

principles of the Gospel of Jesus Christ. We should study the Holy Bible. We should study that equally great book, the Book of Mormon. We should find our rest, our peace, expressed in the Doctrine and Covenants. I want to say here—and every man has a right to believe what he wishes and to hold what he wishes to be true—I want to say to you, Read the book, the Pearl of Great Price, and read the Book of Abraham. The Pearl of Great Price I hold to be one of the most intelligent, one of the most religious books that the world has ever had; but, more than that, to me the Pearl of Great Price is true in its name. It contains an ideal of life that is higher and grander and more glorious than I think is found in the pages of any other book unless it be the Holy Bible. It behooves us to read these things, understand them; and I thank God when they are attacked, because it brings to me, after a study and thought, back to the fact that what God has given He has given, and He has nothing to retract.

God bless you in your work, and may we be united as a people, for in unity there is strength. Let us learn. Let us learn to look up. Let us learn that God made the stars and the sun and the moon for us. Life is too big, too noble, too true for us to stoop to low things. We have not time to talk about our neighbor. We have not time to speak unkind thoughts. We should be so active that every moment counts for the better life, and our dreams and our hopes and our ambitions should be lodged in the light of God, and our very activities should be making for His Kingdom. This applies to us all. And so let us take from this conference great thoughts. Let us

find in it the kernel in the nut. Let us see to it that we carry these great thoughts home with us, and as much as possible weave them into our lives, that our lives may be made more resonant, more fruitful, that we may harmonize our very beings with the light, and with the will and the kingdom of God more each day. Then will the world say of us, that our light, the light of "Mormonism," so shines that it becomes the ideal for the world to follow.

The gospel is true, every word of it. Jesus is the Christ. Joseph Smith was a Prophet of God, and the revelation of God to his children will make it known better and better every day and every hour. God bless you. Amen.

A double quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I have greatly rejoiced at the testimonies, teachings and spirit of this conference, and I trust that by the blessings of the Lord the feast may continue.

The Constitutional Convention, over which the late lamented Pres. John Henry Smith presided, declared that "a frequent recurrence to fundamental principles is essential to the security of individual rights and the perpetuity of free government." I think that truth is equally applicable in the Church, and that it was altogether timely and appropriate for the Presidency of the Church to refer to the fundamental principles underlying the organization of the Church and the practice of the priesthood, so that

the exceptional, justifiable under exceptional circumstances, might not tend to crystalize into the established rule of practice. Like others of the speakers, I am not afraid that the third, the fourth and subsequent generations in the Church will forsake the gospel, if they are only properly indoctrinated in the principles of the Church. The danger is when they do not know the truth.

I met, sometime ago, a young student from the East, of "Mormon" parentage, who was a little adrift and had his doubts, because so called evil exists in the world. His attention had not been called to the doctrines of the Church in reference to that subject, which poets and philosophers have wrestled with. The poet Pope discussed the question when he reached the conclusion that,

"All nature is but art unknown to thee,
All chance, direction which thou canst
not see;
All discord, harmony not understood,
All partial evil, universal good."

A familiar song declares that, "There is no song within our glad heart singing but has an echo of some minor strain." That amid the leaves of the most beautiful rose, a thorn is to be found; that the brightest day closes in shadows and in darkness, etc.

The poet Holland, in his beautiful poem entitled, "Bitter Sweet," considered the question in a very deep and thoughtful way, and when faith came to him, finally concludes:

"Evil is only the slave of good;
Sorrow the servant of joy,
And the soul is mad that refuses food
Of the meanest in God's employ.
The fountain of joy is fed by tears,
And love is lit by the breath of sighs;

The deepest griefs and the wildest fears
Have holiest ministries.
Strong grows the oak in the sweeping
storm
Safely the flower sleeps under the
snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow."

The poet Tennyson considers the question also, and concludes, or explains:

"O yet we trust that somehow good
Will be the final goal of ill,
That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete;
That not a worm is cloven in vain;
That not a moth with vain desire
Is shriveled in a fruitless fire,
But subserves another's gain.
I can but trust that good will fall
At last—far off—at last, to all,
And every winter change to spring."

But I know of no literature that discusses the question more intelligently or philosophically than it is discussed in the Book of Mormon. Lehi, in speaking, to his son Jacob, says:

"For it must needs be that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness, nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one. Wherefore if it should be one body, it must needs remain as dead, having no life, neither death nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore it must needs have been created for a thing of naught. Wherefore there would have been no purpose in the end of its creation. Wherefore this thing must needs destroy the wisdom of God and his eternal purposes, and also the power and the mercy and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there

is no righteousness; and if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon. Wherefore all things must have vanished away. And now, my sons, I speak unto you these things for your profit and learning. For there is a God, and He hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon, and to bring about His eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other."

My young friend would really have done away with the free agency of man, if the universe had been planned after his order. Everything would be on the dead level of sameness; no extreme of cold, no extreme of heat, the temperature always being medium; no darkness in contrast with light, no evil in contrast with good, no sorrow in opposition to joy, etc. These opposites, as we are clearly informed in the Book of Mormon, really go to the question of free agency in this world of ours.

Some of the speakers commented upon the fact that we might expect, or that it was a little strange that there were not, larger numbers in the world flocking to the standard of "Mormonism," in view of its glorious principles. One reason there are not greater numbers converted is that the "Mormon" people

have been misunderstood and their doctrines misunderstood. We have been to the world as "ships that pass in the night," as Longfellow gives us the figure in his *Tales of a Wayside Inn*:

"Ships that pass in the night,
They speak one another in passing,
Only a signal shown
And a distant voice in the darkness
So on the ocean of life,
We pass and speak one another.
Only a voice and a glance,
Then darkness again and a silence."

Individuals living even under the same roof do not in all respects understand one another. Some of the most serious tragedies that have come to my attention have been on account of a misunderstanding even by those who were very close to one another by the ties of kinship and affection. If those beneath the same roof may not understand one another aright, is it to be expected that those living remote from us should not have a misconception of our ideals and doctrines? Those brethren who responded yesterday, and who gave such strong testimonies to the truth of the gospel, were men who probably have not had the direct call of a heavenly messenger. The voice does not come to all as it came to Moses in the burning bush; not always as it came upon the Mount, amid the thunderings and lightnings; not always with cloven tongues of fire; and yet the silent call of the still small voice, the call of the divine, led these men and tens of thousands of others into the Church, in many cases in the face of contumely, scorn, sarcasm, and disinheritance; but the call was so potent to them, the call of the divine in their souls, that they were willing to bear ostracism of society, the disinheritance

of their parents, to devote their lives to the truth, although it might mean, in a certain sense, a life of hardship, toil and trouble. Yet joy unspeakable came to them, the supreme joy of knowing that their lives were in harmony with the Infinite, and that they were responding to the silent call of the divine voice.

I must not occupy more of your time. May the Lord bless you, I pray in the name of Jesus. Amen.

A quartet of ladies, of the Thirty-first ward choir, rendered a selection.

ELDER ANDREW JENSON.

(Assistant Church Historian.)

As I picked up the Bible in the commencement of our services for the purpose of finding a certain passage in Jeremiah, I opened mechanically to another part of the Sacred Volume, to find myself looking into that part called the Apocrypha, without knowing that the books known by that name were contained in this particular edition of the Bible lying here on the stand. But finding myself looking into the second book of Esdras, a passage occurred to my mind, which I will read:

“And whereas thou sawest that he gathered another peaceable people unto him. These are the Ten Tribes which were carried away captives out of their own land in the time of Oseas, the king, whom Salmanaser, the king of the Assyrians, took captive and crossed them beyond the river; so were they brought into another land, but they took this council to themselves, that they would leave the multitude of the heathen and go forth onto a further country, where never man dwelt, that they might keep the statutes, which they never kept in their own land. And they entered in

at the narrow passages of the river Euphrates, for the most High then showed them signs and staid the springs of the flood till they were passed over; for through the country there was great journey, even of a year and a half, and the same region is called Arsareth.” (2 Esdras 13:39-45.)

A few years ago I had occasion to visit the land of Palestine, and having made a very interesting little tour to the top of Mount Tabor, and to the Sea of Galilee, and had also visited Cana, in Galilee, where Jesus turned water into wine, I found myself back in the little city of Nazareth; thence turning my face toward the south, I commenced a journey of about eighty miles through the heart of Galilee and Samaria to Jerusalem. On that journey I crossed the plain of Esdraelon, and passed by the village of Nain, where the widow's son was raised from the dead in the days of old by our Redeemer. I also passed by Endor, where the woman with a familiar spirit lived in the days of Saul, climbed up the slopes of Mount Gilboa, where Saul committed suicide and his sons were slain, and passed through Dothan, where Joseph was sold by his brethren to the Ishmaelitish merchants, who took him down to Egypt and there sold him. I next found myself passing through Samaria, the old capital of the Ten Tribes. Turning thence a little toward the east, I came to Shechem, and a little east of that I found myself on the plains of Moran, where is situated the well of Jacob and the tomb of Joseph. Changing again my course of travel toward the south, I traversed the plains of Moran in their entire length, and from the south end of the plain I found myself climbing the mountains until I reached the town of Bethel, where