

shall come into the Church, partake of the blessings of the Gospel, and help the House of Israel to build the New Jerusalem, preparatory to the glorious coming of the Son of God. The blessing of Noah upon Japheth was, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." We are not the enemies of the Gentiles, we are not the foes of the human race; our mission is friendship, peace, and good-will; our work is to preserve and bind together all that is good, both past and present, and to labor for the consummation of Christ's work in the great and wonderful future.

May God speed His cause, keep us steadfast in the truth, in lifting up an ensign of peace to the nations, and in preaching to all the world the Gospel of Salvation, through Jesus Christ, our Lord. Amen.

The choir sang a hymn entitled "True to the Faith."

ELDER DAVID O. M'KAY.

"Choose you this day whom ye will serve."—Faithfulness to duty is the most acceptable service.

One of the greatest benefits derived from meeting together, is the experiencing of new and beautiful thoughts and feelings. These thoughts and feelings are not always those expressed by the speaker. Words do not convey thought—they only call up thought; but those who, while listening, experience new thoughts, or noble feelings, always derive one of the greatest blessings that come to those who meet together. You will agree with me that this conference has been particularly fruitful in

awakening in our minds the noblest of thoughts, the highest and purest of feelings.

One passage of Scripture has been repeatedly called to my mind ever since President Smith emphasized for the Priesthood the Gospel of *Doing*. That passage is this:

"Choose you this day whom ye shall serve."

I believe, with Professor Stephens, whose thought was expressed in the beautiful song just sung, that in making this choice, the youth of Zion will act wisely.

"Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight? No!

"True to the faith that our parents have
cherished;
True to the truth for which martyrs have
perished;
To God's command,—soul, heart and
hand,
Faithful and true we will ever stand."

If each of the twenty thousand individuals who are this day assembled on these sacred grounds will say to himself, "I this day choose to serve the Lord," what a mighty army there would be in defense of right! Why not make this choice? Recently, I heard a testimony from one of the presidents of stakes to this effect: "I am never happier than when in the performance of my duty." There is nothing in life that brings more happiness than righteous living—than serving God. Then why cannot the twenty thousand people here today—nay, why cannot all Israel choose this day to serve the Lord? The line between truth and error has been distinctly marked throughout this conference, and the members of the Church of Christ are given the choice of truth or error. The Church, though *it*

the world, is not of the world. There are two distinct armies; they are facing each other. The Church stands for truth, the enemy is error.

"Choose you this day whom ye will serve." There is a mighty host assembled on these grounds today, and there was a mighty host assembled many years ago in the city of Schechem. Israel had gathered there to hear the last words of their great leader, Joshua. Five score years and ten he had seen life; he had led Israel faithfully through many trials; he had seen their waverings, and he had known their waywardness. On that memorable occasion, he preached to them the words of Life, reminding them of the many manifestations of God in their behalf. He reverted back to the days of Abraham, when the children went after strange gods. He told them how God had led their father Abraham out from this idolatry; how the hand of the Lord had led Israel out of Egypt; how He had given them lands not of their taking; how He had given them cities, not of their building.

"Now, therefore," continued he, "fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

If it seem evil in your sight, to serve the Lord, then choose you this day whom ye will serve. "But," said the old Prophet, just before his death, "as for me and my house, we

will serve Jehovah." Then he gave the people their choice:

"Whom will ye serve?" And they cried with one voice, "We will serve the Lord." "Remember," said he, "it is you who make that covenant."

"Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions, nor your sins."

"If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

"And the people said unto Joshua, Nay; but we will serve the Lord."

"And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses."

And the covenant made by the people that day was placed in the book of the law of the Lord, and an altar was built there as memorial of the covenant. Joshua bade them good-bye, and went the way of all the earth. That generation kept their covenants. You may read the record of Israel from the Exodus to the Captivity, and you cannot find a generation that served the Lord so faithfully as did those who covenanted with the old Prophet Joshua, on that day.

Brethren and sisters, we must choose whom we will serve. I say we cannot go on serving, part of the time, the enemy, and part of the time, the Church. We cannot do this. The Lord has said plainly, "No man can serve two masters; for either he will hate the one, and love the other; or, else he will hold to the one and despise the other. Ye cannot serve God and Mammon." These words are true; and I believe we should take them as literally as did the Prophet Joseph Smith take the words of James:

"If any of you lack wisdom, let him

ask of God, who giveth to all men liberally."

The Prophet believed these words, and took them for their meaning. So I believe, we should take Christ's words, and know that we cannot serve two masters. Let us choose today whom we shall serve.

The truth that we cannot serve two masters is emphasized in Byron's "Cain," and I feel to mention it here for emphasis. Cain is tempted by Lucifer; and after the Devil has led him on, telling him that the Gospel is nothing, that Adam was deceived, that the Lord is only a cruel God, Cain says:

"Wilt thou teach me all things?"

"Aye," says Lucifer, "upon one condition."

Cain: "Name it."

Satan: "That you fall down and worship me, the lord."

Cain: "Thou art not the Lord my father worships?"

Satan: "No."

Cain: "His equal?"

Satan: "No. And have naught in common with Him. No; nor want anything to do with Him. I would be aught above, beneath, I would rather be anything than subject to His power. I dwell apart; yet am I strong, and many there are who follow me, and many yet who shall. Be thou among the first."

Cain answered: "I have never yet bowed to my father's God, though my brother, Abel, oft implores that I should offer sacrifices with him."

Lucifer quickly catches him: "Hast thou not bowed to Him?"

Cain: "Have I not said it? Need I say it? Dost not thy mighty knowledge teach thee that?"

Then these words and Byron never uttered a greater truth.

Satan: "*He who bows not to Him has bowed to me.*" He who bows not to God has bowed to Lucifer.

"But," says Cain, "I will bow to neither."

"Nevertheless," answers the tempter, "thou art my worshiper; he who worships not Him is mine the same."

This truth harmonizes with the scripture. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other."

Whom shall we serve, my brethren and sisters—all Israel here assembled, the priesthood, the heads of families—the Elders of Israel? "Choose you this day whom ye will serve."

I believe you cannot find throughout the Church one young man who, if the choice be given him, would say, "I choose to serve the world,"—not one. Well, then, why is it that we do serve the world? It is through ignorance, or weakness, the result of ignorance. The duty of the Latter-day Saints—the Elders and leaders—is to teach the young men how to serve their master. This is not difficult. There is no one great thing that we can do to serve Him. It is not in membership only that Christ wants service. He can, today as of old, raise up from the stones children unto Abraham. It is not lip-service that He wants. Speaking of the churches of the world, the Lord said to Joseph Smith: "They draw near me with their lips, but their hearts are far from me." It is not lip-service—what is it? *Faithfulness to duty*, that is the service.

I am reminded now of the responsibility that rested upon those soldiers who followed General Wolfe up the mighty heights of Quebec that starlight September night. What was the duty upon each soldier that night? Nothing great—five thousand of them stealthily row-

ing down the river, and then quietly pulling themselves up by the branches of the trees on the hillside. What was the service demanded from that mighty army? Why, the service of order and quietness. One soldier that night, could have frustrated General Wolfe's entire plan. But each one had a duty—that of being quiet, that of remaining in rank, until, before morning, the whole army stood on the plains of Abraham, ready to take the fort. So it is in this great army of the Priesthood; each man has only a little duty to perform; but, oh, the performance of it might mean everything to the quorum to which he belongs! It might mean much to the Church.

There are instances in history where little simple acts have expressed the spirit of the entire nation. One comes to my mind now. At one time during the Revolution, General Greene had been defeated; he was alone, penniless, hungry, foot-sore. He went into an inn, and the proprietor said: "Hello, Gen. Greene! All alone?" "Yes, alone, hungry, and penniless." The lady of the house set before him a warm breakfast—plain, but the best she had, and then, shutting the door quietly behind her, she brought and put in the General's hand, a purse. "There!" she said; "it is all I have, but you are welcome to it; take it." There was hanging just over the fire-place of that humble inn, the picture of George III. General Greene arose, turned the picture to the wall, and on the back of it wrote this line: "Hide your face, George, and blush." Why? Because that little simple act had within it the expression of the spirit of the Revolution. The spirit of freedom, was expressed by that woman in a little deed of service to her country.

That is why General Greene said: "Hide your face, George, and blush." So it may be in this Church; some little act by a deacon, a teacher, a priest, an elder, a high-priest, a seventy, an apostle, or anyone—some little act may manifest his service to his Church and express that loyalty which every young man feels, which every young man desires to express, and which can best be manifested by service in the work of the Lord. Let us choose this day, throughout all Israel, to say with Joshua of old: I know not what ye may choose. If ye do not wish to serve the Lord, choose ye other gods; go after the spirit of the world, if you will; "but as for me and my house, we will serve the Lord."

God help us in this desire; may He inspire us in this determination; and make us feel this day that it is our duty to teach the young how to serve God. The other day, a young man came to me and said, that though he had lived in the ward for twenty years, in fact all his life, he had never received the Priesthood until three months before that day. He had not attended his meetings, of course; he had been reared under an influence of the world, and that influence had dragged him down. But even that young man, that day, said this: "Now, I want to serve the Church," and he went back to his ward with that determination. Though he had been indifferent, the young man was not lost; his heart was right; but he did not know before that time how to serve the Church. He stands today with a feeling within him that he will serve the ward, and do as the bishop wants him to do; furthermore, to attend his quorums, and be true to them. I believe there are hundreds of young men who

need to be shown the way, and you will find that they will not falter, that they will be,

“True to the faith that their parents have cherished;

True to the truth for which martyrs have perished;

To God’s command, soul, heart and hand,

Faithful and true they will ever stand.”

I ask the blessings of our Father

upon the youth of Israel and upon all the Saints everywhere, that we may choose to serve God and keep His commandments, in the name of Jesus Christ. Amen.

The choir sang the anthem, “Hosanna!”

Conference was adjourned until Monday, 10 a. m.

Benediction was pronounced by Elder William H. Seegmiller.