

world that God has spoken to us, that Joseph Smith was a true prophet, that his successors are inspired men and His prophets, that the president of this Church stands as His mouthpiece to the people, and that the Latter-day Saints—reviled and persecuted, however much they may be—stand today as the choicest and purest people in the world. This is my prayer, and I ask it, in the name of Jesus Christ. Amen.

The contralto solo, "Fear not ye, oh Israel," was rendered by Sister Florence Jeppersen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

In a revelation given in the year 1831, the Lord says:

"Behold, thus saith the Lord unto the elders of his Church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither;

"But with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have;

"For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."

In connection with the revelation I will say this: The day of the Laodicean is past, "because thou art lukewarm, and neither cold nor hot," saith the voice that spake on the Isle of Patmos, I will spue thee out of my mouth. "There are whole men whose mere bodies are in

shameful service, but these half men, these Laodiceans, are the servile souls; they are not worth the trouble and expense of damnation." (Laughter.)

I am very proud to say of myself, as I am going to speak about myself, a few minutes, although it is a little personal, I am proud to testify to the Latter-day Saints that I feel in my heart that every servant of the Lord who has spoken from this stand has felt perfectly free to say the things that they felt were proper to say, and which they were inspired of the Lord to say. I appreciate the difficulties; I comprehend that there are those, perhaps, in the Church and out of it, that cut, and cull, and criticize, and that is about all they do do; they are disposed to close the mouths of the prophets. I have not had very much experience in prophesying, but will ask the Latter-day Saints: If you prophesy do you stop to think about it, and wonder how the people will receive it? I take the position that there is no man living that was inspired of God, and prophesied in the name of the Lord, who took time to think about it; inspiration does not come that way.

I remember something I said once; I tried to forget it, but it got in the Associated Press, and it went all over the land. It is the only time I ever did get any notoriety. (Laughter.) The grave question was, did he say it? I could not help but think of the young man who opened this meeting by prayer, of his own volition he got the signatures of eighteen men, intelligent men, business men, who signed a document to the effect that I did not say it. But the word had gone out that I did say it. Some of the brethren said, "Well, it sounded like him." Another good brother

that wanted to help me out, said, "He did not say it, but he was not wise." That good brother killed me right there. (Laughter.) You let it go out only once, among the children of men, that you are not wise, and you might just as well go off and die. (Laughter.)

We know what has transpired in this conference. The president of the Church of Jesus Christ of Latter-day Saints delivered his message, that a wayfaring man could read as he walked, or that a child could understand, and yet he was made an offender. Are we going to close our mouths? Are we going to be hushed to silence, and be timid about calling this people to repentance and teaching them the word of the Lord? Well, I guess not, I haven't enough at stake. "I do not know just where I am going, but I know mighty well I am on my way." (Laughter.)

I will deliver a word to this generation, and I have it written down—You reporters have got to give it right, because I am going to read it. I have thought it out, and I am fixed and fastened; I have got both feet on the ground.

It shall not be my intention to cut, and cull, and criticize, but I assume that the Bible, Book of Mormon, and Doctrine and Covenants communicate to us a correct knowledge of God, and human duty and destiny, or that nothing whatever is known of them. I have a fervent faith that God reveals His mind and will to the servants of the Lord. I believe in revelation; I believe that God can communicate to me all things that pertain to me and to my labor; and I assert that in the degree in which these books have been received by the Latter-day Saints, as a rule of faith and duty,

have those thus receiving them found rest, peace, fearlessness of the future and hope of everlasting happiness.

I do not get down in print very often, but today I am going to get in print with my testimony of this work, after over twenty years' labor. I know that "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." That is how we find it out. I am a son of a prophet, but I never got my knowledge and information from my father. I expect to get it from the same sources from which he received it; and if I live as close to God as he lived, I will have the same knowledge of God as he had, and know that Jesus is the Christ. I have faith in God. These are some of my reasons, and that is why I love God. I think God, the Father, and Jesus Christ, the Son, are greater than men, greater than any prophets who have ever lived on earth. The Doctrine and Covenants tells us that "God does not walk in crooked paths, neither does He turn to the right hand, or to the left, or vary from that which He has said; therefore His paths are straight, and His course is one eternal round." "He is the God of Truth, and cannot lie." "He is no respecter of persons." "He is the God of love, of knowledge, of power, of justice, of judgment, and of mercy."

Now, why should we not have faith in God the Father and in Jesus Christ. You all have an equal chance; He is no respecter of per-

sons; He is a God of truth. You never need be in doubt about those matters. I think some of us are mistaken; I think we have gone off wrong; I think that we expect salvation without doing very much to get it. It is all in vain for men to think that they merely need to have faith, and repent, and be baptized, and receive the Holy Ghost by the laying on of hands, and then their salvation is made sure. There never was a greater mistake. "It is in vain for persons to fancy to themselves that they are heirs with those or can be heirs with those who have offered their all in sacrifice, and by this means obtained faith in God, and favor with Him, so as to obtain eternal life, unless they, in like manner, offer unto Him the same sacrifice, and through that offering obtain the knowledge that they are accepted of Him."

"For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief that he is doing the will of God." It calls for an actual knowledge, does it not, Latter-day Saints? A man who gets off on this is in a very sad condition. Some of us know how a man feels who hasn't that spirit—one who has become careless and indifferent. The Lord knows if there is any one I sympathize with it is a man who is not doing his duty and who is a member of this Church, because I know how he feels. I am going to tell you how he feels, because I know whereof I speak. I have been in that place, in the history of my life.

"A man who considers his religion a slavery has not begun to comprehend the real nature of religion. To such men, religion is a life of crosses and mortifications. They find their duty unpleasant and onerous. It is to them a law of restraint and constraint. They are constantly oppressed with what they denominate 'a sense of duty.' It torments them with a consciousness of their inefficiency and with a multiplied perplexing doubt of the genuineness of their religious experiences. They feel themselves enchained within the bounds of a religious system." That is the feeling of every man who is careless, and every man who is indifferent. Are they happy in that condition? I say no; only those are happy who are doing their duty. I think it is about time some of us got "off the train." It doesn't take much courage to get in the Church, but I want to tell you it takes a mighty brave man to get out of it. The question is, do we really love Christ? That is the whole question. I am made to feel more and more that the religion of the Latter-day Saints is to be tested in this generation. "Our fathers died for the faith, and so with our mothers, and we are living on the faith of our fathers and mothers, a great many of us." We have never made the sacrifice, and we are unwilling to prepare ourselves for it. I remember, only a short time ago, that we had recommended to us in a certain district seven or eight elders to be ordained seventies. They were interviewed properly by one of the brethren, and after they got through interviewing them, they asked me if I had anything to say, and I said, "Yes." I asked these seven men if they had ever been on a mission? "No, sir." "Have you ever been inquired af-

ter?" "No, sir." Some of them were pretty near as old as I am. "Have you any desire to go; if you have, raise your right hand." There was not a hand that went up. Have any of you brethren made the effort to prepare yourselves?" Not a hand went up. Now, those brethren were good men. I will tell you seventies how you can tell that you really are seventies. After you have been ordained a seventy, by proper authority, if the time never comes in your life that you desire to go on a mission, and that you make no effort to go, it shall be evidence to you that you are not a witness for God, that the spirit of your calling has not yet come to you. Now, I take it for granted it wont come very often to some of us, but it ought to come in every man's life in this Church—that he has that hunger, that desire, and makes the effort to be a witness for God and preach the gospel.

Brethren, in conclusion: I am not satisfied with my labors. I want to make that confession before the Latter-day Saints. I feel that I have not done my full duty; in that regard, there is no man in the Church more unhappy than I am; but it is a result of my condition, my physical condition. But, I have filled my niche, and I have filled it the best I could. I want to say to the Latter-day Saints, the brethren of the authorities have extended to me every kindness that can be extended to mortal man. I want to express my appreciation of their kindness in relieving me of some responsibilities, and let me live a little bit longer. I have given you Latter-day Saints the best of my life, the best effort of my life.

Now, brethren, I plead for fraternity; I plead for love of each other. If we can't find friends

among the Latter-day Saints, and those who will speak a good word for us, even when we are "unwise," without putting in those infernal expressions, "Yes, he is a good man, but if—" I wish to the Lord you would leave those things out.

The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of First Council of Seventy.)

I desire to indorse, with all my soul, the remarks of my brethren who have preceded me. I rejoice exceedingly in the spirit of this meeting, for I recognize it as the Spirit of the Lord.

While Elder McKay was addressing this congregation, upon the subject of the Word of Wisdom and the great cause of temperance, I thought, too, how long has this word been preached to the Latter-day Saints, and how often have I heard people express themselves that they thought there was altogether too much stress laid upon the Word of Wisdom, and why do we not speak upon the weightier matters of the law? It is the customary thing, when this subject is being treated upon to refer to it as the great law of health. Statistics are presented whereby it is conclusively shown that our physical organization, our mental faculties, our bodies, are impaired in their usefulness and in their powers by the violation of this law of temperance. It is my purpose, while indorsing it as the great law of health, to refer to it now from another standpoint. I believe that it is not only a law of health unto the people, but that it is the basis of our moral life. What shall we call the weightier matters of the law, if it be not virtue, hon-