

these studies are simply a guide to help them along in the work.

Now, let me say that when the shock of battle comes, men will not be struck down and destroyed, but they will be lifted up by this great army of Priesthood, and will be converted and rescued from sin and wickedness. That is the warfare in which we are engaged—to fight spiritual darkness, to fight against immorality, to fight against intemperance, to fight against dishonesty, evil-speaking and strife, to fight against the conflict between capital and labor. It is intended that with this weapon they shall correct every evil in the world, and bring peace and happiness to our Father's children, for our motto is, Peace on earth and good will to men.

Now, brethren and sisters, and the brethren particularly, remember the mark of your high calling. May the Lord bless you and help you to do your duty, help you to give proper attention to the Priesthood, and thereby avail yourselves of every opportunity to prepare for the battle of the great God. I humbly ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Essentiality of revelation from God to man—Comprehension of our Articles of Faith—Strange declaration of prosecuting attorney—Inspiration is revelation—"Billy" Sunday's "conversions"—Unreasonable criticism defeats itself—True history demonstrates Joseph Smith's inspiration.

In the beautiful prayer that was offered in the opening of this, the eighty-fifth annual conference of the Church of Jesus Christ of Latter-day Saints, Brother McMurrin asked that the revelation of the mind and will of our Heavenly Father be

given to the First Presidency, and that the spirit of inspiration might be given to those who speak to the people during this conference. The prayer impressed me, as no doubt it did others, and I was reminded of the fact that there are few people in all the world who believe that God reveals Himself to man in this day. No one who has received the gift of the Holy Ghost, after baptism by one holding the authority of the Holy Priesthood, will fail to know that God can reveal, and does reveal His mind and will to the members of His Church. It is ninety-five years since God revealed Himself to the boy, Joseph Smith, in the way that has been called to your attention this morning by Brother Clawson, and scarcely could it be told better than in the simple and forceful words of the Prophet himself. This visitation of the Father and the Son to Joseph Smith was the opening of a new dispensation. That wonderful passage in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," was the passage in the Bible that impelled the boy to action. It was because of his faith, his confidence that there was a God, that he retired to the grove and pleaded with the Father to know his will concerning the churches organized at that time in the world. From that moment on, the heavens were opened unto him, not sealed to the children of God as was universally preached, but on the contrary it was evident that God had as much interest in the people, and in the establishment of His Church in this the dispensation of the fulness of times, as He ever had in any dispensation from the beginning of the world.

Revelation, my brethren and sisters, is a fundamental principle of the Gospel of Jesus Christ. We cannot deny it unless we deny "Mormonism," so-called itself. If Joseph Smith did not receive a revelation from God, and many of them, and if heavenly personages did not appear to him and others, "Mormonism" would have failed before this. I shall never, I hope, get tired of testifying that God did appear to Joseph Smith, that He has established His Church in this the last dispensation, never more to be thrown down or given to another people. There will always be a difference in the spirit of the people who believe in this great principle, there will always be a difference in their lives, as compared with those people who do not believe it, and who claim that there is no such thing as God revealing Himself to man. The ninth of our Articles of Faith states that, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God."

Very often I have given strangers a card on which was printed the thirteen Articles of Faith, and how often have I had them say to me, "There is nothing particularly striking in the articles; the great body of Christian people believe in the principles that are announced in the articles, with the exceptions of one, perhaps." the one I have just quoted to you. But I want to say to you, my brethren and sisters, that there are others of the Articles of Faith that they do not believe in, or at least do not comprehend or understand their full meaning. The first one is: "We believe in God, the Eternal Father, and in His Son,

Jesus Christ, and in the Holy Ghost." I take it for granted that nearly every one in this gathering today was present yesterday when our belief in God, His Son Jesus Christ and the Holy Ghost was so plainly portrayed, and I believe with all my heart and soul, the doctrines taught by Brother Penrose. When strangers have said, "We believe in God the Eternal Father," I have stated, "Yes, as far as you understand Him; but our idea, our conception of God, leads us to believe He is entirely a different God from the one in whom you believe, whom, you say, is a god without body, parts or passions." I am not going to take the time of the brethren and sisters, at this morning's service, to discuss this question, but I simply say, with you, that the God whom we worship has passed through all the experience that we are now passing through. He is an exalted being, a personality, and I predict the time will come when, instead of a handful of people believing in the personality of God, the great body of the people of the world will acknowledge that fact.

Perhaps the question of revelation can be stated in no plainer way, conveying the sentiment of hundreds of thousands of people of this country, than was conveyed in the statement of Mr. Taylor, who prosecuted what is known as "the Smoot case," with a view of expelling me from the Senate of the United States. In his summing up of the testimony and telling why I should be expelled from that body, he made this statement:

"Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Jr., received revelations direct from God;

and if any one ever believed that, we must assume that Senator Smoot believes it.

"Now, a senator of the United States might believe anything else in the world but that, and not be ineligible to a seat in the body of which he belongs. He might believe in polygamy, he might believe that murder was commendable, he might deny the propriety of a rule of life, of all the ten commandments, he might believe in the sacrifice of human life, he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, atheist or pantheist; he might believe that the world began last year, and would end next year; but to believe, with the kind of conviction that Reed Smoot possesses, that God speaks to him, or may speak to him, is to admit, by the inevitable logic of his conviction, that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he will himself not to think."

My brethren and sisters, I frankly admit that I believe that God can speak to His children in this day and dispensation. Had I better put it stronger, and say that I know that He can? And so do you know it. This is one of the great differences between a man who belongs to the Church of Jesus Christ of Latter-day Saints, who has received baptism by immersion, received the gift of the Holy Ghost, and received the Priesthood, from those that never have had those privileges and blessings. If we judge from the Bible we are perfectly safe in saying there has never been a dispensation, from Father Adam till the present, that God in establishing it has not revealed Himself to His representatives, to men who have carried on the work; never. And, as the last dispensation has been established, we are perfectly safe in saying none has or will be established without

God revealing Himself to those chosen to accomplish the same. I rejoice in the fact that I have this testimony. I rejoice in the fact that I believe with all my soul the testimony of the Prophet, that God the Father spoke to him.

Revelation is not enjoyed by the members of the Church, only. The Constitution of the United States was revealed from God; and I cannot help but think if the people of the world would study the source of great discoveries made for the betterment of the children of men, in the sciences and in the arts, they would at once admit there was some power greater than man that had brought them about. The wireless telegraphy is a marvel and a wonder; as well as the telephone, by which the human voice is now carried from ocean to ocean. These inventions did not come about through man's wisdom alone. The development of electricity and the transmission of thousands of horsepower over a small copper wire, for hundreds of miles away from where the power is generated, have been made possible through inspiration from our Heavenly Father. We need not be told, my brethren and sisters, that the men who have made these great discoveries did not receive inspiration from a greater source than their own brain. If a man places himself in a position to receive revelation or inspiration from God, seeks it diligently and honestly, it is often granted him, particularly if his heart and soul are in attune with God's purposes.

Yesterday we listened to some most excellent sermons; and as Brother Penrose was speaking I expressed the wish that such a sermon could be heard by every person in the world. I was reading last night

a description of the revival meetings that are being held by "Billy" Sunday in the large eastern cities, and I could not help but contrast the spirit of this conference, the testimonies that have been borne, and the unity of the people, with the account given of a typical meeting conducted by that man. It may be, my brethren and sisters, and I have no doubt it is a fact, that something more than the delivery of prepared speeches, couched in words to tickle the ears of the people, must be adopted to bring about a testimony in the hearts of the people that there is something in Christian religion. The ministers of the different denominations are beginning to recognize the fact that some change must be made in their services in order to create an interest in religion. They unite in inviting "Billy" Sunday to come to their churches and stir up the people, get them interested in the subject of religion with the hope that they will become identified with one or another of the organized churches. But it is my belief that no person converted in a moment of excitement will ever stay converted very long. A knowledge of God is necessary to a living conversion, and it comes by the still, small voice that speaks to the soul, through the inspiration of God, and not by getting men to sign pledges in a moment of excitement.

There may be five or ten thousand "converted" by one sermon of Mr. Sunday, but how long will they remain converted? Most of them about as long as it took to convert them. I do not say that he is not doing some good. I believe there is some good accomplished by all Christian churches. I do not think it is necessary for a man who preaches the Gospel of Jesus Christ

to become an acrobat while delivering his message. I don't believe that such actions as indulged in by Sunday have a tendency to make a man think seriously of his God, and the step that he is asked to take. It would not impress me with the truth of his message to have him jump upon the velvet-covered stand with a view of emphasizing some point in his sermon. Rather would I be impressed by a testimony such as that given this morning by Brother Grant. I know it is such that appeals to men's hearts. I know they will remember it longer. I also know that an appeal only to the emotions of men, and not to their understanding, does not and cannot effect a permanent conversion. An inward monitor called the conscience is possessed by every one. No one, old or young, ever committed a wrong, at least the first wrong, but that his conscience told him it was a wrong, and conscience acts as an inspiration to man as long as he does not blunt it by repeated violations of its promptings.

Men are trying hard to break down the fact that God established this Church by revelation through Joseph Smith. The writings of the enemies of the Church are intended to create in the minds of people a distrust in the principle of revelation, and thus prove that no such occurrences as related by Joseph Smith ever took place; if their efforts were successful, the Church would cease to be a factor in the affairs of the world. There is one peculiar thing, and I have noticed it not once but many times, that the enemies of this people go beyond all bounds of reason and truth in their criticisms, so much so that any honest person knows, when reading their attacks, that they cannot be

true. Moderation in our enemies would be far more harmful to us than the extremes to which they go. The Church and its people should not be judged by the words of their enemies, no more than the Church was in the days of our Savior. It is well to consider the statements of the historian, as well as the testimonies of our friends—compare them, study them, and they will prove the wisdom, character and mission of Joseph Smith the Prophet.

In looking over some of the history written against the Prophet Joseph Smith, I came across the statement made by Professor Huxley in his "Agnosticism and Christianity." I do not believe it wise for us to make as part of our sermons statements derogatory to the mission of Joseph Smith, or falsifying the position of the Church of Jesus Christ of Latter-day Saints, and I am not going to read what Huxley records, other than the conclusion; if any of you desire to read all of his statement, untrue as it is, you may do so. After stating what he claims the Prophet to be, he says: "He must have been a man of some force of character, for a considerable number of disciples soon gathered around him." Yes, they gathered about him in increasing numbers as long as he lived. His memory is honored, and the Church which he established, under the guidance of God, is growing, not only in numbers but in power in many parts of the world. You have all read what Josiah Quincy, of the class of 1821, I believe, of Harvard University, has said about this remarkable man, and the probability of the future position of this Church. He certainly could not be called a friend to "Mormonism." It cer-

tainly could not be claimed that he was a defender of the Prophet Joseph Smith, and yet it seems to me when I read his statement, that what he says will have to be admitted by all some time in the future. I cannot help but believe that he too was inspired. Time forbids my reading it to you. Men who lived with the Prophet, slept with him, men who were willing to die with him in defending the truth, ought to know about his character and his labors and his mission; and who could have expressed it better than it was expressed in the autobiography of Parley P. Pratt, giving an account of this wonderful man and his mission upon the earth. Again, let me ask you, my brethren and sisters, to read what President Young said of him, in the Journal of Discourses, telling of his personal knowledge of the man that God chose to open this dispensation.

I could go on and multiply such testimonies by the hundreds, but time forbids. No matter how long I live, I never shall forget the many times that I heard my father testify of his love and loyalty to that remarkable man, Joseph Smith. He believed in him and in his mission, and loved the Gospel of Jesus Christ as taught by the Latter-day Saints. He was ready and willing, if it became necessary, to sacrifice his life for the cause, as have been thousands of others. It is my testimony to you this day that the world will yet acknowledge that Joseph Smith was one of the greatest of God's servants, that it was he who was ordained to establish God's Church in this dispensation. All must admit the revelation that was given before the Church was organized, foretelling that a marvelous work and a wonder was about to come forth,

has been fulfilled. Let the Prophet Joseph be judged by the records. No one can point to a doctrine revealed to him, and through him to the people, that is in conflict with the teachings of any of the servants of God in any dispensation of this world.

I rejoice with the brethren who have preceded me in bearing my testimony that God lives, and that Jesus the Christ is the actual Son of God; that this work is God's work, and that He has His hand over it, directing its affairs. Men may come and men may go, men may be true to the Church, and men may be false to it, but it will continue until it has fulfilled its mission in the world. When that day comes there will be no more wars, there will be a complete understanding between men, there will be greater love in the hearts of the children of men for one another, and everything that has been foretold by all the prophets of God will come to pass, and that day will come in God's own due time. If we are not receiving revelations from God today, it is not His fault, it is the fault of ourselves. God's work and His Church will grow and increase just as fast as we, the members of it, are capable of carrying out the instructions of God.

May God's blessings attend us all, and may His Holy Spirit be in the habitations of the people; and may they pray to Him with the same confidence and in the same spirit that the boy Prophet prayed ninety-five years ago. May we have as much faith and confidence in God answering our prayers as he had; and all the storms from outside, all the opposition that may come from any source on earth, never can retard the growth of the Church that God has established. My brethren and sis-

ters, God bless you, I ask in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all!

Elder William C. Parkinson pronounced the benediction.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Elder Joseph R. Shepherd offered the opening prayer.

The congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Elder Heber J. Grant read the annual report of the Church Auditing Committee, as follows:

AUDITOR'S REPORT.

Salt Lake City, Utah,

April 6, 1915.

Presidents Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, First Presidency of the Church of Jesus Christ of Latter-day Saints.

DEAR BRETHREN: Your Auditing Committee begs leave to report