

Joseph Smith in the Light of His Achievements

Every Year the Increasing Growth of
The Church He Founded Makes it a
Larger Task to Estimate His Value,
And Destroys the Force of Adverse
Criticism of Former Decades.

BITS OF PHILOSOPHY FROM JOSEPH'S SERMONS

"The glory of God is intelligence."
"It is impossible for a man to
be saved in ignorance."
"A man is saved no faster than
he gets knowledge."
"Whatsoever principle of intel-
ligence we attain to in this life
will rise up with us in the resur-
rection."
"If one man by his diligence
obtains more knowledge than an-
other, he will have so much the
advantage in the world to come."
"Adam felt that man might be,
and men are that they might
have joy."
"This is the glory of God also,
to bring to pass the immortality
and the immortal life of man."
"The elements are eternal, yea,
the elements are the tabernacle
of God, even temples."
"The elements are eternal, and
spirit and element inseparably
united receive a fulness of joy."
"Knowledge saves a man and
in the world of spirits no man
can be exalted but by knowl-
edge."

since the Prophet Joseph was born of
New England parentage in one of the
New England states.

Eighty-eight years ago he announced
his first communion with God. And in
all the subsequent years the Church
has gone forward, sometimes at peace
with its neighbors, always placing the
carrying of the message first among
its ambitions and considerations, and
always the subject of an unremitting
fire of criticism and opposition.

ESTIMATING A LIFE.

The business of estimating the worth
of Joseph's life to the world has been
kept up steadily since his advent in-
to it. Each year of progress has com-
pelled a greater recognition, and a
measure of him on broader lines.
Statesmen, politicians, and ministers
who have tried to account for him,
and explain him, have one by one gone
the way of those who studied their
problem too little handled it too
slightly, and failed to comprehend the
vitality of the mission he founded with
the declaration: "The Glory of God
is Intelligence."

People no longer estimate the num-
ber of years they give the religion to
run. They do not figure that strip-
ping it of its material property will kill
it, for that was tried in Missouri and
in Illinois and in Utah. They do not
figure that without a particular tenet
it will fail to survive for the strip-
ping of its tenets has been tried. Hard-
ly do they say that murdering its
leader will end it, for that, too was
tried in its day, and his "deluded" fol-
lowers quickly had another leader to
again offer this opportunity for elim-
ination.

STATUE COMPLETED.

This year the prophet's memory has
been honored by the completion of a
statue to be cast in bronze, which
gives the people for the first time a
view of him that reproduces those
qualities of kindness, power and tem-
peramental gentleness for which he
was loved by all who met him. The
statue is the work of a son of one of
those respectful listeners to the mes-
sage of Joseph who shared the west-
ward journey with the pioneers and
who joined in those tasks which made
the leadership of Brigham Young ex-
ceptional. In performing this work
with plastic clay and deft fingers, the
sculptor has earned the gratitude of
a people anxious for a figure of Joseph
they could properly love, and has made
a new answer for the critics who,
forced to admire Brigham, still with-
hold their approbation from his pre-
decessor in leadership.

THE TWO LEADERS.

The giving of proper credit to Bri-
gham Young came with a knowledge
of the economic problems he solved,
the sociological philosophy his study
of the gospel principles forced him to
expound, and the success that followed
his mastery of a desert that a people
might use it for their homesteads.

To his predecessor, the Prophet Jo-
seph, credit will come with the dying
of antagonism to the principles he
urged, and their growth in the world
as it progresses in knowledge of how
best to serve one another in the great
mass making up human society.

For those who have long sought to
discredit Joseph while praising Bri-
gham, there is only a brief day of
consolation ahead. This argument is des-
tined in the light of analysis to go
the same way with that which sought
the explanation of the Book of Mor-
mon in the Spaulding manuscript.



Photo by Harry Shipley.

M. M. YOUNG'S STATUE OF JOSEPH SMITH.

theory, for instance, and that which
explained the Church membership as
the deluded following of a crafty and
unscrupulous prophet, and later of a
great organizer who was a tyrant over
them.

For the benefit of those who consid-
er Brigham Young to be essentially
different from Joseph Smith in the
usefulness of his service, it might be
explained that Brigham himself was
one of the most faithful counselors in

Joseph's ministry, and one of his
most sincere admirers. This leaves
the natural question of whether a man
of Brigham's admitted sagacity could
deeply admire a character such as his
predecessor is so frequently painted:

Significance to the Religious World of the Prophet Joseph Smith's Brief Ministry.

In a span of life limited through martyrdom to 39 years, he founded on American soil a religion
new to the modern world, in which his closest personal associates were men of New England blood, born
and reared in the principles of American freedom, and to revere the Constitution.

This religion purports to be the opening of a dispensation of the "Fullness of Times" following in
its proper order in the evolution of God's contact with His children, from the Patriarchal dispensation
through the dispensation of the Meridian of Time, this religion thus restoring the gospel as anciently
understood.

His service was limited to 14 years as president of the Church and 25 years of activity preced-
ing its organization, in which he brought forth the "Book of Mormon," claimed to be a volume of God's
Bible written as a record of His dealings among the forefathers of the American Indians, and other in-
habitants of America, just as the Hebrew Bible is a record of His contact and dealings with the Jews.

In an age which believed that God's voice was forever silenced among men, and that the potential
forces of the immortal world were inactive upon the earth, the prophet declared boldly that the vol-
ume of scripture was still open, that God's voice was still to be heard teaching His children, that
God intended His Church still to rest upon the foundations of the ancient Christianity.

In the 78 years following the organization of the Church, it has won recognition through the de-
votion to its principles of its hundreds of thousands of believers. It has established a home for itself in
the land where its founders were born and reared in the love of freedom. Its message has spread
through every state of the Union, through Canada, and Mexico, and its missions are now active in
almost every large city of the world.

It holds out a sword of hope to all peoples. To the Indian it says that he shall not be banished
from the earth, but has a place in God's economy. To the Jew it says that the period of his wander-
ings among the nations shall terminate, and that the gathering of Israel shall be a symbol, like the res-
toration of the gospel, of the fullness of days. To the American it says that his government is founded
on divine principles, in which God recognizes the duty of mankind to govern himself, and has through
inspiration created a document setting forth the perfected philosophy upon which government can safely
rest.

The Church has survived an exodus to the heart of America's most desolate desert, has existed in
spite of the violence which resulted in the murder of its founder, and the bigotry which has refused it a
hearing while laughing to scorn its principles, unheard.

The Prophet Joseph's teachings had certain distinguishing characteristics, marking them apart
from the age in which they were spoken. These are in part as summarized by B. H. Roberts:

The acceptance of Jesus Christ as the full and complete revelation of God to man.
The belief that the spirit of man is in very deed the child of God: That men in reality are broth-
ers of Jesus Christ, and to each other.

A more pronounced faith than is possessed by other people in the imminence of God in the world
and in men through the medium of the Divine Spirit.

A positive belief in present and continuous revelation.
A broader conception of God's treatment of men in the matter of revealing Himself and His pur-
poses to them.

Acknowledging an inspired priesthood, authorized to direct the affairs of, and instruct the Church.
The possession of a living faith which lays hold of all the promises made in the Gospel of Jesus
Christ; personal communion with God through the Holy Spirit, and the enjoyment of all the spiritual
graces granted to the saints in any age of the world.

The acceptance of all truth, which forbids it, as some say, from flourishing best where ignorance
is most profound, depending upon superstition. It possesses within itself principles of native strength
that will enable it to weather every storm; outlive all hatred born of ignorance and prejudice; and it will
yet prove itself to be what indeed it is, the Gospel of Jesus Christ, the power of God unto salvation to
all those who believe and obey it, the Church of Jesus Christ.

Sixty-four Years Ago His Martyrdom
Occurred After Persecutions Dating
Back to Announcement of the Nature
Of His Mission and Men Began to Tell
How Deluded Were His Followers.

an erratic visionary, given to "seeing
things," and "subject to epilepsy." For
the Church members, the answer is
easily reached in the understanding
that both gave their lives honestly and
sincerely to the forwarding of a cause
which absorbed their souls and fur-
nished life motifs large enough to con-
sume their entire attention.

YOUNGER LEADERS.

Manifesting the same overreaching
power is the more recent Church lead-
ership which brought Erastus Snow
success as a pioneer of St. George,
and made Byron Sessions the moving
spirit of the Big Horn settlements.
"I do not govern my people," said
Joseph Smith to one who marveled
at their spirit of unity, "I teach them
correct principles, and they govern
themselves."

BRIGHAM'S TRIBUTE.

"Should I not be proud of my reli-
gion," said Brigham Young a few years
after he had won perpetuity for it by
bringing its devotees out to the moun-
tain fastnesses. "Will not Jesus reign?"
Is He not the Savior of the world, and
the only begotten Son of the Father,
and will He not accomplish the work
He came to accomplish? Is not this
earth the Lord's, the wheat, the fine
flour, the gold, the silver, the earth
and all its fulness? Can you imagine
anything that pertains to this earth
that does not belong to its Redeemer?
He is the character I look to and the
one I try to serve to the best of my
ability.

"I have been most intimately ac-
quainted with the history of Joseph
Smith and this people for 22 years.
There are a great many people that are
not, and they have thought that we
have been driven from place to place
because of our lawless acts among the
people. I need not say it to my Father
in heaven, but I can say to those
that do not understand and know our
history, that we have been persecuted
because we believe in the Lord Jesus
Christ. Joseph Smith was a virtuous
man. I know that to be as well as I
know the sun now shines. I know for
myself that Joseph Smith was the sub-
ject of 48 law suits, and the most of
them I witnessed with my own eyes;
but not one action could be made to
hear against him. No law or constitu-
tional right did he ever violate. He was
pure, just and holy, and kept the law.
I state this for the satisfaction of
those who do not know our history."

NEW ENGLAND ASSOCIATES.

To be classed as equal in importance
with the fact that there was no differ-
ence in spirit between the loyal sup-
port rendered the prophet and the next
subsequent leader in pioneer Utah, is
the fact that Joseph was able to im-
press his views and his message upon
a large group of New England men
whose subsequent lives proved them to
be capable, sane, and energetic.

Of the 31 men most prominently
connected with the Church in its found-
ing and first years of growth, eight
were born in Massachusetts, nine in
New York, six in Vermont, three in
Pennsylvania, two in Connecticut, one
in New Hampshire, one in Ohio, and
only one came from a point outside of
the United States. From New York
came Parley P. and Orson Pratt, Daniel
Harris, Jedediah M. Grant, Daniel
H. Wells, George Albert Smith, David
W. Patten, John E. Page and Lyman
Wight. From Vermont came the proph-
et, Brigham Young, Hyrum Smith, He-

BOSTON MAYOR'S REMARKABLE PRAISE

"It is by no means improbable
that some future text book, for
the use of generations yet un-
born, will contain a question
something like this: 'What his-
torical American of the nine-
teenth century has exerted the
most powerful influence upon his
fellow countrymen? And it is
by no means impossible that an
answer to the interrogatory may
be thus written: Joseph Smith,
the Mormon prophet. And the
reply absurd as it doubtless
seems to most men now living,
may be an obvious common-
place to their descendants. His-
tory deals in surprises and
paradoxes quite as startling as
this. The man who established
a religion in this age of free de-
bate, who was and is today ac-
cepted by hundreds of thousands
as a direct emissary from the
Most High—such a rare human
being is not to be disposed of by
petting his memory with un-
savory epithets."—Josiah Quincy,
Harvard graduate, and once
mayor of Boston, in "Figures of
the Past," published in 1882—a
book containing reminiscences of
John Adams, Andrew Jackson,
Lafayette and men similarly
known to fame.

ber C. Kimball, Oliver Cowdery and
Erastus Snow, Massachusetts furnis-
hed Edward Partridge, Joseph Smith,
Sr., Newel K. Whitney, Thomas B.
Marsh, Willard Richards, F. D. Rich-
ards, C. C. Rich and Ezra T. Benson.
Pennsylvania's quota consisted of Sidney
Rigdon, Edward Hunter and David
Whitmer, while Connecticut furnished
Wilford Woodruff and Orson Hyde;
Ohio, Lorenzo Snow; New Hampshire,
Amasa M. Lyman, and England, John
Taylor.

Distinctively American, then, was
the personnel of the Church's first ad-
herents as well as the religion which
claims that from the soil of America
came forth another chapter of God's
book, harmonizing with the Bible, writ-
ten as His word to the Jews, while the
Book of Mormon was being written as
His word to the ancient Americans.

CONCEPTION OF AMERICA.

America becomes then, in Joseph's
conception, both the point of beginning
for the world's civilization, and the
point of its final development. Here it
was, he declared, that the new Jerusa-
lem should be built and here also that
Adam dwelt when first he talked with
God and made his sacrificial altars. The
continent, then, has been a consecrated
and dedicated one from the first.

DWINDLING ANTAGONISMS.

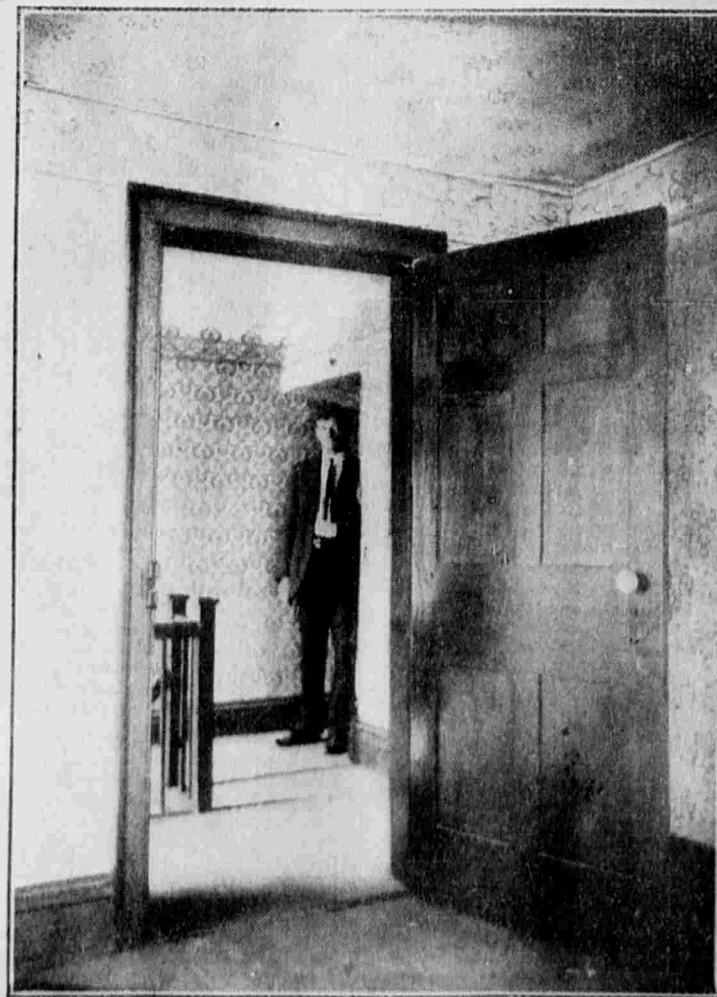
To be busy with one set of actions,
and to be accused of working at others
is the common lot of those whose tasks
are without the beaten paths of ac-
tion.

It was while developing this religious
teaching that Joseph Smith was being
accused of petty thefts, hauled into
court on any pretext, and finally mur-
dered by those who feared and opposed
his work. Similarly only in February
of this year at a Cullen hotel banquet,
those who measure the Church by Fred



THE STAIRWAY AT CARTHAGE.

Up Which the Mob Rushed—Door at Top Leads to Cell Room Where John
Taylor Was Taken.



BULLET HOLE IN DOOR.

White Spot in Upper Right Panel Marks the Hole Where Bullet Passed
Through, Killing Hyrum Smith.