

vation? Jesus said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man has no authority to cut off from the gospel the principle of baptism; he cannot deny the gift of the Holy Ghost. He has not the right to say to his fellow creature you may obey one principle of the gospel and discard another. The Redeemer said that we should live "by every word that proceedeth out of the mouth of God." This is the gospel that the Lord enjoins us to teach unto our children, and that we are taking unto the nations of the earth.

The Lord inspired Luther, Calvin, Knox, and all other great reformers, to teach the children of men that measure of truth which He designed they should have; but today the fullness of the gospel has been restored to the earth, and we are basking in its glorious sunlight. Some people say, "Is not the religion of my father and mother good enough for me? They were good people, and if I can live to be as good as my father and mother, I am satisfied." But, in that, men and women deceive themselves. Our fathers and mothers lived up to the best light they had before the gospel was restored. They obeyed God to the best of their ability, when they lived up to the measure of truth He gave unto them. But the Lord in this day hath spoken unto the people and commanded that they should obey the fullness of the everlasting gospel. This gospel means much more to you and me. It teaches the eternity of the marriage covenant; that father, mother, and children shall be reunited in heaven, if they live pure lives and work for the salvation of their fellow creatures. And so, I say it is

essential to obey the gospel that has this glorious power. At the last day it will be well for us to be able to say that we belong to the Church of the Son of God, that has and exercises the power of uniting husband and wife for time and all eternity, cementing family ties so that they will exist for ever. When I think of these glorious blessings, I say, Thank God for the gospel. I want to live up to its teachings, so as to gain the exaltation which it will surely bring unto the faithful.

Brethren and sisters, let us not be discouraged. Despair cometh from beneath, but hope cometh from above. The Lord is our Father. He is carrying this work on to a glorious consummation. God grant that you and I may not fall by the wayside, but that when the end comes, when we pass to that sleep from which the Lord, in His own due time, will awaken us, God grant that we may all meet together, firm in the faith, rejoicing in the true gospel and the reward of the righteous; which is my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

I sincerely trust, my brethren and sisters, that I may be blessed with your sustaining faith and prayers, to the end that the purpose of this meeting, as suggested by Elder Whitney in his remarks to us this morning, may be realized. I experience comfort in the promise he made, that any one standing in this pulpit, sincerely desiring to speak the word of the Lord, should be blessed to that end.

I have been edified and instructed, with you, in the remarks that Elder Callis has just delivered to

us. I feel proud of the disinterested service that such men as Elder Callis is performing. Winston Churchill, the rising man in England, said some months ago to a congregation assembled: "We who are gathered here this afternoon know well, that no empire and no nation can long endure in power and fame in this world unless it labors not only for its own social interests, but is a faithful servant of high forces and works for the good of the whole human family." That, too, is the mission of Mormonism; and in the work that these elders are performing, they labor not alone for the welfare of the people, but their services are high forces and works for the good of the whole human race. One has but to visit one of our gatherings where nationalities are represented in costume and the like, as they sometimes are, to realize how cosmopolitan this people is. One has but to pick up one of our journals giving an account of our Sunday schools organized from Alaska to South Africa, from Iceland to Samoa, to realize that this religion of ours is world-wide. I have been impressed of late with the far-reaching consequences and effects of the labors of our missionaries. An elder sometimes returns home and expresses himself that he does not know what good he was able to accomplish, that he sowed some good seeds, perhaps, but there were no particular evidences of fruitage from his sowing. Yet I am persuaded that the efforts of these elders, no matter how humble those efforts may be, are by no means in vain. An elder may visit the home of an individual who will spurn him from his door, threaten him with the dog, or with his gun. The elder may leave feeling that

no impression whatever has been made upon that individual, that his mission, so far as the visit to that home is concerned, was wholly in vain. But not so. Other elders perhaps ten years later, may report that that same individual walked ten or fifteen miles to seek them, to explain the change that has come over him, and extend to them an invitation to go to his home and partake of his hospitality, saying that, during all those years since he had spurned the Mormon elders from his door, he had not had peace of conscience, and he desired an opportunity of cancelling, so far as generous acts to others of the same sect might, his ungenerous conduct towards the other missionaries. The man who refuses to purchase a Book of Mormon from the elders, and on whom the elders may seem to have made no impression, may be the first to purchase the book when opportunity is presented, years later, by other Mormon elders. I have sometimes thought, in connection with the labors of those who had faith sufficient to look out over their hand-cart and face the setting sun and an almost trackless desert a thousand miles in extent, that the labor and sufferings of those people were not in vain by any means.

While traveling through Colorado, some months ago, a report was given by one of the missionaries that, in recounting something of the labors of these pioneers in the hand-cart company, the expression of one rough cow boy was, after hearing the story: "There must have been something to their d—d religion or they would not have undergone trials like that." I thought that there was a reward and a compensation to the parents who engaged in those expeditions

in the impress it has left upon their posterity. I have heard individuals say, who were actively engaged in the ministry, and had been many years endeavoring, as best they could, to accomplish good for their fellow men, that they felt that if they labored all their lives as diligently as they might, in the service of the Lord they would never be worthy of being the children of their fathers and mothers who had endured those hardships in connection with the handcart companies. So with the individual who may make only a single convert, he may feel that it is spending much of his time to go abroad, leaving profitable employment, his family and loved ones, and devoting years of his time abroad in the ministry, perhaps to realize that only a single individual has been converted. But how far-reaching in its results upon the Church and upon the world, for good, may be the single convert that he is able to make. Some one, perhaps, had similar thoughts in making the early converts to the Church, some of whom became great characters in Mormon history, men like President John Taylor, President Brigham Young, President Wilford Woodruff and others of that type, who were able to leave such an impress for good upon Mormonism and upon the world. Perhaps some missionary devoting months or years of time in making such convert felt that his time was not very profitably occupied, yet subsequent results show how rich was the harvest and the fruitage of his labors.

I have been impressed, of late, in reading the work of Dr. Paley on the Evidences of Christianity. How largely the arguments and reasonings that he presents in be-

half of Christianity can be applied in support of the cause of Mormonism. He lays down one proposition, to which he devotes in support several hundred pages of his excellent treatise: "That there is satisfactory evidence that many persons professing to be original witnesses of the Christian miracles passed their lives in labors, dangers and sufferings voluntarily undergone in attestation of the account which they delivered, and solely on account of their belief in that account, and that they also submitted, from the same motives, to a change in the rules of their own conduct." He devotes, as I say, several hundred pages of his work in giving historical incidents and proofs in support of that proposition. The same may be said in reference to Mormonism, because Mormonism is, like Christianity, founded largely upon miracles; and the individuals who testified of those miracles passed their lives in labors, dangers and sufferings, voluntarily undergone, in attestation of the account which they gave of the divine origin of Mormonism and the ushering in of this Latter-day dispensation. It had an effect upon their conduct in the abandoning of ideas and ways of the world that they had been indoctrinated in up to that time, and in adopting new modes of conduct in conformity with the teachings of the newly revealed religion. Dr. Paley also lays down a counter proposition to the one just stated, that "There is not satisfactory evidence that persons professing to be original witnesses of any other similar miracles have acted in the same manner in attestation of the accounts which they delivered and solely in consequence of their belief of the truth of those accounts.

Mormonism, which is not taken into account by him, would have to be excluded from that exception here made, for, as I suggested before, nearly all the arguments that he adduces in support of the proposition that I first stated, as being laid down by him, can be put forth in support of Mormonism. He enters into a consideration of so-called pagan miracles, or miracles other than those in support of Christianity, and suggests that it is not necessary to accept the statements that can be accounted for on the ground of delusion or hallucination or a diseased condition of the mind; and he points out the fact that many so-called pagan miracles will not bear the test of a close scrutiny. Many of them, for instance, are accounts given in one country of something that happened at some place far remote from where the account was written. In many instances it is the history of some anterior event, a century or more before the time of the writing of the account. He says that, in most of these instances, it is upon the statement of only one individual, the hearing of a voice or the seeing of something by a single individual, and not by a group of individuals; and further, that generally there is an appeal to one sense only of the individual, as that of sight or hearing alone, and that the so-called vision scarcely ever consents or submits to being handled; that the reality or verity of the vision is in no wise substantiated by the sense of touch as well as of sight.

You may apply all of the rules and tests that he lays down for considering and verifying the genuineness of miracles to the history we have of the coming forth and the institution of Mormonism, and you

shall find that the evidences we have, in support of the divine origin of Mormonism, differ very largely and very widely from those so-called voices or visions that he speaks of as being recorded as coming from pagan lands, or given in support of incidents otherwise than in connection with the establishment and coming forth of Christianity. The fact that Joseph Smith received revelation in reference to there being golden plates is supported by the presentation of those plates, and there are at least eleven besides himself who saw the plates. Three of the number testify not only to seeing the plates but to hearing the voice declare that the record had been translated by the gift and power of God, and that the work was therefore true. Here is the sense of sight, supported by the sense of hearing. The eight witnesses not only saw the plates but handled them. There was also muscular sense of weight verifying the sense of sight and touch. Then again, it was not brought to a single individual, but to a group of individuals; and Dr. Paley points out the improbability of the senses of several individuals being diseased and deranged in the same way at the same time. So I say you can apply all these tests in certification of the reality of these spiritual manifestations to Joseph Smith, and the early leaders of the Church, and you shall find that the evidences given to Joseph Smith bear the scrutiny and the application of those tests, and one cannot, in any psychological manner, explain away the attestation of those truths to these men. It is equally futile to undertake to explain these miracles upon the ground that there was any fraud or collusion involved in them. If you reason that these things

must be true because the sense of sight of twelve men would not be deluded in the same way, that their sense of hearing could not be deluded in the same way, and that their sense of touch could not be imposed upon or deceived in the same way, all at the same identical time, you reach the conclusion that either those individuals saw, and heard, and felt what they say they did, or that there was collusion among them. Then, if you examine the account on the theory that there was collusion, your premises utterly fail, because there is not the slightest evidence of there being any connivance or collusion among these men to foist upon the world any false account. The very fact that some of the number departed from the fellowship of the Church, but never varied one iota in the account that they gave of these divine miracles with which Mormonism was instituted, sweeps away at one stroke the theory that there was possibly any connivance or collusion in connection with this account. I pray that the blessings of the Lord may be upon you all, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

ELDER JAMES G. DUFFIN.

(Former President of Central States Mission).

Last evening, with many of you who are here today, I listened to a very interesting account of a naval journey that was recently taken by a fleet of battle ships of the United States. One of the facts that impressed me very much, in

the speaking of Admiral Evans, was his relating the obedience of the officers and seamen to the commander of that fleet. He said, when the word came to him from the President that he was to get the fleet in order, and start upon that long cruise, he felt that they would not only by request, or command, of the commander in chief of all the forces of the United States, go to any possession belonging to the United States, any waters, but that they were on hand, at a moment's notice, to go to any part of the earth where their ships could float. I thought, while he was speaking, that was the spirit of a true soldier. I thought also in connection with that, how like to it are the true soldiers of the cross. When those holding the Holy Priesthood speak by the voice of the spirit of God, and say to the true soldier of the cross, Your services are needed in Africa, Russia, or Asia, or some part of this great land in which we live, or upon the isles of the sea, there is no hesitancy, he says at once, as did Admiral Evans, "Aye, Aye, sir, we are ready, when will you have us start?" And this great army of young men, belonging to the Church of Jesus Christ, take their lives in their hand, as it were, not considering consequences to themselves, or the sacrifice of their earthly possessions, they leave all, and go to any part of the earth where the authorized servants of God call them to travel.

While Brother Whitney was speaking concerning the growth and development of this great work, how the people had heard the gospel sound in various nations of the earth, had gathered to these mountains, and had been organized into stakes and wards, I was thinking of the responsibility that is placed upon