

have of the Gospel that makes me fear when I am called to bear it before a congregation.

I feel to thank the Lord today, my brothers and sisters, that my parents were converted to the principles of the Gospel in their native land, and that they saw fit, through the prompting of the Holy Spirit, to yield obedience to the Gospel, to leave their native land, and to gather where the Lord has appointed for the gathering of Israel. I feel thankful today when I read of what is going on in their native land, thankful that they were converted to the Gospel and to the principle of the gathering, and that they came to this country where their children have been brought up and nurtured in the principles of eternal truth.

I have never seen the time in my life, although I have been amongst a great many people who have not had much use for the Gospel, for the Latter-day Saints, or for any of their teachings, but I have never in my life seen the time when I felt that I needed to hang my head in shame because I was a member of the Church of Jesus Christ of Latter-day Saints. I have always held my head up, and felt to thank the Lord that that great privilege has come to me.

While I have not had the privilege of going out into the world as a missionary, I have had some experience in working in the Gospel at home; but it has always been in a presiding capacity, and being backward in public speaking I have always called on others to do the talking. Nevertheless, as I have told you, I have a testimony of the Gospel, and I have never seen the time when I was afraid

to bear it to outsiders or anyone else. I know that the principles of the Gospel are true. When we take into consideration the principles that are taught to us today by our Church leaders, we find that they compare favorably with the teachings of our Lord and Savior Jesus Christ, as has been explained to us this afternoon.

May the Lord bless us, my brothers and sisters, that we may realize the position that we hold, and that in every action of our life the world may see our good works and glorify our Father which is in heaven, are the blessings I ask, in the name of Jesus. Amen.

ELDER DAVID O. M'KAY.

An antagonistic minister subdued—
The key to eternal life—Knowledge gained by doing—The will of God defined—Service to God and fellow-men.

With one exception, during a visit to the Central States Mission, this is the first time that I have attended an open air meeting since we met on City Road, in old Glasgow. And an incident that occurred one night, about the last night that I was in the mission field, has been called to mind.

We were met, as we approached the place of meeting, by a motherly woman, whom I had never seen before, and have never seen since, who said, "The minister wi' a' his congregation is here the nicht, to break up your meetin'. Stand close together, so he canna get in the circle." And she and some of her friends joined in that circle and helped us keep it. When the first speaker began to testify to the restoration of the Gospel, this alleged minister cried out, "These men are 'Mor-

mons,'” and the Elder, who at that time was giving his first address in public out in the field, became somewhat confused, said a few more words, and stepped back in the ring. Then this interrupter had the crowd, and among other things, said, “These men come from Salt Lake City; they are after your daughters, and they want to take them out there and hitch them to the plow and make them work, and make slaves of them.” Well, we called on Brother Leggatt, who was a resident of Glasgow, and he stepped out in the ring and said, “Fellow Townsmen,” which gave the lie right at once to the minister’s statement that we were all from Salt Lake City, and then Brother Leggatt bore his testimony in an excellent address. Well, that man continued his railing until our meeting was about half over, at which time the crowd began to realize that his heart was filled with animosity, and they silenced him, and listened to the message which the Elders had to give.

That misguided brother and those who joined with him did not realize the importance of the message which those humble boys—for some of us were mere boys—had to give to the world. He thought, and those who sympathized with him thought, I grant sincerely, that those men holding that meeting were representatives of an organization whose purpose is to injure the people. They did not know—or if so then they were wicked indeed—that the message which those Elders had to give to the world was indeed, and is, *the message of life*, a philosophy which is the *true science of living*.

The Gospel of Jesus Christ, as revealed to the Prophet Joseph Smith,

is in very deed, every way, the power of God unto salvation. It is salvation *here*—here and now. It gives to every man the perfect life, here and now as well as hereafter.

Life is the dearest thing to us in all the world. Nothing else that you cherish as you cherish your life. You who would give your life today for some one else would give it in order to save the life of one who is dearer to you than your own life. So life is the one thing we hold to. It is the one thing we desire here and hereafter. Eternal life is God’s greatest gift to man.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer, just before he crossed the brook Cedron and received the traitor’s kiss that betrayed him into the hands of the soldiers, we find these words, “This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou has sent.” To know God and His Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world—life eternal for me and mine and all the world. And there in the words of the Redeemer I have the secret given to me in a simple sentence, “To know God and Jesus Christ, whom Thou hast sent, is eternal life.”

But how shall I *know* him? That is the next question. How may I know Him? Has He, at any time, or on any occasion, answered that question? If so, I want the answer, because it is vital. In searching the record as it is given to us by men who associated daily with the Lord, I find upon one occasion that men out in His audience cried out against Him. They opposed His works as men today opposed you,

my fellow missionaries, when you were out in the field. And one voice cried out and said in effect, "How do we know that what you tell us is true? How do we know that your profession of being the Son of God is true?" And He answered in just a simple way; and note the test: "If ye will *do the will* of My Father, which is in heaven, ye shall know whether the doctrine is of God or whether I speak of myself." That test is most sound. It is most philosophical. It is the most simple test to give knowledge to an individual of which the human mind can conceive. Doing a thing, introducing it into your very being, will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but you know it because you have lived it. That is the test that the Savior gave to those men when they asked Him how they should know whether the doctrine was of God or whether it was of man.

But in considering His answer there is another question arises. *If ye will do the will*—what is the *will*? We can see what conditions will bring eternal life. We have the spoken statement that if we will do His will, we shall know; but now comes the question, what is the will? And therein, my brethren and sisters, is the whole essence of the Gospel of Jesus Christ. Just as plainly as Jesus stated and defined what was eternal life or how we should know it, just as plainly as He laid down that test, just as plainly as He expressed what His will is.

These brethren, who have addressed us today, presidents of stakes, presidents of missions, have defined one by one in different ways,

some of those principles which constitute the will of God. I am not going to take time—it would not be wise, even if I could—to narrate all the principles that constitute that will; but they are so simple that as the scriptures say, a wayfaring man though a fool, need not err therein.

The Church of Jesus Christ of Latter-day Saints bears testimony to the world that this will of God has been made manifest in this dispensation, that the principles of the Gospel, the principles of life have been revealed. They are in harmony with the principles which Christ taught in the meridian of times. In harmony! they are the same; because they are eternal, as the principles given in all dispensations of the world: Faith—Why, who can dispute that faith is an eternal principle? You cannot live without it. It is as eternal as love, eternal, active and may be as constant as the force of gravity that is acting every day. Repentance. Why, it is not just in Scripture that you find that repentance is an eternal principle. Read Carlyle, you who take him as a guide, and like his reasoning. Do you know that in contemplating this principle of repentance, he makes this statement, "The man who cannot repent is dead." And he is right. He felt the eternal element in that saving principle. It is part of life. It is a fatal condition to reach when one cannot repent.

So we might go on with our principles. But then you can sum it up in this, my fellow workers, that after obeying the principles and the ordinances of the Gospel the will of God is to serve your fellow man, benefitting them, making this world better for your being in it. Christ gave His all to teach us that prin-

cipl. And He made the statement, "Inasmuch as ye do it unto the least of these my brethren, ye have done it unto Me." Why, Elders going out to injure! to entrap the innocent! It is just the opposite. Their message is to bless. Their duty is to serve. There is the message which God has given us in the perfect organization of the Church referred to by our brother. That Church is God's Church, which is so perfectly organized that every man and every woman, every child, may have an opportunity to do something good to somebody else. Such is the organization of our Church, and that is the obligation of you ward teachers, the choir members, the high priests, seventies, and elders, and priests, teachers, and deacons, all the auxiliaries in the Church, to serve and do God's will; and if we do, the more we do it, the more we shall become convinced that is the work of God; *because we are testing it, and we shall know.* Bobby Burns says, "The proof o' the puddin' is the' preein' o't;" which is just another way of expressing the same thing.

Then, by *doing* the will of God, we get to *know* God, and get close to Him, and feel then that life eternal is ours. We shall feel to love humanity everywhere, and we can cry out with the apostle of old, "I know that I have passed from death unto life, because I love the brethren."

In conclusion, let us all go from this meeting with a sincere determination to do what the poet has said he would like to do.

It may not be on the mountain's height,

Or over the stormy sea;
It may not be at the battle's front
My Lord shall have need of me;
But if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand
in Thine,
I'll go where you want me to go.

Perhaps today there are loving words
Which Jesus would have me speak,
There may be now in the paths of sin
Some wand'rer whom I should seek,
O, Savior, if Thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo the message
sweet,
I'll say what you want me to say.

There's surely somewhere a lowly
place,
In earth's harvest fields so wide,
Where I may labor through life's short
day
For Jesus the crucified,
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be.

I'll go where you want me to go, dear
Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear
Lord,
I'll be what you want me to be.

The choir and congregation sang the hymn, "High on the mountain top." Elder Heber C. Austin offered the closing prayer.