

new. There is nothing with which we have to do that is older than the gospel; there is nothing dearer. Do we love our fathers and our mothers less because of their age, because they are getting old? No; and I tell you that these hymns, which have been selected by inspiration from the Lord, they are never tiring to the Latter-day Saints. They contain valuable sermons, and the people like to hear them, and we ought not to tire in singing them. Even in vocal solos there are some in our hymn books, such as "O, my Father," "The Seer," "Come, come ye Saints," and others that cannot be outdone or improved upon. I think it would be nice for our singers to try and arrange beautiful music to these beautiful words of praise and prayer to God. I know it would be edifying and appreciated by the Latter-day Saints, especially since we are adopting as a practice in the Church, more universally, congregational singing.

I desire to call attention of the bishops of the wards, and the choir leaders, to the fact that there is much talent among the Latter-day Saints which is dormant, which ought to be developing, and which should be encouraged among the young people. That is the time, while people are young, to develop the talent, and to utilize the abilities of those who are specially gifted. They should be encouraged to use, to a greater degree, the talent which God has given to them. I recognize that all talents are God-given. This would enable the Saints more universally to join in congregational singing. Unto the people I would say, when you are solicited to join with the choirs of the Church to sing these hymns, you ought to feel that it is a mission, and feel that

you are honored, to be called to sing in the congregations of the Saints the hymns inspired of the Lord. This is a very important feature of the worship of the Latter-day Saints.

Brethren and sisters, I rejoice with you in the blessings of the Lord to us as a people; the blessings which I enjoy you enjoy; the knowledge and testimony which I have of the truth, I know that hundreds and thousands of you enjoy, in common with me. It is well for us to be reminded of these things as we always are when we meet in the worship of the Lord. I advise the Saints to be faithful in attendance upon their sacramental and worshiping meetings, as well as at your quorum and auxiliary association meetings, and thus give evidence to the Lord of your appreciation of what He has done for you.

I pray the blessing of the Lord upon all Israel. May His Spirit guide us in the ways of truth, duty and righteousness, that we may be saved in His kingdom, I pray in the name of Jesus Christ. Amen.

ELDER DAVID O. M'KAY.

The Church must be kept free from worldly evil.—Individual righteousness the strength of the Church.—Insidious forms and times of temptation.—Resistance of evil wins respect even of the wicked.—The Saints "peculiar" because unspotted from the world.

Wordsworth once wrote of Milton, "Thy soul was like a star and dwelt apart." It seems to me, after listening to the brethren testify to the principles of the gospel and the high standard of living among the Latter-day Saints, that this people "dwells apart," that they should be in reality "a peculiar people." I do

not mean that we are not to mingle with our friends who do not believe as we, neither do I believe that we ought to be exclusive; but as the Church of God we must "dwell apart." Now, in what way? James says that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is in the sense of keeping ourselves unspotted from the world that I take it the Church of God should be distinct, in this sense, that the children of the Church be as a star,—pure.

In that most impressive prayer of the Savior's, already referred to this afternoon, He says, speaking of His Apostles, "These are in the world," and then adds these significant words, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This is in harmony with the teachings of the Book of Mormon, as recorded in the 42nd chapter of the Book of Alma, where it is explained why the children of God are here in this world; *viz.*, to mingle with the sons of men, to gain an experience that will bring them back to God; but not to partake of the sins of the world. The Savior said to His Apostles on the same evening that He offered that beautiful prayer, "Be of good cheer. I have overcome the world." Going soon to meet His Father, He admonished them to follow His example, praying not that God should take them out of the world, but that He should keep them from the evil.

I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself, as be-

ing willing to defend his membership if this Church were attacked. I have seen boys, apparently indifferent to Church interests, on occasions stand out in expressive defiance of the attack upon the Church. We frequently arrogate to ourselves the thought that if there were any encroachment upon this Church, we would be ready to stand out and defend it *en masse*. That feeling, that spirit of defense is always looking for some exceptional manifestation of opposition, something great that is coming. When such comes, we think we shall be ready to defend the Church, when, perhaps this very day, there has been an encroachment upon our souls which has weakened our power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that you can scarcely see with a microscope, and the greatest foes of humanity today are those unseen microscopical microbes that attack the body. It is the unseen influences at work in society that are undetermining the manhood and womanhood of today. It is these unseen influences that come from the world that get us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences we weaken the possibility of defending the Church of Christ. This is an individual work, and what the individuals are, that the aggregate is.

I was with a party of friends recently, driving over a beautiful valley, not far from Salt Lake City. We passed a beautiful wheat field. It was an impressive sight really to see that dry farm of wheat, and one of the party expressed his admiration of the luxuriant growth in

the field, and looked at it in general. There it stood apart from the sagebrush and barren surroundings. But he was not satisfied with looking at it in the aggregate; the conveyance was stopped and he looked at individual heads of wheat, and exclaimed, "Look what large heads." Just one; it was the individual stalk that gave him that impression. That was not enough. He broke the head, shuffled it in his hand, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the individual kernel of wheat, and so it is in a community, so it is in the Church. The test, after all, of the efficiency of God's people is an individual one. What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evil of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here, and you, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed, and that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in His day.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation that we should keep ourselves free from. We are told by Paul not to conform to the fashions of the world. Titus was warned not to partake of those things, the evils of the world, and to "Flee also

youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." Purity of heart—Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members, then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our daily associations. Thy come in the shape of temptations, as they came to the Savior after His baptism. What were those temptations? When Satan said, "Command these stones to be made bread," he was appealing to the appetite. He knew that Jesus was hungry, that He was physically weak, and thought that by pointing to those little lime stones which resemble somewhat a Jewish loaf of bread, he could awaken a desire to eat. Failing in that, when He received the divine word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then tried Him in another way. He dared him—an appeal to His pride, to His vanity, quoted scripture to support his temptation, for remember the devil can find scripture for his purpose, and "an evil soul producing holy witnesses is like a villain with a smiling cheek, a goodly apple rotten at the heart. Oh, what a goodly outside falsehood has." But the Savior answered him in terms of scripture, "It is also written, thou shalt not tempt the Lord thy God." What was the third? An appeal to His love of power, domain, wealth, "All these, (the kingdoms of the world and the glory thereof), I will give you," said the

tempter, "if you will only fall down and worship me." "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God; and Him only shalt thou serve." Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men.

Now, when do temptations come? Why, they come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations, on the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working, and it is when they manifest themselves to the consciousness of each individual that the defense of truth ought to exert itself. There may never come a great opportunity to defend this Church.

It may not be on the mountain's height
 or over the stormy sea,
 It may not be at the battlefront that my
 Lord shall have need of me,
 But if by still small voice He calls to
 lands that I do not know,
 I will answer, dear Lord, with my hand
 in Thine,
 I will go where you want me to go.

When that little small voice calls to the performance of duty, insignificant though it seem, and its performance unknown to any one save the individual and God, he who responds gains corresponding

strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by any one save the individual and his God, but if he does yield to it, he becomes to that extent weakened, and spotted with the evil of the world. Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in the bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was the wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said, "Now I propose that the company drink the health of the newly married couple." They all arose. Now, propriety suggested that he take the wine cup. He was a missionary, he belonged to the Church that preaches the Word of Wisdom, revealed direct from God to the Prophet Joseph. Science since then has proved it to be indeed a word of wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge, no one would know; indeed it seemed to be the act of propriety, but he resisted. Now was the time to defend his Church, and that is what he did. He took the glass of water, and some of his immediate friends by him, dropping their wine cups followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with these

guests upon the Word of Wisdom. Was he humiliated? No, he was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women. I admire that counselor in the presidency of a stake who, at a political party last fall, when asked to drink the health and success of that party, left his champagne untouched. When the chairman came he said, "You did not respond to the toast for the success of the party." Aren't you one with us?" He said, "Yes, I did." The chairman said, "There is your champagne untouched." "But," replied the counselor, "you see the glass of water is empty. I do not drink champagne nor intoxicants, but I am with you in wishing the success of the party." The man grasped his hand and said, "I admire your strength in living up to your principles." They always do. Greater admiration have I for a young man who, in California a few months ago, was entertained by a man of the world and who refused a kind of entertainment which, if it had been accepted, would have deprived my friend of that which Latter-day Saints hold as sacred as life itself—his virtue. The man of the world was somewhat surprised, but at the same time admired the defense—for so I consider it—and the strength in that "Mormon" defending the truth and the principles of righteousness and the standard of living among the Latter-day Saints. Did that "Mormon" Elder lose anything? No, he is respected among the men today, the thinking men of the world. They always are. Now, as I say, these temptations come to us in business transactions, or

perhaps on the street car when we have an opportunity to refuse paying the corporation five cents. Stooping to cheat a corporation! Well, let us always remember this, that the corporation can afford to lose that nickel, but we cannot afford to take it, to steal it. It is an insignificant thing, isn't it? It is really a great thing, it is one of these insidious things stealing into the character of the individual.

Everywhere, in all places, let us remember that "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the sins of the world." Can we do it in aggregate? Is this just for the individual? Can we think of a body of men living this way, a hundred men and women, fifteen hundred men and women? If one can do it all can do it. I shall never forget, as long as I live, the impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. Think of those boys. Hold them as a pattern, you priests, teachers and deacons, yes, and high priests, seventies and elders. If two thousand men in that ancient time could live such lives, two thousand, nay ten thousand and a hundred thousand men can live it today. These were their principles, founded upon the principle of faith, inculcated into their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers should be answered. Such is their testimony; such was the result of their mothers' teachings, showing the influence of home on the boys' lives.

They were all young men and they were exceeding valiant for courage, for strength and activity, and behold this was not all. They were men who were true at all times and in whatsoever thing they were entrusted.

Now, I tell you that is good gospel,

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before Him. Now, it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the sea.

You know the story, you know how successful they were, and how God blessed them, as He will bless every man and woman, no matter where he may be, who will stand for righteousness and truth, and live so as to keep himself unspotted from the world. As I think of these two thousand men going out to defend their homes, pure in their lives, steadfast in their testimony of God's truth, so I want to think of the Priesthood throughout all Israel, high priests, seventies, whose duty is to preach these things by their lives and words, of our elders, our young men, priests, teachers and deacons—a solid phalanx of men standing before the world as a light that cannot be hid, because their lives are clean and pure. They are unspotted from the world. Then

we shall indeed be a "peculiar people" and become as God would have us, because we are preaching the gospel by our acts. "If you love me," says the Lord, "keep my commandments."

May He help us to do it, keep us pure and free, our homes pure and true, that our children may breathe the atmosphere of purity and virtue, and we be ever true to the testimony of God that we have in our hearts; viz., that the gospel of Jesus Christ is restored to the earth, that His prophets are upon the earth, that He revealed the grandest of truths to the Prophet Joseph Smith in this dispensation of the fullness of times, and that we holding the holy priesthood must carry the responsibility of setting the example of truth and purity unto the whole world—I say may He help us to do this, is my prayer in the name of Jesus. Amen.

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 Lewis Anderson.

Conference adjourned until Sunday, Oct. 8th, 10 a. m.