

know life, men who understand life in its bigness and its gloriousness, and by understanding it live life according to the majesty of their divine beings.

It is my testimony, and I take always the deepest pleasure in giving it, that the Prophet Joseph was a type of the critical, intellectual mind which is the dream of some philosophers; that type of mind, that wishes truth and works for truth, and is open to truth, knowing that truth is power and that power is intelligence. I say this here because I do not wish the Prophet Joseph Smith misunderstood, though he had no formal schooling. That is why I believe he rose to be such a magnificent character before the world. His mind was never injured by some little or petty pedagogical principle that would have warped his being.

The Gospel of Jesus Christ stands for truth in its reality; it stands for truth in its ideality, and takes that stand which Professor Eucken has announced, in that book which received the world's prize, that for a religion to become permanent it must make for righteousness, and righteousness in religion will come when every man, woman and child shall realize his own personal responsibility to his God, and will place himself before his Maker as one who believes in the divinity of his own soul. Therefore I believe the time will come when there will be a monument, a gracious and great monument, reared to the Prophet Joseph Smith; and on that monument a sentence something like this will be inscribed: "To the memory of Joseph Smith, who was the agent of God to open the heavens to the children of men and give the mean-

ing of the Godhead and man's relationship to his God." Amen.

BISHOP CHARLES W. NIBLEY.

"Mormonism" not an "easy" religion. —Obedience and endurance requisites of Christ's followers.—A sensible communism, the United Order.

Our conference has been one, I know, that all who have attended have had occasion to thoroughly enjoy. The world has been looking in years past for an easy religion, and wherever religion has been made easy enough it has usually found some converts, although as a rule that kind of religion does not hold converts very long. But "Mormonism" is not that kind of religion. We have heard, and in a very splendid manner too, of the amount of service that is extended by the members and officers of the Church in the way of helping one another and helping mankind. All of this is true. The Gospel is something that partakes of the spirit of helpfulness, rendering assistance in some way or other, even though it be through sacrifice, to those whom we are associated with, and to those to whom we are sent; but we ought not to forget this further fact that this Gospel is an exacting religion. It demands of me and you that we shall prepare ourselves, and that we shall work out our salvation. In the scheme of things, it is not appointed in the principles of the Gospel that man can be saved except by his own exertion. The tendency today in the world is to make religion easy for everybody.

I rejoice in the thought that the world is growing better in so many ways; that we have good hospitals, good schools; that we have so many things that are helpful and

that go to assist, especially the poorer classes. All that is good; we have more of that as a people in proportion to our numbers, far more than any other people in the world; but I want to impress upon your minds, in the moment or two that I stand before you, this fact: That this is not an easy religion. "Blessed and holy are they who come up out of much tribulation." Don't forget that. And they did not do it themselves; the honor and glory of it was not to themselves, but they had washed their robes white in the blood of the lamb. He was their Savior. He it was they had held to, as to the iron rod; and it was through the trouble and trial, the sweat, and experience in every form that they gained knowledge, and added line upon line and precept upon precept. Every day and every year they so lived that they became molded a little more into the likeness of the Son of God Himself; We may think that we can vote and by passing laws, by the initiative or referendum or some other way, vote this man and the other man into beds of ease and into flowery places, and all will come without his effort. If it should, he would not be fit to receive it. You can't bless your own son and help him unless he is willing to help himself. It can't be done. You can't bless a body of people unless they are willing to help themselves. The Lord helps those, and only those, who help themselves. He can't help a man who won't help himself. A man who will not say, "Yes, I am willing to go down into the waters of baptism," but refuses to go, the Lord can't help that man any further on that principle. He must help himself. You must work out your own salvation in fear and trembling before the Lord.

Let us remember that we have got a whole lot to do ourselves, every individual for himself—not only to help others, but to help ourselves as well.

I know people think that we are advancing, and we are advancing, until ultimately the United Order will be realized. There are at work influences in the world—and they are appointed of the Lord, I believe,—which are making for righteousness, and which will make for a communism, for a building up of a society that will make it easier for the Lord's plan to be established, namely, the United Order. We are not ready for that yet, but it will come; but remember this, that when it does come, the individual man, the individual woman, must save himself or herself, must develop and grow and become like unto the Master. There is no other way, except only through hard, bitter, and sore experience. You will not get it any other way; it will not come so easy.

I remember hearing a story told of a brother down in St. George, when they tried, in a small way, the United Order there. Some of the people had taken care of their grapes and made a little home made wine; but this brother had not. He had been careless and negligent. When the Order came, the wine was shared out, passed around, and each one took his share; and I remember the story of him saying: "Hey! This order is a fine thing"—he was an English brother; he says, "I tell you, I could wish this were come twenty years since." Of course he would have been drinking somebody else's wine and living off of somebody else's labor twenty years before that, if it had come. Salvation does not come

that way. The United Order will not bring things that way. It does not mean a long table and every one eating the same kind of food, and every one living in the same kind of house. The United Order when it does come, I think, will mean individuality, personal effort, personal salvation, with you in your stewardship, me in mine, every man appointed in his place to work in his stewardship. Then the surplus will go for those who are not so well situated, and who need help. They will be taken and directed, "Here, my brother, you take this little plot of ground," or "You take this little part of business. Here is means enough for you and you develop it, make it grow, keep it out of debt, and work at it." And then he will develop it, don't you see? But if, according to the idea of some of our friends, that all you need to do is to divide and to keep on dividing, why of course they could wish that kind of a thing were here a long while before.

Lay not that flattering unction to your souls that there is any other way to gain salvation, in the kingdom of God, except by rising, when you fall. You stumble, of course; we all do; but rise up again, my brother, press on, persevere in labor, in toil, in earnestness, in diligence, in the sweat of thy face, doing thy part, toiling, persevering; press on and on; add line upon line, and precept upon precept; gain intelligence and knowledge, and making this person—you, me, the individual person, year by year, a little more like unto the Master, the Son of God. So shall we progress and become like Him; and only so, whether in the United Order or any other way. God bless you. Amen.

PATRIARCH HYRUM G. SMITH.

I, too, my brethren and sisters, rejoice in the spirit of this conference, in the instructions that have been given; and can bear my testimony that I know the Lord has been with us, by His Holy Spirit, to indite the same. I know that the Lord is pleased with those who work, not only for themselves but for others. I rejoice in having the privilege to do my part in the work of salvation. I rejoice in the testimonies that have come to me, concerning the means and opportunity for salvation. I believe in the plan of redemption that has been made known in these last days unto the Latter-day Saints. I know from my experience, and from the testimony that has come to me, through the promptings of the Holy Spirit, that it is the true plan of life and salvation, and all of those who will accept the same, and obey the principles thereof, will gain that eternal salvation which we are all working for. That is my testimony.

I rejoice in the privilege of associating with the men whom the Lord has called in this present time, to stand at the head of this great work. I pray that the spirit of the Lord will be with them; and may His blessings be with all Israel, and those especially who are called to responsible places in the work of the Lord.

I have rejoiced in the songs of praise that have been sung in this conference. I have rejoiced in the testimonies that have been borne. My heart has been touched with the words of kindness concerning those who have devotedly labored for our welfare; and that the young and rising generation are receiving such splendid opportunities for