

ourselves we, to an extent, disgrace the Church, and both must suffer. I know that men and women who have committed sin reap the fruits of their sowing. I am just as sure that the penalty will be paid in sorrow for all wrong doing, as I am sure that good deeds will be justly rewarded. I am sure the sins of this people are a great sorrow to the President of this Church, because of his responsibility as President and his love for the people. We could not do better by way of sustaining him and lightening his load of anxiety than by being faithful, consistent Latter-day Saints. Those who love the people, sorrow for their sins and rejoice in their righteousness.

We read in the Book of Mormon (Mosiah 3:7), a prediction of the coming of the Lord in the meridian of time, and how he would suffer for the sins of the people: "For behold blood cometh from every pore so great shall be his anguish for the wickedness and abominations of his people." It was in the Garden of Gethsemane that this prophecy was fulfilled. Our Father in heaven and His Son, the Savior, sorrow for the sins we commit and rejoice in our righteousness. To obey the Lord is a pleasing way of serving Him.

I want to ask the Latter-day Saints to support and sustain the President of this Church and his counselors, and the General Authorities, also those who preside over stakes and wards of Zion by avoiding sin, and being faithful in keeping the commandments of the Lord, also by laboring faithfully and diligently when called upon for the good of the Church, and by so doing find peace and salvation, and glorify our Father in heaven.

May the Lord add his blessings, I pray in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Our dependence upon God—How we know the Truth—The Holy Spirit—What is revealed is not incomprehensible.

If I sense one thing more fully than another, among the many good things uttered during this conference, it is that reminder from our President that we are entirely dependent upon God—a truth emphasized by Brother Lyman in his remarks, following those of President Smith. Brethren and sisters, I feel my dependence upon God, that I may know what to say to His people that shall be for their good, and I therefore ask for your prayers, and for the inspiration of that Spirit which knoweth all things, yea, the deep things of God, that searches all hearts and reads them as an open book, that comprehends our needs on such occasions as this, and is alone able to supply them.

How do I know that this is the Lord's work? I know it because He has shown it to me. How can I retain this knowledge without Him? How can I accomplish successfully my mortal pilgrimage and lay hold upon eternal life, except the Lord be with me? How can you or I do anything without Him? There is a spirit, an intelligence, that proceeds from His presence and fills the immensity of space; it is the light of the sun and the moon and the stars; the light that illumines our understandings; the light that enlighteneth every man that cometh into the world; but it exists in degrees of force and power and quantity, and they who live

nearest to God have most of it. They are entitled to most, having made covenant with Him at the waters of baptism, having manifested their faith by their works, having repented of their sins, which have been washed away in the manner that God has appointed. These are entitled to the special gift of God's Spirit, and by that Spirit they know that this is God's work, and they can know it in no other way. The most intelligent man in the world, whatever his gifts and powers, is like a child in the presence of this great problem, before which, as was predicted ages ago, the wisdom of the wise perishes and the understandings of the prudent is hid.

A friend of mine outside the Church said to me in New York City a few weeks ago: "I believe 'Mormonism' to be true, I regard it as a sound philosophy, but I do not know that Joseph Smith was a prophet. If not a prophet," my friend added, "he was certainly the most marvelous thinker of modern times, but I have no testimony that he was specially sent from God." I asked him how he could expect to have such a testimony unless he obeyed the Gospel, unless he took the course which the Lord has pointed out whereby men may lay hold upon divine knowledge. He is an honest man, a man of intelligence and culture, with no less than eight languages at his tongue's end, and is apparently versed in all the learning of our time; but he does not know what you and I know—we who have so little of his learning, and yet possess something inestimably greater, a testimony of the truth. If he ever arrives at the knowledge which you and I possess it will be when he has obeyed the

same principles that you and I have obeyed. We believe in God, and in the true God at that, not in a phantom, a man-made deity. We have faith in the true God, and have repented of our sins by turning away from them. We have been baptized by Divine authority, and have had our sins washed away, thus becoming fit receptacles for the Holy Ghost, and the Lord has confirmed our faith by the knowledge that comes through the gift of the Holy Ghost. And this way is open to all; the king upon his throne or the peasant in his cot may have it if he so desires; but there is only one way for the king or for the peasant. When it comes to candidacy for salvation, for citizenship in the kingdom of heaven, all men are equal—they get salvation and glory upon precisely the same terms.

During the past summer it was my happy privilege to visit some of the early scenes of our Church history. Among these was the site of the old log and frame farmhouse in the township of Manchester, New York, where the Prophet Joseph was living with his parents, as a boy between fourteen and fifteen years of age, when God appeared to him in person, and opened the dispensation of the fullness of times. I stood within the very grove where it is believed the Father and the Son appeared to and conversed with him as one man converses with another. I am sure I cannot tell you how profoundly impressed I was while standing upon the spot where these marvelous events took place. I sensed the difference between reading of things or hearing of them, and being where I could feel them as I never felt them before. Not that any partic-

ular place gives a testimony of the truth, but it seemed to me that my testimony was renewed, or deepened and expanded, by what I saw, and I felt the truth more vividly. I know, for God has revealed it to me, that Joseph Smith was and is a prophet of the Most High. I know that he saw God face to face and spake with Him, and that he saw Him in the form of man. I am not dependent upon man, but upon God, for this knowledge, and as to whether I retain it or lose it; for the testimony of the Holy Spirit, by which alone we can know and comprehend God, will stay with us or depart from us, according to the life we lead.

As I stood there, drinking in the inspiration of those sacred scenes, I recalled another trip that I had taken earlier in the season, in company with President Anthon H. Lund. Down in Sanpete Valley I had come across a little booklet which was being distributed by certain pious, well-meaning people who had come to Utah to convert the Latter-day Saints from the supposed error of their ways. This little book was entitled, "The Truth about God." I took the pains to read it from lid to lid—not because my faith needed confirmation, particularly, from such a source, but because I wanted to see how far the leaven had worked, the leaven of the truth about God, received by the Prophet Joseph and preached by him and other elders of the Church. And what did I find in that book? Briefly this: That God is a spirit, everywhere present; that He is utterly incomprehensible; and that He made all things out of nothing; special emphasis being laid upon that passage of Scripture which reads,

"No man hath seen God at any time." They were using this as a cudgel against the faith of those who believe that Joseph Smith did see God. I thought it rather queer that people who proclaim in effect that they know nothing about God, who declare that no man has ever seen Him, and that He cannot be comprehended, should be found here in our midst trying to tell us "The Truth about God." It looks a little ridiculous, and the folly of it is emphasized, in our minds, by the fact that these people who admit that they know nothing about God, have come to teach the followers of a prophet who saw God, who conversed with Him, and who taught the truth concerning Him—though not all.

We do not believe (as Brother Penrose beautifully showed yesterday) that God ever made anything out of nothing. We dismiss that as an unphilosophical absurdity—for no power, human or divine, ever did or ever will make something out of nothing. I shall only glance, too, at the proposition that God is incomprehensible. The unrevealed infinite fulness of God is of course incomprehensible to the finite mind. The finite cannot grasp the infinite. That being the case, God in his fulness is incomprehensible to us at the present time. He cannot reveal His fulness, because it cannot be comprehended. The finite can no more comprehend the infinite, than the river can swallow up the ocean. But we do not claim that the infinite fulness of God has been revealed to man; we only claim that a part of it has been revealed. But the part revealed is certainly not incomprehensible—else why did God reveal it? If incomprehensible, how could

He have revealed it? It is an absurdity to say that God has revealed Himself even in part, and then declare that He is utterly incomprehensible. It is charging Him with folly and a waste of time.

As for God being a spirit, we do believe that—as President Smith forcibly reminded us on a former occasion. God is a spirit, and man is a spirit; but man has a body, and so has God. Man is the child of God, fashioned in His image and endowed with divine attributes. Men and women are the sons and daughters of heavenly Parents, who said in the beginning, "Let us make man in our own image—male and female." That is not incomprehensible, and the Lord never intended it to be; but man has tried to make it so. We believe also in the Holy Ghost. The Holy Ghost is a personage of spirit, the third member of the Godhead; and there is a spirit or influence that proceeds from the divine presence and pervades the immensity of space. But that is not our Father in heaven, that is not our Savior, not the Father and the Son with whom Joseph Smith conversed and from whom he received instructions. God revealed Himself to the Prophet in the visions of heaven by the power of His Spirit, and Joseph saw Him, not with the natural eye—for no man, with the natural eye, hath seen God at any time—but with his spiritual vision, reinforced by the power of God's Spirit, without which no man can see or comprehend Him.

We are dependent upon the Lord for this testimony, and I feel the need of it every day, every hour—the need of guidance by that Spirit which manifests the things of God, which brings things past to remem-

brance, shows things to come, explains the otherwise mysterious present, and puts within the hand of man the key to celestial glory, the power to lay hold upon eternal life, God's greatest gift. Amen.

PREST. CHARLES W. PENROSE.

Benefit to Sundays Schools of the presence of the Priesthood—Excessive number of meetings—Priesthood classes may be held at such times as most convenient—No need to have organizations outside of the Church—All our energies needed within the Church of Christ.

Before we adjourn for the afternoon session, I have a very few words to say to our brethren, the presidents of stakes, the bishops and their counselors, and the brethren acting in the priesthood, particularly, and the subject will to some extent bear upon the whole congregation.

I made a few remarks at the close of the splendid session of the Sunday School conference last evening in regard to the labors of the priesthood in the Sunday Schools. We used to have, generally, in the different wards of the stakes of Zion, priesthood meetings on Monday evenings. In many of the wards that has been changed, to holding priesthood classes on Sunday mornings, and I learn that in consequence of that in some places, the Sunday Schools are denuded, so to speak, of the influence and power and authority and presence of men holding the priesthood, men of experience. We have so many meetings to attend, particularly on Sunday, that instead of being a day of rest it becomes to some a day of toil.

Now, it is not obligatory upon all