The Precious Fruits of the Gospel

Discourse Delivered by Elder George F. Richards, in the Tabernacle, Salt Lake City, Utah, Sunday, October 10, 1909.

(Reported by F. W. Otterstrom.)

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

I had the pleasure of attending the morning services of the Liberty stake conference held this morning in the Assembly hall. We there heard reports from some of the shepherds who have been appointed to represent the Lord, the Chief Shepherd of all; some who have been ministering among their flocks for some time, reporting the care they have been giving them, their growth and development and their needs and necessities, and pointing out how improvement might be made, at the same time appealing to the members of the flock for their support; appealing to them to follow the call of their Master. Others who had been newly called and are about to assume the office of shepherd in various capacities among the people, made report of their feelings, of their willingness to accept of the responsibility, to live before the people as they would have the people to live, pointing the way, walking in the path in which the people are invited to tread. It was a most enjoyable conference, replete with good instructions as well as reports indicating a healthy condition existing in the Liberty stake of Zion.

This, the 23rd Psalm, which I have read in your presence, occurred to me in thought this morning, of the care which is being given unto the people. The figure is one that was a favorite, I judge, with our Savior, for he used it often. He said on one occasion that his sheep knew his voice and a stranger they would not follow. John x:4, 5. He delegated to Peter the authority and the responsibility of a shepherd when he said unto him: "Feed my lambs," and again, "Feed my sheep." John xxi:15-17.

How could he make it more impressive or delegate to him more effectually that authority and responsibility? Others have been delegated, even in these last days. A shepherd, a true shepherd, has his soul filled with delight and satisfaction when he finds beautiful green pastures in which he can lead his sheep. However, the shepherds of today drive their sheep usually. I understand in olden times that shepherds led their sheep, and their sheep were trained to follow, which makes the more perfect figure used in the earlier days. I say the shepherd who indeed loves his sheep, the true shepherd, rejoices when he finds beautiful streams of pure water, and green pastures in which to graze his flocks, where they can lie down in ease and comfort, and in peace, not being disturbed. When he has them all about him, there hedged about as it were, knowing that the wolves and other destructive animals cannot enter to destroy his flocks; when he sees them taking upon themselves flesh and wool, his heart is made glad and the sheep are made glad also. But when he finds some refractory animals which will not answer to his call, and which persist in straying from the flock and endangering their safety and their lives, then the anxiety of the master of the flocks is aroused. Why? Because he loves them and he realizes more than do the sheep the danger in which they find themselves. Do the people realize that we bring sorrow to the heart of our Master by doing things which we are forbidden of him to do, and by neglecting to do the things that he has asked us to do? If we can be made to realize this fact perhaps we will put forth more effort to try and please the Master. I read from the 18th section of the Doctrine and Covenants, beginning with the 10th paragraph:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance:

"And how great is his joy in the soul that repenteth."

So that if we have gone astray, strayed aside, been disobedient, have not heard and answered his call, we make his heart, yea, even the heart of our Lord, to rejoice when we retrace our steps and fall into line, obedient with the remainder of the flock. Make his heart to rejoice. Why? Because it was sad to contemplate the course which we were taking and what would be the result of that course; made to rejoice now in that he had seen that we possess a spirit of repentance, that we have seen the error of our ways, that we are willing to repent and turn unto him.

There is a passage of Scripture found in the Book of Mormon that sets forth and shows to my understanding, how intensely the Lord is made to suffer by the transgressions of his children. It is found in the third chapter of the Book of Mosiah, the seventh paragraph:

"And lo! he shall suffer temptation and pain of body, hunger, thirst and fatigue, even more than man can suffer except it be unto death, for behold, blood cometh from every pore so great shall be his anguish for the wickedness and the abomination of his people."

These are the words of an angel of the Lord to King Benjamin, speaking of the time when the Son should come in the meridian of time, predicting the intensity of his sorrow and suffering the cause being the wickedness and the abomination of his people, whom he loved. For be it known that God, our Father, so loved us, his children, that he gave his only begotten Son, that whomsoever believeth on him might not perish but have everlasting life; and Jesus the Son so loved us, his brethren and his sisters, children of our Father, that he willingly laid down his life. Said he, "No man taketh it from me, but I lay it down of myself." John x, 18. He gave his life freely for the same purpose, that if we believe on him, giving evidence of that belief by yielding obedience unto his laws, and the ordinances of his gospel which he has established, we might be saved in his kingdom.

LOYAL SUPPORT TO LEADERS.

And because of the intensity of his love, the perfection of his love, which is a Christ's love, when we do things that are not right, things which are hurtful, when we neglect to do the things which are calculated for our salvation, for our happiness, our joy, our peace, our salvation, here and hereafter, it gives our Lord occasion for grief and sorrow just as I have read here from these Scriptures. Now we have shepherds, I say, unto whom this authority has been delegated, to lead the sheep, the flocks of Israel. They love the people also, perhaps not with that perfect love which the Lord has for us, for as yet they are mortals; but they, through the gospel, are overcoming day by day, they are approaching more nearly to perfection, and that is the purpose and design of the gospel. These shepherds love the flocks and they have responsibility in connection with them, and when they see and hear reports, and learn of the devotion of the people, their hearts are made to rejoice before the Lord, and in the midst of his people. We pray for these authorities, those who represent the Lord, those who are our teachers, those who are our leaders, who are living the law before us day by day, showing us what manner of men and women we will be if we live the perfect law of God. We pray for these men, that the Lord will sustain them. But are we sincere? Do we give evidence before the Lord and our brethren and before one another and before the Church that we are in earnest, by doing the things they have asked us in the name of the Lord to do, and by leaving undone the things which the Lord himself has required that we do not engage in, that we do not do, and which our brethren are constantly pleading with us to refrain from doing? The substantial way of giving support to the president of the Church, to the presidency of the stake in which we live, to the bishopric of the ward in which we live, to those who preside over us in the quorums of the priesthood—the substantial way is to not alone pray for them, but to do the things they would have us to do and be what they would have us to be.

That is the consistent position for us as Latter-day Saints to take towards those whom the Lord has placed among us as his shepherds. We have a duty as well as have the shepherds that we be not recreant to the commands which are given us, the admonitions imparted from time to time; that we be not disobedient, nor hedeless of voices which call unto paths of duty, paths of rectitude, of honor, of virtue, of truth and righteousness. We have this duty to perform.

THE FRUITS OF THE GOSPEL.

The gospel of our Master has borne much fruit in these last days. Its fruit is most delicious and precious, and we are made partakers of the fruits of the gospel, of all the gifts of the spirit that we read of in the Scriptures; they are fruits of the gospel.

Let me read you some of these gifts and blessings:

"Wherefore, beware lest ye are deceived; and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments"

The fruits of the gospel, those delicious fruits are for those who love the Lord and who keep his commandments—

——"and him that seeketh so to do, that all may be benefited that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

"And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what these gifts are, that are given unto the Church,

"For all have not every gift given unto them; for there are many gifts, and to every man is given a gift of the spirit of God:

"To some it is given one, and to some is given another, that all may be profited thereby;

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God"——

A most precious gift, one of the most precious of all the fruits of the gospel.

——"And that he was crucified for the sins of the world;

"To others it is given to believe on their words, that they also might have eternal life if they continue faithful

"And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.

"And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the spirit may be given to every man to profit withal.

"And again, verily I say unto you, to some it is given by the spirit of God, the word of wisdom;

"To another it is given the word of knowledge, that all may be taught to be wise and to have knowledge.

"And again, to some it is given to have faith to be healed,

"And to others it is given to have faith to heal.

"And again, to some it is given the workings of miracles.

"And to others it is given to prophesy.

"And to others the discerning of spirits.

"And again, it is given to some to speak with tongues.

"And to another it is given the interpretation of tongues:

"And all these gifts cometh from God, for the benefit of the children of God.

"And unto the bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be elders unto the Church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

"And it shall come to pass that he that asketh in spirit shall receive in spirit;

"That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby:

"He that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

"And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit;

"And ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with;

"And ye must practise virtue and holiness before me continually."

Not all of these gifts to every one in the Church, yet every one is entitled to some one or more of these gifts, having yielded obedience to the ordinances of the gospel and signified a willingness before the Lord to serve him according to the light and knowledge which they have or may acquire. Many of these gifts are enjoyed by one individual. Many individuals in this Church are enjoying the fruits of nearly all of these gifts of the spirit, and many other fruits of the gospel.

OTHER FRUITS OF THE GOSPEL.

This gospel has been preached in many nations; our fathers and our mothers have been gathered out from many nations to Zion. We have been born here. Our wives have been given us of those who have been gathered from other nations than those from whence our parents came. Our wives, I take it, are some of the fruits of the gospel to us, and they are not given to us for a little season but for time and for all eternity if we have received them at the hands of the servants of the Lord as the Lord has appointed. What glorious gifts and blessings and fruits of the gospel of peace which we, as Latter-day Saints, enjoy, and these children born unto us under this covenant, this eternal covenant, are ours—these relationships never to be severed, but to extend throughout the countless ages of eternity. Oh, what blessings! Are they not worthy our living for them for a fulfilment of the promises that have been made? Doth he not make us to lie down in green pastures? We are told there is a law irrevocably decreed in heaven before the foundations of the world upon which all blessings are predicated, and if we obtain any blessing from God, it must be by obedience to that law upon which that blessing is predicated. Even our wives and our children are to be ours on condition of our remaining true and faithful, listening to the voice of the Good Shepherd, and obeying his call. There is no other way. So with all the blessings, and when we deviate the least and disregard the instruction, counsel and commandments we are upon dangerous ground. We lay ourselves open to further temptation and to the powers of evil, and we cannot afford to do it. We ought to labor with all our zeal, with all our might, day by day, to overcome, to conquer self, to live the laws of God, trusting in him, praying to him for help to sustain us that we may be brought out victoriously.

Now, let us pray for and sustain by our good works those to whom the Lord has delegated his authority to direct the affairs of his Church and kingdom upon the earth, and evidence to the Lord we love him, by loving and sustaining his authority and by loving and blessing and helping one another as we were advised this morning by President Lyman. Let us seek opportunity and it will be laid before us constantly. Every day we will have an opportunity where we can lift our voices to check some individual in his wayward course, or to offer unto some person who is trying to overcome, a few words of encouragement that will strengthen him against the evils that beset his way. We ought to seek in this way to make the gospel of the Lord Jesus Christ what we have accepted it to be—a reality, the power of God unto salvation to all those who receive and obey the same. And may the Lord bless and help us all to this end, is my prayer in the name of Jesus Christ, Amen.

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GENEALOGY

All communications for this department should be addressed to the secretary of the society, Elder Joseph F. Smith, Jr., care of historian's office, Salt Lake City, Utah.

Like so many of the famous old Utah families, Senator Reed Smoot's family, the ancestors of that pioneer statesman and financier, Abraham O. Smoot, are of purely American descent for several generations. The Smoots came originally from Scotland.

MRS. ANE KIRSTINE MOURITZEN SMOOT.

Senator Reed Smoot himself and his numerous family connections have very little data of their progenitors. But that little proves them of the best old Scotch-American stock. The senator is as proud and fond of his mother, Ane Kirstine Mauritzen, who was a Norwegian, as he is of his grand old father, A. O. Smoot. It is at his request that his mother's picture instead of his own adorns this article. On both sides our senator has descended from fine stock. His mother was the daughter of Mauritz Mauritzen, and Ida Moline. She was tall and of magnificent presence. Her manners and intelligence bespoke the excellent rearing and birth which she inherited from her well-to-do ancestors. She joined the Church when she was but 18 years of age, and she suffered all the trials and persecutions of those early days. She was married to Abraham Owen Smoot as his third wife, and she bore him seven of the finest sons and daughters a man need wish to father. Her sons Reed and George are prominent figures in Utah county history. Her daughter Teenie Smoot Taylor was as bright as she was handsome. She was one of the original corps of teachers in the famous Brigham Young academy, and served many years after on the Church board of education for her own stake. Mrs. Alice Smoot Newell is well known in Provo, while the youngest daughter, Mrs. Ida Smoot Dusenberry, occupies the exalted position of counselor to the president of the Relief society, Mrs. Bathsheba W. Smith. Brigham Smoot is now manager of the sugar factory at Idaho Falls, Idaho.

Senator Reed Smoot often speaks of the rigid training in morals which he received at the hands of his good mother and he is always moved to deep emotion whenever he speaks her honored name. It is no common woman or mother who can excite such feelings in such children.

President Abraham Owen Smoot, leader, colonizer, philanthropist and statesman, was one of the strong pillars of this Church. He possessed a leonine countenance, a princely department and his fatherly influence was known and revered wherever his name was spoken. He it was who introduced the bill for woman suffrage in the Utah legislature; and he it was too, leaving the honorable positions of trust and emolument which his gifts had won in Salt Lake City, took up the heavy burden of presiding over the fortunes of Utah stake. From a reputation of inefficiency and sluggish growth, this great leader raised the character of the Utah stake to the very first rank in things moral, spiritual and educational.

As has been stated, "Pa Smoot," as he was lovingly called, was born in Kentucky. But his people were from Virginia. His great-grandmother, Polly Jackson, was a near relation to the great Andrew Jackson. His grandfather, George Smoot, whose father was John Smoot, came from Scotland to Maryland. His son George Washington Smoot married Ann Rowlett, and Abraham Owen was their son. Owen was a family name, as well as Jackson. George Washington Smoot was born at Prince Edward, Va., and from here the branches drifted into the west. But even today about half of the people of the famous old town of Alexandria, where Washington worshiped and lived, are named either Smoot or Reed. Indeed, it was at the quaint old mansion of the Smoots in that place that Lafayette was entertained both times he was in America. There is certainly a great work for some of this large family to do. President Smoot had as fine and intelligent a family as was ever given to mortal man. His sons are steady, as a rule, industrious and gifted. His daughters are handsome, intelligent and pure. His last wife, "Aunt Bessie," as she is called by nearly all people is still living in her pretty home surrounded by all the loving care and watchful labor given by tender children. It is to be expected that the posterity of Abraham Owen Smoot will never be lost to the Church, for his promises are sure and his own life was that of a Christian soldier.

PARKER FAMILY

Mrs. C. W. Parker, 535 east Third South, would like to communicate with all having genealogical records of English Normans and Parkers of Lincoln.

A HARD FIGHT

THE STORY OF A FAILURE

The writer was called to the 'phone by a prominent attorney of San Francisco who said that a friend of his was dying of Bright's Disease and that if we could do anything to send the treatment and a physician. Both were sent. The doctor phoned back that the patient was at the end of a year's fight with chronic Bright's Disease and was almost a skeleton, and was in coma, and that the priests had administered the last rites, that the attending physicians had told the patient's wife that is was only a question of hours and he declared with considerable spirit that he had practically been called in to sign the death certificate. The patient, a San Francisco business man, was in charge of the nurses. They said that nothing had passed into or out of the patient's stomach for twenty-four hours; that it had ceased to act—would not hold peptonized milk—and that they were waiting for the end. Our consulting physician did not think that there was one chance in a thousand, but started a hard fight for that chance. Jumping into a carriage, he went to Wakelee & Co.'s, procured a high twenty-inch tube and the necessary adjuncts and returned for an all night's fight to keep the patient alive. After four hours with emulsions through the high tube the impacted feces were removed and, as the stomach had almost ceased functioning, the patient was fed and given both treatment and food per rectum. The food and treatment were administered and withdrawn every three hours, night and day. The patient was given alcohol and emulsion rub alternately every three hours. He was given no food by the stomach for ten days except a little champagne and cracked ice. The second day he began to move a little. The fourth day he was beginning to clear mentally. In two weeks his stomach began to accept chicken and solid foods. In a month he was walking around the room, and in two months (contrary to the strenuous advice of the physician) he insisted on taking a Southern trip. He was not as strong as he thought and suffered a relapse. The physician was telegraphed for and went South to attend and bring him home, but the trip and consequent relapse was so serious that the patient expired on arrival in San Francisco.

This was a battle against tremendous odds and it is our belief that it would have won if the patient had followed the physician's advice and given up the trip until he was stronger.

The attorney mentioned who called us by 'phone was the Hon. Barclay Henley, the ex-member of Congress and well known lawyer of San Francisco. His offices are in the Pacific Building on Market street and he will doubtless confirm these facts to anyone who may be interested. We refer to this instance and his name in connection therewith without his consent. We could hardly afford to do this if the above was not strictly true.

We consider the treatment that this physician used in this case to aid the Renal Compound as so important that it was at our request written up in detail giving the various prescriptions and formulae. We will mail it to physicians who may have critical cases like the above.

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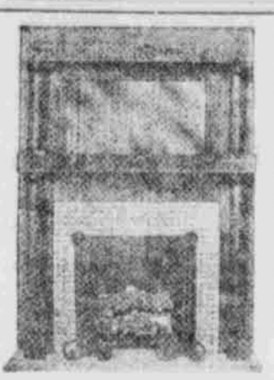

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