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An Analysis of the Immediate and Long-Range Implications of Three Speeches Delivered by J. Reuben Clark, Jr.

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AN ANALYSIS OF THE IMMEDIATE AND LONG-RANGE
IMPLICATIONS OF THREE SPEECHES DELIVERED
BY J. REUBEN CLARK, JR.

A Thesis
Presented to the
Department of Communications
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
David Earl Buchanan
April 1976
This thesis, by David Earl Buchanan, is accepted in its present form by the Department of Communications of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Lavar Bateman

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3/15/76

M. Dallas Burnett, Department Chairman
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Chapter 1

INTRODUCTION

Marie Hochmuth Nichols once stated: "I use the term 'Rhetoric' . . . to apply to verbal activity primarily concerned with affecting persuasion, whether it be done by writing or speaking." ¹

J. Reuben Clark, Jr., a General Authority of the Church of Jesus Christ of Latter-day Saints, ² and a member of the Board of Trustees of Brigham Young University, delivered speeches to persuade his audiences to listen for and perceive certain issues. As a result of his illustrious life, he could draw upon experiences from both a secular and a religious background, with which he could help to solve problems and influence behavior.

During his years of influence upon the educational programs of the Church, he was primarily concerned with the needs of the individual and the needs of the institution, whether that institution was the Brigham Young University, or the entire system of education within the Church. He did not concern himself with frivolous ideas or schemes of evasion, for he was a "face the facts" type of administrator.


²Throughout this thesis, the terms "The Church," "LDS," "Latter-day Saint," or "Mormon," shall be used to refer to The Church of Jesus Christ of Latter-day Saints, and may be used with reference to individuals, or to the organized Church.
The "Rhetoric" of J. Reuben Clark, Jr. certainly blends with the aforementioned definition of Nichols', for Elder Clark states emphatically:

It is our mission, perhaps the most fundamental purpose of our work, to bear constant testimony of Jesus Christ. We must never permit to enter into our thoughts, and certainly not into our teachings, the idea that He was merely a great teacher, a great philosopher, the builder of a great system of ethics. It is our duty, day after day, year in and year out, always to declare that Jesus of Nazareth was the Christ who brought redemption to the world and to all the inhabitants thereof.

The man, his character, his ability to persuade, the inflections of his voice, the emphasis of his words; all these need to be considered to analyze the speaker's effectiveness. However, there are several other factors which seem even more important to this particular study. These factors are discussed by Herbert Wichelns, in his article, "The Literary Criticism of Oratory," where he states:

Rhetorical criticism is necessarily analytical. The scheme of a rhetorical study includes the element of the speaker's personality as a conditioning factor; it includes also the public character of the man--not what he was, but what he was thought to be.

J. Reuben Clark, Jr. was held in high esteem by his audiences, by his associates, and those under whose direction he prepared and delivered his speeches.

Witness, as an example of this high esteem, the statement of Apostle John A. Widstoe, a contemporary General Authority of the LDS

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3 Henry D. Moyle, "J. Reuben Clark, Jr., Funeral Address," Deseret News [Salt Lake City, Utah], Church News Section, October 14, 1961, p. 6.

4 Linsley, p. 35.
Church with Elder Clark, as he speaks of J. Reuben Clark, Jr. as

a U. S. Diplomat. He stated:

[He] . . . served with distinction and to the satisfaction of seven Presidents of the United States. Few can claim such a record. He has had the joy of having his work appreciated. Distinguished men, men of affairs, have spoken and written about him in terms of praise. Even a partial list is impressive: Philander C. Knox, Secretary of State; T. W. Gregory, Attorney General; Charles E. Hughes, Secretary of State, and Chief Justice of the Supreme Court; Howland Cox, writer for the Christian Science Monitor; Will Rogers; Otis Rubio, Ex-President of Mexico; [and many others, too numerous to mention] . . . The words of praise spoken by these men and publications could well be the envy of all.\(^5\)

Returning to the article "The Literary Criticism of Oratory," and continuing with the train of thought concerning the rhetorical analysis, Wichelns goes on to say:

[The Rhetorical Analysis] . . . requires a description of the speaker's audiences, and of the leading ideas with which he plied his hearers—his topics, the motives to which he appealed, the nature of the proofs he offered. These will reveal his own judgment of human nature in his audiences, and also his judgment on the questions which he discussed.\(^6\)

Lawyer, Church Leader, World Ambassador, Man of Faith; J. Reuben Clark, Jr. was so emphatic in his belief in a Supreme Being and the relevance of that Being, that his thinking, decision making abilities, and his entire life were colored and shaded by the influence of that belief.

Elder Henry D. Moyle commented about Elder Clark's life:

His life was exemplary and his loyalty unquestioned. He had no other objective in life than to declare the word of


\(^6\) Linsley, p. 35.
the Lord to his fellow men. He was recognized by all for the common virtues he possessed so abundantly. His greatness arises out of his conquering his weaknesses and supplanting [them] with the strength of character which endeared him to all who knew him. He was uncompromising in his attitude toward that which he considered evil and error. He sought truth and righteousness. This characteristic of President Clark's became so apparent in his devotion to the revelations of God and all which he considered sacred, including the Constitution of the United States, for he believed that God raised up wise men and inspired them to produce the Constitution. 7

To set the stage for this particular study, Bryant S. Hinckley, a contemporary General Authority of the LDS Church, with J. Reuben Clark, Jr. speaks of the diplomacy of Elder Clark, when he stated:

He is a trained diplomat and diplomacy is the fine art of making human temperaments agree. There is nothing subtle, cunning, or mysterious in this art as practiced by President Clark . . . He faces the facts . . . 8

Since his influence was so widely recognized, the implications and effects of the "Rhetoric" of J. Reuben Clark, Jr. need to be examined by careful analysis.

STATEMENT OF THE PROBLEM

There have been a number of writers who have examined the political ideas and writings of J. Reuben Clark, Jr.; however, little has been written about his speaking of his regard and concern for education within the confines of the Church setting.

This study will attempt to provide an analysis of the immediate and long-range implications of three speeches delivered by

7Henry D. Moyle, p. 8.
8Bryant Stringham Hinckley, "Greatness in Men," Improvement Era, XXXVI (September, 1933), p. 674.
J. Reuben Clark, Jr. during the annual Pre-School Faculty Conferences at Brigham Young University on (1) August 8, 1938, (2) September 19, 1952, and (3) September 19, 1956.

The purpose of this study is to attempt to analyze the specific goals and charges which J. Reuben Clark, Jr. gave to the Administration, Faculty, and Staff of Brigham Young University, study their effect, and evaluate the implications and implementation of these charges and goals.

The problem will revolve around the reasons for delivering certain speeches, the setting of each particular speech, the historical and academic environment for each speech, and the specific advice and counsel given.

SOURCES OF INFORMATION

The sources of information for this study will include: the actual speeches, University Archives, catalogues, bibliographical materials, minutes of meetings which may be pertinent to the study, and interviews with faculty members of Brigham Young University who were at the school when the speeches were given. Interviews of other individuals who may be able to clarify University policies or procedures which may apply to this study will also be used.

CRITERIA OF ANALYSIS

The specific criteria for analysis of the speeches will include the following items:

1. A description of the time, both historical and religious, of each of the speeches.
2. The place where the speech was delivered.

3. A description of the audience.

4. A summary of the speech with an extract of the leading ideas, to indicate his motive for preparing and delivering the speech.

5. The conclusions drawn and the advice and counsel given to each audience.

6. The immediate and long-range implications spelled out or implied in each speech.

REVIEW OF THE LITERATURE

One of the earliest accounts of commentary on the life of J. Reuben Clark, Jr. was the work of Parkinson in 1914, wherein he elaborated on the successful climb, from relative obscurity to national and even international prominence, of a "Utah Boy."  

In 1933, shortly after J. Reuben Clark, Jr. had been called to serve as a member of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Bryant S. Hinckley stated that his career, "reflects distinct credit on his character and reveals his superior ability as a statesman and study of international affairs."  

Later, in 1942, Apostle John A. Widstoe, writing about the accomplishments of Elder Clark and his ability to adapt to various circumstances, discussed his willingness to stay close to the heritage of his youth:

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10 Bryant Stringham Hinckley, "Greatness in Men," Improvement Era, XXXVI (September, 1933), pp. 643-646, 674.
... the new world that we are facing seems to place a low value on money, and makes the land appear a safer source of income. It is a never-to-be-forgotten fact that the blood of the farm makes the cities and the other professions survive. That may be why President J. Reuben Clark, Jr. has invested his life's material fruits in the land. But greater still is his faith in the teachings of the Church to which he has given his life's loyalty. He has set the Church a good example. May others heed his example, and do likewise.\textsuperscript{11}

In 1951, Apostle John A. Widstoe once again referred to this "Native Son," in glowing terms and also made reference to the many men, important men, who spoke so highly of J. Reuben Clark, Jr.\textsuperscript{12}

Richard Vetterli, in \textit{Mormonism, Americanism and Politics}, was one of the early writers to comment on the political ideas and issues relating to the life of Elder Clark.\textsuperscript{13}

In 1962, F. Melvin Hammond completed a Master's Thesis in the Department of Political Science at Brigham Young University in which he made a much more detailed study of some political concepts of Elder Clark.\textsuperscript{14}

This study of Hammond's was very helpful to this writer in regard to verifying a number of biographical items.

In 1970, Alan Curtis completed a Master's Thesis in the Department of Speech and Dramatic Arts at Brigham Young University on

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\textsuperscript{13}Richard Vetterli, \textit{Mormonism, Americanism and Politics} (Salt Lake City, Utah: Ensign Publications, 1961).

\end{flushleft}
the use of illustrations in speaking by Bruce Barton.\textsuperscript{15} This study was of significant help in the area of organizing the thesis and the methods used by Curtis to analyze the speeches of Bruce Barton. The study was interesting in its approach to determine the effectiveness of speaking by using everyday experiences as illustrations.

Later, in 1972, Martin B. Hickman and Ray C. Hillam discussed the idea of Political Isolationism in relation to J. Reuben Clark, Jr. and his career in the government of the United States.\textsuperscript{16}

The following year, Ray C. Hillam and others contributed to the text, \textit{J. Reuben Clark, Jr., Diplomat and Statesman}, published in 1973.\textsuperscript{17}

During the same year, one complete issue of \textit{Brigham Young University Studies} was devoted to the political views and ideas of J. Reuben Clark, Jr.\textsuperscript{18} This issue was particularly helpful concerning a number of items of biographical data, some of which are included in Chapter 2 of this study. The thrust of the other articles in this issue, was specifically political and did not lend itself to further inclusion in this particular study.


In 1973, a monograph, written by David H. Yarn, Jr., was published, giving information in the life of J. Reuben Clark, Jr. to age thirty-five. This is the first installment of a comprehensive biography commissioned by the family and a few close associates of Elder Clark. 19 A debt of gratitude is extended to Dr. Yarn because he so precisely extracted important data from the journals of Joshua Clark (the father of J. Reuben) and has placed the most significant items in this interesting volume. A number of selected excerpts have been included in Chapter 2 of this study.

Several other writers have discussed in detail the political ideas and the implications of those political concepts; however, few have written about J. Reuben Clark, Jr. as a speaker and about his ideas about education within the Church; an area in which he seemed to have some concerns and some definite ideas.

The intent of this writing is, therefore, to attempt to provide an analysis of three speeches that might prove useful in understanding the reasoning and problematic solutions of the speaker in regard to education.

Chapter 2 of this study will include biographical information and will touch upon a number of activities and involvements of J. Reuben Clark, Jr., but only to the extent that the reader might be acquainted with an overview of an extremely industrious and involved man.

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There is now being written, by Dr. David H. Yarn, Jr., more of the comprehensive biographical study, which will include the elements of the Criteria for Analysis concerning each separate speech. These elements were gleaned from the article by Wichelns in Linsley's\textsuperscript{20} work, and from specific ideas of the writer.

Chapter 6 will include an evaluation of the analysis and comments on any significant conclusions which might be drawn from the data.

Chapter 7 will be a brief summary, stating the problem and any significant findings from the study.

\textsuperscript{20} Linsley, pp. 34-37.
Chapter 2

"WHEN I WOULD PASS"

When Spring has come
And life, waking from a winter's sleep,
Brusts forth, vibrant, fresh, pregnant,
To build again a new world
Of holy beauty, engendering faith and hope eternal
In a day of resurrection
That speaks of progress never ending,—
Then I would pass.

When the snow mantles
Half way down the mountain side,
And the foothills greening,
Slope gently to the flowered valley floor
Where sprouts the grain in teeming fields
To feed the bodies of strong, virile, on-marching youth
Bearing forth the torch of ever-lasting good,—
Then I would pass.

When the sun sinks low
Above the western hills
A shining, golden, glowing disc,
Emblem of a living, burning shield
Of Righteousness, draped with
Gorgeous, flaming clouds of glory
Witness of a heaven where dwell the saved,—
Then I would pass.

When the light on the eastern cliffs
Sweeps upward to be lost in dusk
And the rich glow of living Amethyst
Fades into the steel grey
Of twilight, and then darkness, the realm
Where day dies and fecund dawn is born,
The herald of the sun-lit day to come,—
Then I would pass,
Silently, in Peace. 1

Jay Rubark, "When I would Pass," Relief Society Magazine, Vol. 28, No. 6, June, 1941, p. 375. (Quoted by J. Reuben Clark, Jr. at General Conference April, 1961, and quoted from Brother Clark by Harold B. Lee at the funeral of J. Reuben Clark, Jr., October 14, 1961.)
So, passing silently, in peace, on October 6, 1961, Joshua Reuben Clark, Jr. progressed to that eternal state of which he so often addressed himself.

Some men become so ageless and enduring in their Gibraltar-like qualities that it is difficult to see them as the boys they once were. J. Reuben Clark, Jr. was such a man. Born on 1 September, 1871 in Grantsville, Tooele County, Utah, he was the first of ten children in the family of Joshua R. and Mary Louisa Woolley Clark.  

Reuben had a deep thirst for learning but did not become a classroom student until he was ten years of age. Prior to that time he was tutored at home by his mother.  

At age nine he already had the regular chore of milking two cows to provide the family with milk and butter. At eleven years he was helping his father brand calves and drive cattle on horseback. The journal of Joshua Clark records how he depended upon Reuben, how he respected him and felt tenderness and sorrow at the need to require so much of the boy. But Reuben learned industry from his father, and did not shirk any of the tasks given him.  

The highest grade of instruction that was available in Grantsville was the eighth, so when Reuben finished it, rather than shouting, "Hurrah, I'm through with school," as did many a boy, he

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4Yarn, *Young Reuben*, p. 3.  

5Yarn, *BYU Studies*, p. 236.
repeated the eighth grade two more times, trying to learn all that he could.  

There were many factors which had formative influence in the youthful life of J. Reuben Clark, Jr.: his sturdy pioneer parents, the gospel and the Church, and the social, educational, and cultural opportunities which were available. As important as were all of these to him, including the great love within the family, there is probably no single factor which had more lasting influence in his life than the rigorous demands of the pioneer farm environment where he learned both to work and to love work.

From what has been written of and about J. Reuben Clark, Jr., therein seems to be a success story worthy of the heroic age in literature. As a result of accepting the work that his father and mother required of him came two of the most valued lessons of his life. (1) He acquired the determination to do the job that needed to be done, and do it well, and (2) he learned that work—hard work—is the best answer to most of the problems of life.

At nineteen he left home and went to Salt Lake City where he enrolled at the Latter-day Saints College, which met in the old Social Hall. He was there only from September, 1890 until January, 1891, doing excellent work that impressed the principal, Dr. James E. Talmage.

\[\text{References:}\]

5. Yarn, BYU Studies, p. 236.


In order to sustain himself, and later, to support his father, who had been called on a Church mission to the Northern States, he discontinued school and secured employment as clerk for the Curator of the Deseret Museum.\(^8\) The Curator, incidentally, was Dr. James E. Talmage. Reuben's duties as clerk included being secretary and stenographer, a janitor, aid, showman, custodian, and cataloguer and arranger of specimens. He also made many sojourns into the surrounding countryside to collect large numbers of specimens.

Following several years' association with the Latter-day Saints College and four years at the University of Utah, Reuben embarked upon a new plateau in his life—marriage.

On the 14th of September, 1898, Joshua Reuben Clark, Jr. and Luacine Annetta Savage were united in marriage for time and eternity in the Salt Lake Temple by James E. Talmage, who by special request and appointment officiated at the ceremony.\(^9\)

Within a matter of weeks following the marriage, the Clarks moved to Heber City where Reuben was the principal of the new Heber City High School. This was the first of many, many professional assignments Reuben would fulfill during his illustrious lifetime.

The next year his assignment was at the Latter-day Saints College as an instructor. The very next year he was head of the Shorthand Department at the Salt Lake Business College. Six months later, in the fall of 1900, Reuben was asked to go to Cedar City to

\(^8\)Ibid., p. 236.

\(^9\)Yarn, *Young Reuben*, p. 93.
become the acting principal of the Southern Branch of the State Normal School, which he did.¹⁰

Reuben returned to Salt Lake City after one year at Cedar City and a successful experience as acting principal. His duties in Salt Lake City at the Business College were: Instructor in Commercial Law, Principal of the Shorthand Department, and Secretary of the faculty.¹¹

For a number of years, Reuben had wanted to specialize in mining law and finally, in September of 1903, at the age of 32, he was able to make the financial arrangements to take his wife and two small children to New York City where he entered the Law School at Columbia University. The quality of his work was of such excellence that at the beginning of the second year he was one of the first three second-year students to be elected to the editorial board of the Columbia Law Review.

Suffice it to say, the next fifty-eight years of J. Reuben Clark's life were literally filled with honors and appointments, positions of influence and nobility, and a call from the Lord to dedicate his life to service in the work of the Master.

The lists are long and filled with footnotes, and volumes are being written concerning the details of his life, but the following are representative of the accomplishments of J. Reuben Clark, Jr. in his service to man:

¹¹Ibid., p. 116.
1906-1910 . . . Assistant Solicitor for the Department of State.
1910-1913 . . . Solicitor for the Department of State.
1911 . . . . . . Admitted to practice before the Supreme Court.
1913 . . . . . . Appointed Counsel for the United States before the Tribunal of Arbitration under the Special Agreement of August 18, 1910, between the United States and Great Britain ($5,000,000 claims).
1917 . . . . . . Commissioned Major in the judge advocate general's Officer's Reserve Corps, assigned for service to the Attorney General of the United States, at the latter's request.
1918 . . . . . . Authored the document, "Emergency Legislation and War Powers of the President."
1927-1928 . . . Legal Advisor to Ambassador Dwight W. Morrow, Mexico.
1928 . . . . . . Authored the famous document, "Memorandum on the Monroe Doctrine."
1930-1933 . . . Ambassador Extraordinary and Plenipotentiary of the United States to Mexico.12

During these years, he was also involved in his own law practice, had been a member of numerous boards and committees in government and social service organizations and had been appointed to the General Board of the Young Men's Mutual Improvement Association.

In 1933, J. Reuben Clark, Jr. was called as Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints and in 1934 was sustained as an Apostle and First Counselor to the President of the Church.

12 Yarn, Young Reuben, p. 135-137.
During the Church service years of J. Reuben Clark, he served as a counselor to three different presidents of the Church: Heber J. Grant, George Albert Smith, and David O. McKay.

His dedication to the principles of the gospel permeated his teaching, decision making, and writing as evidenced by the following titles to which he addressed himself to various audiences: "Concerning the Personality of God,"13 "Education--A world challenge to Parents and Teachers,"14 "The Charted Course of the Church in Education,"15 "Why I am An American,"16 "Wist Ye Not that I must be about My Father's Business,"17 "The World Crisis Today,"18 "What is Truth?,"19

13 Joshua Reuben Clark, Jr., "Concerning the Personality of God," address delivered over Radio Station KSL, Sunday evening, June 26, 1927.

14 Joshua Reuben Clark, Jr., "Education--A world challenge to Parents and Teachers," an address delivered before the National Convention of the Congress of Parents and Teachers in the Assembly Hall, Salt Lake City, Utah, Wednesday, May 18, 1938.

15 Joshua Reuben Clark, Jr., "The Charted Course of the Church in Education," address given at the Brigham Young University Summer School, Aspen Grove, Utah, August 8, 1938.


19 Joshua Reuben Clark, Jr., "What is Truth?" address delivered at Brigham Young University, Tuesday, February 19, 1946.
"Let us not sell our children into Slavery,\textsuperscript{20} "Man, God's Greatest Miracle,"\textsuperscript{21} and "The Genius of our Church Organization."\textsuperscript{22}

It was while J. Reuben Clark, Jr., was in Mexico as the Ambassador that he spent his evenings in deep study, and it was during this time that his masterful work, "Man, God's Greatest Miracle," was written.\textsuperscript{23}

There are three other masterful works which ought to be mentioned: \textit{Why the King James Version?},\textsuperscript{24} \textit{Our Lord of the Gospels},\textsuperscript{25} and "On the Way to Immortality and Eternal Life."\textsuperscript{26} These works seem to emphasize the character and deep feeling for the Master which filled the life of J. Reuben Clark, Jr.

\textsuperscript{20}Joshua Reuben Clark, Jr., "Let us not sell our Children into Slavery," address delivered before the Utah State Farm Bureau Federation, Salt Lake City, Utah, November 21, 1952.

\textsuperscript{21}Joshua Reuben Clark, Jr., "Man, God's Greatest Miracle," address delivered at summer religious course at Brigham Young University, Monday, June 21, 1954--since published (Salt Lake City, Utah: Deseret News Press, 1971).

\textsuperscript{22}Joshua Reuben Clark, Jr., "The Genius of our Church Organization," an address to Seminar and Institute faculty, Brigham Young University, 1958.


\textsuperscript{24}Joshua Reuben Clark, Jr., \textit{Why the King James Version?} (Salt Lake City, Utah: Deseret Book Co., 1956).

\textsuperscript{25}Joshua Reuben Clark, Jr., \textit{Our Lord of the Gospels} (Salt Lake City, Utah: Deseret Book Co., 1954).

\textsuperscript{26}Joshua Reuben Clark, Jr., "On the way to Immortality and Eternal Life," a series of radio talks delivered over Radio Station KSL from the Tabernacle on Temple Square, Salt Lake City, Utah, January 11, 1948 through March 28, 1948.
During those twenty-eight years as a member of the First Presidency, he gave of himself intensively and extensively in his sacred calling. A deep student of the life and teachings of the Lord Jesus Christ, he authored a number of publications, including the before-mentioned scholarly religious books. President Clark was described in his lifetime as being the foremost supporter of the welfare plan of the Church, and the chief helper in placing the Church finances on a budget plan. 27

The honorable Philander C. Knox, said to be one of America's greatest lawyers, and who served as Attorney General, Secretary of State, and United States Senator, declared of Reuben Clark: "I am doing him but justice in saying that for natural ability, integrity, loyalty, and industry, I have not in a long professional and public service met his superior and rarely his equal." 28

Albert E. Bowen, a close associate and personal friend summarized the endowments and qualities of J. Reuben Clark, Jr.:

First: A vigorous and discriminating intellect. His is the rare power of penetrating through all confusing, superficial envelopments to the root and marrow of a confronting problem.

Second: A prodigious power of work—a constitution which seems able to respond to any draft that may be put upon it. Work is his vocation and his avocation, his pursuit and his pastime.

Third: An uncompromising undeviating honesty—intellectual and moral honesty. "Face the Facts," is a characteristic expression of his. He spends no time working on schemes of evasion. Having been surrounded with abundant opportunity for graft and acquisition, he has come through without the smell of fire upon his garments. No opprobrium has ever

27 Yarn, BYU Studies, p. 242.
28 Ibid., p. 243.
attached to his name. To him sham and pretense are an abomination.29

At the funeral of J. Reuben Clark, Jr., President David O. McKay eulogized the man and mentioned the many messages of comfort that had been sent to the Clark family from all over the world upon the loss of their great father. He then shared a concluding experience which indicates the depth of character and dedication to calling of this great servant. He had called on President Clark to discuss some pressing business at Conference time and after receiving counsel, talked of times both had enjoyed:

President Clark was very emotional as he recalled the school days and particularly the twenty-seven years that we had stood shoulder to shoulder in the First Presidency. We caressed and bade each other good-bye that morning. Later, on Friday, after our First Presidency meeting, and President Moyle had left for Europe, we received word from the family that Brother Clark's wish to join his Maker had been granted. I felt then as I feel now that I truly great man had gone back to his Creator, and can say truly as Paul said to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith."30

That great voice which rang forth conference after conference with a plea for unity, defense of truth, and strength of testimony was stilled. The influence will last as long as we choose to remember the power and logic of its messages.

Henry D. Moyle, of the First Presidency, noted as a matter of fact and almost in passing:

29 Bryant Stringham Hinckley, Hours with Our Leaders (Salt Lake City, Utah: General Boards of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, 1941) p. 31.


His profound knowledge of the gospel made it possible for him in his writings and in his sermons to be understood by all who desired to know the truth. To him there was no mystery in the saving principles of the gospel. Faith in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, preceded all else.32

Thus from very humble circumstances, both economical and physical, an austere environment, and a deeply religious home life, J. Reuben Clark, Jr. developed traits of temperament and character that produced in him attributes and abilities which brought him opportunities so unlikely to come to a Latter-day Saint at that time. Disciplined as he was in mind, will, initiative, industry, loyalty, virtue, integrity, and in spirituality, the power was always in him to meet demands placed upon him.33

From the perspective of a Latter-day Saint, J. Reuben Clark, Jr. was truly one of the noble and great ones of this or of any other dispensation of time.


33Yarn, BYU Studies, p. 243.
Chapter 3

"THE CHARTED COURSE OF THE CHURCH IN EDUCATION"

THE SETTING

This speech was delivered at the Brigham Young University Summer School in Aspen Grove on August 8, 1938. Aspen Grove is a mountain recreational area in Provo Canyon, a few miles from the University campus. This particular site is used by such groups as Brigham Young University for the specific purpose of establishing an atmosphere of relaxation that is relevant to the individual presentations of both religious and academic plans, proposals, and implementations of those plans for the coming year.

The audience on this occasion was composed of employees of the Church Department of Education, primarily Seminary and Institute of Religion leaders, and those from the Brigham Young University who would be involved with the planning and teaching of religious education and instruction.

Prior to the time this speech was given, a number of important decisions had been made by the officials of the Church of Jesus Christ of Latter-day Saints and of the University regarding religious instruction and those who would be teaching and instructing students. Since Brigham Young University's comprehensive religious and moral programs have penetrated every part of the school's activities, some of the aforementioned decisions are included here:
1. In 1906, uniform courses in theology were provided, and excellent course outlines were printed.¹

2. In 1907, Brigham Young University made application to the leaders of the Church to become the official Church University.²

3. Faculty members with reputable credentials were hired, having degrees from such luminous places as the University of Chicago, Harvard, Cornell, and the University of California.³

4. The Modernism controversy which surfaced in the 1909-1911 years caused some very specific decisions to be made concerning doctrinal teachings and the qualifications of university instructors. The General Board of Education minutes during late 1910 and into early 1911 emphasize the care and concern of Board members. On February 11, 1911, a Special Committee hearing was held calling for a decision to relieve teachers from their positions at the University when any of their teachings were directly opposed to the doctrines of the Church.⁴ (See Appendix 1.)

5. In 1912, the LDS Church established seminaries adjacent to high schools for the purpose of giving daily religious instruction.⁵

6. Beginning in 1913 with the abandonment of the Summit Academy in Utah, the LDS Church has gradually withdrawn from the field of secular education. The Church has turned its attention to the

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²Wilkinson, Vol. 1, p. 398


daily religious instruction provided through the seminaries and institutes of religion.  

7. In 1922, Brigham Young University applied for accreditation with the Northwest Association of Schools of Secondary and Higher Education.  
8. In April 1923, acceptance was received for accreditation on a regional basis.  
9. In 1927, recognition for accreditation was given by the national organization.  

8. By 1925, there was pressure from many sides to improve teaching standards at the University. Some graduate schools had refused to accept Brigham Young University graduates or had refused to accept many hours of undergraduate work.  

9. In 1933, J. Reuben Clark, Jr., was sustained as a counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. President Heber J. Grant of the First Presidency, came to rely increasingly on J. Reuben Clark, Jr. to represent the First Presidency in educational matters. The copious notes in Elder Clark's copy of the General Church Board of Education minutes, and the correspondence in his "Church Schools" file demonstrated his importance to the Church Educational System.  

10. During the years 1929-1934, a great concern was voiced by both Church and School officials that, since employees of Brigham Young University were paid by the Church, they were responsible to pay a full tithing (ten percent of their income) to the Church. 

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6 Berrett, p. 307.  
When President Grant was advised in May 1934, that twenty-five percent of the teachers at BYU were non-tithepayers, thirty-nine percent were part-tithepayers, and only thirty-six percent were full tithepayers, he was 'dumbfounded.' He said, 'As far as I am concerned, the Church is paying these people. If they haven't enough loyalty to the Church to do their duty and pay their tithing, I want it recorded right here and now that I want other teachers there.'

Prior to the time that J. Reuben Clark, Jr. was called to serve in the First Presidency of the Church, and while he was United States Ambassador to Mexico, he:

... expressed concern over a tendency on the part of some Mormons to compromise the teachings of the Church in order to attain acceptance by the world.13

After becoming a member of the First Presidency, he:

... found evidence to justify his fears. He made notes in his copy of the General Church Board of Education minutes, which indicated his strong feelings. For an example, on an outline of courses in religion for Church colleges and institutes, submitted by Commissioner Franklin L. West, Clark wrote that it was guilty of 'fitting Jesus into modern concept, instead of making concept fit into Jesus.'14

In his opinion, the terms were a compromise with secular ideas which asserted that the teachings of Jesus were purely ethical and not divine.15

In the commencement address at Brigham Young University of 9 June, 1937, J. Reuben Clark, Jr. called attention to some of the so-called "Youth Movements" of the day, and showing confidence in the youth of the Church, made this statement:

12 Wilkinson, Vol. 2, p. 218. (Also found in the General Church Board of Education minutes 15 May, 1934.)
... I must assume ... that the spirit and teachings
of this Church school will have given you the true view of
life, its meaning, its high purpose, its destiny of ultimate
divinity.\textsuperscript{16}

During this same address, and speaking of teachers, Elder
Clark had a specific idea to convey when he said:

Teachers must more and more come to this work, not so much
for a livelihood for themselves, as for the rendering of
service to humanity.\textsuperscript{17}

On August 8, 1938, President Clark delivered the address
entitled, "The Charted Course of the Church in Education," which has
become one of the basic statements of Latter-day Saint educational
philosophy.\textsuperscript{18}

\textbf{SUMMARY OF THE SPEECH}

Elder J. Reuben Clark, Jr. began this speech with a relevant
illustration concerning the great debate between Webster and Hayne.
He said:

The debate began over the Foot Resolution concerning
public lands. It developed into consideration of great

\textsuperscript{16}Wilkinson, Vol. 2, p. 244. \textsuperscript{17}Wilkinson, Vol. 2, p. 244.

\textsuperscript{18}This speech was published in the Deseret News (Church News
Section, 13 August, 1938), The Improvement Era, September, 1938, and
in pamphlet form. The speech was included in the 1969-70 course of
study for Melchizedek Priesthood Quorums of the Church. It was the
foundation of instructions of the First Presidency at the inaugura-
tion of Neal A. Maxwell as the Church Commissioner of Education in
1970, and again in the charge of the First Presidency to Dallin H.
Oaks as the new president of Brigham Young University in 1971. It was
also the basis for an address of Boyd K. Packer, member of the Execu-
tive Committee of Board of Trustees of Brigham Young University, in
honor of Roy W. Doxey upon his retirement as Dean of the College of
Religious Instruction in 1974. (See Boyd K. Packer, Seek Learning,
Even By Study and By Faith [Provo, Utah: Brigham Young University
Press, 1974.] Wherein, Elder Packer said that "exceptional inspira-
tion attended the preparation of Elder Clark's address.")
The debate began over the Foot Resolution concerning public lands. It developed into consideration of great fundamental problems of Constitutional law. I have never forgotten the opening paragraph of Webster's reply, by which he brought back to its place of beginning this debate that had drifted so far from its course—he quoted: 'Mr. President: when the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.'

Elder Clark then called attention to the audience of:

... so sensible a procedure for occasions where after wandering on the high seas or in the wilderness, effort is to be made to get us back to the place of starting.

He then stated:

... you would excuse me if I invoked and in a way used the same procedure to restate some of the more outstanding and essential fundamentals underlying our Church Education.

Elder Clark recalled some of those fundamental doctrines which would "get us back to the place of starting," when he said:

[1] The Church is the organized Priesthood of God, the Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. [2] The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving to live the perfect life, temporally and spiritually, as laid down in the Gospel . . . [3] The Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in its living of the Gospel . . . [4] The Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the Gospel.

Now that these basic, fundamental duties have been laid out, so that all may remember and understand the direction the speaker is taking, he then indicated that there are for the Church, and members alike, "two prime things which may not be overlooked, forgotten, shaded, or discarded:"
First: That Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the World, the Lamb of God, the Sacrifice for the sins of the World, the Atoner for Adam's transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; which again became a living being; that He was raised from the tomb a resurrected Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will likewise literally be resurrected.

He went on to say:

The resurrected body is a body of flesh and bones and spirit, . . . these positive facts and all other facts necessarily implied therein, must all be honestly believed in full faith, by every member of the Church.

According to Elder Clark, the second of the "two prime things" to which all members of the Church must give full faith is:

That the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph Smith in a vision in the woods; that other heavenly visions followed to Joseph and others; that the Gospel and the holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostacy of the Primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth the Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged.

The following statements from the speech indicate an awareness of people, of conditions, experiences, and direction which Elder Clark has gathered from his predecessors and colleagues, and in fact
from his own experience, his research, and his understanding of future plans for the growth and development of the Church throughout the world. Elder Clark stated:

Without these two great beliefs [the resurrection and the vision of the Father and the Son to Joseph Smith], the Church would cease to be the Church. Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the Gospel and Holy Priesthood, is not a Latter-day Saint; . . .

Referring to his opening statements concerning the Webster-Hayne debate, and "getting back to the place of starting," Elder Clark continued:

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing; we can lay down anew our true course.

Elder Clark, after an ample, but necessary introduction and "stagesetting," brought his authority and purpose to bear upon two subjects: the student and the teacher. Concerning the students, or youth, he stated:

I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as also the welfare of the whole Church, are at stake.

Elder Clark went on to use such statements as: "The youth of the Church are in great majority sound in thought and spirit--the problem--is to keep them sound, not convert them."

One of the most striking ideas gets right at the heart of the problem, even going back to the 1911 Special Committee Hearing [see Appendix 1 for more in-depth information on the Special Committee Hearing], when Elder Clark stated:
... they [the students] are not now doubters, but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

Elder Clark then emphasized the very ideals and principles that need to be taught; the faith of their fathers and mothers, the ordinances of the Gospel, and modern revelation; to which he referred when he stated:

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by an experiment of known physical science.

The speaker then made a comparison of great importance between the things which are true and the hollowness of mere lack of faith:

They [the students] should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year's course of instruction to make them believe and know them.

He continued with the comparison:

These students fully sense the hollowness of teachings which would make the Gospel plan a mere system of ethics, they know that Christ's teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the things of this life, and that to make of the Gospel a mere system of ethics is to confess a lack of faith, if not a disbelief in the hereafter.

The key ideas concerning the problem raised earlier, (keeping students sound in doctrine, not converting them) seems to be emphasized in the next group of statements, where Elder Clark remarked:

These students . . . sense by the spirit they have, that the testimony they seek is engendered and nurtured by the testimony of others, and that to gain this testimony which they seek for, one living, burning, honest testimony of a righteous God-fearing man that Jesus is the Christ and that Joseph [Smith] was God's prophet, is worth a thousand books and lectures aimed at debasing the Gospel to a system of ethics or seeking to rationalize infinity.
He continued:

These students, born under the Covenant, can understand that age and maturity and intellectual training are not in any way or to any degree necessary to communion with the Lord and His Spirit.

Elder Clark then concluded:

These students as they come to you are spiritually working on towards a maturity which they will early reach if you but feed them the right food. They come to you possessing spiritual knowledge and experience the world does not know.

The speaker then turned his attention to the second of his subjects, the teacher. To set the scene and bring to bear the proper emphasis, Elder Clark summarized:

In the first place, there is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the Gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph Smith was God's prophet.

He continued:

The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the Gospel. But there are the great principles involved in eternal life, the Priesthood, the resurrection, and many like other things, that go beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

With this background and prelude fully emphasized, Elder Clark now points out the first requirement of all teachers in the Church Educational system, when he remarked firmly:

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees, can take the place of this testimony . . .
Getting down to specifics, Elder Clark made an emphatic declaration of policy toward all teachers in the Church Educational System. He said:

No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus—including in all its reality the First Vision—has any place in the Church school system. If there be any such, and I hope and pray there are none, he should at once resign... The First Presidency expect this pruning to be made.

The question then arises; are these teachers then to be expelled from the Church? Elder Clark clearly answered:

This does not mean that we would cast out such teachers from the Church—not at all... but this does mean that our Church schools cannot be manned by unconverted, untestimonied teachers.

Emphasizing that the mere possession of a testimony is not enough, Elder Clark pointed out that the most precious element of the human character is moral courage, and when this element is lacking, then the Gospel is diluted and almost undetectable to the student. He went on to say:

... in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible to detect it, and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

According to Elder Clark, this is still not enough, for each teacher must also have intellectual courage, which is:

... the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge—scientific or otherwise—as the teacher or his educational colleagues may believe they possess.
To those who decide to modify, or explain away their faith, or who would destructively dilute it, or even cast it away, Elder Clark commented:

An object of pity (not of scorn, as some would have it) is the man or woman, who having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order that they may live with or among unbelievers without subjecting himself to their disfavor or derision as he supposes. Tragic indeed is his place, for the real fact is that all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid.

Concerning those who stand firm by their beliefs, Elder Clark said:

... there is nothing the world so values and reveres as the man, who, having righteous convictions, stands for them in any and all circumstances; there is nothing towards which the world turns more contempt than the man who, having righteous convictions, either slips away from them, abandons them, or repudiates them.

In his challenge to members of the Church in particular, and specifically to those who may be in teaching positions in Church institutions, Elder Clark strongly commented:

It must not be possible for men to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow, unto other paths of education, beliefs, and activities, which [though leading where the unbelievers would go] do not bring us to the places where the Gospel would take us. That this works as a conscience balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust ... 

As a side issue, Elder Clark mentioned the fact that some members of the Church have gone to other places for their education and have found many new ideas and specialized training. After receiving this most "up-to-date" training, they have promptly returned and with
little thought as to the need or desirability have "dosed it upon us, whether we needed it or not."

Elder Clark emphasized that the members of the Church may seem backward to those elsewhere in the world, but they are also well ahead of the world in spirituality.

The speaker went on to comment that the youth of the Church are experienced in spiritual truths, therefore no one need "sneak up behind him and whisper religion in his ears; you can come right out and talk face to face with him."

In the final summation, Elder Clark pointed out some significant ideas concerning teachers when he said:

As teachers, you stand upon the highest peak in education, for what teaching can compare in priceless value and far-reaching effect with that which deals with man as he was in the eternity of yesterday, as he is in the mortality of today, and as he will be in the forever of tomorrow. Not only time but eternity is your field. Salvation of yourself not only, but of those who come within the purlieus [bounds or limits] of your temple, is the blessing you seek, and which, doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

However, there is a qualification for all teachers:

... to get this blessing and to be so crowned, you must, I say once more, you must teach the Gospel. You have no other function and no other reason for your presence in a Church school system.

Again, Elder Clark stated the qualification:

... your chief interest, your essential and all but sole duty, is to teach the Gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach the Gospel using as your sources and authorities the Standard Works of the Church, and the words of those whom God has called to lead His people in these last days.

Elder Clark solemnly emphasized:
You are not . . . to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be.

Concerning teaching the doctrines of the Church, Elder Clark said:

You are not . . . to change the doctrines of the Church or modify them, as they are declared by and in the Standard Works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church.

Elder Clark commented about the public schools when he said:

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools.

Regarding the specific duty of teachers in the Church School system, Elder Clark stated emphatically:

Your sole field is the Gospel, and that is boundless in its sphere.

The financing of this program of education within the Church has drawn important funds from individuals, and from the Church generally, as a result, Elder Clark clarified the responsibility of all teachers when he emphasized:

We pay taxes to support those state institutions whose function . . . is to teach the arts, the sciences, the languages, and so on . . . we use the tithes [ten percent of an individual's income, donated to the Church] of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes [including Brigham Young University] are to teach the Gospel.

Elder Clark impressed upon the audience the full meaning of the alternatives faced by the Church School system; the alternatives of either appropriating more money to educational processes, or abandoning them and searching out better ways to teach the Gospel,
even to the alternative of returning to Church academies. Elder Clark therefore stated:

In stating this function [to teach the Gospel] time and time again, and with such insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of [losing] 'released-time' for our seminaries and institutes. But our course is clear. If we cannot teach the Gospel, the doctrines of the Church, and the Standard Works of the Church, all of them, on 'released-time' in our seminaries and institutes, then we must face giving up 'released-time' and try to work out some other plan of carrying on the Gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and institutes and return to Church colleges and academies.

He continued this emphasis and said:

We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes unless they can be used to teach the Gospel in the manner prescribed. In saying this, I am speaking for the First Presidency.

Elder Clark indicated how far reaching the implications of this declaration are when he emphatically declared:

All that has been said regarding the character of religious teaching, and the results . . . applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belong to the Church School system.

Again, speaking for the First Presidency, Elder Clark implored the audience, when he said:

The First Presidency earnestly solicit the whole-hearted help and cooperation of all you men and women who, from your work on the firing line, know so well the greatness of the problem which faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as also the future welfare of the whole Church. We need you, the Church needs you, the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

As a summation of his feelings, Elder Clark paid tribute to his audience; the same audience he has cautioned, warned, challenged, and counseled, when he stated:
... I pay tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in His work, and your earnest desire to do the things that our ordained leader and Prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or to refuse to follow his direction.

In conclusion, Elder Clark declared:

May God bless you ... may He give you entrance to the hearts of those you teach and then make you know that as you enter there, you stand in holy places, that must be neither polluted nor defiled either by false or corrupting doctrine or by sinful misdeed ... may your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day--all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that these blessings coming to them, you through them may be blessed also.

CONCLUSIONS RELATING TO THE ADVICE AND COUNSEL GIVEN

1. The doctrines of the Gospel including the reality and divinity of the mission of Jesus Christ, and of His resurrection are to be taught in the Church schools. Particular emphasis is also given to the truth and reality of the vision of the Father and the Son to the Prophet Joseph Smith, and the restoration of the fulness of the Gospel of Jesus Christ, which likewise must be taught in all Church related institutions. The doctrines of the Church which are contained in the Articles of Faith [See Appendix 2.] are the basic doctrines to be taught in all Church schools.

2. Because the future of the youth of the Church and the welfare of the whole Church are at stake, the leaders of the Church must now speak out plainly and say what they mean concerning the purposes, aims, and plans for the Church Educational system.
3. Students who attend the Seminaries and Institutes of Religion of the Church are spiritually mature, and are prepared to be taught truths in all fields of education. These students also have the ability to discern between the truths being taught and the hollowness of those who are not converted to the truth.

4. The first requisite of any teacher in the LDS Church school system is to have a personal testimony of the divine mission of Jesus Christ, of the restoration of the fullness of the Gospel through the Prophet Joseph Smith, and of all the doctrines which flow from these two basic tenets of the Church.

5. Teachers in the Church school system are not to teach their own peculiar philosophies, or change the doctrines of the Church as they are declared in the Standard Works of the Church, and they are not to teach the philosophies of the world.

6. The First Presidency of the LDS Church expect that all teachers who do not have a testimony of the doctrines of the Church, and in fact teach opposing doctrines, will be removed from their positions as teachers and from the organization wherein they are teaching, whether that be seminaries, institutes, or the University. Emphasis is also made that the Church Schools cannot and will not be manned by unconverted, untestimonied teachers.

7. The purpose for having a Church school system is to teach the doctrines of the LDS Church, therefore, the sole interest, duty, and responsibility of each teacher in this school system is to teach the restored Gospel of Jesus Christ and the divine, earthly, and eternal mission of the Savior.
8. A long-range implication is suggested in that, if pressures from outside the Church, and pressures from within, by those who are teaching, but have no testimony or conviction of the things they are teaching, cause that the Gospel cannot be taught properly to the youth of the Church, then consideration may be given to abandoning the Seminaries and Institutes of Religion, and return to the Church Academy form of education. However, this decision, naturally, would have to be based on the success or failure of the "released-time" program of the seminaries and institutes of the Church.
Chapter 4

"TEACH WITH THE SPIRIT OF GOD"

THE SETTING

This speech was delivered to the faculty and staff of Brigham Young University who were assembled in the auditorium of the Joseph Smith Building, on the campus of the University, on September 19, 1952.

A number of things happened at Brigham Young University which are a prelude to this speech, and some of these incidents and events are included here as being preparatory to the ideas and considerations that J. Reuben Clark, Jr. would include in his speech.

For instance; during the late 1940's, the President of Brigham Young University was confronted with a mild form of student unrest, as the post-World War II era brought about a greater desire from students for involvement in student housing selection, student and university activities, more representation in student government, and even to the concern voiced by students over road repairs near the University.¹

In 1949, Howard S. McDonald, President of Brigham Young University, presided over a faculty-wide evaluation of the curriculum at the school, and during this time appointed a special committee to study all questions incidental to determining the ultimate purpose of

the curriculum at the University. In the midst of this evaluation, an incident happened which caused a disruption of progress:

... with much effort, the committee may have defined some of its objectives compatible with the academic sensibility of its faculty and the spiritual insights of the Board of Trustees, but the project was disrupted in September of 1949 when President McDonald unexpectedly announced his resignation as President of BYU.²

Between the resignation of President McDonald and the appointment of a new president, Dr. Christen Jensen was called as Acting President.³

During the Jensen administration (November, 1949 to February, 1951), the recently adopted Honor Code for Brigham Young University was a much discussed and publicized topic. The Honor Code was a joint attempt by students, faculty, and administration to place the responsibility of conduct in keeping with gospel standards on the students themselves. The leaders of the school had a great hope that the gospel standards would prevail in the classes and in the personal lives of the students.⁴

Several months prior to the resignation of President McDonald, a prominent attorney, Ernest L. Wilkinson, from Washington D. C., spoke at a testimonial for Christen Jensen, and commented that there were two basic areas in which Brigham Young University ought to excel as a University. The first was the theological area:

⁴Wilkinson, Vol. 2, pp. 488-489. (Also found in the BYU Faculty Meeting Minutes, 5 December, 1949.) The dress and grooming part of the Honor Code is now printed in A Style of Our Own, a pamphlet for all students. The rest of the Honor Code is obtainable through the University Standards office.
Unless the truths we obtain from this Gospel give us additional knowledge to offer mankind, there is no occasion for continuing this school. I think I need say nothing further as to the indispensable reason for placing prime emphasis upon a comprehensive indoctrination of Mormon theology.\footnote{Wilkinson, Vol. 2, p. 476. (See also Wilkinson Presidential Papers, the copy of the speech given at Christen Jensen Testimonial, June, 1949, Box 1a, folder 1.)}

The second area which Wilkinson felt that the school should emphasize was the history and political science area. He felt that there were three parts to this area in which the University would make significant contributions to the world:

The Mormon belief in the Constitution, the LDS concept of government, and the Mormon explanation of the rise and fall of governments.\footnote{Wilkinson, Vol. 2, p. 477.}

Shortly after this speech was given, Wilkinson was invited to communicate his ideas to the First Presidency of the Church, members of the Board of Trustees, and President McDonald.

In July, 1949, Wilkinson was invited to present a critique of Brigham Young University's curriculum before the Board of Trustees, and the whole issue was discussed before the Executive Committee of the University at or near the time that President McDonald was presiding over the faculty-wide evaluation of the curriculum.\footnote{Wilkinson, Vol. 2, p. 478.}

After the resignation of President McDonald, Dr. Christen Jensen also worked to revise the curriculum during his abbreviated administration:

At the Dean's Council meeting of 30 January 1950, he reported an action of the Board of Trustees [on] Friday, January 20, 1950, which provided that: Beginning with the year 1950-1951, a course in American History and Government,
properly taught, will be one of the graduation requirements of Brigham Young University. 8

Following the decision to add the American History and Government class, rivalry among the faculty members became almost unbearable to President Jensen, and the competition threatened faculty unity. President Jensen said plainly to the faculty:

A well integrated institution should be the aim of us all. We should avoid personal ambition and self aggrandizezement. We should also realize that we possess limited financial income. We must live within our means. For this reason we should carefully analyze our courses of study [and preparation to teach them] in the various departments. We should eliminate the least necessary courses.

During the Jensen administration, several incidents happened which exemplify the ability of this man, though President on a temporary basis, to cope with problems and to administer with exactness. One incident:

... arose from a letter written in 1950, accusing a young faculty member of unorthodoxy. The letter was signed by several religion teachers and sent to one of the General Authorities of the Church. When President Jensen heard about the letter, he rebuked its author for not taking the matter to him first. He characterized the action as an act of discourtesy and disrespect to the head of the institution and as a direct violation of proper administrative procedure. He wondered whether the authors of the letter had ever read with Saint Paul said about charity and firmly informed the authors that those who teach religion must practice religion; that no kind of fanticism, religious or otherwise, had any place at BYU. The General Authorities treated the new teacher with kindness and permitted him to stay in the Church School system. 9

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10 Wilkinson, Vol. 2, pp. 493-495. (Also found in BYU Faculty Meeting Minutes 29 May, 1950.)
After the resignation of President McDonald, and the appointment of Dr. Christen Jensen as Acting President, the General Authorities of the Church proceeded to search for the best qualified individual available to become President of Brigham Young University. Very early it became evident that Ernest L. Wilkinson was the choice of the Finding Committee, which had been selected to sift through the qualifications of candidates for the office.

So, on 27 July, 1950, Ernest L. Wilkinson was formally offered the position, and on 11 September, 1950, accepted the position. In his formal letter of acceptance to the First Presidency of the Church, he stated:

I accept in a spirit of humility and with the hope that I may be of assistance to the great faculty of that institution in causing Brigham Young University to fulfill the full measure of its destiny. Because I am convinced that the ills of the world will never be cured by purely political action . . . I welcome the opportunity of returning to my Alma Mater where chief emphasis is placed on individual responsibility and righteous living—the only keys to personal and international peace.  

From the very beginning, President Wilkinson was one to have matters well under control. He firmly:

. . . urged that there should be no 'back-door' diplomacy by the faculty or others. He called for the discontinuance of the practice of faculty members of others taking school matters to individual members of the First Presidency [of the Church] or the Board of Trustees.  

President Wilkinson insisted that he be in complete control of the school, and that all school matters be directly referred to him, which was agreed upon by both the First Presidency of the Church and President Wilkinson. Complaints against faculty or anyone else

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at Brigham Young University were to go through the President, that:

... [the President] might (1) know what is going on, and (2) be able to decide ... as President or make recommendations to the Executive Committee.\(^\text{13}\)

From the diary of David O. McKay, First Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, when Ernest L. Wilkinson was selected President, comes an interesting statement concerning Wilkinson's view of the future of Brigham Young University:

There is no doubt but that Ernest Wilkinson has the right viewpoint of the mission of Brigham Young University, especially with regard to its mission and preaching the gospel of Jesus Christ. He senses clearly the fact that every department in the school should, as he stated, 'be impregnated' with the spirit of the gospel, and that the teachings of the principles of the gospel should not be confined to a Theological Department with other departments feeling that they are estranged therefrom.\(^\text{14}\)

During these years of the 1940's and 1950's, the membership of the Church was growing quite rapidly; from some 800,000 members to well over a million members. This increase in general church membership, indicated and foreshadowed a record increase in enrollment at Brigham Young University.

Scheduled proselyting tours by faculty members resulted in an increased enrollment at the University. In fact:

... it resulted in an increase of fourteen percent in the size of the student body in the Fall Quarter of 1952.\(^\text{15}\)


The problems of adequate housing for incoming students, over-crowded facilities, along with criticism from some Stake and Mission Presidents, and others, seemed to dampen further extensive proselyting efforts by Brigham Young University faculty members; and in June, 1955, the visits by faculty members were discontinued.16

In an attempt to unify the faculty, lay aside the problems of the increased enrollment, and insufficient housing for incoming students, and to get a fresh outlook on the new school year, Harold Glen Clark, Director of Lyceums at Brigham Young University, contacted the one man who he felt could help the faculty start the year out in the proper attitude, J. Reuben Clark, Jr. In commenting about his invitation to speak at this annual Pre-School conference, and referring to Harold Glen Clark's contact with him, Elder Clark said:

Brother Clark came to see me Wednesday. I tried to get him to get someone else. He said he tried. Then he came back to see me, so here I am.

So, on Friday, September 19, 1952, Elder J. Reuben Clark, Jr. delivered this speech, entitled, "Teach with the Spirit of God."

SUMMARY OF THE SPEECH

The speaker began by referring to a statement by Brigham Young, which is purported to have been given to Karl G. Maeser, the first principal of the Brigham Young Academy. Elder Clark stated:

Brother Clark indicated . . . that he would like me to speak . . . on that statement that is credited to President Young, when he called Dr. Maeser . . . to begin this school, to the effect that you do not teach the alphabet nor the multiplication tables without the spirit of God. We do not

know [for a certainty] that was said, but it has come down [through the years] that it was said.

Explaining that this statement was rather self-evident to Latter-day Saints, and referring to the teaching part, Elder Clark continued:

I think in considering that dictum . . . we ought largely to forget the multiplication side of it and think of the teaching side of it.

Making reference to a doctrinal point, he continued:

Now as it's quoted usually . . . it talks about the spirit of God, and some of you who have taught know that there has been some effort made . . . to distinguish between the spirit of God—which some say is the Spirit of the Holy Ghost—and the spirit of the Lord which is different.

Suggesting a possible source to the audience, Elder Clark referred to the Doctrine and Covenants, section 88, verses 6 through 13, where is found some of the powers and functions of the Lord.

Continuing with his explanation, he said:

It's an all-pervading presence, different quite evidently from the Holy Ghost which is a personage of spirit, though, of course exercising its powers beyond the mere presence of the personage.

Referring again to the original statement of Brigham Young to Karl G. Maeser, Elder Clark makes reference to an address of Brigham Young, wherein President Young stated:

'Every art and science known and studied by the children of men is comprised within the gospel. Where did the knowledge come from which has enabled men to accomplish such great achievements in science and in mechanism within the last few years? We know that knowledge is from God, but why do they not acknowledge this? Because they are blind to their own interests. Who taught men to chain the lightening? Did man, unaided, of himself, discover that? No. He received the knowledge from a Supreme Being.'
Elder Clark emphasized that every art and science has proceeded from God, but individuals have been given credit for the discoveries.

Continuing to emphasize the dependence upon a Supreme Being, Elder Clark suggested that the source of our knowledge to penetrate space has come from the same Being that inspired the ancient prophets, when he said:

We received it from that same Being whom Moses and those who were before him received their knowledge from; the same Being who told Noah the world should be drowned and its people destroyed.

Acknowledging that every principle connected with this earth has come from God, Elder Clark remarked:

From Him every astronomer, artist, and machinist that ever lived on the earth obtained his knowledge. By Him, too, has the power to receive from one another [to communicate] been bestowed, and to search into the deep things pertaining to this earth and every principle connected with it.

Referring again to the opening statement by Brigham Young to Karl G. Maeser, Elder Clark clarified and explained:

I think that fully explains what Brother Brigham had in mind when he made that statement credited to him to Brother Maeser. I think that we must acknowledge in our minds that God is the source of all knowledge, and that He imparts it to us in accordance with our needs and in accordance with His desire.

Elder Clark suggested to the audience that there are several ways that man receives information from God, indicating that direct revelation is occasionally received by man, when he said, "... God, on occasion, communicates directly with His children in a way they know is direct."

To emphasize the reality of this direct revelation, Elder Clark then referred to the First Vision of the Prophet Joseph Smith, the voice at the Transfiguration of Christ, the appearance of Christ
in the Kirtland Temple, and the manifestation to the Nephites during Book of Mormon times, as examples of direct revelation. Elder Clark then explained and clarified his feelings concerning this direct revelation, when he said:

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\ldots \text{there's always a special purpose when that direct revelation comes from God to His children} \ldots \text{I am persuaded that those times are rare and only at critical periods and critical times and for a special purpose.}
\]

Acknowledging that probably many in the audience have had experiences when each felt they were being helped by inspiration in other ways, Elder Clark explained, "Now except for these times of direct revelation, it seems to me that we have to work for what we get. We get nothing without work save under the most exceptional circumstances."

Emphasizing that the work here referred to is not the work at the desk or in the research laboratory, he specifically stated:

I am thinking also of the work, and it is real work, that it takes to overcome our inhibitions, our trends and tendencies, to overcome temptations. I think that we have to work just as hard at that as at anything else.

Elder Clark explained that if anyone expects to receive blessings from the Lord, there are certain conditions that they must follow and they must place themselves in the position where the Lord will manifest his wishes to them, because of their preparation and worthiness. He then referred to prayer and faith, and remarked:

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\ldots \text{Faith, I think, is the greatest force, and intelligent force, of which we know} \ldots \text{Faith is a gift of God, and I am sure God gives to no man faith sufficient to defeat His, God's, purpose, so that from our mortal standpoint there is a limit to what we can do with faith.}
\]
Referring to prayer, administering to the sick, healing people, and the preservation of life, Elder Clark suggested that prayer should be a constant source of strength to each individual:

We should always pray, in all our work, with our faith, that the Lord will bless us if in His wisdom we should be blessed in the way we are asking . . . as to this, the aids that we might secure from the Lord in our work, you should pray and can pray over your work when you have difficulties.

Elder Clark emphasized again that one should pray always and not only when he has problems, but one should pray even when nothing is needed, and give gratitude to God. He further stated, "The man who only prays when he needs something is not likely to be too readily heard."

Elder Clark then referred to the statement in the Book of James, in the Bible, which refers to giving wisdom, and explained that this passage does not mean that one receives everything he asks for, but that the Lord will give liberally. He then mentioned that the Lord instructed His apostles that when they went before governors and kings, that they need not worry about what they should say; however, he added, "... I've always felt that if I wanted to get some water out of a drinking cup, I had to put some in."

Specifically referring to the teachers, Elder Clark said:

But I find no place where He [the Lord] said He would provide to a teacher knowledge that he didn't have beforehand; neither as to the substance of his talk, nor as to his techniques. The Lord doesn't just bestow those. They must be worked for. Then the Lord helps.

Again, referring to the Brigham Young to Karl G. Maeser statement, at the beginning of the speech, and recalling to the minds of the audience the occasion when the Lord told His apostles that He would send the Comforter to them, and the Comforter would teach them
all things which He had told them, Elder Clark went on to say that the Comforter is the Holy Ghost, and then stated:

I think that, in part, is what President Young had in mind when he said you shouldn't teach even the multiplication tables without the spirit of God . . . I firmly believe that every teacher is in the same position . . . If he stores his mind with knowledge, if he has lived as he should, then when the time comes, when he needs it, the Lord will open up the windows of his mind and let him see there the things which are stored away.

Referring to a statement in I Corinthians, chapter two, wherein is stated that no man knows the things of God, but by the spirit of God which is in him, Elder Clark remarked:

And when you do have that spirit of God within you, and you have a right to the gifts of the Holy Ghost, then if you have prepared yourself, the Holy Ghost will bring these things to your remembrance, and you will be able to teach things properly . . . I'm confirmed of that by the statements which I have read to you--that you should store your minds with knowledge and then the spirit of the Lord will bring these things to your mind.

Admitting that one cannot expect to get anything out of his mind if nothing has been put into it, Elder Clark then suggested that those things that are in our minds will be there for eternity, when he commented:

. . . we may not remember . . . but we never forget what we take into our minds. It's there, and I think it is there for time and for eternity, hence the importance of learning the good things and avoiding the bad.

Elder Clark expressed some feelings of caution concerning teaching, and became rather specific as he stated:

There is a great difference between teaching the gospel and the truths of the gospel and teaching other things . . . We get all kinds of reports about what you brethren do down here and what you don't do--we try to forget most of them--about what you are supposed to do and what you oughtn't to do . . . we had one statement come to us along this line. Some parent objected that in a certain class . . . and from
this teacher had come a shaking of the faith of that young person, and when the teacher was approached about it, he said, 'Well, I'm making them think, anyhow.'

Emphasizing the responsibility to teach truth and refrain from teaching error, and counseling the audience, Elder Clark remarked:

I wonder if that is what you do to them in your science course, or in your history course--raise doubts about everything and then let them think... It is a serious thing, to raise a spiritual doubt in the mind of any student; ... . It is cruel. It is inhuman. The Lord will not hold us guiltless.

Returning to the Brigham Young to Karl G. Maeser statement, Elder Clark emphasized the difference between a great teacher and a poor teacher, when he stated:

... I hope I may have said something that will suggest what he might have meant. I am sure from what he said afterwards that he meant that we must store our minds with those things, and then, when the time comes, if we have lived as we should, it will be available to us. That will make the difference between the great teacher and the poor teacher.

In his final counsel to the audience, and especially to the teachers, Elder Clark gave further instructions concerning orthodoxy in teaching, when he remarked:

Whatever you do, brothers and sisters, do not sow spiritual doubts into the minds of your students. You have no right to do it. The parents of the students, who send their children here don't expect it. If you have any ideas that are not orthodox, keep them to yourselves. Don't try to indoctrinate your students with anything but the well-established, well-recognized truths of the gospel.

Concluding his counsel, Elder Clark emphasized that those who are charged with the responsibility of instructing students at Brigham Young University, have a great work to accomplish. He said:

As was stated in the opening prayer, you have a great work. I do not believe that any of us knows just how great.
No man knows how far an utterance of his may grow or spread; so be careful . . . don't scatter them [your teachings] under loose hand unless they be the real truths.

In asking the blessings of the Lord to attend the teachers, and help them reach the hearts of their students, Elder Clark challenged the teachers to teach their students how to work, and fill their minds, so the Lord would have something good to work with in their future. He challenged:

Teach [the students] that they must work and store their minds with knowledge, if they shall expect the Lord to help them in the future. Teach them so that the Lord will have something to work on, not just a blank mind.

CONCLUSIONS REGARDING THE ADVICE AND COUNSEL GIVEN

1. God is the source of all knowledge, and He imparts that knowledge to us according to our needs, and in accordance with His desire for us, in direct proportion to our worthiness to receive this knowledge.

2. Each teacher is responsible to teach by the spirit of God. To teach by this spirit, each teacher must first prepare himself by filling his mind with all the knowledge, the truths of his particular field, which he can obtain. Then he must learn the techniques of proper teaching methods. When the acquiring of this knowledge and these teaching methods have been accomplished, and the teacher is living according to the standards of the Gospel, then the teacher is entitled to the influence of the Holy Ghost, which will bring all things to his remembrance, and that is the difference between a great teacher and a poor teacher.
3. Direct revelation comes to man at special or critical times, and for very special and specific purposes—such as the First Vision of the Prophet Joseph Smith. On the other hand, inspiration may come at any time, especially when one is seeking to overcome problems, or tendencies toward temptations.

4. Teachers are charged with the responsibility of teaching truth, and each teacher is challenged to refrain from sowing doubt in the minds of students. Each teacher has the added responsibility of teaching only the well-established, well-recognized truths of the Gospel of Jesus Christ.
Chapter 5

"BUILD A SIMPLE FAITH"

THE SETTING

This speech was delivered to the combined faculty, staff, and administration of Brigham Young University on September 19, 1956.

The speech was delivered in the Joseph Smith Building Auditorium to the combined audience who were convened for the annual Pre-school Faculty conference.

During the four years since the last speech, there were several significant events which are here described to set the stage for this particular speech.

In the mid-1950's, the growth of Brigham Young University was rapid and brought about a need for construction of student housing and classroom facilities which was unprecedented in the school's history.

In 1951, an incident happened which exemplified the relief felt by members of the Board of Trustees, to see the University finally growing and achieving the measure of its creation which they had so desired for so many frustrating years:

On 28 June 1951, the Board of Trustees authorized the organization of the College of Family Living and approved the preparation of plans for a new building . . . to cost $2,400,000, more than any other single structure on campus . . . Elder John A. Widstoe, a member of the Quorum of Twelve Apostles of the LDS Church, and a member of the Board of Trustees was not present at the meeting, but knowing of his great interest in the project, President Wilkinson visited the ailing leader at his home immediately after the Board meeting. After
hearing this cheering news, the former member of the Executive Committee and long-time friend and supporter of BYU was all smiles. . . . and he exclaimed, 'Thank God--the BYU has at last come into its own.' Widstoe died less than two weeks later.¹

The rapid increase in the student population and the increased demand for housing facilities caused a complete revamping of school administrative responsibilities, relating to the Dean of Students and his work with student housing:

Because of the complexity of the expanding housing system, the administration of student housing was transferred from the Dean of Students to a new Director of Housing. The Dean of Students could not effectively handle the administration of a large housing system along with his other responsibilities.²

Student housing was only a part of a larger program of campus growth. By the summer of 1953, the school stood at the threshold of an astonishing academic building program that continued throughout the Wilkinson administration.³

During this same period of time, there was an increase in the growth of the LDS Church. Also, several members of the Church were excommunicated from the Church for starting a church of their own, and advocating the return of, and practice of polygamy.

On 21 September, 1955, three members of the LeBaron family organized a church, which they called, The Church of the Firstborn of the Fulness of Times, and submitted their articles of incorporation to the State of Utah, through the office of the Secretary of State.⁴


⁴Henry W. Richards, A Reply to The Church of the Firstborn of the Fulness of Times (Salt Lake City, Utah: Deseret Book Co., 1965), p. 2.
Some of the doctrines which this group taught and professed to other people involved such things as a dispute over the proper leadership within the LDS Church, the presiding authority of their group versus the presiding authority of the LDS Church, and the previously mentioned practice of polygamy, all these resulting in the excommunication of these men from the LDS Church.  

Knowing of the interest and concern of J. Reuben Clark, Jr. over these current matters, and his concern also for the University, President David O. McKay suggested to President Wilkinson that Elder Clark be contacted to speak at the upcoming Pre-School Conference.

SUMMARY OF THE SPEECH

In his introduction to the audience, Elder Clark explained that his speaking assignment was not of his own choosing, but came as a request of President Wilkinson, at the suggestion of President David O. McKay, President of the LDS Church and Chairman of the Board of Trustees of Brigham Young University. Concerning President McKay's request, Elder Clark declared, "... the President's suggestion and desire is the law, so I'm here."

Explaining that he had no intention of preaching a sermon, Elder Clark made a rather interesting statement regarding the importance of Brigham Young University when he remarked:

... I regard and have said frequently that you are operating the greatest school in the world. The most important school in the world, to become even greater and more important as time goes on. No other great school in the world is charged with the responsibilities with which you are charged.

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5 Richards, pp. 4-16.
Paraphrasing some preliminary matters, Elder Clark quoted from the indenture with which Brigham Young founded the Brigham Young Academy, regarding text and reference books to be used at the school. He quoted:

'. . . The Old and New Testaments, the Book of Mormon, and the Doctrine and Covenants shall be the standard textbooks and shall be read and their doctrines inculcated in the Academy. And further, no book shall be used that therein misrepresents or speaks lightly of the divine mission of our Savior, or the Prophet Joseph Smith, or in any manner advances ideas antagonistic to the principles of the Gospel."

And then Elder Clark added and declared rather succinctly, "Those are the sealing orders of this institution."

Recognizing to the audience that he serves in two capacities as he speaks to them, Elder Clark described this unique situation:

One, I am the second counselor in the First Presidency of the Church . . . Two, I am second Vice-President of this institution . . . my duties divide themselves into two parts, religious and secular.

Suggesting to the audience that they too have a dual role, Elder Clark explained that they are, first, members of the Church, which is the most important element of their situation, and then they are members of the faculty of the University. Addressing himself primarily to the faculty members in regard to their personal conduct, he declared:

As a member of the Church, you and I conceive, under the jurisdiction of the Church . . . your standing in the Church is judged by what you do as an individual . . . your acts as an individual tie in very closely . . . with your conduct as a member of the faculty. If you should be so unfortunate as to run counter to the principles and doctrines which govern you as a Church member, you would be considered and handled by Church officers and Church tribunals.

Regarding the relationship of the school to any infractions by an individual faculty member, and concerning a problem which had
surfaced a number of months earlier concerning the emergence of the polygamous faction of excommunicated members of the LDS Church, Elder Clark very emphatically declared:

Whether you were also handled by your school authorities, would be a matter for them to determine. [However] If some of you teachers, for example (I mention this because it is rather well known), were to begin to advocate and attempt to practice this new polygamy, the Church would be after you pretty fast. You'd be handled in the matter being proved on you and you'd be excommunicated from the Church. I suppose, under those circumstances that your school would also act. So you would come under the discipline of both jurisdictions.

Concerning any other false doctrine which might be taught at the school by any of the faculty members, and its relationship to Church membership, Elder Clark emphasized:

If you taught any false doctrine that was less fantastic than that [the new polygamy], you might then be tried and brought to task by your Church officers, so that your Church standing is a matter that is not to be in the jurisdiction of the school.

Declaring that the President of the Church makes the final decision on whether doctrine is true or false, Elder Clark stated:

Whether any doctrine that you might teach is a false doctrine sufficient to require action . . . would be determined, of course (whether the doctrine were false or true), by the President of the Church, who is the sole source through which the Lord makes known His will to His people . . .

Speaking specifically to the teachers of religion concerning their preparation and knowledge of the Gospel, Elder Clark remarked:

. . . every man, or woman who has to teach religion, should aim to be as thoroughly prepared in his religious subjects and in his religious work as he is in his secular work. I feel that he should know the Gospel.

Commenting that the principles of our religion are deep and profound, and suggesting that these principles will stand all of the thought and rightful speculation that the best of us can give them,
Elder Clark emphasized how each person can determine whether they are right or wrong in their speculation when he said:

The only thing . . . that I have to watch and that you have to watch is this, after you have thought and after you have speculated, remember, that so far as the Church and its doctrines are concerned, it is your thought and your speculation. You might be right, but you could be wrong. And whether you are right or wrong depends upon the revelations which the Lord has given and which the Lord may give on the subject matter concerning what you have thought and speculated. And if He has not yet given anything that can be clearly understood . . . it is my duty, it is your duty to hold your thought and your speculation to yourself, not to teach them to others.

Indicating that the discussing of these personal ideas with those who understand that one is discussing, or thinking about these sometimes called "mysteries," is one thing; however, to teach them as doctrine is quite another, as Elder Clark precisely declared, "But I may not, and you may not teach them as doctrine. Brothers and Sisters, I think this is very important, very."

Referring to the history of the LDS Church since the restoration of the Gospel, and remarking that the enemies of the Church have consistently exploited the unwise things that have happened to, and within the Church, Elder Clark remarked:

. . . there never has been, as far as I know, any Church in the history of the world, organized under conditions that are similar to ours. We began with publicity and the press. From the time of Joseph [Smith] until now our enemies have gone over the records, great parts of which have been published. Our enemies have usually seen to it that the unwise things, perhaps the wrong things which on occasions we have tried to do, have been fully exploited . . .

Regardless of this history of sensationalism, and "bad press," and after all the enemies of the Church have been able to do, Elder Clark declared with assuredness, "... we are still clinging to the
great fundamental truths, which through inspiration of the Lord, Joseph [Smith] proclaimed to us."

Stating that he had always been impressed by the ability of Dr. James E. Talmage to use his knowledge and powers of analysis in support of the doctrines of the Church, Elder Clark remarked:

Dr. James E. Talmage had a reputation as a scientist ... [He] always used the maximum of his ability, his powers of argumentation, his powers of analysis, in order to bring to the support of the doctrines of the Church ... all the facts of science, of which he had any knowledge.

Recalling a scientific statement attributed to the Prophet Joseph Smith concerning the world and the earth, Elder Clark stated:

The Prophet Joseph Smith was reported to have said, 'The world and the earth are not synonymous terms ... the world is the human family. This earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live.' That was in 1841.

Referring to a modern-day application of the foregoing statement, and concerning science and religion, which he claimed he was not going to speak about, Elder Clark remarked:

I was interested ... when in reading the convention speech made by [a] Mr. Hoover, to note that he said this: 'These truths came into the universe along with the shooting stars of which worlds are made.' I don't know how much he knows about science, but it's the same idea.

Mentioning other examples of this same type of information, and recalling that Elder James E. Talmage had said that the scriptures were never written as a textbook on science, Elder Clark responded, "I'm not sure. It may be that when we get farther along and know more we'll find that they are more than that."

Continuing in this vein of scientific information and discussing the suggested age of the earth, and age determining processes, Elder Clark stated, "I have a feeling that the Lord has revealed
to us more about science, but particularly Astronomy, in the
scriptures than we appreciate."

Discussing the need for education, and how often education
and the reading of good books are mentioned in the scriptures, Elder
Clark said:

Now I have been struck recently with how frequently the
Lord, in modern revelation, speaks of education, of reading
good books, of knowledge . . . I've wondered if that means
a knowledge of all that is known . . . I have often wondered
what we're going to do about that word knowledge . . .

Concerning the knowledge we need, achieving salvation, and
emphasizing the importance of a testimony of the gospel of Jesus
Christ, Elder Clark remarked:

I have a conviction that it cannot mean that so far as
this earth is concerned, that every man and every woman must
know all there is to know, like the physical sciences . . .
If that were true, none could be saved. But I have an abiding
faith that it means we must know the Gospel. I have a feeling
that central to that knowledge of the Gospel is a knowledge
and a testimony of Jesus Christ.

Referring to the necessity of having an abiding testimony of
the divine mission of Jesus Christ, and declaring that the students
must understand the simple principles of the gospel, Elder Clark
stated:

This I take it is the responsibility of you Brethren and
Sisters, teachers, who teach in this school. It is your
duty to see that your students understand the gospel. The
simple principles of it.

Challenging the audience with their responsibility as educa-
tors, and emphasizing the purpose of Brigham Young University, Elder
Clark purposefully remarked:

No student should leave this school who does not understand
the gospel, doesn't know something about how to live it. That
is your responsibility. And that is primarily the purpose of
organizing this great institution.
Elder Clark indicated that the gospel should be taught along with secular subjects, and emphasized that even though young people have their free agency and exercise it, in believing what they wish to believe, they should still be taught to build a simple faith, and not taught to doubt. He said:

... I take it that it is your duty not to build doubt, but to build faith. And the simpler the faith, the stronger, the better, the more enduring it is, the more it leads towards salvation.

Expressing an anxiety that the youth of the Church be taught the true gospel, and recalling an incident concerning a teacher who was not orthodox, which he also mentioned in his 1952 address to this same audience, Elder Clark recalled:

I remember years ago hearing of some teacher who was called to task for teaching false doctrines, and his reply was, 'Well, I made them think.' Thinking in terms of doubt does not increase testimony. It does not build up the spirituality of youth. Teach the things that will destroy not...

Recounting an incident concerning Abraham Lincoln reading the Bible, and of how Mr. Lincoln had commented that what he couldn't understand, he would take on faith, Elder Clark quickly responded:

... I think that is a wonderful sentiment, applicable to each and all of us. Read the Gospel, read the scriptures. Read all you can... and what you cannot understand, take on faith.

Closing his remarks, and seeking a blessing upon the audience, that their understanding would be quickened, and that they would teach the gospel in its simplicity, he said:

May God give you blessings, enlighten your minds, quicken your understandings, enable you to comprehend the Gospel in its simplicity, and then so teach it to those who come under your care.
Bearing witness of the divine nature of Jesus Christ, of His death and the reality of His resurrection, further testifying of a living prophet, and bearing witness of the reality of God, Elder Clark concluded:

I also bear witness Joseph Smith was a Prophet of God, that those who have succeeded him are prophets of God down to and including David O. McKay. That it is our duty not only, but our high privilege to follow their directions, their instructions, their teachings . . . and urge you to increase your testimonies . . . so that finally we may be saved and exalted in His [God's] presence . . .

CONCLUSIONS REGARDING THE ADVICE AND COUNSEL GIVEN

1. Brigham Young University is the most important school in the world, to become even greater and more important as time goes on; because no other great school is charged with the responsibilities which this school has received.

2. No books shall be used in this University which mis-represents or makes light of the divine mission of the Savior Jesus Christ, or the Prophet Joseph Smith, or in any way advances ideas that are antagonistic to Gospel principles.

3. Being a member of the LDS Church is the most important element in the lives of faculty members of Brigham Young University, whereas, being a faculty member is secondary in importance.

4. The President of the LDS Church is the one person who speaks for the whole Church, and declares doctrines to be true or false. He is the sole source through which the Lord makes known His mind and will to the members of the Church, His people.
5. Every person who teaches religion at Brigham Young University should have a testimony and knowledge of the reality of Jesus Christ, and be as thoroughly prepared to teach religion as he should be to teach any other subject. Thinking and speculating about matters within the Gospel which might be considered to be "mysteries," or on which the scriptures are not clear, or upon which there is no revelation, is dangerous ground, and teachers may not present their ideas and speculations to their students as doctrine.

6. It is the duty of teachers at Brigham Young University, to see that their students understand the basic principles of the Gospel of Jesus Christ, and their responsibility to build in their students a strong, simple, enduring faith in Jesus Christ and in the restoration of the Gospel.

7. The one situation which has a long-range implication is that of unorthodoxy and refusing to abide by the suggestions of the leaders of the Church and school, to return to the orthodox teachings of the Church. The end result of remaining unorthodox and uncooperative, is excommunication from the Church, and loss of job at the University.
Chapter 6

CONCLUSIONS AND EVALUATION

This is a study of the speaking of J. Reuben Clark, Jr. as he delivered three speeches to persuade the Administration, Faculty, and Staff of Brigham Young University, to listen for, and perceive certain issues which he considered not only important, but vital at the time.

The purpose of this evaluation is to attempt to extract the most significant goals and charges given to the three audiences, by Elder Clark, and evaluate the implications and the implementation of these goals and charges.

GENERAL CONCLUSIONS

After carefully analyzing the three speeches, there appear to be four significant ideas or charges that are presented in all three of the speeches:

1. The first requisite of each teacher at Brigham Young University is to have a firm testimony of the reality and mission of the Savior Jesus Christ, and of the reality of the First Vision of the Prophet Joseph Smith, and the restoration of the Gospel. This testimony would include all the doctrines which flow from these two basic tenets of the Church.

2. In conjunction with a testimony, each teacher is charged with the responsibility of being well prepared to teach in his
particular field, not only in the content of his subject matter, but also in the proper teaching techniques and methods.

It was suggested that when teachers are properly prepared, and are living according to Gospel standards, they are then entitled to the inspiration of the Holy Ghost to assist their teaching, and this combination is the difference between a great teacher and a poor teacher in the Church School System.

3. The purpose of having Church schools is to teach the Gospel of Jesus Christ. All teachers are charged with the responsibility and duty of teaching the truths of the restored Gospel, and of building in their students a simple faith based upon the basic principles of the Gospel. The teachers were further charged with the explicit instruction that: (a) teachers were not to teach their own peculiar philosophies, (b) teachers were not to modify, or change the doctrines as they were contained in the Standard Works of the Church, (c) teachers were not to teach the philosophies of the World.

4. Teachers at the University were charged with the responsibility of teaching true doctrine. Those teachers who taught false doctrine or doctrine opposing the Church, or who, not being converted themselves, sought to turn away either students or adults from the ways they should follow, would be excommunicated from the Church.

Undoubtedly, one reason for this strong emphasis on correct doctrine and orthodox teachings came about as a result of a number of teachers who, receiving their scholastic and academic degrees from some of the "great" schools of the United States, came back to BYU
and proceeded to indoctrinate their students with philosophies that sounded good, but simply were not true.

Another reason, especially in the 1956 speech, was the emergence of the polygamous faction of excommunicated members of the Church, and the desire of the LDS Church authorities to quickly dispel this unauthorized and apostate view of Gospel principles.

Each of the speeches seemed to have a personality peculiar to the time it was delivered, and there were ideas which appeared in only one speech and had little or no carry-over to the other speeches.

In the 1938 speech, there were some revolutionary ideas and charges to the University and the Church School System; however, there were two ideas that did not have any carry-over to the other speeches:

1. The educators of the Church had passed the place where they could continue to talk in ambiguous words and veiled phrases. They must say plainly what they meant, because the future of the youth of the Church and the welfare of the whole Church were at stake.

2. Since teaching the Gospel is the most important function of the Church School System, then the Gospel should be taught properly. If the Gospel could not be taught properly because of the failure of the relatively new "released-time" seminar program, then the Church would be faced with the abandonment of the seminaries and institutes of religion and the return to Church colleges and academies.

The latter idea never materialized because of the success of the "released-time" seminary program and the increased emphasis on quality teacher preparation, and the curriculum development in the Church Educational System.
In the 1952 speech, there were two ideas that were peculiar to the speech. However, because of the apparent lack of preparation by the speaker, these ideas seem to apply to many situations rather than to this Pre-School Conference. The central theme of the speech, to teach with the spirit of God, was certainly applicable to the audience and could have been developed to include the University needs, especially at this critical juncture when a new President had been chosen, and other pressing problems warranted some more specific direction. However, these two ideas were peculiar to the speech and did not carry over to the other speeches:

1. God is the source of all knowledge, and every artist, scientist, machinist, etc., has received his knowledge from this Supreme Being; however, credit has been given to man for the great discoveries.

2. Direct revelation is given to man at very critical and specific times, and for very special purposes. The illustrations of the First Vision of the Prophet Joseph Smith, and the appearance of the Savior in the Kirtland Temple, were two of several illustrations used as examples of this direct revelation.

In analysis, and perhaps criticism, of this speech, and because of the pressure of time upon the speaker, it seemed that this was more of a potpourri of recollections and experiences which Elder Clark could pull from his vast reservoir, rather than a deliberate preparation to instruct this audience.

In the 1956 speech, there are four ideas that are peculiar to this particular time and situation:
1. Brigham Young University is the most important school in the world, to become even greater, because no other great school has been charged with the responsibilities with which this school has been charged.

2. Books used as texts at the University shall not misrepresent or speak lightly of the divine mission of Jesus Christ, or of Joseph Smith, or in any manner advance ideas antagonistic to the principles of the Gospel.

3. The most important element in the lives of faculty members at Brigham Young University is being a member of the LDS Church, whereas, being a faculty member is secondary in importance.

4. The one authority on doctrines of the Church is the President of the Church. When a question regarding the truth or falsehood of a doctrine arises, and a decision cannot be found in the scriptures, then the President's decision is the final authority.

In conclusion, the final test of any communication seems to be whether or not it has caused something to happen, or if the communication was received. This writer has been concerned about three points that seem to be rather important to this study:

1. What effect did the advice and counsel from the speeches have at the time?

2. Does the counsel and advice, given in these three speeches still apply to Brigham Young University?

3. Has the counsel and advice given in these three speeches been reinforced periodically, or has it been discarded?

During a search of the files in the library of Religious Instruction, after this thesis was in the process of completion, this
writer discovered a document which tells explicitly what the Church Board of Education expects of Brigham Young University.

This document, written four years after the first speech in this study, reaffirms that speech, and develops the key concepts from that address into a set of standards that are applicable to the University, and the entire Church School System.

During this (1938-1942) period of time, the composition of the General Church Board of Education changed and became a body composed of General Authorities, including the Quorum of Twelve Apostles, with the First Presidency of the Church in the key leadership roles.

It appears that when J. Reuben Clark, Jr. gave the landmark, Aspen Grove speech of 1938, that the ideas were then formulating for a definitive set of standards for the entire Church educational program.

Following the 1938 speech, and while Elder Clark was a counselor in the First Presidency of the Church, the Board of Education jointly determined the standards and goals which would apply to Brigham Young University.

Following the establishment of these goals and standards, there appears to have been an immediate impact upon the standards of the entire system of Church-related education. It appears that Elder Clark made such significant contributions to these decisions that his proposals and recommendations have had a lasting effect upon the Church School System to this day, as evidenced by the document that follows.
It will be observed by the reader, in the following document, that each of the standards, goals, and charges listed, also appeared in the 1938 address by J. Reuben Clark, Jr. to the employees of the Church School System.

Written in 1942, the following document seems to prepare the way for the instructions included in the 1952, and 1956 speeches, and is here included in its entirety:

JUNE 5, 1942

A Statement of Principles Affecting the Church School System,
Based on Communications from the First Presidency of the Church to the General Board of Education and the Board of Trustees of Brigham Young University:

1. The General Board desires that no teacher shall be employed or retained in the service who does not have a firm testimony of the truth of the Restored Gospel as taught in the Standard Works of the Church. This testimony would include, among other things, a testimony of the personality of God, the Messiahship of Jesus Christ, as the Only Begotten of the Father according to the flesh, the existence of functions of the Holy Ghost, the divinity of the mission of Joseph Smith with the reality of the First Vision, the restoration of the Priesthood, and the continuing divine authority of the leaders of the Church. Every teacher should have a knowledge of the approved doctrines pertaining to the Fall, the Atonement, the Antemortal existence, the resurrection, and the post-mortal existence, eternal progression, and the fundamental principles of faith, repentance, baptism by immersion, and the laying on of hands for the reception of the Holy Ghost.

2. Every teacher must believe in and pay his tithing, keep the Word of Wisdom, be loyal to Church authority, and be active in Church work. He must reflect in his life the influence of the fundamental precepts and standards of the Church, and thereby establish a character for integrity, personal honor, chastity, and other Christian virtues.

3. It is also important that every teacher shall be able to teach the Gospel to youth in a manner carrying conviction. He must be a converted teacher of the Gospel.
4. A variance of views on theological questions upon which the Church has no established interpretation is recognized; but the teacher is not to air nor teach unapproved views to his students. He must teach the Gospel as it is set out in the Standard Works of the Church and as officially interpreted by its authority.

5. Secular scholarship and training in teaching methods may contribute to efficiency in teaching the Gospel, but they alone are not sufficient and, indeed, they are not the most important. The essential things to teaching the Gospel are those already covered in the preceding paragraphs regarding a knowledge and testimony of the Gospel with all that embraces. Secular scholarship and training in teaching methods must be considered in conjunction with such factors as hereinbefore set forth in reaching a conclusion to use or not to use any given person in the teaching staff of the system.

6. As to secular fields of learning covered in the college and university curriculums, secular scholarship therein is of great importance, and those employed in the college and university should possess it to the maximum extent obtainable; yet such scholarship is for teachers in these institutions not the final test, for in addition to this scholarship, every teacher must be possessed of the spiritual qualifications named above.

7. The courses of study for students of the Church School System--religious and secular--shall be so presented as to build faith and to lead the students to live in accordance with Gospel principles. No course should be given in such a way as would tend to sow seeds of doubt, or to destroy faith in the Restored Gospel. The essential thing in the teaching of all subjects is the nurturing of faith, and as stated, the leading of students to live in accordance with Gospel standards.

This document has been reprinted a number of times, and according to Hollis Scott, the University Archivist, has been reaffirmed on several occasions as still being the policy of the General Board of Education for the University.

There appears to be a direct relationship between the 1938 speech, the 1942 document, and the 1956 speech where many of the same ideas are re-emphasized. After arriving at the conclusions listed earlier in this chapter, and then discovering the previously mentioned document, it seems to solidify and reaffirm the general conclusion
that J. Reuben Clark, Jr. had a great influence upon the educational processes of the Church School System, and also reaffirms the other conclusions in this study.

Concerning the charge that those who were unorthodox in their doctrinal teachings, or were teaching false doctrine, would be excommunicated from the Church, it was rather interesting to follow through and discover, from several interviews, that during each decade since the Special Committee Hearing of 1911, there have been a number of individuals who have been excommunicated because of incidents associated with, or directly involving the teaching of false doctrine.

All records regarding these matters of false doctrine, or the censuring of faculty members, are kept in a confidential file in the Office of the President of the University, and are open only to the President, the Executive Committee of the University, and the Board of Trustees.
Chapter 7

SUMMARY

There have been a number of writers who have examined the political ideas and writings of J. Reuben Clark, Jr., but few have written concerning his speaking about his regard and concern for education within the confines of the Church setting.

This study has attempted to provide an analysis of the immediate and long-range implications of three speeches delivered by J. Reuben Clark, Jr. during the annual Pre-School Faculty Conferences at Brigham Young University on (1) August 8, 1938, (2) September 9, 1952, and (3) September 19, 1956.

The purpose of this study was to attempt to analyze the specific goals and charges which J. Reuben Clark, Jr. gave during each speech to the Administration, Faculty, and Staff at Brigham Young University, study the effect, and evaluate the implications and implementations of these goals and charges.

The problem revolved around the reasons for delivering certain speeches, the setting of the particular speeches, the historical and the academic environment for each speech, and the specific advice and counsel given.

One significant finding of this study is that the Church School System is to be manned only by those individuals who have a strong, undeviating determination to maintain an active testimony of a living Savior, of the Restored Gospel, and of a living, functioning
Prophet of God; and who are determined to be prepared in both content and technique within their special fields of teaching.

This declaration has not only been enforced in the past, but will continue to be the policy of the General Church Board of Education.

Another significant finding was the statement that J. Reuben Clark, Jr. made when he said that Brigham Young University was the most important school in the world, to become even greater, because no other great school had been given the responsibilities that this school had been given.

One of the responsibilities of Brigham Young University is to maintain a balance of the spiritual, or religious education, with the academic, or secular education, that will set the students apart from the world, and indeed set them as a peculiar people in the world.

The final significant finding of this study is that the advice and counsel given by J. Reuben Clark, Jr. to the Administration and Faculty of Brigham Young University has been followed and reaffirmed, and has become the standard by which the Administration and Faculty of the University shall maintain their quest toward excellence in education.

This finding has been affirmed by the discovery of the 1942 document of the General Church Board of Education and the statement of Hollis Scott, the University Archivist, to the effect that these standards and goals are currently in effect at Brigham Young University. It was also verified during an interview with the secretary to Robert K. Thomas, an assistant to the President of the
University, that the Honor Code mentioned in this thesis is still
binding upon the student body of the University.

This study has been extremely interesting, and it is hoped by
the author that those who read this thesis may be able to sense some
measure of the impact that J. Reuben Clark, Jr. has had upon the
development of the LDS Church School System, and upon the successful
development of the Brigham Young University.

RECOMMENDATIONS FOR FURTHER STUDY

Since J. Reuben Clark, Jr. was such a prolific writer and
speaker, the area of further study is almost limitless in its scope.

There could be studies made, limited to his writing, or the
organization and content of his articles and writings.

There could be studies made concerning his style of speaking, or his speech organization.

Since many of his speeches have been recorded, they could be
isolated and studied to determine his manner of delivery, how effec-
tive his speaking ability was, or how persuasive he was as a speaker.

There are many different occasions when he delivered speeches
to other groups, including other occasions at Brigham Young University
and the General Conferences of the LDS Church.

J. Reuben Clark, Jr. delivered some very important addresses
to various national organizations and conferences of international
importance. These could be studied for content, or delivery, or
effectiveness, or contribution to national or international relations.
These are but a few suggestions for further study, and the creativity of others would certainly broaden the contributions to the field of Communications.
President Joseph F. Smith and
Members of the Board of Trustees of the
Brigham Young University
Provo City, Utah

Dear Brethren:

We, a committee appointed by the General Church Board of
Education to investigate complaints made in a report by the General
Superintendent, H. H. Cummings, concerning certain Theological
teachings of some of the professors in the B. Y. University and their
effects upon the students there, in accordance with instructions from
the said board submit to you our findings as follows:

We have met Professors Henry Peterson, Joseph Peterson and
Ralph Chamberlain and listened to their statements concerning each
item in the superintendent's report and we find that the complaints
in said report are substantially correct.

We send with this a copy of that report and recommend that in
view of the investigation which has been held that the services of
those three teachers in the B. Y. University be dispensed with unless
they change their teachings to conform to the decisions and instruc-
tions of the Board of Trustees of the Brigham Young University and
the General Church Board of Education.

Respectfully,

Your Brethren

(signed)
Francis M. Lyman,
Heber J. Grant,
Hyrum M. Smith,
Chas. W. Penrose,
Geo. F. Richards,
Anthony W. Ivins,
George H. Brimhall
Horace H. Cummings

(ENC.)
General Superintendent Cummings' report which explained the preceding letter was also read. That report follows:

January 21, 1911

President Joseph F. Smith and Members of the General Church Board of Education

Dear Brethren:

According to your request I herewith present for your consideration a written report of my recent visit to the B. Y. University, Provo, and the impressions made upon my mind concerning the nature and effect of certain theological instructions given, mostly by the College professors in that school.

I spent about nine days there between November 28, and December 10, and conversed with the Presidency of the school, many of the teachers and as many of the College students as I had opportunity of meeting. I also conversed with a number of leading citizens of Provo about this feature of the school's work and endeavored conscientiously, to find out the real condition of the school in this respect, and the following are some of the points of information gained there:

1. About two years ago when some of the most radical changes in theological views were first introduced, it caused great disturbance in the minds of both the pupils and the old style teachers there, but many have gradually adjusted their views to the "new thought" and feel that they have gained much by the change. Many of the teachers and students are unable [to] accept them, however, through practically all the College students whom I met, except one or two returned missionaries, were most zealous in defending and propagating the new views.

2. It was the unanimous opinion that interest in theological work had never been more universal or more intense in school than it is now. These classes are gladly attended and none seem to shirk the work.

3. All express firm faith in the living oracles.

4. All believe in tithing, missionary work, and the ordinances of the gospel, and appear to be determined to do their duty in these things.

5. I discovered no spirit of contention or bitterness--their differences seemed to be good natured. Still, there is a
pronounced difference of opinion among both students and teachers upon many important points of doctrine and belief.

Some of the matters which impressed me most unfavorably may be enumerated as follows:

1. Several of the teachers follow the so-called "higher criticism" in their theological work and use Dr. Lyman Abbot's writings as authority.

2. The Bible is treated as a collection of myths, folklore, dramas, literary productions, and some inspiration. Its miracles are but mostly fables or accounts of natural events recorded by simple people who injected the miraculous element into them, as most ignorant people do when things, strange to them, occur. A few concrete examples will illustrate this view:
   (a) The flood was only a local inundation of unusual extent. 
   (b) The confusion of tongues came about by scattering of the families descended from Noah when they became too numerous of the valley they originally occupied. After a generation or two, having no written language, their speech changed, each tribe's in a different way. There is nothing sudden or miraculous in the change. 
   (c) The winds blew the waters of the Red Sea back until the Israelites waded across, but subsided in time to let the waters drown Pharaoh, while a land slide stopped the River Jordan long enough for them to cross it. 
   (d) Christ's temptation is only an allegory of what takes place in each of our souls. There is no personal devil to tempt us. 
   (e) John the Revelator was not translated. He died in the year 96.

3. The theory of evolution is treated as a demonstrated law and their applications of it to gospel truths give rise to many curious and conflicting explanations of scripture. Its relations to the fall, the atonement and the resurrection, are, perhaps, the most important and damaging to the faith of the students.

4. Philosophical ideas are often carried too far and result in wrong impressions as to doctrine. This may be partly the fault of the teacher [in] not making himself clear, and partly of the pupil jumping at the wrong conclusions or applications. For example:
   (a) Sin is the violation of a law resulting in pain or discomfort. Righteousness is pursuing a course that brings happiness. No intelligent being would sin if he knew its full consequences; hence, sin is ignorance—education or knowledge is salvation. Sinners should be pitied and enlightened rather than blamed and punished. Ordinances may be helpful props to weak mortals, but knowledge is the only essential. 
   (b) We should never agree. God never made two things alike. Only by taking different views of a thing can its real truth be seen.

5. Memory gems are immoral, since fixing the words fixes the thought and prevents growth. I was told that one teacher, before
his class, thanked God he could not repeat one of the Articles of Faith and another took his children out of Primary Association because they were taught to memorize.

6. All the truths change as we change. Nothing is fixed or reliable. As we grow or change our attitude toward any truth, that truth changes.

7. Visions and revelations are mental suggestions. The objective reality of the presence of the Father and the Son, in Joseph Smith's first vision, is questioned.

8. To get the real truth in any vision or revelation, modern as well as ancient, the mental and physical condition of the prophet receiving it must be known. After eliminating the personal equation, the remainder may be recognized as inspirational or divine.

9. In thus robbing the scriptures, both ancient and modern, of the greater portion of their divinity, and limiting the wonders of the Great Creator to the necessity of confining his operations to the natural laws known to man. I asked if it did not lower the scriptures and weaken their influence upon their minds. The reply was that the scriptures and the gospel were more dear and more beautiful to them, on that account, being broader in their application. Nevertheless, it seemed to me that the line of the prophets and righteous men of both the Bible and the Book of Mormon, whose reference to the miraculous deliverance of Israel from Egypt is recorded as a special mark of their divine approval, cannot but be regarded with pity for not knowing the science of our day which robs those events of their wonder, if not their divinity.

10. And in the same line, while these teachers extol the living oracles, it came to me from several sources that if their teachings are to be investigated they will demand that the ones who do the investigating shall be men of the same learning as themselves; none others could understand them and do them justice.

The foregoing are only a few of the more important features of the questionable teachings there that came to my notice, but enough to give a general idea of what I found. Much of the work, of course, was sound and unobjectionable, and even many of the questionable new theories and explanations were not fixed. There seemed to be a struggle still going on between their new views and their old ones, and at times, their words were full of light and at other times and on the same subjects they would be full of darkness. The struggle that both teacher and pupil described to me as having taken place was very fierce, and often robbed them of appetite and sleep. "An unusual effect of getting added light on the gospel," I urged; but they replied that it was like the sorrow of the little child when first told there is not any Santa Claus. "Our early teachings have been very satisfying and useful, but untrue; and as the child's real parents are better than a Santa Claus, so will the real new Bible and gospel be better than the old one."
Religion, like science, must be expressed in terms of knowledge. Faith now seems to be regarded with pity as a superstition and is not a characteristic of the intellectually trained.

Since my visit to Provo, as many as three stake presidents in one week have called upon me expressing alarm at the teachings that come from the B. Y. University. One of them said that when he expostulated with the principal of their stake academy for teaching false doctrine, his defense was that the B. Y. University taught the same. Another President told me he did not want their present principal another year, as he is an apostate in his teachings and belief. The third said he would not allow one of his children to be under certain of the B. Y. University professors for anything. Many parents of students there have also visited me and expressed great fear for the faith of their children.

A student who will take his degree at the University of Utah next spring, applied to me the other day for a position in the church schools. In our conversation he told me that one of his professors, well known as hostile to our church, has read the articles from the White and Blue, the B. Y. University school journal, to his classes and expressed great satisfaction that young Mormons, anyway, are getting their eyes open on religious matters.

I presume that, being the Superintendent of the Church schools, more complaints of this kind reach me than come to any of the other brethren; and I may, therefore, be unduly impressed with the danger which exists and needs to be remedied in our Provo school. I do not wish to magnify these conditions, but cannot help feeling deep anxiety that the soundness of doctrine, the sweetness of spirit, and the general faithfulness that has, from the beginning, characterized the products of that school, should not diminish, much less give way to error and disbelief.

I believe the presidency of the school feel exactly as I do about this matter, for I have talked about it with them many times--especially with President Brimhall and President Keeler.

The responsibility for this state of affairs seems to rest upon no more than four or five of the teachers, all of whom I regard as clean, earnest men, conscientious in what they do and teach; but, being so long in college with so little to help them resist the skillfully formed theories of learned men, they have accepted many which are erroneous; and being zealous teachers, are vigorously laboring to convince others of their views. Such attitudes of mind, from the beginning, have been a common experience with our students in eastern colleges; but fortunately they often get rid of these errors when they again plunge into church work at home. Conditions in Provo are unfavorable for such a solution of their difficulty. The number there is sufficient to form a coterie having similar views, and the opposition they receive from others keeps them drawn together and determined to defend their views. If they were
distributed and given other lines of work to do where their theories would not be continually called into activity, I think their attitude might change much for the better, in time, but I feel sure the conditions in the Teacher's College, in this respect, need changing as soon as practicable.

These teachers have been warned by the presidency of the school and by myself, and even pleaded with, for the sake of the school, not to press their views with so much vigor. Even if they were right, conditions are not suitable; but their zeal overcomes all counsel and they seem even more determined, if not defiant, in pushing their beliefs upon the students. They seem to feel they have a mission to protect the young from the errors of their parents, and one student said to me, "I could make my dear mother weep in a minute by telling her how I have changed my religious views." Yet, he had only accepted that which he thought was far ahead of what that mother had taught him. The poor mother did not have the capacity of understanding his new light and rejoicing with him in it, so he would keep it a secret from her.

The foregoing is respectfully submitted in the hope that a wise and effectual way may be decided upon to bring into harmony the theological teachings in our church schools and prevent the dissemination of doubt or false doctrine.

Your brother in the gospel,

/s/ H. H. Cummings,
General Supt.

After due consideration by the Board of Education, the report of the committee was unanimously adopted. Following the acceptance of the report, a solemn resolution of the Board of Trustees of the Brigham Young University was made, e. g.

RESOLVED: That the professors and other instructors of the Brigham Young University be required to teach those doctrines and other scientific and philosophical matters, and only such doctrines and matters as shall be in harmony with the revealed word of God as construed and explained by the Presidency and Apostles of the Church.

And that this Board of Trustees, under the authority of its articles of incorporation, does hereby delegate to the Presidency of the University the right and authority to determine, subject to the revision of this Board, when any teacher is or is not so in harmony.
APPENDIX 2

THE ARTICLES OF FAITH OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisial glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Joseph Smith
APPENDIX 3

THE CHARTED COURSE OF THE CHURCH IN EDUCATION
BY PRESIDENT J. REUBEN CLARK, JR.
ASPEN GROVE, AUGUST 8, 1938

As a school boy I was thrilled with the great debate between those two giants, Webster and Hayne. The beauty of their oratory, the sublimity of Webster's lofty expression of patriotism, the forecast of the civil struggle to come for the mastery of freedom over slavery, all stirred me to the very depths. The debate began over the Foot Resolution concerning the public lands. It developed into consideration of great fundamental problems of constitutional law. I have never forgotten the opening paragraph of Webster's reply, by which he brought back to its place of beginning this debate that had drifted so far from its course. That paragraph reads:

Mr. President: When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float farther on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution.

Now I hasten to express the hope that you will not think that I think, this is a Webster-Hayne occasion or that I think I am a Daniel Webster. If you were to think those things—or either of them—you would make a grievous mistake. I admit I am old, but I am not that old. But Webster seemed to invoke so sensible a procedure for occasions where, after a wandering on the high seas or in the wilderness, effort is to be made to get back to the place of starting, that I thought you would excuse me if I invoked and in a way used this same procedure to restate some of the more outstanding and essential fundamentals underlying our Church school education.

The following are to me those fundamentals:

The Church is the organized Priesthood of God, the Priesthood can exist without the Church, but the Church cannot exist without the Priesthood. The mission of the Church is first, to teach, encourage, assist, and protect the individual member in his striving
to live the perfect life, temporally and spiritually, as laid down in the Gospel, "Be ye perfect, even as your Father which is in Heaven is perfect," said the Master; secondly, the Church is to maintain, teach, encourage, and protect, temporally and spiritually, the membership as a group in its living of the Gospel; thirdly, the Church is militantly to proclaim the truth, calling upon all men to repent, and to live in obedience to the Gospel, "for every knee must bow and every tongue confess."

In all this there are for the Church and for each and all of its members, two prime things which may not be overlooked, forgotten, shaded, or discarded:

First: That Jesus Christ is the Son of God, the Only Begotten of the Father in the flesh, the Creator of the world, the Lamb of God, the Sacrifice for the sins of the world, the Atoner for Adam's transgression; that He was crucified; that His spirit left His body; that He died; that He was laid away in the tomb; that on the third day His spirit was reunited with His body, which again became a living being; that He was raised from the tomb a resur-rected being, a perfect Being, the First Fruits of the Resurrection; that He later ascended to the Father; and that because of His death and by and through His resurrection every man born into the world since the beginning will be likewise literally resurrected. This doctrine is as old as the world. Job declared: "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another." (Job 19:26,27.)

The resurrected body is a body of flesh and bones and spirit, and Job was uttering a great and everlasting truth. These positive facts, and all other facts necessarily implied therein, must all be honestly believed, in full faith, by every member of the Church.

The second of the two things to which we must all give full faith is: That the Father and the Son actually and in truth and very deed appeared to the Prophet Joseph in a vision in the woods; that other heavenly visions followed to Joseph and to others; that the Gospel and the holy Priesthood after the Order of the Son of God were in truth and fact restored to the earth from which they were lost by the apostacy of the Primitive Church; that the Lord again set up His Church, through the agency of Joseph Smith; that the Book of Mormon is just what it professes to be; that to the Prophet came numerous revelations for the guidance, upbuilding, organization, and encouragement of the Church and its members; that the Prophet's successors, likewise called of God, have received revelations as the needs of the Church have required, and that they will continue to receive revelations as the Church and its members, living the truth they already have, shall stand in need of more; that this is in truth the Church of Jesus Christ of Latter-day Saints; and that its foundation beliefs are the laws and principles laid down in the Articles of Faith. These facts also, and each of them, together with
all things necessarily implied therein or flowing therefrom, must stand, unchanged, unmodified, without dilution, excuse, apology, or avoidance; they may not be explained away or submerged. Without these two great beliefs the Church would cease to be the Church.

Any individual who does not accept the fulness of these doctrines as to Jesus of Nazareth or as to the restoration of the Gospel and Holy Priesthood, is not a Latter-day Saint; the hundreds of thousands of faithful, God-fearing men and women who compose the great body of the Church membership do believe these things fully and completely; and they support the Church and its institutions because of this belief.

I have set out these matters because they are the latitude and longitude of the actual location and position of the Church, both in this world and in eternity. Knowing our true position, we can change our bearings if they need changing; we can lay down anew our true course. And here we may wisely recall that Paul said:

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8.)

Returning to the Webster-Hayne precedent, I have now finished reading the original resolution.

As I have already said, I am to say something about the religious education of the youth of the Church. I shall bring together what I have to say under two general headings—the student and the teacher. I shall speak very frankly, for we have passed the place where we may wisely talk in ambiguous words and veiled phrases. We must say plainly what we mean, because the future of our youth, both here on earth and in the hereafter, as also the welfare of the whole Church, are at stake.

The youth of the Church, your students, are in great majority sound in thought and in spirit. The problem primarily is to keep them sound, not to convert them.

The youth of the Church are hungry for things of the spirit; they are eager to learn the Gospel, and they want it straight, undiluted.

They want to know about the fundamentals I have just set out—about our beliefs; they want to gain testimonies of their truth; they are not now doubters but inquirers, seekers after truth. Doubt must not be planted in their hearts. Great is the burden and the condemnation of any teacher who sows doubt in a trusting soul.

These students crave the faith their fathers and mothers have; they want it in its simplicity and purity. There are few indeed who have not seen the manifestations of its divine power; they wish to
be not only the beneficiaries of this faith, but they want to be themselves able to call it forth to work.

They want to believe in the ordinances of the Gospel; they wish to understand them so far as they may.

They are prepared to understand the truth which is as old as the Gospel and which was expressed thus by Paul (a master of logic and metaphysics unapproached by the modern critics who decry all religion):

For what man knoweth the things of a man, save the spirit of the man which is in him? even so the things of God knoweth no man but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (I Cor. 2:11, 12.)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (Romans 8:5.)

This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law. (Gal. 5:16-18.)

Our youth understand too the principle declared in modern revelation:

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. (Doctrine and Covenants 58:3.)

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God. . . .

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. (Doc. and Cov. 76:12, 19-21.)

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.
That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

And while we were yet in the Spirit, the Lord commanded us that we should write the vision (Doctrine and Covenants 76:22-24, 28.)

These students are prepared, too, to understand what Moses meant when he declared:

But now mine eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. (Moses 1:11.)

These students are prepared to believe and understand that all these things are matters of faith, not to be explained or understood by any process of human reason, and probably not by any experiment of known physical science.

These students (to put the matter shortly) are prepared to understand and to believe that there is a natural world and there is a spiritual world; that the things of the natural world will not explain the things of the spiritual world; that the things of the spiritual world cannot be understood or comprehended by the things of the natural world; that you cannot rationalize the things of the spirit, because first, the things of the spirit are not sufficiently known and comprehended, and secondly, because finite mind and reason cannot comprehend nor explain infinite wisdom and ultimate truth.

These students already know that they must be honest, true, chaste, benevolent, virtuous, and do good to all men, and that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things"--these things they have been taught from very birth. They should be encouraged in all proper ways to do these things which they know to be true, but they do not need to have a year's course of instruction to make them believe and know them.

These students fully sense the hollowness of teachings which would make the Gospel plan a mere system of ethics, they know that Christ's teachings are in the highest degree ethical, but they also know they are more than this. They will see that ethics relate primarily to the doings of this life, and that to make of the Gospel a mere system of ethics is to confess a lack of faith, if not a disbelief, in the hereafter. They know that the Gospel teachings not only touch this life, but the life that is to come, with its salvation and exaltation as the final goal.

These students hunger and thirst, as did their fathers before them, for a testimony of the things of the spirit and of the hereafter, and knowing that you cannot rationalize eternity, they seek
faith, and the knowledge which follows faith. They sense by the
spirit they have, that the testimony they seek is engendered and
nurtured by the testimony of others, and that to gain this testimony
which they seek for, one living, burning, honest testimony of a
righteous God-fearing man that Jesus is the Christ and that Joseph
was God's prophet, is worth a thousand books and lectures aimed at
debasing the Gospel to a system of ethics or seeking to rationalize
infinity.

Two thousand years ago the Master said:

Or what man is there of you, whom if his son ask bread,
will he give him a stone?
Or if he ask a fish, will he give him a serpent?
(Matt. 7:10,11.)

These students, born under the Covenant, can understand that
age and maturity and intellectual training are not in any way or to
any degree necessary to communion with the Lord and His Spirit.
They know the story of the youth Samuel in the temple; of Jesus at
twelve years confounding the doctors in the temple; of Joseph at
fourteen seeing God the Father and the Son in one of the most glorious
visions ever beheld by man. They are not as were the Corinthians, of
whom Paul said:

I have fed you with milk and not with meat; for hitherto
ye were not able to bear it, neither yet now are ye able.
(I Cor. 3:2.)

They are rather as was Paul himself when he declared to the
same Corinthians:

When I was a child, I spake as a child, understood as
a child, I thought as a child: but when I became a man,
I put away childish things. (I Cor. 13:11.)

These students as they come to you are spiritually working on
towards a maturity which they will early reach if you but feed them
the right food. They come to you possessing spiritual knowledge and
experience the world does not know.

So much for your students and what they are and what they
expect and what they are capable of. I am telling you the things
that some of you teachers have told me, and that many of your youth
have told me.

May I not say now a few words to you teachers?

In the first place, there is neither reason nor is there
excuse for our Church religious teaching and training facilities and
institutions, unless the youth are to be taught and trained in the
principles of the Gospel, embracing therein the two great elements
that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students of seminaries and institutes should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the Gospel. But there are the great principles involved in eternal life, the Priesthood, the resurrection, and many like other things, that go way beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees, can take the place of this testimony, which is the sine qua non of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints, and a testimony of the Sonship and Messiahship of Jesus, and of the divine mission of Joseph Smith—including in all its reality the First Vision—has any place in the Church school system. If there be any such, and I hope and pray there are none, he should at once resign; if the Commissioner knows of any such and he does not resign, the Commissioner should request his resignation. The First Presidency expect this pruning to be made.

This does not mean that we would cast out such teachers from the Church—not at all. We shall take up with them a labor of love, in all patience and long-suffering, to win them to the knowledge to which as God-fearing men and women they are entitled. But this does mean that our Church schools cannot be manned by unconverted, untestimonied teachers.

But for you teachers the mere possession of a testimony is not enough. You must have besides this, one of the rarest and most precious of all the many elements of human character,—moral courage. For in the absence of moral courage to declare your testimony, it will reach the students only after such dilution as will make it difficult if not impossible for them to detect it; and the spiritual and psychological effect of a weak and vacillating testimony may well be actually harmful instead of helpful.

The successful seminar or institute teacher must also possess another of the rare and valuable elements of character—a twin brother of moral courage and often mistaken for it—I mean intellectual courage—the courage to affirm principles, beliefs, and faith that may not always be considered as harmonizing with such knowledge—scientific or otherwise—as the teacher or his educational colleagues may believe they possess.

Not unknown are cases where men of presumed faith, holding responsible positions, have felt that, since by affirming their full
faith they might call down upon themselves the ridicule of their unbelieving colleagues, they must either modify or explain away their faith, or destructively dilute it, or even pretend to cast it away. Such are hypocrites to their colleagues and to their coreligionists.

An object of pity (not of scorn, as some would have it) is that man or woman, who having the truth and knowing it, finds it necessary either to repudiate the truth or to compromise with error in order that he may live with or among unbelievers without subjecting himself to their disfavor or derision as he supposes. Tragic indeed is his place, for the real fact is that all such discardings and shadings in the end bring the very punishments that the weak-willed one sought to avoid. For there is nothing the world so values and reveres as the man, who, having righteous convictions, stands for them in any and all circumstances; there is nothing towards which the world turns more contempt than the man who, having righteous convictions, either slips away from them, abandons them, or repudiates them. For any Latter-day Saint psychologist, chemist, physicist, geologist, archeologist, or any other scientist, to explain away, or misinterpret, or evade or elude, or most of all, to repudiate or to deny, the great fundamental doctrines of the Church in which he professes to believe, is to give the lie to his intellect, to lose his self-respect, to bring sorrow to his friends, to break the hearts and bring shame to his parents, to besmirch the Church and its members, and to forfeit the respect and honor of those whom he has sought, by his course, to win as friends and helpers.

I prayerfully hope there may not be any such among the teachers of the Church school system, but if there are any such, high or low, they must travel the same route as the teacher without the testimony. Sham and pretext and evasion and hypocrisy have, and can have, no place in the Church school system or in the character building and spiritual growth of our youth.

Another thing which must be watched in our Church institutions is this: It must not be possible for men to keep positions of spiritual trust who, not being converted themselves, being really unbelievers, seek to turn aside the beliefs, education, and activities of our youth, and our aged also, from the ways they should follow, into other paths of education, beliefs, and activities, which (though leading where the unbeliever would go) do not bring us to the places where the Gospel would take us. That this works as a conscience-balm to the unbeliever who directs it is of no importance. This is the grossest betrayal of trust; and there is too much reason to think it has happened.

I wish to mention another thing that has happened in other lines, as a caution against the same thing happening in the Church educational system. On more than one occasion our Church members have gone to other places for special training in particular lines; they have had the training which was supposedly the last word, the most modern view, the ne-plus-ultra of up-to-dateness; then they have
brought it back and dosed it upon us without any thought as to
whether we needed it or not. I refrain from mentioning well-known
and, I believe, well-recognized instances of this sort of thing. I
do not wish to wound any feelings.

But before trying on the newest fangled ideas in any line of
thought, education, activity, or what not, experts should just stop
and consider that however backward they think we are, and however
backward we may actually be in some things, in other things we are
far out in the lead, and therefore these new methods may be old, if
not worn out, with us.

In whatever relates to community life and activity in general,
to clean group social amusement and entertainment, to closely knit
and carefully directed religious worship and activity, to a positive,
clear-cut, faith-promoting spirituality, to a real, every-day,
practical religion, to a firm-fixed desire and acutely sensed need
for faith in God, we are far in the van of on-marching humanity.
Before effort is made to inoculate us with new ideas, experts should
kindly consider whether the methods, used to spur community spirit
or build religious activities among groups that are decadent and
maybe dead to these things, are quite applicable to us, and whether
their effort to impose these upon us is not a rather crude, even gross
anachronism.

For example, to apply to our spiritually minded and reli-
giously alert youth a plan evolved to teach religion to youth having
no interest or concern in matters of the spirit, would not only fail
in meeting our actual religious needs, but would tend to destroy the
best qualities which our youth now possess.

I have already indicated that our youth are not children
spiritually; they are well on towards the normal spiritual maturity
of the world. To treat them as children spiritually, as the world
might treat the same age group, is therefore and likewise an anach-
ronism. I say once more there is scarcely a youth that comes through
your seminary or institute door who has not been the conscious
beneficiary of spiritual blessings, or who has not seen the efficacy
of prayer, or who has not witnessed the power of faith to heal the
sick, or who has not beheld spiritual outpourings, of which the
world at large is today ignorant. You do not have to sneak up behind
this spiritually experienced youth and whisper religion in his ears;
you can come right out, face to face, and talk with him. You do not
need to disguise religious truths with a cloak of worldly things; you
can bring these truths to him openly, in their natural guise. Youth
may prove to be not more fearful of them than you are. There is no
need for gradual approaches, for "bed-time" stories, for coddling,
for patronizing, or for any of the other childish devices used in
efforts to reach those spiritually inexperienced and all but spiritu-
ally dead.

You teachers have a great mission. As teachers you stand
upon the highest peak in education, for what teaching can compare
in priceless value and in far-reaching effect with that which deals with man as he was in the eternity of yesterday, as he is in the mortality of today, and as he will be in the forever of tomorrow. Not only time but eternity is your field. Salvation of yourself not only, but of those who come within the purlieus of your temple, is the blessing you seek, and which, doing your duty, you will gain. How brilliant will be your crown of glory, with each soul saved an encrusted jewel thereon.

But to get this blessing and to be so crowned, you must, I say once more, you must teach the Gospel. You have no other function and no other reason for your presence in a Church school system.

You do have an interest in matters purely cultural and in matters of purely secular knowledge; but, I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the Gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach this Gospel using as your sources and authorities the Standard Works of the Church, and the words of those whom God has called to lead His people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. To do so would be to have as many different churches as we have seminaries--and that is chaos.

You are not, whether high or low, to change the doctrines of the Church or to modify them, as they are declared by and in the Standard Works of the Church and by those whose authority it is to declare the mind and will of the Lord to the Church. The Lord has declared he is "the same yesterday, today, and forever."

I urge you not to fall into that childish error, so common now, of believing that merely because man has gone so far in harnessing the forces of nature and turning them to his own use, that therefore the truths of the spirit have been changed or transformed. It is a vital and significant fact that man's conquest of the things of the spirit has not marched side by side with his conquest of things material. The opposite sometimes seems to be true. Man's power to reason has not matched his power to figure. Remember always and cherish the great truth of the Intercessory Prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is an ultimate truth; so are all spiritual truths. They are not changed by the discovery of a new element, a new ethereal wave, nor by clipping a few seconds, minutes, or hours of a speed record.

You are not to teach the philosophies of the world, ancient or modern, pagan or Christian, for this is the field of the public schools. Your sole field is the Gospel, and that is boundless in its own sphere.
We pay taxes to support those state institutions whose function and work it is to teach the arts, the sciences, literature, history, the languages, and so on through the whole secular curriculum. These institutions are to do this work. But we use the tithes of the Church to carry on the Church school system, and these are impressed with a holy trust. The Church seminaries and institutes are to teach the Gospel.

In thus stating this function time and time again, and with such continued insistence as I have done, it is fully appreciated that carrying out the function may involve the matter of "released time" for our seminaries and institutes. But our course is clear. If we cannot teach the Gospel, the doctrines of the Church, and the Standard Works of the Church, all of them, on "released time," in our seminaries and institutes, then we must face giving up "released time" and try to work out some other plan of carrying on the Gospel work in those institutions. If to work out some other plan be impossible, we shall face the abandonment of the seminaries and institutes and the return to Church colleges and academies. We are not now sure, in the light of developments, that these should ever have been given up. We are clear upon this point, namely, that we shall not feel justified in appropriating one further tithing dollar to the upkeep of our seminaries and institutes unless they can be used to teach the Gospel in the manner prescribed. The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth of the Church in elementary ethics. This decision and situation must be faced when the next budget is considered. In saying this, I am speaking for the First Presidency.

All that has been said regarding the character of religious teaching, and the results which in the very nature of things must follow a failure properly to teach the Gospel, applies with full and equal force to seminaries, to institutes, and to any and every other educational institution belonging to the Church school system.

The First Presidency earnestly solicit the whole-hearted help and cooperation of all you men and women who, from your work on the firing line, know so well the greatness of the problem which faces us and which so vitally and intimately affects the spiritual health and the salvation of our youth, as also the future welfare of the whole Church. We need you, the Church needs you, the Lord needs you. Restrain not yourselves, nor withhold your helping hand.

In closing I wish to pay a humble but sincere tribute to teachers. Having worked my own way through school, high school, college, and professional school, I know something of the hardship and sacrifice this demands; but I know also the growth and satisfaction which come as we reach the end. So I stand here with a knowledge of how many, perhaps most of you, have come to your present place. Furthermore, for a time I tried, without much success, to teach school, so I know also the feelings of those of
us teachers who do not make the first grade and must rest in the lower ones. I know the present amount of actual compensation you get and how very sparse it is—far, far too sparse. I wish from the bottom of my heart we could make it greater; but the drain on the Church income is already so great for education that I must in honesty say there is no immediate prospect of betterment. Our budget for this school year is $860,000, or almost seventeen per cent of the estimated total cost of running the whole Church, including general administration, stakes, wards, branches, and mission expenses, for all purposes, including welfare and charities. Indeed, I wish I felt sure that the prosperity of the people would be so ample that they could and would certainly pay tithes enough to keep us going as we are.

So I say I pay my tribute to your industry, your loyalty, your sacrifice, your willing eagerness for service in the cause of truth, your faith in God and in His work, and your earnest desire to do the things that our ordained leader and Prophet would have you do. And I entreat you not to make the mistake of thrusting aside your leader's counsel, or of failing to carry out his wish, or of refusing to follow his direction. David of old, privily cutting off only the skirt of Saul's robe, uttered the cry of a smitten heart: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord."

May God bless you always in all your righteous endeavors, may He quicken your understanding, increase your wisdom, enlighten you by experience, bestow upon you patience, charity, and, as among your most precious gifts, endow you with the discernment of spirits that you may certainly know the spirit of righteousness and its opposite as they come to you; may He give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places, that must be neither polluted nor defiled, either by false or corrupting doctrine or by sinful misdeed; may He enrich your knowledge with the skill and power to teach righteousness; may your faith and your testimonies increase, and your ability to encourage and foster them in others grow greater every day—all that the youth of Zion may be taught, built up, encouraged, heartened, that they may not fall by the wayside, but go on to eternal life, that these blessings coming to them, you through them may be blessed also. And I pray all this in the name of Him who died that we might live, the Son of God, the Redeemer of the world, Jesus Christ. Amen.
APPENDIX 4

"TEACH WITH THE SPIRIT OF GOD," BY J. REUBEN CLARK
PRESCHOOL CONFERENCE, SEPTEMBER 19, 1952

My brothers and sisters: I would like to say to begin with that this is no idea of mine. Brother Clark came up to see me Wednesday. I tried to get him to get someone else. He said he tried. Then he came back to me, so here I am.

Brother Clark indicated to me that he would like me to speak, more or less, on that statement that is credited to President Youth when he called Dr. Maeser here to begin this school to the effect that you do not teach the alphabet nor the multiplication tables without the spirit of God. We do not know certainly that was said, but it has come down that it was said. As I began to think about the matter, I found myself in this position. It seemed to me that to try to explain that was more or less like trying to explain that two plus two equal four. To the Latter-day Saint, it seems to me it must be rather self-evident. There's a lot of stuff that I don't know, and I know I don't know it. There's little that I do know, and I'm bound to say I am not particularly lonesome. I'll try today in the few words that I say to give you some ideas about that subject. I think that in considering that dictum, if it was ever said, we ought largely to forget the multiplication table side of it and think of the teaching side of it.

Now, as it's quoted usually and as it has been preserved, it talks about the spirit of God, and some of you who have taught know that there has been some effort made, and maybe it's justified, to distinguish between the spirit of God—which some say is the spirit of the Holy Ghost—and the spirit of the Lord, which is different. If you read Doctrine and Covenants 88:6-13, you'll read there some of the powers and functions of the spirit of the Lord. It's an all-pervading presence, different quite evidently from the Holy Ghost which is a personage of spirit, though, of course, exercising its powers beyond the mere presence of the personage. As to what President Young may have meant by what he said to Brother Maeser, whatever it was, there's a statement which he made which is referred to in his Journal of Discourses on page 378:

Every art and science known and studied by the children of men is comprised within the gospel. Where did the knowledge come from which has enabled men to accomplish such great achievements in science and in mechanism within the last few years? (Of course, President Young knew
nothing about the advancement in science which has developed since his time.) We know that knowledge is from God, but why do they not acknowledge this? Because they are blind to their own interests. They do not see and understand things as they are. Who taught men to chain the lightning? Did man, unaided, of himself, discover that? No. He received the knowledge from a Supreme Being. From Him, too, has every art and science proceeded, although the credit is given to this individual and that individual. But where did they get the knowledge from? Have they in and of themselves? No. They must acknowledge that if they cannot make one spear of grass grow or one hair white or black without artificial aid, they are dependent upon this Supreme Being, just the same as the poor and the ignorant.

Where have we received the knowledge to construct the labor-saving machinery for which the present day is remarkable? From Heaven. Where have we received our knowledge of astronomy or the power to make glasses to penetrate the immensity of space? We received it from that same Being whom Moses and those who were before him received their knowledge from; the same Being who told Noah the world should be drowned and its people destroyed. From Him every astronomer, artist, and machinist that ever lived on the earth obtained his knowledge. By Him, too, has the power to receive from one another been bestowed, and to search into the deep things pertaining to this earth and every principle connected with it.

I think that fully explains what Brother Brigham had in mind when he made the statement credited to him to Brother Maeser. I think that we must acknowledge in our minds that God is the source of all knowledge, and that He imparts it to us in accordance with our needs and in accordance with His desire. In the little time I have had to devote to thinking about this specific thing since I had the assignment, which consists of about an hour last night and three quarters of an hour today, I wondered if we might not consider this knowledge source from two angles. First, God, on occasion, communicates directly with His children in a way they know is direct. It may be in the form of the First Vision, it may be in the form of the voice at the time of the Transfiguration, it may be in the form of the presence of the Lord—under the Father Himself—in the Kirtland Temple, it may be in the form He manifested Himself to the Nephites on this continent after the resurrection of Christ. Now that direct passing of knowledge—for example, the First Vision—had to be direct under all the circumstances, as the direct appearance at the time of the baptism of the Savior, but there's always a special purpose when that direct revelation comes from God to his children so far as I am aware of in the history of the world. I am persuaded that those times are rare and only at critical periods and critical times and for a special purpose. But I am sure that all of us have had experiences when we have felt that we were helped in other ways.
Now except for these times of direct revelation, it seems to me that we have to work for what we get. We get nothing without work save under the most exceptional circumstances. When I am speaking of work here, I am not necessarily thinking of work at the desk or work in the research laboratory or work in the field and whatnot. I am thinking also of the work, and it is real work, that it takes to overcome our inhibitions, our trends and tendencies, to overcome temptation. I think that we have to work just as hard at that as at anything else. Now, the Lord has laid down fairly clearly that if we expect to receive his blessings we must put ourselves in a certain condition of mind, following a certain condition of life. And I think it is no more certain that the day should follow the night that if we do put ourselves in that position the Lord will manifest to us what he wishes.

Now, not always does he answer our prayers. (Fortunately, for we frequently pray for things that, even in our own human judgment as time goes on, we can see would have not been for our best good if we had received it.) But we must understand that. And here I might suggest this little power of faith. Faith, I think, is the greatest force, and intelligent force, of which we know. Incidentally, I do not know what force is and neither do any of you. You can talk about it, and define it, but you do not know much about it. The same trouble you would have with life: you cannot tell much about life—you can give some of its characteristics, but you don't really know what life is. So as to faith. Faith is a gift of God, and I am very sure God gives to no man faith sufficient to defeat his, God's, purposes, so that from our mortal standpoint there is a limit as to what we can do with faith. And we, when we administer to the sick, should understand that, as to our faith and as to the faith of the sick, sometimes the Lord does give faith that overcomes what apparently are his immediate purposes. I am thinking of the healing of people, who, after their healing, do nothing but suffer for the rest of their lives and preservation of the lives of children who seem not to turn out well. We should always pray, in all of our work, with our faith, that the Lord will bless us if in His wisdom we should be blessed in the way that we are asking. This is very real to me, brothers and sisters, for I have seen the power of faith manifested many times. I have participated in administrations where there have been healings—not immediately—but in a short time afterward. I have seen it in my own family. We find some great passages on prayer in the Book of Mormon, as to the things for which we might pray.

As to this, the aids, that we might secure from the Lord in our work, you should pray and can pray over your work when you have difficulties. I have never been one to believe that we ought to just pester the Lord in prayers in spite of the parable of the unfortunate widow, but I do believe that we should pray when we really need it, and give prayers of gratitude when we don't need anything. The man who only prays when he needs something is not likely to be too readily heard. Now I refer to the passage that you all know so well, the motif of this last dispensation, statement of James:
If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

The Lord doesn't promise there, through James, that He will give everything that's asked. He says He will give liberally. Now I'll refer to another passage. When the Lord was giving His charge to His apostles, He told them that they would be taken before governors and kings and put on trial, and it was to be for the condemnation of the kings and governors. And He said then to them to take no thought what they should say, for in the very hour that they needed it, it should be given unto them. Now, we might consider that we ought not to try to take any thought in preparing for a talk we might have to make. Well, I've always felt that if I wanted to get any water out of a drinking cup, I had to put some in. So I think that the Lord was talking there as to what should happen to these poor fishermen and their fellow laborers when they got into these formal royal or near royal hearings. They were not lawyers, and they didn't know anything about what they should say or what they should do. They couldn't know. Therefore, the Lord said He would provide for them at that time. But I find no place where He said He would provide to a teacher knowledge that he didn't have beforehand; neither as to the substance of his talk, nor as to his techniques. The Lord doesn't just bestow those. They must be worked for. Then the Lord helps. I think that, in part, is what President Young had in mind when he said you shouldn't teach even the multiplication tables without the spirit of God. He meant that you should put yourself in position of the things that you need in order that when the time comes these might be brought to your mind.

I recall to your mind in this connection what the Lord said in the chamber on the last night before the morning of the crucifixion when He told His apostles that He would send the comforter to them; that that comforter would teach them all things, and would bring to their remembrance all the things which He had told them. That comforter He said was the Holy Ghost. I firmly believe that every teacher is in the same position exactly. If he stores his mind with knowledge, if he has lived as he should, then when the time comes when he needs it the Lord will open up the windows of his mind and let him see there the things which are stored away.

I'd like to refer to a statement of Paul's found in I Corinthians chapter 2 where he said that no man knoweth the things of man save by the spirit of man which is within him. So no man knows the things of God but by the spirit of God. I'd like to suggest that passage to Brother Sperry and Brother Hugh Nibley. I think there is something wrong with that translation. I think that the two clauses are parallel—so no man knows the things of God but by the spirit of God which is within him. I think that's what that means. And when you do have that spirit of God within you, and you have a right to the gifts of the Holy Ghost, then if you have prepared yourself, the Holy Ghost will bring these things to your
remembrance, and you will be able to teach things properly. I think that is roughly what President Young had in mind, and I'm confirmed of that by the statement which I read to you—that you should store your minds with knowledge and then the spirit of the Lord will bring these things to your mind.

The little experience that I've had has taught me that I can't get anything out of my head if I haven't put it in there. Yet I must admit this—you perhaps all have had this experience—that after I've worked a long time and something comes to me, something perhaps new to me, it comes into my mind as if I just pulled it out of a drawer somewhere and suddenly exhibit it. I think that we never forget—we may not remember—but we never forget what we take into our minds. It's there, and I think it's there for time and for eternity, hence the importance of learning the good things and avoiding the bad. But along that line I don't believe there's going to be very much of a fuss on the last day of judgment. I believe that every one of us, when that time comes, will go over into our stall just as fast as we can. We won't be around throwing bricks at anybody else. We'll be saying to the other fellow, "Well, brother, if you forget what I did to you, I'll forget what you did to me."

I think the final judgment is going to be a rather simple thing, and I have often used this idea, too, regarding our own appraisal of ourselves. I said that if we were informed that the Savior was out here somewhere in the desert, perhaps Wendover, and if we knew that by going to Wendover we could see the Savior and talk to Him, I wonder how many of us would have the courage to go, knowing that He would know everything we ever said or thought; every act would be His. I wonder if we could face Him.

Now there's just one other thing that I would like to suggest. There's a great difference between teaching the gospel and the truths of the gospel and teaching other things. We get all kinds of reports about what you brethren do down here and what you don't do—we try to forget most of them—about what you're supposed to do and what you oughtn't to do. But we had one statement come to us along this line. Some parent objected that in a certain class—I don't remember the class, don't remember the teacher, thank goodness—but in this class and from this teacher there had come a shaking of the faith of that young person, and when the teacher was approached about it he said, "Well, I'm making them think, anyhow." I wonder if that's what you do to them in your science course, or in your history course—raise doubts about everything and then let them think what becomes of your facts and the realities of life.

It's a serious thing, to raise a spiritual doubt in the mind of any student; more or less like turning him into a great room, thoroughly darkened, in which there are all kinds of pitfalls, shutting the doors and cutting all the light and then saying, "Now try to find your way to the other side." It's cruel. It's inhuman. The Lord won't hold us guiltless. Now, my brothers and sisters, I haven't said much, but I hope that I may have suggested something to
you who might have been thinking about this statement of President Young's as to what he meant by it. I hope I may have said something that will suggest what he might have meant. I am sure from what he said afterwards that he meant that we must store our minds with these things, and then, when the time comes, if we have lived as we should, it will be available to us. That will make the difference between the great teacher and the poor teacher.

Whatever you do, brothers and sisters, do not sow spiritual doubts into the minds of your students. You have no right to do it. The parents of the students who send their children here don't expect it. If you have ideas that are not orthodox, keep them to yourselves. Don't try to indoctrinate your students with anything but the well-established, well-recognized truths of the gospel. May the Lord bless you in your work. As was stated in the opening prayer, you have a great work. I do not believe that any of us knows just how great. No man knows how far an utterance of his may grow or spread; so be careful. Words are golden, thoughts are diamonds; don't scatter them under loose hand unless they be the real truths. May the Lord bless you, preserve you, give you joy in your work, and help you to reach the hearts of your students. Teach them that they must work and store their minds with knowledge if they shall expect the Lord to help them in the future. Teach them so that the Lord will have something to work on, not just a blank mind. God bless you I pray in the name of Jesus. Amen.
APPENDIX 5

PREPARATION OF TEACHERS--BUILD A SIMPLE FAITH
BY PRESIDENT J. REUBEN CLARK, JR.
PRE-SCHOOL FACULTY MEETING ADDRESS
SEPTEMBER 19, 1956

I hope none of you are near-sighted so that you can see this freak. I'm very grateful to Brother Wilkinson for your kindness. I'm always embarrassed when Brother Wilkinson and others tell about what they think I've done. One thing, you forgot, Ernest. That was the most important government job I ever had. I was Undersecretary of State.

Now brothers and sisters, that I am here is not my choosing. Brother Ernest wrote me a letter kind enough to ask me to come down and talk to you. I made a little inquiry and found out that President McKay had suggested that he ask me, and of course, the President's suggestion and desire is the law, so I'm here. This is not my choosing. I would have saved you if I could. I'm not going to try to preach a sermon tonight.

I would like to visit with you a few minutes because I regard and have said frequently that you are operating the greatest school in the world, the most important school in the world, to become even greater and more important as time goes on. No other great school in the world is charged with the responsibilities with which you were charged. And I would like to read to you what you have already heard doubtless many times--that part of the indenture with which President Young created this institution. Paraphrasing some preliminary matters, I will read this in the indenture created in trust in accordance with the terms this institution was founded. The donor, Brigham Young, after setting forth the secular subjects as the educational standards of the times required to be taught, had this to say about the spiritual training and teaching that should be carried on in this school. Now I'll quote from the indenture.

The Old and New Testaments, the Book of Mormon, and the Book of Doctrine and Covenants shall be the standard text-books and shall be read and their doctrines inculcated in the Academy. And further, no book shall be used that therein misrepresents or speaks lightly of the divine mission of our Savior, or the Prophet Joseph Smith, or in any manner advances ideas antagonistic to the principles of the Gospel.

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Those are the sealing orders of this institution. As I stand before you tonight, I can see that I have two capacities. One, I am the second counselor in the First Presidency of the Church. Two, I am the second Vice-President of this institution. In my own mind my duties somewhat divide themselves into two parts—religious and secular. As the second counselor in the Presidency, I feel that I would like to say something to you tonight suggestive of your position, as I see it. You teachers here seem to me to have two positions. One is you are a member of the Church. That's the first and most important element in your situation. The other is, you are a member of this school and of its faculty, you teachers. As I see it, you are roughly under two jurisdictions. This is a unique situation, so far as I know, as it has worked out, for any faculty in any institution. As a member of the Church, you are, I conceive, under the jurisdiction of the Church, which looks at you (I'm talking now to the faculty members primarily) as a church member. Your standing in the Church is judged by what you do as an individual, and there you have a close relationship. Your acts as an individual tie in very closely, of course, with your conduct as a member of the faculty.

If you should be so unfortunate as to run counter to the principles and doctrines which govern you as a church member, you would be considered and handled by Church officers and Church tribunals. Whether you were also handled by your school authorities would be a matter for them to determine. If some of you teachers, for example (I mention this because it is rather well known), were to begin to advocate and attempt to practice this new polygamy, the Church would be after you pretty fast. You'd be handled in the matter being proved on you and you'd be excommunicated from the Church. I suppose, under those circumstances that your school would also act. So, you would come under the discipline of both jurisdictions. If you taught any false doctrine that was less fantastic than that, you then might be tried and brought to task by your Church officers so that your Church standing is a matter that is not to be in the jurisdiction of the school. Whether any doctrine that you might teach is a false doctrine sufficient to require action, sufficiently false, would be determined, of course (whether the doctrine were false or true), by the President of the Church, who is the sole source through which the Lord makes known His will to His people as a whole and declares His doctrine. It doesn't lie in any other body in the Church, nor does it lie in any extraneous body or institution. That is, for the Church.

Now, I have this feeling, President Wilkinson, that every man or woman who has to teach religion, should aim to be as thoroughly prepared in his religious subjects and in his religious work as he is in his secular work. I feel that he should know the Gospel. Now, as I think I indicated last year or the year before, I have forgotten when, we all should think about our religion. I was about to say we, perhaps not all should but we all may speculate about it. The principles of our religion are deep, profound. They
are not casual or shallow. They will stand all of the thought and
rightful speculation that the best of us can give. The only thing
is that I have to watch and that you have to watch is this: after
you have thought and after you have speculated, remember that so far
as the Church and its doctrines are concerned, it is your thought and
your speculation. You might be right, but you could be wrong. And
whether you are right or wrong depends upon the revelations which
the Lord has given and which the Lord may give on the subject matter
concerning what you have thought and speculated. And if He has not
yet given anything that can be clearly understood, and there are
miriads of subjects which are in that position, it is my duty, it
is your duty to hold your thought and your speculation to yourself,
not to teach them to others. Obviously you may discuss them with
others who understand that you are teaching and discussing, thinking
about these sometimes called "mysteries." But I may not, and you may
not, teach them as doctrine.

Brothers and sisters, I think this is very important, very.
You know there never has been, so far as I know, any church in the
history of the world, organized under conditions that are similar
to ours. We began with publicity and the press. From the time of
Joseph until now our enemies have gone over the records, great parts
of which have been published. Our enemies have usually seen to it
that the unwise things, perhaps the wrong things, which on occasions
we have tried to do, have been fully exploited. Not so long ago
it was thought that the third generation would be an apostate
generation. Well, I am one of the third and I haven't apostatized as
far as I know. Some of you are fourths and fifths and maybe more.
After all that our enemies have been able to do, we are still walking
with the iron rod. We are still clinging to the great fundamental
truths which through the inspiration of the Lord, Joseph proclaimed
to us.

I was always much impressed with one feature of the teaching
of Dr. James E. Talmage. Dr. James E. Talmage had a reputation as
a scientist. For years I was his secretary. I often jokingly observed
that I wrote the Articles of Faith, which I did, on the typewriter.
But I know that Dr. Talmage always used the maximum of his ability,
his powers of argumentation, his powers of analysis, in order to bring
to the support of the doctrines of the Church; that is, all the facts
of science, of which he had any knowledge. Now I don't want to talk
about science and religion. I would like to say this to the scient-
stists: Be a little patient with us who are not scientists. Don't
condemn us too much. And in order to show you what I mean, I ask
you to consider where I would have been if I had pinned my faith on
the science of my day in school. I'd have been so far behind that I
would never catch up. And conceivably, conceivably, I think surely
that may be the position of the science of today.

I was struck the other day with this thought to show you what
I mean. Brother Hales is here. I hope he'll forgive me. The Prophet
Joseph was reported to have said: "The world and earth are not
synonymous terms." Brother William Lund tells me they can find this quotation only in the Compendium of 1874. But it's been preached ever since I can remember, and I guess it's all right. The world is the human family. This earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live. That was in 1841. I was interested and rather, I do not like to say amused, when in reading the convention speech recently made by Mr. Hoover, to note that he had said this: "These truths came into the universe along with the shooting stars of which worlds are made." I don't know how much he knows about science, but it's the same idea. But recently there's a book appeared by an astrophysicist that declares or puts forth the theories better to which others are parties, that this earth had its origin in the breaking up of a great super new world, that the material at the central part of it, after getting rid of the surplus, drifted on. We don't know where it went or where it is. That these materials were then gathered, as I understand it, perhaps gas principally first, into other great planets. And great planets I'd better put it. And that then these greater planets were again split up because of their revolutions and so on, and that out of the hunks, I think he calls them, of these greater planets our own earth and others like it belonging to this solar system, were made.

I remember once hearing Dr. Talmage--overhearing, I was working in the room where he and Colonel Willard Young were talking--and I remember hearing him say in the course of the talk with the two men, and this is a common saying, that scriptures were never written as a textbook on science. I'm not sure. It may be that when we get farther along and know more we'll find that they're more than that. And the interesting thing to me about this theory of this physicist was that he suggests that the parts of the earth which scatter radioactivity were the last globes, he said--the last globes that were added to this earth. How long they existed before we do not know. But I'm interested from the point of view that my understanding is that some scientists fix the age of the earth, which I don't know anything about. I'm not taking any part. I'm not making any hazard or making any guess, might be determined by the condition of uranium which over the centuries, billions of years, or millions, or whatever it was, have evaporated, I call it--evaporated their energy. How long they were evaporating energy, you'll understand what I mean, before they joined this earth nobody knows. I find it interesting there to read the Book of Abraham, the 24th verse in the 3rd chapter. He said, "And there stood one among them that was like unto God and he said unto those who were with him, 'We will go down for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell, spirits.'" The first and second verses of the fourth chapter read, "And then the Lord said, 'Let us go down,' and they went down in the beginning (that is the gods) organized, and formed the heavens and the earth. And the earth after it was formed was empty and desolate because they had not formed anything but the earth. And darkness reigned upon it," and so on.
I have a feeling that the Lord has revealed to us more about science, but particularly astronomy, in the scriptures than we appreciate. And I only say, repeating again, be patient with us, you scientists, we who don't know. Because I say again, if I had tied my faith to the science of my time, you wouldn't have recognized what I was talking about, and it may be I do not know. But he who ties his faith in the science of today will sixty years from now find that he is quite out of date.

Now I have been struck recently with how frequently the Lord in modern revelation speaks of education, of reading good books, of knowledge. You'll remember some of those statements. "The man can be saved no faster than he gains knowledge." That's one of Joseph Smith's own sayings. And there's another one. "It is impossible for a man to be saved in ignorance." And a third. "The glory of God is intelligence."

I've often wondered what we're going to do about that word, knowledge. I've wondered if that means a knowledge of all that is known. Of course, if it means scientific knowledge what we learned yesterday has to be unlearned today. And it may be that what we are learning today will have to be unlearned tomorrow. The word, intelligence, is used in two or three ways. Abraham came down among the intelligences. We speak of intelligence in the ordinary sense, so I do not know just what it means. But I have a conviction that it cannot mean that so far as this earth is concerned, that every man and every woman must know all there is to know, like the physical sciences, for example. If that were true none of us could be saved. But I have an abiding faith that it means that we must know the Gospel. Which one of the ancients prophets said, "The soul is simple that a wayfaring man go through, need not error therein."

I have a feeling that central to that knowledge of the Gospel is a knowledge and testimony of Christ. The only name given among men by which we must be saved was Peter's testimony to the Sanhedron. And in that great prayer of His, sometimes called the intercessory prayer, sometimes the prayers of the great High Priest which He gave in the garden on the eve before His crucifixion, the Mount of Olives, and before He went to the Garden of Gethsemane. "And this is life eternal," said He to the Father, "to know Thee the only true God, and Jesus Christ whom Thou hast sent." This we can alter.

This I take it is the responsibility of you brethren and sisters, teachers who teach in this school. It is your duty to see that your students understand the gospel--the simple principles of it. I can tell you from my observations that our young people grow up without too much knowledge of the gospel. They have a lot of knowledge about other things, and some very indefinite information, and sometimes erroneous about the gospel. No student should leave this school who does not understand the Gospel, doesn't know something about how to live it. That's your responsibility. And that is primarily the purpose of organizing this great institution--it was
that the gospel might be taught alongside with secular subjects in
a way as to teach that secular knowledge would not destroy faith in
God and His Son Jesus Christ.

You have young people. They have their free agency. They
exercise it. They believe really what they wish to believe. And
God Himself has never undertaken to force the intellect, the intel-
ligence, the mind of man. And you cannot. But I take it that it is
your duty not to build doubt, but to build faith. And the simpler
the faith, the stronger, the better, the more enduring it is, the
more it leads towards salvation. I have no language to express my
anxiety that you will teach the youth who come under your jurisdiction
the true Gospel. I remember years ago hearing of some teacher who
was called to task for teaching false doctrines, and his reply was,
"Well, I made them think." Thinking in terms of doubt does not
increase testimony. It does not build up the spirituality of the
youth. Teach the things that will destroy not. After all, that's
a task that all of us at perhaps one time in our lives or another,
have to face, is doubt.

I remember the story of Lincoln. I've told it before,
perhaps, to you. He was found reading the Bible as he visited Grant
down when Grant was in Richmond. One of his early chronies who was
on Grant's staff came around the corner of the tent where the
President was staying and found the President reading the Bible. And
he said, remembering the reputation which Lincoln had in his early
life, something of a scoffer and a disbeliever, "What, Lincoln read-
ing the Bible?" "Oh yes," said Lincoln, I've learned to read this
great book, to believe all I can and take the rest on faith." I
think that's a wonder sentiment, applicable to each and all of us.
Read the Gospel, read the scriptures. Read all you can. And you
cannot understand everything. And what you cannot understand, take
on faith.

May God give you his blessings, enlighten your minds, quicken
your understandings, enable you to comprehend the Gospel in its
simplicity, and then so teach it to those who come under your care.
I bear you my testimony that the Spirit is borne to me the testimony
that God lives. I know that he answers prayers. That Jesus is the
Christ, the Son of God, the Redeemer of the world, the atoner for
the fall of Adam. That he was born half divine, that He lives, that
He worked. But finally, in accordance with the divine plan, for
John when He came to see John baptizing, "Bhold the Lamb of God,"
thus indicating that it was to be a sacrifice. But when His time
came therefore, he was arrested, trialed, convicted, crucified. He
lay in the tomb until the morning of the third day, and then was
resurrected. The fact that it is well attested as any fact in
history, unless you are going to discard the whole sacred record.
I bear you my witness that He did so live, did so die, did so atone
to see our sins alive, atoned. Well now, my brothers and sisters,
I also bear witness that Joseph Smith was a prophet of God, that
those who have succeeded him, the prophets of God down to and including David O. McKay. That it is our duty not only, but our high privilege to follow their directions, their instructions, their teachings. I bear witness to all of you solemnly, and urge you to increase your testimonies to the same end so that finally we may be saved and exalted in His presence. And I ask these blessings upon you and upon me and upon the Church and upon the world, in the name of the Lord Jesus Christ. Amen.
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UNPUBLISHED MATERIALS


J. REUBEN CLARK, JR.: AN ANALYSIS OF THE
IMMEDIATE AND LONG-RANGE IMPLICATIONS
OF THREE SPEECHES

David Earl Buchanan

Department of Communication

M. A. Degree, April 1976

ABSTRACT

The purpose of this study was to provide an analysis of the immediate and long-range implications of three speeches: (1) August 8, 1938, (2) September 19, 1952, and (3) September 19, 1956, which J. Reuben Clark, Jr. delivered during the annual Pre-School Faculty Conference at Brigham Young University. The speeches were analyzed and compared to determine the goals and charges given and to determine whether there was carry-over from speech to speech.

The significant findings included: (1) The LDS Church school system is to be manned only by those individuals who have strong, undeviating testimonies of a living Savior, of the Restored Gospel, and of a living Prophet; and who are prepared in both content and technique within their special fields of teaching. (2) Brigham Young University is the most important school in the world, to become even greater, because of the unique charge to maintain a balance between spiritual and secular education. (3) The advice and counsel given by Elder Clark has been followed, reaffirmed, and has become the standard by which the University shall maintain its quest toward excellence in education.

COMMITTEE APPROVAL:

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