

keep the commandments of the Lord and honor Him and remember the covenants we have made with Him. This is my prayer in behalf of all Israel in the name of the Lord Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

Modern revelation essential.—The latest news eagerly awaited.—The Bible not the only book of scripture.—Irrational to believe that God has not spoken to man since the Bible record closed.—The Church is truly progressive and up to date.—True and false progressivism.—This nation a nation of promise.—This land a land of liberty.—True liberty and its spurious imitations.—Many counterfeits and adulterations on the market today.—Satan a clever imitator.—True liberty distinguished from license.—The right to seek advice.—False liberty is selfishness.—The present is built upon the foundation of the past.—The Constitution of our nation an inspired document.—The coming of the Christ near at hand.

In common with many thousands present, I too have rejoiced in the words to which we have listened during this conference, and more than in the words have I found joy in the spirit that has been manifest in the utterances of the speakers and in the receptive condition of the hearers. We cannot be oblivious to the fact that there has been manifest amongst this vast assembly this afternoon and in the assemblies that have marked the preceding sessions of this conference, a spirit of unanimity and harmony that testifies to the presence of the Spirit of God. I have never had any fear that discord would be preferred by the Latter-day Saints to harmony, and I know that the people are standing as a whole true to the faith, true to their covenants, true to their duty and obligations as

Latter-day Saints,—that is to say, holy ones of the latter days. I am glad to have been present, to have heard the latest word, to be informed as to the most recent news in this great kingdom of the Lord, for it is characteristic of the spirit of this work and of this people that we are not content with the news of the past but are ever listening for the latest and the newest news if you please.

Doubtless you were impressed as was I by the manner in which the article of faith relating to continuous revelation was read to you or quoted to you this morning. That is one of the fundamentals, one of the essential features of the Church of Christ, that we believe not only in what God has revealed, but in that which He does now reveal; and moreover we are living in confident assurance that He will yet reveal many great and important things pertaining to the kingdom of God. These bound volumes of scripture are necessary and essential to us,—the Bible, the Book of Mormon, and more modern records,—absolutely essential for our instruction and guidance, but we want in addition something later and more nearly adapted to the times. This book known as the Holy Bible professedly ends as a historical record about one hundred years after the birth of Christ, and there be some who say that God hath not spoken since that time, that for nearly nineteen hundred years He has never uttered a word by way of direct instruction unto His people. I cannot believe it; I cannot accept any such creed, nor have I room in my heart for any such belief, for in every other field of human thought we are ever on the alert for the new. Not content with bound books we

look eagerly for the issues of monthly magazines, weekly journals, and moreover we would not know how to get along without our daily papers, each one telling in part what God hath wrought since the last issue left the press: Nor are we content with such, for here day after day I see great crowds about the bulletin boards too eager to rest contented until the next issue, too eager to know what has been done—aye, what God hath done in forwarding His plans and purposes among men during the last few hours. And yet in spite of that, as the prevailing spirit of the times, I say there be some who say that God hath not spoken concerning the affairs of the kingdom since about one hundred years after the birth of His Son. He has spoken much in the realm of science and discovery; He has made known many great truths through His servants, the inventors, but He has not spoken concerning the way in which His people should walk to find their way back into His presence. I say again, it is unfitting, it is unsuited, such a belief as that, to the spirit of the times, to the modern day in which we live, and I rejoice in belonging to a church that is in a measure up to date, and down to date, that gives me news of the present and that gives me the Word of God concerning the affairs of my life and the duties that lie immediately before me. I rejoice in the progressivism of this Church and more particularly in the fact that its progressivism is of the right kind. It is not that so-called progressivism that seeks to belittle or destroy the achievements of the past; it is not a progressivism that seeks to tear down, that says our fathers were wrong and we know

more than they did; that they laid a foundation which in its way was good but not sufficient for us to build upon. We have no such spirit of progression as that, for that is destruction. The spirit of advancement and progressivism in the Church of Christ is that which marks the progression from the seed to the blade and from the blade to the ripened ear. It is a constructive progressivism; the past is added to, and every new revelation doth but make the revelations of the past plainer and reveal their sanctity and their sacred origin the better. I ask you, have you yet discovered in this volume of modern scripture, the Doctrine and Covenants, one utterance that is in any manner opposed to the spirit of the scriptures of the past? It will be time to raise objection to modern revelation when we find that such revelation is in opposition to the spirit of the Word of God of past times; but when the modern utterances are plainly but later works of the same author, why need we complain? I rejoice, too, in the measure of liberty which is assured to us as members of this Church and I have been greatly edified and pleased in listening to what has been said respecting liberty and freedom. I believe that we should give thanks unto God for our privileges of citizenship in this great nation, for mark you, this is a nation that shall stand for liberty, for it hath been so predicted. It has been prophesied and the prophecy has been proclaimed through the modern prophet, Joseph Smith, that centuries ago—aye, dating back five hundred years or more before the meridian of time,—it was declared that this land should in the latter days be a land of liberty and

no king should rule here. I take it that means no king by name or by pretension; no one shall exercise imperial powers among the citizens of this great nation, until Christ, the King, shall come to rule and reign. But as I listened to my brethren expressing their joy and gratitude at this full measure of liberty which we seem to enjoy, I asked myself if we are always sure that we do not accept the imitation for the real. You know this is a day of imitations, a day of adulteration and counterfeits, a day when shoddy is palmed off for all-wool cloth, and gilded brass passes too often current for genuine gold; aye, a day when glass paste does duty as diamonds of the first water. Of all the imitators, of all the counterfeiters, Satan is the chief, for he has had the greatest experience and the longest training and he is a skillful salesman; he not only knows how to manufacture his spurious goods, but how to put them upon the market. And it is wonderfully attractive—the way in which he does up those little packages in bright-colored paper, tied with tinsel string to attract; and we are very apt to pay the price asked before we open the package. And do you know of all the counterfeiters and of all the imitations that the devil has put forth on sale, I know of none that is more dangerous than his spurious brands of liberty and freedom, such as are being offered on every hand. Some of them are so rank as to be a stench in the nostrils of a normal man. How shall we distinguish between the genuine and the imitation, you may ask? Is it necessary that we get expert advice and call in a professional chemist to make the analysis? Oh, there are simple tests by which

you can determine. You can always tell after consumption whether it was the genuine or not, for the imitation leaves a wretchedly bad taste in the mouth, but that test may not be as serviceable as one that may be applied before taking. Well, you will find that true liberty always works both ways, it never works one way alone, but is of universal application. For example, I hear some men say that they claim the right to speak out and say just what they like. They make that claim that they have the right to speak out and say just what they like to say. I grant you that is true if you will let it apply the other way as well. I have the right to be safeguarded against utterances which are offensive to hear. If a man says that he under the guise of his rights as a free citizen may swear and use vile and obscene language, and may profane the name of God, I say to you that is not liberty, that is a license that is illegal. I hear some men say that they are free citizens and they are not going to be told what to do. I grant them that right, but by the same token I claim the right to seek advice if I want it and to go to whomsoever I choose for the advice and counsel which I desire. Now the men who say that they don't want to be told, usually find fault with their brothers who are willing to be told, usually criticise them because they are willing to be advised and guided. I claim the right to give advice to my brother if I do it in a manner to cause him no offense. I claim the right, if I so choose, to publish my views in magazine or newspaper or book if I can make arrangements with the publishers. I have that perfect right as long as I say nothing in my publication inimical to

the rights of men nor contrary to law and order, and you have the right to read my writings or not just as you choose. I cannot force them upon you, but if there be some who do choose to read them and who are willing to be influenced and guided by them, what business is that of others who refuse so to do? I believe that we are too apt to apply these so-called rules of liberty and of freedom in a one-sided way. There are men who say that they have the right to smoke tobacco if they want to, and in this State if they be of age they have that right legally and I know they exercise it (laughter), but I long to see the day when I shall have some rights too in that matter, and when I shall not be forced to breathe the foul emanations that come from smokers' mouths. I hope to see the day when women will no longer be offended as they board or leave street cars or as they pass along the streets, by having clouds of tobacco smoke blown into their faces. I believe we shall improve in the matter of liberty and come to see that there are rights that others have as well as rights that we claim for ourselves. The spirit of the Gospel safeguards the right of no man to the injury of another, but provides for the liberties of all; and I hope that I will never become so lifted up in egotism that I shall feel that I am the people and that I know it all. I hope that I shall ever be led to seek for those to whom I feel I can look with confidence for advice, for counsel, for guidance, and if I choose to follow the counsel and advice of those in whom I have respect, I claim that I have the right so to do as a citizen and a free man.

I trust that the spirit of charity

will manifest itself in our souls and that we will be willing to allow unto others those privileges and rights that we ask for ourselves; that we may in very truth be worthy of the measure of liberty which belongs to the Church of Jesus Christ, for if it be what it professes to be, the repository of truth, there must be in it the elements of true liberty and not that false freedom of the spurious kind which is being put forth in an unceasing stream from the devil's factories. We have to scrutinize very carefully the goods that are offered in the markets today lest we be deceived. I rejoice in the fact that this people stand for the Constitution of the nation and I call to mind that the declaration of the people to that effect was made in a very early day and was reiterated at a very critical time. It was just when the Overland Telegraph wire from the east was approaching the end of the wire that was coming from the west, for you know it was within the boundaries of this state that those two ends were joined and the nerve of steel that connected the east with the west was made complete. It was just at that time that the great unpleasantness was at its height between the North and the South, when brother was rising against brother, and it was rumored that Utah had seceded from the Union, or, as represented by some, Utah was to become a separate and independent government, the seat of a separate power, and that in addition to a North and a South, which had already been declared, there was to be a West also. You know the first message that was sent through that metallic nerve, went from the West to Washington, from Brigham Young to the President of

the United States and this was the purport of the message, "Utah has not seceded but is firm for the Constitution and laws of our country." That declaration has never been changed; it is as true in its application today as it was when it was flashed as the initial message across the overland telegraph wire. We stand for the Constitution and do not believe in any false notions of advancement and enlightenment and progressivism such as seeks to undermine that foundation of our liberties, for as a document we know that it was inspired and we believe that the men who framed it were raised up, as truly as was ever prophet raised up in Israel in ancient or modern times, to frame that instrument and thereby provide for the fulfilment of prophetic utterances regarding the freedom and the liberty that should prevail in this choice land. I am pleased to add my testimony to the many to which you have listened. The testimony which I bear to you is one of knowledge and assurance beyond doubt, that God has spoken in this, the dispensation of the fulness of times, and does speak today as of old through His servants, the prophets; that in very truth Christ the Redeemer of mankind lives and that His coming is near at hand. The cry is given today as in the wilderness of old, "The kingdom of heaven is at hand, therefore repent." May the spirit of earnestness, devotion, integrity, freedom, liberty ever prevail among the Latter-day Saints, and throughout the length and breadth of the land occupied by this great nation, the nation of promise, I ask in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder James E. Talmage presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles. Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H.