

of this and pray that the Spirit of the Lord may help us to bear witness of it in all the world, that the people may be brought to repentance and God's judgments averted, through Jesus Christ. Amen.

ELDER JOSEPH F. SMITH, JR.

"Christian" ministers denying divinity of Christ's earthly birth—Implicit faith in Christ characteristic of Latter-day Saints—Scriptures abound with testimony of Christ's divinity, and resurrection—Personal revelation of Christ to man in this age.

I desire to bear testimony to the words of counsel and instruction which we have received during this conference, and commend them to the Latter-day Saints, and pray that they put them into practice, that we may stand united in the keeping of the commandments of the Lord and the covenants we have made with Him.

Like my brethren who have spoken, I too realize and know that the time must come when every knee must bow and every tongue confess that Jesus is the Christ. I was impressed by the remarks this morning by Elder Orson F. Whitney, in which he called to our attention the fact that (the Spirit of the Lord has been given unto us, even the Holy Spirit of promise, and therefore we may know the truth and walk in the light and understanding of the Gospel.) While he was speaking, my mind dwelt upon a statement that was made some few months since by a certain minister who has a high standing in the Christian world, not only in this land, but also throughout Europe, for his learning and his ability as a public speaker. This man has been trained and educated in the colleges of the land, according

to the customs and the theories prevalent at the present time in so-called Christian institutions, to interpret the scriptures, and is now a Doctor of Divinity. Yet this gentleman who has received this training and standing among his fellows, made the startling declaration in one of his discourses several months ago that he did not adhere to and would not support the doctrine of the miraculous conception and birth of Christ. "My conclusion upon the question," he announced, "is that the faith of Mark and John, and James and Paul, is good enough for me, it is good enough for any Christian. These men say nothing about Jesus having come into the world in a miraculous manner, and I prefer to stand with them. What do we mean by saying He was divine? It is a question of quantity and not of quality. There is divinity in us; but so much more in Him that I prefer to call Him divine. Perhaps it would be better to speak of the divineness of man and the divinity of Christ." In other discourses in keeping with this, this gentleman denied the resurrection from the dead. He denied that Jesus came forth from the tomb. He denied, as he has in this statement I have read, that Jesus was the only begotten Son of God. He set forth the idea that He was the son of Joseph and Mary, and that there is no resurrection from the dead. Because of his doctrine which was boldly declared, there was some opposition raised among his fellow ministers, for he stood as the President of the Federation of Ministers in the city where he preached in one of the fashionable churches. Action was brought against him by those who did not accept these

views, to have him relieved of his position as President of the Ministerial Federation. The case was heard and the man reiterated his expressions, declaring that while he was preaching in the city of New York and in London, where he represented another denomination whose doctrines, in part at least, were different from those of the organization he now represented, he had been far more emphatic and had spoken more clearly in favor of these doctrines for which he had now been called in question. The matter of his resignation was put to vote and seventy-four of the ministers voted in his favor while but nineteen voted that he should be requested to resign.

I think this is a startling situation, in a community professing to believe in the mission of Jesus Christ and professing to be Christian in doctrine. (Could a member of the Church of Jesus Christ of Latter-day Saints, called to be a minister to the people—a Bishop of a ward, a President of a Stake, or one occupying a position in any other capacity—go forth among the people declaring that he did not believe that Jesus was the Christ, the Son of God, and denying His great and glorious mission in the world, and hold his position? No! Because it is in opposition to the very foundation of Christianity. It is contrary to the Gospel and teachings of the Redeemer of the world. It contradicts His entire life and ministry and is destructive of faith in His name. Any officer in the Church of Jesus Christ of Latter-day Saints who should put forth such a declaration would very soon be relieved of his responsibility.)

This minister, notwithstanding his learning and degrees received in

colleges to qualify him as a minister of the Gospel, presumes to declare that he stands on the same ground as "Mark and John, and James and Paul," none of whom, so he declares, has testified of the miraculous birth of Jesus of Nazareth. Little does he understand the scriptures! Little does he understand the teachings of these worthy disciples of the Master as they have declared them in their writings in the scriptures. He has no conception of the doctrines of true Christianity when he declares that Jesus is not the Son of God; that there is no resurrection of the dead, and that we are not redeemed from our sins through the blood of Christ, for this is the foundation of Christianity. Destroy these teachings and what is left? Any man who denies these great truths is in the gall of bitterness and gross darkness concerning the Gospel of Jesus Christ. It is no wonder, however, that blind teachers will hold to these ideas, for they are without the Spirit of God, and therefore, I suppose, we can afford to be charitable unto them and pity them. Why, the Savior Himself has very clearly taught, as it is recorded by these very witnesses of whom this gentleman speaks, that He is the Son of God. He taught His disciples to pray to the Father in His name, and that He and the Father are one. He said He came into the world to do the will of the Father and not to do His own will, and that as the only begotten Son of God He came to redeem us from our sins. This was His great mission. You will remember having read that on one occasion while He was on His way to Jerusalem it was reported to Him that Lazarus, a faithful follower in the city of Bethany, was dead. And as He ap-

proached the city which was near to Jerusalem, He was met by Martha, a sister of the man who was dead, and the following conversation took place:

"Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it Thee.

"Jesus said unto her, Thy brother shall rise again.

"Martha said unto Him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in Me shall never die. Believeth thou this?"

"She said unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world."

This is the testimony of the scriptures, the testimony of John, the testimony of James, of Paul and Mark and all others who have testified, whose word is published in the scriptures. How a man can stand up and say that they have not testified of these things, seems to me a mystery.

(We accept Jesus as the Redeemer of the world. We know, as it was testified to us this morning, that He revealed Himself in this dispensation. We are not dependent upon the testimonies of these ancient worthies, who lived in His day and conversed with Him in His ministry, and to whom He appeared after His resurrection. We have witnesses who have lived in our own day, who have seen Him, who knew that He lives and have testified to us and to the world of this fact. We know their testimonies are true. Joseph Smith was not left alone to

bear witness in this dispensation of the mission of Jesus Christ, for the Lord raised up other witnesses who, with the Prophet Joseph Smith, saw the Redeemer, received instruction from Him and beheld Him in the heavens sitting on the right hand side of the Father surrounded by the holy angels. They have given us their testimony which shall stand against the world to condemn all those who heed it not. But neither are we dependent as members of the Church upon the testimonies of Joseph Smith, Oliver Cowdery, Sidney Rigdon or any others now dead, who in this dispensation received wonderful revelations and visions from the Lord by which they knew that Jesus lives and is the Redeemer of the world. We have an individual testimony given through the Spirit of the Lord to all who have lived in accordance with the Gospel. If we have been in harmony with the truth after having been baptized for the remission of our sins, and confirmed by the laying on of hands for the gift of the Holy Spirit, the Lord has revealed unto us individually that these things are true. We are not dependent upon the testimony of anyone else for this knowledge for we know through the Spirit that Jesus is the Christ, the Redeemer of the world.)

In conclusion, let me read to you one testimony that was given of the Savior many hundreds of years ago. I read from the second chapter of II Nephi, in the Book of Mormon, beginning with the latter part of the fourth verse:

"And the way is prepared from the fall of man, and salvation is free.

"And men are instructed sufficiently, that they know good from evil. And the law is given unto men. And by the law, no flesh is justified; or, by the law, men are cut off. Yea, by the

temporal law, they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable for ever.

"Wherefore, redemption cometh in and through the Holy Messiah; for He is full of grace and truth.

"Behold He offered Himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down His life, according to the flesh, and taketh it again by the power of the Spirit, that He may bring to pass the resurrection of the dead, being the first that should rise.

"Wherefore He is the first fruits unto God, inasmuch as He shall make intercession for all the children of men; and they that believe in Him shall be saved."

This was uttered nearly six hun-

dred years before the birth of Christ in the flesh. This is the testimony of every Latter-day Saint today unto the world, for we know that these things are true; that Jesus is the Redeemer of the world and there is no other name given under the heavens by which men can be saved but that of Jesus Christ. The Lord bless you, my brethren and sisters in the name of Jesus Christ. Amen.

The 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 Thomas Hull.

Conference adjourned until Tuesday, Oct. 6th, at 10 a. m.