

or perhaps remain at home on the Sabbath day, although the commandment is that we shall meet together, partake of the sacrament and worship the Lord our God. Some justify themselves in sitting down in idleness throughout the Sabbath day. We have all an opportunity to measure ourselves and see what we are, and how we compare with the standard given us by our great exemplar, the prototype to mankind, Jesus our Lord, and the doctrines which He taught. I exhort the Latter-day Saints to faithfulness, to be hearers of the word and doers also, and not hearers only, deceiving ourselves.

Now, may the blessings of heaven rest upon you. I do feel the weight, the power and the blessing in the benediction pronounced by our beloved president, by virtue of his priesthood and authority, and in the name of Jesus Christ. I rejoice with you in it, and hope and pray that God will fulfill it to all unto the very letter, and save us in the end in His kingdom, through Jesus Christ. Amen.

#### **PRESIDENT JOSEPH F. SMITH.**

Out of deference to the love we bear, and always have borne, and always hope to, toward the sons and descendants of President Brigham Young, I will read this telegram which I hold in my hand:

"President Joseph F. Smith, Salt Lake, City, Utah:

"Regarding it as a sacred duty and glorious privilege, I report at conference time with humble assurance of faith and prayers for you, the brethren, and Saints. As my hope to be present is unrealized, my prayers are more fervent for the way to open for October. With warm regards,

"Respectfully yours,  
"JOHN W. YOUNG."

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!  
The Latter-day glory begins to come forth;  
The visions and blessings of old are returning,  
And angels are coming to visit the earth.

Benediction was pronounced by Elder Joseph E. Robinson.

Conference adjourned until 2 p. m.

#### **AFTERNOON SESSION.**

Conference was resumed at 2 p. m., in the Tabernacle

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

O, say, what is Truth? 'Tis the fairest gem  
That the riches of worlds can produce;  
And priceless the value of Truth will be,  
when  
The proud monarch's costliest diadem  
Is counted but dross and refuse.

Prayer was offered by Elder David H. Cannon.

The choir sang the hymn:

Onward, Christian soldiers!  
Marching as to war,  
With the cross of Jesus  
Going on before.

#### **ELDER ORSON F. WHITNEY.**

A suggestive question.—The marvelous work of God.—The believing and the skeptical.—Illustrative anecdotes.—The Iconoclast abroad.—"Mormonism" remains unshaken.—Science and Religion must agree.—All truth one.

It is a common custom, too common, I think, with some of the elders of Israel, when called upon

to address a congregation, to proclaim at the outset that they have nothing upon their minds. I have often thought it a most superfluous statement; for, when true, the congregation finds it out very quickly, without any information in advance. I have also thought this in relation to it—What right have men of God to have nothing upon their minds? What right have those who have been commanded by the God of heaven to become learned, to seek knowledge out of the best books, to seek learning by study and also by faith, to store up in their minds continually the word of the Lord, in order that the Holy Spirit may have materials to select from, when the proper time comes for the framing of a discourse—what right have men, or a people, so instructed, to have nothing upon their minds? I leave the question here; it is sufficiently suggestive, without any further comment on my part.

I cannot say that I have nothing upon my mind. Unreceptive, indeed, would that mind be which had not received some good and lasting impression, some suggestion of further ideas and discourses, from what has been so well said during the meetings of this conference. I have plenty upon my mind; the difficulty is to get it off my mind, to choose from the many subjects that have been running through my thoughts, the theme most suitable for this occasion. In the hope that I may speak that which ought to be spoken by me, I humbly place myself in the hands of the Lord.

Seven hundred years before the birth of the Savior, a prophet of God, gazing down the vista of the future, proclaimed the coming forth of a marvelous work, even a marvelous work and a wonder, in the

presence of which the wisdom of the wise should perish, and the understanding of the prudent be hid. It is the belief of the Latter-day Saints that the fulfillment of this prediction, in its most marvelous phases, began in the spring of the year 1820, when Joseph Smith, the founder of this Church, received his first visitation from on High. It was something more than an answer to the boy's question, addressed in prayer to Deity, as to which of all the existing churches he should join; it was the beginning of a work destined to bring about "the restitution of all things," to gather into one "all things in Christ," and consummate all preceding phases of the work of God pertaining to this planet.

A preparatory work, we may reasonably conclude, had been wrought before the setting up of the Church of Jesus Christ of Latter-day Saints. I refer to the discovery of America by Columbus, and to the founding, by the Patriot Fathers, of the Government of the United States. Do not deem it an arrogant assumption that these great events were preparatory to the marvels and wonders foretold by Isaiah for the last days. I am aware that sneering remarks are sometimes made when this statement is put forth. "The idea," says one, "that the 'Mormon' Church should have the audacity to assert that it had as a forerunner the founding of this nation, or the discovery of the western world!"

In answer to this, I have but to say that something more than the setting up of a church was contemplated by the ancient Prophet, when he made this wonderful prediction. It meant the opening of the last and greatest of the gospel dispensa-

tions; it meant the gathering of the whole house of Israel from their long dispersion; it meant the introduction of the millennial reign, the coming of Christ to sway the sceptre over this planet; it meant the resurrection, the thousand years of peace, and the eventual glorification of the earth, which is yet to be converted into a celestial sphere, that beings of a celestial order may inherit it. And if you will only give the acorn a chance to spring—the oak an opportunity to grow, there will come a time when even the United States will not be ashamed to acknowledge that it was indeed a forerunner of this wonderful work; and the same with all governments, institutions, and events, all persons and powers that have been used by the Almighty from the beginning to prepare the way before the glorious advent of the King of Kings.

What I desire, specially, to call attention to at this time, is the marvelous character of the work of God. The opening event of this dispensation was the personal appearing of the Father and the Son, and their proclamation of other wondrous events that were to follow. Surely it was marvelous, when God Himself broke the silence of the ages, spoke again to man, and announced the approach of the great consummation! So marvelous, indeed, that many minds cannot grasp it, and are tempted to doubt, to deny, or give it an explanation unworthy of its stupendous character and significance. They hold that Joseph Smith did not really see the Father and the Son, but imagined that he saw them; that it was a mere concept or idea, and not an actual visitation. Some go so far as to declare that

an epileptic fit was responsible for the glorious manifestation.

I, for one, believe that Joseph Smith saw what he said he did; that it was an actual visitation, and not a mere concept, or flight of fancy. The theory that would account for his visions by ascribing them and their wonderful results to an epileptic fit, is too ridiculous for serious consideration. I believe that Joseph saw the Father and the Son—just how, I do not know; probably it was not with the natural eye—most likely with the inward or spiritual sight; but he saw them none the less, and they were there in person, speaking to him, while he beheld them. I accept his testimony concerning what the Methodist minister told him was “all of the devil,” I accept it as all from God. There is nothing more pathetic in “Mormon” history, to my mind, than those simple words in which the Prophet reasserts his claim to having seen, actually seen, the Father and the Son. Men might traduce him, might threaten him, might take his life, as they eventually did; but his testimony would be, and was ever, the same: “I knew that I had seen a vision, and I knew that God knew it, and I could not deny it; for I felt that if I did, I would offend God and come under condemnation.”

Subsequently, as Joseph declares, an angel appeared to him, giving his name as Moroni, and revealing the existence of the plates from which was translated the Book of Mormon, a record of ancient America, “the land of Zion.” I accept that literally. I believe the Prophet actually saw the Angel Moroni, that he conversed with him, and received from him the plates containing the Nephite record. Joseph al-

so affirms that John the Baptist, as a messenger from heaven, laid his hands upon him—upon Joseph Smith and Oliver Cowdery, and ordained them to the Aaronic priesthood, giving them power to preach the gospel of repentance, and to baptize by immersion for the remission of sins; also promising them a greater priesthood, that would empower them to lay on hands and confer the Holy Ghost. That greater priesthood—the Melchizedek—was afterwards bestowed upon these two young men, by the Apostles Peter, James, and John, and under the authority thereby conferred, the Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830.

It was indeed a wonderful work. The words of Isaiah were vindicated at the very beginning of their fulfillment; and in nothing more strikingly than in the realization of that part of his prophecy declaring that the wisdom of the wise should perish, and the understanding of the prudent be hid—bewildered, confounded, in the presence of God's marvelous work. More than ever is it "a rock of offense"—unto the Jews a stumbling block, and unto the Gentiles, foolishness. But they will change their minds in relation to it. Give the acorn—the oak, time to grow. "Mormonism" is yet in its infancy, and "only children and fools," it is said, "criticise half finished work."

There are tens of thousands of people who declare solemnly that God has given to them a testimony that these things are true; but there are millions who have no such testimony, and have never had the opportunity, most of them, to receive it. And even those to whom the opportunity has come, who have had

their attention drawn to this work, do not all see it alike. There are many good and honest people in all churches, in all countries, who do not see as we see; and I, for one, do not expect a Gentile to take a "Mormon" view of our subject. The spirit of this work is necessary to a proper understanding of it, and only those who have received of that spirit can possibly comprehend the marvels that it makes manifest. Nor is this any reflection upon natural intelligence; it is simply the assertion of a divine principle, that the things of God are only to be discerned by the Spirit of God. In the absence of that Spirit, which is only bestowed upon those who have bowed in obedience to the gospel, the wisdom of the wise perishes. Unless men and women humble themselves, and come as little children, believing in God and repenting of their sins, and have hands laid upon them for the gift of the Holy Ghost, they cannot understand this work, no matter how intelligent they may be.

A man is not a bad man because he is not what we call spiritually-minded, quick to believe in the marvelous, in spiritual mysteries and manifestations. The world is made up of two great classes of people—the spiritually-minded and the worldly-minded; and even among the former class some believe more readily than others. Some are naturally believing, others naturally skeptical, or so intensely practical that they demand demonstration before they will believe. We have a shining example in one of the original Twelve Apostles,—not a bad man—a good man, and one, moreover, who had the right to know, not merely believe, that his Lord had risen. That was the special

prerogative of those Apostles; it had to be more than belief with them. They could not go before the world merely with a message that they believed Christ had risen from the dead; they had to know it; it was their privilege to know; but the rest of the world were required to believe their testimony. That, in my opinion, is the reason why the Savior came to Thomas after He had said, "I will not believe, unless I can feel of the prints of the nails in His hands," etc. The Savior, condescending to re-appear, said to him: "Reach hither thy hand, feel the prints of the nails, and be not faithless but believing." Thereupon Thomas, no longer doubting, fell at His feet, exclaiming, "O Lord, my God!" Jesus then imparted this lesson: "Thomas, thou has believed because thou hast seen; but blessed are they who have believed and have not seen." Because, after all, whatever God's special dispensations to individuals, this life was designed for the exercise of faith. For the sake of their own spiritual development, men are required to believe, without seeing, without hearing, without feeling, unless the Lord chooses to make them special witnesses, as He did the Apostles. Perfect knowledge swallows up faith, and removes the opportunity for its exercise; while through the exercise of faith, made manifest by good works, we obtain the spiritual development for which we entered upon this our second estate.

All good men and women do not quickly believe; and all are not bad who desire demonstration. Hypocritical and corrupt "sign-seekers" are another class entirely. If only those quick to believe were acceptable to God, it would shut out mil-

lions of sincere and honest souls, worthy of the kingdom of heaven. It would condemn some of my own ancestors. If it is natural for me to believe—if my first impulse, upon hearing the testimony of a man of God, is to accept it, I owe it more to my mother than to my father; and yet he was just as good a man as she was a woman, though he could not see spiritual things so quickly. It was the same with his parents; his father was a business man, a practical man; while his mother almost lived in another world, she was so spiritual; but Newel K. Whitney was just as good a man as Elizabeth Ann Whitney was a woman, every whit as faithful and true. In the case of my mother's parents, the order was reversed. Heber C. Kimball was a giant of spirituality; he drank in the gospel as his mother's milk; while his wife, Vilate, was slower to comprehend and receive; yet there is no nobler name among the women of this people than Vilate Murray Kimball. She was not so ready to believe as was her husband, but once convinced, she was as firm as adamant, immovable. Therefore, I find no fault with those who are not spiritually minded, who cannot believe as readily as do others. It is largely a matter of temperament, and the work of the Lord has need of both kinds.

What I deplore, is a disposition prevalent throughout the world, to strip God of His divinity; to take from Jesus Christ everything pertaining to His Godhood; to do away with His miracles, His marvelous works, to question and even ridicule them; to deny that they ever were; to hold that Christ was merely a good man, a wise teacher; that His principles are only human pre-

cepts, and that there is no virtue in His atoning blood; that he is not the Son of God more than any other man, and did not come with a mission more divine than any good and great teacher before or after Him. I think this is carrying the practical too far. It suggests an abnormal development of the practical, resulting, perhaps, from neglect of the spiritual. Still, we cannot overlook the fact that some are born that way. Some minds cannot grasp the marvelous, the miraculous, and are not willing to concede its possibility.

In the Eighteenth Ward, one Sunday evening, a Primary Conference was held, at which one of the sisters, gathering a class of little children around her, related to them how the Savior fed the multitude—fed five thousand people, with five loaves of bread and two fishes. Going home, a mother asked her little son what he had heard, and he repeated, as best he could, the teacher's instructions. The mother, anxious to impress the lesson upon the mind of her child, asked: "How, do you suppose, did the Savior feed five thousand people with five loaves of bread and two fishes?" The little boy thought a moment, and then said: "Well, I don't believe those in the middle got any." (Laughter). I wonder if Saint Thomas was not that kind of a child. It seems to me a very good portrayal of the disposition of "the doubting apostle."

I am reminded of another story, told by the famous temperance orator, John B. Gough, in a lecture delivered at the Salt Lake Theater many years ago. He was deprecating the practice of simplifying the Bible for the study of children. "Children," said he, "understand

much better than we give them credit for. Let them read the Bible just as it is; they will understand it." To illustrate the point, he told of two little boys, Johnny and Billy, who were engaged in conversation. Johnny was seated on his mother's door-step, whittling a stick, and Billy had just caught a fly. He came with it to Johnny, and said: "What a funny thing a fly is. See what lots of legs he's got; and every time I blow him he buzzes." Then he would blow on the fly, and hold it up to his ear, to hear it buzz, grinning with delight at the sound. Finally he remarked, "I wonder how God made him." And the great orator paused long enough to observe, "Many a learned man has asked the same question, and could not answer it." But Johnny had an idea of how God made the fly. "Well, Billy," said he, as he whittled away. "God don't make flies like men make houses. When He wants flies, he says, Let there be flies; and then there is flies." (Laughter.)

Now, this boy, Johnny, would have understood how the Savior could feed the multitude in the wonderful manner described; he had read in the Bible how light was made, and could grasp the idea that the power of God is greater than the power of man. He would not have insisted upon bringing the miraculous down to the level of the commonplace, and denying the truth or existence of things, simply because they were outside the range of ordinary human experience. Johnny was a believer in miracles, which, after all, are only the results of natural law—higher law, perhaps, than the finite mind can fully comprehend. Man, when he wants light, must strike a match, or press

a button, and turn on the gas or electricity; but God, when He wants light, says, Let there be light. Yet is it not the same light in both cases?

The two anecdotes I have related illustrate the two classes of people to whom I have referred—those who question or ignore “miraculous manifestations,” and those who believe in them, and whose faith is equal to the acceptance of God’s “marvelous work and wonder,” predicted as such by His prophets, and realized as such by tens of thousands of witnesses. What wonder that the prediction should have a fulfillment? And yet, even among the Latter-day Saints there are some who find it difficult to believe that God deals directly with man; that the heavens actually opened at the beginning of this dispensation; that the Father and the Son appeared in person to Joseph Smith the Prophet; and that angels ordained him and Oliver Cowdery to the Priesthood. But the great body of this people have accepted these things as true, have received a testimony that they are true. They do not attempt to strip Christ of His divinity; they do not doubt the miraculous phases of “Mormonism.” It is clear to them that the prophecies concerning it would have been uttered in vain, would have been invalidated had there been nothing marvelous in connection with the Lord’s great latter-day work.

There is a disposition in these modern times to test the foundations of things; and it is not altogether of evil significance. The Lord has decreed that everything that can be shaken shall be shaken; and I think whatever can be, ought to be shaken. The gospel, going forth from Zion, is shaking the na-

tions; the Lord is threshing them by the power of His Spirit. But the world will retaliate; they will come against us, and shake us if they can. Everything not built upon the rock will crumble and go down. Even the most sacred principles, and the most thoroughly established facts of history, are called in question by modern scientific and philosophical criticism. The iconoclast is abroad. Look to your idols; for everything that can be broken will be broken, and the debris removed to make way for a better and higher order of things. But truth will endure, and withstand successfully every assault made upon it.

I picked up a magazine the other day, a scientific periodical, issued about a year ago, in which was an article entitled, “The Ethnological Background of the Eucharist.” The writer of it undertakes to prove that the sacrament of the Lord’s Supper, instituted by the Savior on the night of His betrayal, and given to His disciples as a solemn reminder of His sacrifice, is of human origin—was not originated by Christ at all, but introduced into the Church by the Apostle Paul, who discovered it through his wide knowledge of doctrines and ordinances that preceded the coming of Christ; such as those of the Gnostics, and the Mithraites, worshipers of the sun-god. The article goes on to show that there are indications that these ancient peoples practiced a ceremony similar to the Eucharist, and that even savage tribes and barbarians have sacrificial customs suggestive of the sacrament of the Lord’s Supper. Hence this author jumps to the conclusion that it is of human origin, a natural growth, and not a supernatural revelation. In short, that the Euchar-

ist is an example of ceremonial evolution.

How can the Christian Church meet such an argument? The early Christian Fathers tried to answer it by declaring that Satan had imitated the Sacrament instituted by Christ and placed it among the Pagan peoples around them. Unfortunately for this defense, however, the practice of such ceremonies among the Mithraites and the Gnostics was older than the introduction of Christianity. Christianity cannot answer, but "Mormonism" can. Standing upon a rock that is not to be shaken, we reassert the divinity of the Sacrament, without fear of successful contradiction. How will we answer modern criticism? Simply by proclaiming what God has revealed; that this religion, called "Mormonism" today, Christianity two thousand years ago, and known by some other nickname, doubtless, in earlier ages, is the Everlasting Gospel, not owing its origin to any man, nor to any time, but instituted in the heavens before the creation of this world, and revealed to men upon the earth at different times and in different places. "Mormonism" can say, with the Son of God: "Before Abraham was, I am." Adam had this Gospel—the Gospel of Christ—which was in the world before Christ's coming, and helped to prepare the way before His advent. One of the first things Adam did, after his fall from Eden, was to build an altar and offer a lamb thereon, to foreshadow the sacrifice of the Son of God. After the deluge, when Noah with his family came forth from the ark, one of the first things he did was to erect an altar and offer a similar sacrifice. He had the same Gospel that

Adam, Enoch, and others had before him; and the sons of Noah—Shem, Ham, and Japheth—who peopled Asia, Africa, and Europe, doubtless took with them, wherever they went, the traditions of the ancient faith, the faith of their fathers, and practiced their customs and observances. What wonder, then, that even among savage tribes, barbarous peoples, however ancient, there should be found remnants of this faith, fragments of this rock of ages; or that science should even discover remains of other revealings from God to man, of which the Bible—a mere skeleton of history—says nothing?

What is there in all this that should tempt a Latter-day Saint to throw away the revelations of God, and jump to the conclusion that these divine institutions are of human origin? Nothing, whatever. The foundation upon which we stand remains unshaken, unmoved by any discovery of science, or any onslaught of modern criticism.

One word more. It is an absurdity to speak, as some do, of religious truth and scientific truth, as if they were two different things. As if truth could be divided, any more than light, or eternal duration. Man, for his own convenience divides time into centuries, years, months, weeks, days, minutes and seconds, basing his calculations upon the movements of the earth and the heavenly bodies; but with God there is no past, no future; it is all present, no yesterday, no tomorrow,—only today. And light, whether it comes from the sun, or the moon, or the stars, is all one; the light of the sun being the same light that illumines our understandings. All light is one; all truth is one. Truth cannot contradict itself. If science



and religion—true science and true religion—seem, in the least, to disagree, it is simply because man has not discovered enough, and God, perhaps, has not revealed enough, to bring us to the point of reconciliation; but that time will come. There is no need to disbelieve, or to reject truth already revealed, either through religion or through science, while awaiting the Lord's time for clearing up the mystery.

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is his own interpreter,  
And He will make it plain."  
Amen.

#### BISHOP CHARLES W. NIBLEY.

I confess to being just a little frightened in standing before such an audience as this, and following the speakers who have addressed us.

We are living in the most wonderful age that the world has ever seen. The first ten years of the twentieth century have been more eventful than almost any number of years in the past history of the world. The world has developed and grown rapidly. In the matter of population the increase has been great. In the way of material development the world has never seen anything like it before. Great undertakings have been projected, like the Panama Canal, which are being pushed to completion. The wireless telegraph and the flying machine are products of this new century—the latter made possible only through the wonderful development of the gasoline engine which is a rapidly developing power in doing the work of today. In every department of human affairs there is hurry and bustle as if there was not time enough to get the work done.

The principle of liberty which the Lord caused to be established in this land, many years ago, is rapidly spreading and growing in all lands. In these first ten years of the twentieth century we have witnessed political upheavals in many countries, which testify to us how this leaven of liberty is working. In Russia the people have secured something of representative government, which has been wrung from the Czar and his advisers and a parliament, or douma, has been established; something hitherto unknown in the great Russian empire. Even among the heathen in China, this same principle is at work, and representatives of that people are to meet in convention in 1913 and begin to assist in the governing of their own land. And so in Persia, and so in Turkey and to a greater or less extent in all parts of the world. In these recent years we see this spirit of liberty moving in the hearts of the people, overthrowing thrones and casting down the mighty ones of the earth. The people of the world are awakening from the sleep of centuries, and also from the degradation of centuries, and are coming gradually but surely into the light. In a material way, too, the people are improving, but whether the morals of the people are improving is an open question. Men of wealth and of large heart have given most liberally of their means for the establishment of schools, colleges, universities, hospitals, also for the promotion of science, and for the promotion of peace on earth. These benefactions are so enormous that they almost go beyond imagination. All of this is good and makes for the blessing and uplifting of humanity.

In the conquering of diseases too,