

accompanied by the heavenly hosts, and His advent shall be marked by a great extension of the resurrection of the just, which has been in progress since that resurrection Sunday on which He came forth from the tomb and took up the wounded, pierced body which He had laid down; and those who are not able to bear the glory of His coming because of their wickedness, their foulness, and wilful state of sin, shall, by natural means, perish. A strong current of electricity passes safely through a pure conductor, but where resistance is encountered it becomes a destructive power. It was necessary that the work for the dead be undertaken by the living, that temples be reared and this vicarious labor be performed, that the hearts of the departed fathers might be turned toward their yet mortal descendants, and the hearts of mortal children be turned to their dead ancestors, lest the earth be smitten with a curse at the time of the Lord's coming.

The Bible is very simple to those who read it with earnest and honest intent, as are all the scriptures, but it is very puzzling to the theologians, very puzzling, sometimes to Biblical scholars and interpreters who seek to apply to it only those tests that are common among men. I rejoice in the testimony of the Savior that He is verily the Christ and we proclaim Him as such. Great interest is manifest at this time in the work and ministry of Jesus Christ, not only among the Latter-day Saints but in the world in general; and He has been analyzed and measured and written about from many points of view, and as viewed from many different angles. There are volumes of recent publication dealing with the

Christ of literature, the Christ of history, the Christ of reason, the Christ of experience. Never lived a man of whom more has been said or sung; and there is none to whom is devoted a greater share of the world's literature. But the tendency is to view Him from this angle or that and not to look with direct vision. I am thankful that the Church to which I belong preaches Christ and Him crucified, and resurrected, the Christ that ascended into heaven, the Christ that shall come again, the Christ that was the offspring in the flesh, as well as in the spirit, of the very Eternal Father, the Christ who is the Savior and Redeemer of mankind, beside whom there is none, beside whose name there is no name under heaven, whereby mankind may be saved. May His Spirit be ever with us, and may we be prepared for His coming, I humbly ask, in His name. Amen.

"A Temple in Hawaii," words by Ruth May Fox, and music by Orson Clark, was sung by Ethelyn Walker, Hazel B. Neilson, James H. Neilson, and Almy C. Clayton.

BISHOP CHARLES W. NIBLEY.

Loyalty, a doctrine of the L. D. S. Church—God the only King on this land of Liberty—"Mormonism" makes for good citizenship"—No "hyphenated" Americans in "Mormon" Church, all are true Americans—Admirable characteristics in people of other countries.

It comes as a surprise to me, my brethren and sisters, to be asked to occupy this position this afternoon. I respond cheerfully, however, and even gladly, to testify to you of my faith and confidence in this work of the Lord and of the blessing that

it has in store for mankind, to all who believe and obey.

While the first song was being sung this afternoon, "Loyal to the true and the right," I thought in that line was composed the whole duty of man, for if I am loyal to the truth and to the right in all things; then I must be at all points acceptable to God, my Heavenly Father. We are taught in the revelations of the Almighty to this Church the doctrine of loyalty. If we believe really and truly in the doctrines of the Church, and believe that Joseph Smith was a prophet of God, then that very belief must of necessity make us better citizens than those who do not so believe. Why? Because I believe that God Almighty raised up men to lay the foundations of this great government. I believe in the Book of Mormon, which declares that there should be no king upon this land, but that God would be our King. By a singular co-incidence, the writer of one of our national songs seems to have hit upon this very thought, when he declares in the last verse of the hymn, "My Country, 'Tis of Thee":

"Our fathers' God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

The same inspiration that gave to Joseph Smith the understanding that there should be no king, but that the Lord would be our King upon this land, gave to the author of the song, our national anthem (who, by the way, is a Smith also) the same inspiration, that the Lord our God should be King over this land. Believing so, and under-

standing that the Lord has had a hand in the establishment of this freedom and liberty that we enjoy, I say that if I really believe it, and live by it, that citizenship which I have must of necessity be more sacred to me, and will make me a better citizen than the man who does not believe that God raised up the founders of this land, and that He declared that there should be no king, only that He should be King, and that we should have Him and look to Him as King and Ruler of all.

So, "Mormonism" makes for good citizenship, don't you see—the best, the very best that there is. I do not say but what there are millions of excellent citizens—I know there are—in our land here who are loyal to what they believe to be right, but I want to impress upon you, and if my words could only go out to the world who do not understand us, this further fact that my religion impels me, constrains me, nay, I may say compels me, if I will listen to its advice, to be a better citizen in consequence of the belief in that religion, than I could be without it. And so we desire, as said in Brother Stephens' song, to be "loyal to the true and the right."

There is no hyphen with "Mormonism." We have in this Church no Scotch-Americans or Danish-Americans, or German-Americans, not one; we are all *Americans*. Why? Because God is our King. No King George of England or King Wilhelm of Germany or no other do we acknowledge here, only the great God Almighty, He is our Ruler, He is our King, Him we will serve. And so right on that, a question is settled that which has to a certain extent perplexed this nation at this time, the hyphen-

ated American, as they call him, who owes, as he thinks, some allegiance to some other country than his own, whether it be England or Germany or what it be. In England they are singing, today, as they sing always, "God save our gracious king, Long live our noble king, God save the king," but in this country we are singing, "Great God, our King," and the hyphenated citizen cannot exist in "Mormonism." There is a problem that is solved by our religion which may trouble the people, and which has troubled some of the leaders of this nation, and is troubling them at the present time, and I would like the word to go out that by the very fact that a man is a Latter-day Saint, a member of the "Mormon" Church, if you please, that by that fact it is impossible for him to be a hyphenated citizen or to have any hyphen between his native country and his home here in the mountains. His religion teaches him loyalty—teaches him that he must absolve himself from all emperors, from all potentates, from all countries; and that this is the land of Zion, and that he must abide here and revere the King of this land, who is God Almighty Himself.

Now I am not saying that there are not good people in different lands who take different views on this question. I admire the peoples, many of them, who are at war at this present time. The German nation as a people—there is no better people in all the world than the German people; they have proved it, too, before this war began, in efficiency, in every man who could work being at work, work provided for him in some way, and more or less every man contented and comparatively happy. They had given

all the nations of the world a lesson in this respect; they had even given us a lesson, but there are those who hold, and I am one of them, that the very system which has grown up there is to some extent subversive of liberty; the system, not the people; the people, I repeat, are of the very best and choicest in the world. Our German brethren and sisters, who have come from that land, and are settled with us here in this land of Zion, there are no better people among us; you cannot produce them anywhere. But I wish those German brothers and sisters, and English and Scotch and French, to remember this—I must repeat it again, and my time is up, I see—that there is no hyphen connected with the loyalty of citizenship when once you are a "Mormon."

I use that word "Mormon" as applied to a member of the Church of Jesus Christ of Latter-day Saints, so that it may be more widely known, if possible, that this Church, the Church of Jesus Christ of Latter-day Saints, makes for the best citizenship in all the world. The very teaching of my Church, my religion, the counsel of those who are over me, the revelations of Jesus Christ to me, impel me to the best citizenship, to be "loyal to the true and the right," and that there shall be no hyphen connected with the "Mormonism" and citizenship of any one who is connected with it.

God bless you, bless Israel, bless those who give guidance and direction to this organization; the Lord does that through His servants. The Lord bless those servants that we may listen to them, and if we do we will never go far wrong. The Lord bless Zion, multiply and increase the people of Zion; that we

may be kind to the poor, that we may see that the poor do not suffer—that is a principle of our religion and we must live it—the poor shall not want and suffer while there is abundance in the Church. The Lord bless us and help us to understand our duties and do them, and be “loyal to the true and the right,” through Jesus Christ, Amen.

Mabel Poulton Kirk and the choir sang the hymn, “Beautiful Zion for me.”

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

I hold in my hand an excerpt from a recent number of the *Outlook*, of which Mr. Lyman Abbott, a religious teacher of great fame is the editor and also the publisher. In it he has a department in which he answers questions from those whom he calls “unknown friends,” and this question appears in that column:

“Have there been any prophets since Christ who add to the great prophecies which are of value to those who wish to know the truth; or is it sufficient to know the old prophets and the teachings of Christ?”

To this question Mr. Abbott makes the following answer:

“The prophets, we are told, spoke as they were moved, inspired, guided by the spirit of God. There is no reason to suppose that God has ceased to move upon the spirits of men and to inspire and guide them. Certainly there is nothing in the New Testament to warrant any such opinion. Peter expressly declares that the promise of the Holy Spirit is to all who will receive it, and Paul bids us pray that we may be filled with all fullness of God.”

To the second part of the question he answers:

“On the other hand there is no reason to suppose that anything has been added to the substantial truths

respecting God and His relations to His children, which are taught in the Old and New Testaments. Their teachings that God loves and serves and sacrifices Himself in love for His children leaves nothing beyond to be desired or even to be conceived. The prophets since that revelation are guided, not to add new truths, but to show how the truth of love, the love of God to man, and the love of man to God and to each other, is to be applied in all the changing situations and conditions of human life.”

I thought I would like to read that passage to this great multitude, because in some respects it does mark a forward movement in the conceptions of this religious teacher, at least, in regard to the principle of revelation. In the early history of our Church, the great novelty associated with it, and the wonder of its message, seemed to be that God had again spoken from the heavens; that angels had visited servants of God to restore the Gospel. This was the point at which our message was met by the religious teachers of those times with the claim that the volume of scripture was completed, and forever closed; that the awful voice of prophecy would no more be heard, that the last word of revelation had been spoken. In that controversy the early elders of the Church obtained an easy victory over their opponents; because it was so easy for them to do just what Mr. Lyman Abbott here does, namely, point to the fact that prophecy came not in olden times by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost, and wherever that spirit is possessed there is the spirit of prophecy; and it was an inconsistency on the part of the Christian world to claim that they were in possession of the Holy Ghost and yet without the gift of