money lender. The evils are too abundantly manifest to permit of mortgaging homes that should be sacred to the needs of those who are dependent upon them.

The Latter-day Saints have often been warned and are now earnestly admonished not to hazard their homes, and with them their wives and children, upon the altar of financial speculation.

What was taught in the early days of our history in this intermountain region is equally true today, and it is the duty of every Latter-day Saint, so far as it is possible, to own his home, to possess an earthly inheritance. It has been our pride that among the people of all the world nowhere can a greater percentage be found of those who have title to the homes in which they live. Instead of declining year by year in the total number of homes owned by the Latter-day Saints of Salt Lake City, and other large cities, there should be an increase. The matter of the Saints possessing title to their homes is something more than a question of whether it pays best to rent or to own. It is a question of vital importance to our future position and relative strength in a land to which by every rule of equity and prudence we are entitled. There is a virtue and an assurance and a certainty in the ownership of one's home that are never felt by those who are shifting from place to place without any landed possession. The influence upon child life that comes from the possession and ownership of the family home is of itself a sufficient reason to guard it against the repeated evils

of mortgaging. The Latter-day Saints owe it to themselves and they owe it to their God to be steadfast in the possession of the lands to which they hold titles, either by purchase or settlement. The evil of mortgaging homes to eastern firms, to men and companies who have no other motive than to secure their pound of flesh, is growing among the people, and especially among those in the larger cities. Against such evils the people have in the past been abundantly warned. If necessity compels the husband to place a mortgage upon the home, let it come, if possible, through a friend and not through those who may be the enemies of the people. If the Latter-day Saints will give heed to the prudent admonitions and lessons of the past, they will hesitate in the presence of the alluring temptations which are now everywhere held out, to mortgage their homes, their places of business, the canals, and the farms, for the means with which to speculate and grow rich. It is to be hoped, therefore, that where the Saints have mortgages upon their homes they will be persistent in their endeavors to remove them, and they are advised to keep intact and beyond menace the titles to their lands.

The admonitions here given are directed especially to those disposed to mortgage for the purpose of speculation, and not to those who may find it necessary through building societies or otherwise to secure homes by monthly or other periodical payments. The latter practice may lead to economic habits, while speculations too frequently create a spirit of extravagance.—*Juvenile Instructor*, Vol. 36, pp. 722-723.

EVILS OF MORTGAGING. What a blessed condition would result in Zion if the evil of going into debt, of mortgaging the home, could be made very clear to every Latter-day Saint, young and old! Well, indeed, would it be if some of the burdens of the mortgage and its accompanying sorrows, could be felt and understood by every man who has in contemplation the pawning of his home and land for money—

that he might comprehend its slavery and terror—as thoroughly prior to the deed as he is sure to feel it after. In that event, he might be warned in time to avoid the fatal step, and awake as from a horrid dream to rejoice in his deliverance. With few exceptions mortgages on private property end in disaster to the giver. * * * What should we think of men who would jeopardize the position and place of the people of Zion! The land of Zion is an inheritance, and every man who mortgages his part of that inheritance places in jeopardy the land. Thus not only disinheriting himself, but committing a crime against the whole community and the intelligence and wisdom that should characterize every true Latter-day Saint. The result of such action is appalling, and its contemplation something fearful to every lover of the people of God, the more so when one possesses a knowledge of how widespread is the evil.

Mortgaging, then, looked upon in its true light, is not only a private burden and detriment, in which a man's family is thrown out of house and home, and his own abilities, happiness and talents are destroyed or sadly diminished, but it is positively a public crime, in a community like ours. Disposing of inheritances in Zion partakes of the nature of such action as individuals pulling up and selling for money the gold bricks from the streets of the Celestial City. It is intolerable, when looked upon in the right light! The old proverb: "Who goes a borrowing goes a sorrowing," and "Lying rides on debt's back," should appeal directly to every man who contemplates mortgaging. But if personal appeal is not strong enough, let him remember that his home or farm is likely to go for half its value to satisfy his debt, and that his family who depend upon him will be left without adequate shelter and support. But if neither reason is strong enough to hold him back, let him remember Zion and his inheritance therein, and let her cause cry aloud to him to bring him to a realizing sense of the triple crime that he is

about to commit, in order that his hand may be stayed, and he saved the humiliation, worry, anxiety and sorrow that must inevitably overtake him, unless he repent.—*Improvement Era*, Dec., 1901, Vol. 5, pp. 147.

OUR FIRST DUTY TO OUR HOUSEHOLD. I want to tell you that we will be honest with you; we feel that it is the first duty of Latter-day Saints to take care of themselves and of their poor; and then, if we can extend it to others, and as wide and as far as we can extend charity and assistance to others that are not members of the Church, we feel that it is our duty to do it. But first look after the members of our own household. The man who will not provide for his own house, as one of old has said, is worse than an infidel.—*Apr. C. R.*, 1915, p. 10.

UNCHASTITY, A DOMINANT EVIL. The character of a community or a nation is the sum of the individual qualities of its component members. To say so is to voice at once an ordinary platitude and an axiom of profound import. The stability of a material structure depends upon the integrity of its several parts and the maintenance of a proper correlation of the units in harmony with the laws of forces. The same may be said of institutions, systems, and organizations in general.

Not alone is it fundamentally proper and in strict accord with both the spirit and the letter of the Divine Word, but absolutely essential to the stability of the social order that the marriage relation shall be defined and regulated by secular law. Parties to the marriage contract must be definitely invested with the responsibilities of the status they assume; and for fidelity to their obligations they are answerable to each other, to society, and to their God.

Sexual union is lawful in wedlock, and if participated in with right intent is honorable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity.

Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonor inflicted on unfortunate though innocent children. The dreadful effects of adultery cannot be confined to the erring participants. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence. The immortal spirits that come to earth to tabernacle in bodies of flesh have the right to be well born, through parents who are free from the contamination of sexual vice.

It is a deplorable fact that society persists in holding women to stricter account than men in the matter of sexual offense. What shadow of excuse, not to speak of justification, can be found for this outrageous and cowardly discrimination? Can moral defilement be any the less filthy and pestilential in man than in women? Is a male leper less to be shunned for fear of contagion than a woman similarly stricken?

So far as woman sins it is inevitable that she shall suffer, for retribution is sure, whether it be immediate or deferred. But in so far as man's injustice inflicts upon her the consequence of his offenses, he stands convicted of multiple guilt. And man is largely responsible for the sins against decency and virtue, the burden of which is too often fastened upon the weaker participant in the crime. The frightful prevalence of prostitution, and the tolerance and even condonation with which the foul traffic is treated by so-called civilized society, are black blots on the pages of current history. * * *

Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness entail the deterioration of tissue, and disturbance of vital functions, and so render the body receptive to any distemper to which it may be exposed, and at the same time lower the powers of resistance even to fatal deficiency, so

does unchastity expose the soul to divers spiritual maladies, and rob it of both resistance and recuperative ability. The adulterous generation of Christ's day were deaf to the voice of truth, and through their diseased state of mind and heart, sought after signs and preferred empty fable to the message of salvation.

We accept without reservation or qualification the affirmation of Deity, through an ancient Nephite prophet: "For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts." (Jacob 2:28.)

We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no part in the exaltation of the blessed.

We proclaim as the word of the Lord:

"Thou shalt not commit adultery:"

"He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith."—*Improvement Era*, June, 1918, Vol. 20, p. 738; Doc. and Cov. 63:16.

DEGREES OF SEXUAL SIN. There are said to be more shades of green than of any other color, so also we are of the opinion there are more grades or degrees of sin associated with the improper relationship of the sexes than of any other wrong doing of which we have knowledge. They all involve a grave offense—the sin against chastity, but in numerous instances this sin is intensified by the breaking of sacred covenants, to which is sometimes added deceit, intimidation or actual violence.

Much as all these sins are to be denounced and deplored, we can ourselves see a difference both in intent and consequence between the offense of a young couple who, being betrothed, in an unguarded moment, without premed-

itation fall into sin, and that of the man, who, having entered into holy places and made sacred covenants, plots to rob the wife of his neighbor of her virtue either by cunning or force, and accomplishes his vile intent.

Not only is there a difference in these wrongs, judging from the standpoint of intent, but also from that of the consequences. In the first instance the young couple who have transgressed can make partial amends by sincere repentance and by marrying. One reparation, however, they cannot make. They cannot restore the respect that they previously held for each other; and too often as a consequence of this loss of confidence their married life is clouded or embittered by the fear that each has for the other, having once sinned, may do so again. In the other case, others are most disastrously involved, families are broken up, misery is forced upon innocent parties, society is affected, doubt is thrown upon the paternity of children, and from the standpoint of gospel ordinances, the question of descent is clouded and pedigrees become worthless; altogether, wrongs are committed both to the living and the dead, as well as to the yet unborn, which it is out of the power of the offenders to repair or make right.

Sometimes an argument is advanced to limit the provisions of the law of God, as given in the Book of Doctrine and Covenants, both with regard to punishment and to forgiveness to those who have entered the House of the Lord and received their endowments. This is not possible, as so many of these provisions were given in revelations published several years before the Saints were permitted to receive these holy ordinances, indeed, before any temple was built. The law as given, we believe to be general, applying to all the Saints. But undoubtedly when, in addition to the actual offense against the laws of chastity, covenants are broken, then the punishment for the double offense will, either in this life or that which is to come, be correspondingly greater

and more severe.—*Juvenile Instructor*, Nov. 15, 1902, Vol. 37, p. 688.

PURITY. There is something in man, an essential part of his mind, which recalls the events of the past, and the words that we have spoken on various occasions. Words which we spoke in our childhood we can readily bring to mind. Words that we heard others speak in our infancy, we can recall, though we may be advanced in years. We recall words that were spoken in our youth and in our early manhood, as well as words that were spoken yesterday. May I say to you that in reality a man cannot forget anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken. I believe the word of God to be true, and therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God.

We believe that God lives, and that he is judge of the quick and the dead. We believe that his eye is upon the world, and that he beholds his groveling, erring and weak children upon this earth. We believe that we are here by his design, and not by choice; that we are here to fulfil a destiny, and not to fulfil a whim, or for the gratification of mortal lusts. We believe that we are immortal beings. We believe in the resurrection of the dead, and that as Jesus came forth from the grave to everlasting life, his Spirit and body uniting again never more to be separated, so has he opened the way for every son and daughter of Adam,

whether living or dead, to come forth from the grave to a newness of life, to become immortal souls, body and spirit, united, never to be severed any more. We raise our voices against prostitution, and against all forms of immorality. We are not here to practice immorality of any kind. Above all things, sexual immorality is most heinous in the sight of God. It is on a par with murder itself, and God Almighty fixed the penalty of the murderer at death: "Whoso sheddeth man's blood, by man shall his blood be shed." Furthermore, he said that whosoever committed adultery should be put to death. Therefore, we raise our voices against sexual immorality, and against all manner of obscenity.

Then, we say to you who have repented of your sins, who have been buried with Christ in baptism, who have been raised from the liquid grave to newness of life, born of the water and of the Spirit, and who have been made the children of the Father, heirs of God and joint heirs with Jesus Christ—we say to you, if you will observe the laws of God, and cease to do evil, cease to be obscene, cease to be immoral, sexually or otherwise, cease to be profane, cease to be infidel, and have faith in God, believe in the truth and receive it, and be honest before God and man, that you will be set up on high, and God will put you at the head, just as sure as you observe these commandments. Whosoever will keep the commandments of God, no matter whether it be you or any other people, they will rise and not fall, they will lead and not follow, they will go upward and not downward. God will exalt them and magnify them before the nations of the earth, and he will set the seal of his approval upon them, will name them as his own. This is my testimony to you.—*Improvement Era*, Vol. 6, p. 501, May, 1903.

THREE THREATENING DANGERS. There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should

be warned unceasingly against them. As I see these, they are the flattery of prominent men in the world, false educational ideas, and sexual impurity.

But the third subject mentioned—personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened.—*Improvement Era*, Vol. 17, No. 5, p. 476. March, 1914.

THE GOSPEL THE GREATEST THING. One of the most important duties devolving upon the Latter-day Saints is the proper training and rearing of their children in the faith of the gospel. The gospel is the greatest thing in all the world. There is nothing to compare with it. The possessions of this earth are of no consequence when compared with the blessings of the gospel. Naked we came into the world, and naked we will go out of the world, so far as earthly things are concerned; for we must leave them behind; but the eternal possessions which are ours through obedience to the gospel of Jesus Christ do not perish—the ties that God has created between me and those whom he has given to me, and the divine authority which I enjoy through the holy priesthood, these are mine throughout all eternity. No power but sin, the transgression of the laws of God, can take them from me. All these things are mine even after I leave this probation.—*Improvement Era*, Vol. 21, pp. 102, 103, December, 1917.

DUTY OF HUSBAND TO WIFE. If there is any man who ought to merit the curse of Almighty God it is the man who neglects the mother of his child, the wife of his bosom, the one who has made sacrifice of her very life, over and over again, for him and his children. That is, of course, assuming that the wife is a pure and faithful mother and wife.—*Improvement Era*, Vol. 21, p. 105, December, 1917.

WIVES AND HUSBANDS IN ETERNITY. We expect to

have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this; I look for nothing else. Without it I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity. If I had not this hope, I should be of all men most unhappy; "for if in this life only we have hope in Christ, we are of all men most miserable." All who have tasted of the influence of the Spirit of God, and have had awakened within them a hope of eternal life, cannot be happy unless they continue to drink of that fountain until they are satisfied, and it is the only fountain at which they can drink and be satisfied.—*Deseret Weekly News*, Vol. 33, p. 131, 1884.

IMPORTANCE OF FILIAL AFFECTION. Do not add to their burdens by neglect, by extravagance or by misconduct. Rather suffer that your right hand be cut off, or your eye plucked out than that you would bring sorrow or anguish to your parents because of your neglect of filial affection to them. So children, remember your parents. After they have nurtured you through the tender years of your infancy and childhood, after they have fed and clothed and educated you, after having given you a bed to rest upon and done all in their power for your good, don't you neglect them when they become feeble and are bowed down with the weight of their years. Don't you leave them, but settle down near them, and do all in your power to minister to their comfort and well-being.—*Improvement Era*, Vol. 21, p. 105, December, 1917.

FAMILY GOVERNMENT BY LOVE. I learned in my childhood, as most children, probably, have learned, more or less at least, that no love in all the world can equal the love of a true mother.

I did not think in those days, and still I am at a loss to know, how it would be possible for anyone to love her children more truly than did my mother. I have felt sometimes, how could even the Father love his children more than my mother loved her children? It was life to me; it was strength; it was encouragement; it was love that begot love or likeness in myself. I knew she loved me with all her heart. She loved her children with all her soul. She would toil and labor and sacrifice herself day and night, for the temporal comforts and blessings that she could meagerly give, through the results of her own labors, to her children. There was no sacrifice of self—of her own time, of her leisure or pleasure, or opportunities for rest—that was considered for a moment, when it came in comparison with her duty and her love to her children.

When I was fifteen years of age, and called to go to a foreign country to preach the gospel—or to learn how, and to learn it for myself—the strongest anchor that was fixed in my life, and that helped to hold my ambition and my desire steady, to bring me upon a level and keep me straight, was that love which I knew she had for me who bore me into the world.

Only a little boy, not matured at all in judgment, without the advantage of education, thrown in the midst of the greatest allurements and temptations that it was possible for any boy or any man to be subjected to—and yet, whenever these temptations became most alluring and most tempting to me, the first thought that arose in my soul was this: Remember the love of your mother. Remember how she strove for your welfare. Remember how willing she was to sacrifice her life for your good. Remember what she taught you in your childhood and how she insisted upon your reading the New Testament—the only book, except a few little school books, that we had in the family, or that was within reach of us at that time. This feeling toward my mother be-

came a defense, a barrier between me and temptation, so that I could turn aside from temptation and sin by the help of the Lord and the love begotten in my soul, toward her whom I knew loved me more than anybody else in all the world, and more than any other living being could love me.

A wife may love her husband, but it is different to that of the love of mother to her child. The true mother, the mother who has the fear of God and the love of truth in her soul, would never hide from danger or evil and leave her child exposed to it. But as natural as it is for the sparks to fly upward, as natural as it is to breathe the breath of life, if there were danger coming to her child, she would step between the child and that danger; she would defend her child to the uttermost. Her life would be nothing in the balance, in comparison with the life of her child. That is the love of true motherhood for children.

Her love for her husband would be different, for if danger should come to him, as natural as it would be for her to step between her child and danger, instead, her disposition would be to step behind her husband for protection, and that is the difference between the love of mother for children and the love of wife for husband—there is a great difference between the two.

I have learned to place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love. The father may love his children, too; and next to the love that the mother feels for her child, unquestionably and rightfully, too, comes the love that the father feels for his child. But, as it has been illustrated here by Brother Edward H. Anderson, the love of the father is of a different character, or degree, to the love of the mother for her child; illustrated by the fact he related here of having the privilege of working with his boy, having him in his presence, becoming more intimate with him, learning

his characteristics more clearly; becoming more familiar and more closely related to him; the result of which was that his love for his boy increased, and the love of the boy increased for his father, for the same reason, merely because of that closer association. So the child learns to love his mother best, as a rule, when the mother is good, wise, prudent, and intelligent, because the child is with her more, they are more familiar with each other and understand each other better.

Now, this is the thought that I desire to express: Fathers, if you wish your children to be taught in the principles of the gospel, if you wish them to love the truth and understand it, if you wish them to be obedient to and united with you, love them! and prove to them that you do love them by your every word or act to them. For your own sake, for the love that should exist between you and your boys—however wayward they might be, or one or the other might be, when you speak or talk to them, do it not in anger, do it not harshly, in a condemning spirit. Speak to them kindly; get them down and weep with them if necessary and get them to shed tears with you if possible. Soften their hearts; get them to feel tenderly toward you. Use no lash and no violence, but argue, or rather reason—approach them with reason, with persuasion and love unfeigned. With these means, if you cannot gain your boys and your girls, they will prove to be reprobate to you; and there will be no means left in the world by which you can win them to yourselves. But, get them to feel as you feel, have interest in the things in which you take interest, to love the gospel as you love it, to love one another as you love them; to love their parents as the parents love the children. You can't do it any other way. You can't do it by unkindness; you cannot do it by driving; our children are like we are; we couldn't be driven; we can't be driven now. We are like some other animals that we know of in

the world. You can coax them; you can lead them, by holding out inducements to them, and by speaking kindly to them, but you can't drive them; they won't be driven. *We* won't be driven. Men are not in the habit of being driven; they are not made that way.

This is not the way that God intended, in the beginning, to deal with his children—by force. It is all free love, free grace. The poet expressed it in these words:

“Know this, that every soul is free,
To choose his course and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.”

You can't force your boys, nor your girls into heaven. You may force them to hell, by using harsh means in the efforts to make them good, when you yourselves are not as good as you should be. The man that will be angry at his boy, and try to correct him while he is in anger, is in the greatest fault; he is more to be pitied and more to be condemned than the child who has done wrong. You can only correct your children by love, in kindness, by love unfeigned, by persuasion, and reason.

When I was a child, sometimes a wayward, disobedient little boy—not that I was wilfully disobedient, but I would forget what I ought to do; I would go off with playful boys and be absent when I should have been at home, and I would forget to do things I was asked to do. Then I would go home, feel guilty, know that I was guilty, that I had neglected my duty and that I deserved punishment.

On one occasion I had done something that was not just right, and my mother said to me: “Now, Joseph, if you do that again I shall have to whip you.” Well, time went on, and by and by, I forgot it, and I did something similar again; and this is the one thing that I admired more, perhaps, than any secondary thing in her; it was that when she

made a promise she kept it. She never made a promise, that I know of, that she did not keep.

Well, I was called to account. She said: "Now, I told you. You knew that if you did this I would have to whip you, for I said I would. I must do it. I do not want to do it. It hurts me worse than it does you, but I must whip you."

Well, she had a little rawhide, already there, and while she was talking or reasoning with me, showing me how much I deserved it and how painful it was to her, to inflict the punishment I deserved, I had only one thought and that was: "For goodness' sake, whip me; do not reason with me," for I felt the lash of her just criticism and admonition a thousand fold worse than I did the switch. I felt as if, when she laid the lash on me, I had at least partly paid my debt and had answered for my wrong doing. Her reasoning cut me down into the quick; it made me feel sorry to the very core!

I could have endured a hundred lashes with the rawhide better than I could endure a ten-minutes' talk in which I felt and was made to feel that the punishment inflicted upon me was painful to her that I loved—punishment upon my own mother!—Extracts from an address given at a "Home Evening" meeting in Granite Stake, 1909. *Improvement Era*, Vol. 13, pp. 276-280.

THE HOME AND THE CHILD. But what are we doing in our homes to train our children; what to enlighten them? What to encourage them to make home their place of amusement, and a place where they may invite their friends for study or entertainment? Have we good books, games, music, and well-lighted, well-ventilated, warm rooms for their convenience and pleasure? Do we take personal interest in them and in their affairs? Are we providing them with the physical knowledge, the mental food, the healthful exercise, and the spiritual purification, that will enable

them to become pure and robust in body, intelligent and honorable citizens, faithful and loyal Latter-day Saints?

We frequently neglect giving them any information concerning their bodily well-being. In our cities we appear to be providing our young people too much mental exercise, and no physical diversion and work, while in our country settlements, we seem to be overburdening them with bodily labor, and in many cases doing little or nothing for their mental development and recreation. Hence, in the one case they seek forbidden places and pleasure, on account of too much mental exercise; and in another, because of too little.

Now then, are we studying their wants as we do our business, and our farms and our animals? Are we looking after them, and if necessary bringing them in from the street when absent, and providing them in our homes with what they lack? Or are we to a great extent neglecting these things in the home and home training, and considering our children of secondary value to horses and cattle and lands?

These are important points for consideration, and fathers and mothers should honestly study them, and as honestly answer them to their own satisfaction. We may well invest means in the home for the comfort, convenience, entertainment and training of our children. We may well give our sons and daughters some time for recreation and diversion, and some provision in the home for satisfying their longing for legitimate physical and mental recreation, to which every child is entitled, and which he will seek in the street or in objectionable places, if it is not provided in the home. In addition to this, and supplementary to the training in the home, it is to be hoped that our organizations will as soon as possible provide every arrangement for legitimate entertainment and recreation, physical and intellectual, that will tend to attract our young people, and hold them interested, loyal and contented within the pale of our own influence and organizations.—*Imp. Era*, Vol. 11, pp. 302-3, 1997-8.