

earth alone. I read a portion of the section 4 and I want to read that last verse again:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"Therefore, if ye have desires to serve God, ye are called to the work."

It is not necessary for you to be called to go into the mission field in order to proclaim the truth. Begin on the man who lives next door by inspiring confidence in him, by inspiring love in him for you because of your righteousness, and your missionary work has already begun,

"For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive, knock and it shall be opened unto you."

Brethren and sisters, let us do the missionary work that is at our doors, preparing our sons and daughters for the missionary work that will be theirs when this awful war is over. It will not be long until there will be a demand for capable men and women in this Church to teach the truth in portions of the earth where heretofore we have been excluded; and if we would have eternal joy in the kingdom of our Father with those he has blessed us with here, let us be unselfish in our lives; let us prepare for the work, and go out into the world and proclaim the truth, when

the opportunity comes, and be the means in the hands of our Father of drawing his children back to him by teaching them the beauties of his gospel.

I pray that his Spirit may be throughout Israel, that the love of our Father's children may be in our hearts, that we may sense the importance of our mission in the world, while we are grasping for the things that are not ours, that are only loaned to us as stewards, that we may not forget the priceless gift, the priceless privilege, within our reach, of teaching the gospel and saving the souls of the children of men. I pray that this blessing may be ours, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

"A marvelous work and a wonder"—Tennyson's prediction of the airship and the Millennium—Obsolete and modern methods—Miracles but improved ways of doing things—"New occasions teach new duties"—God's work progressive—No book presides over this Church—The principle of Revelation.

Seven hundred years before the birth of our Savior, a prophet of God upon the eastern hemisphere predicted the coming forth of "a marvelous work and a wonder," "Mormonism," so called, according to the faith of its adherents, is the fulfilment of that ancient prediction. And indeed it would be difficult to conceive of anything more marvelous, more wonderful, than the foundation facts upon which rests the Church of Jesus Christ of Latter-day Saints. What could be more strange, more unexpected, than the re-opening of the heavens in an age when it was

believed and asserted that the heavens were permanently sealed, that God no longer spoke to man, that revelation had ceased, and that angels would never again commune with earth's inhabitants? But lo! the heavens are opened; angels come to earth; and not only this, but God himself descends from his glorious throne and appears unto man, opening the last and greatest of the gospel dispensations. An angel reveals the hidden past of the American continent—the Book of Mormon, containing the fulness of the gospel, a history of the Americas in pre-historic times, and a prophecy of their wondrous future. An angel restores the Aaronic priesthood, which holds the keys of repentance and baptism; and other angels bring back the higher or Melchizedek priesthood, holding the keys of heavenly mysteries; and under this delegated divine authority, without which no man can lawfully represent God, or administer the sacred ordinances of the gospel, the Church of Christ is organized once more upon the earth. Truly, a marvelous work and a wonder—so marvelous, so wonderful, that most men reject it, deeming it a fable. And yet it is nothing more nor less than the plain fulfilment of prophecy.

This Church was founded for a definite purpose. It is not merely one more added to the hundreds of religious sects with which the world is filled. It is the lifted ensign for the gathering of God's chosen Israel from the four quarters of the globe, for the purpose of building a Zion, the New Jerusalem, and preparing a people for the glorious coming of the Lord. It is an iconoclastic as well as a constructive work. Reference has been made by

previous speakers to the changing of creeds and breaking up of old traditions, as the result of the restoration of the everlasting gospel. I have no time for details; I can only hit the high places and throw out a few thoughts pertaining to this theme. I will call your attention to the fact that science, art, discovery and invention have been supplementing the work of preaching the gospel. Scholarly men, learned investigators and demonstrators have been following in the wake of the Latter-day Prophet, confirming the doctrines that he taught and virtually bearing testimony to their truth. We are living in an age of wonders, of miracles; for what are miracles, after all, but improved methods of doing things, accompanied, of course, by a greater measure of power than is usually possessed and exercised by man? You who are in attendance at this conference and the State Fair now in progress, saw, last night and on yesterday, what would have been deemed a miracle by people living less than a hundred years ago. You beheld an airship sailing through the heavens. When I saw it I recalled the words of the prophet-poet Tennyson:

"I dipt into the future,
 Far as human eye could see;
 Saw the vision of the world,
 And all the wonder that would be;
 Saw the heavens fill with commerce,
 Argosies of magic sails,
 Pilots of the purple twilight,
 Dropping down with costly bales;
 Heard the heavens fill with shouting,
 And there rained a ghastly dew
 From the nations' airy navies,
 Grappling in the central blue.
 Far along the world-wide whisper
 Of the south wind rushing warm,
 And the standards of the peoples
 Plunging through the thunder
 storm.

Till the war drum throbbed no longer,
 And the battle flags were furled
 In the parliament of man,
 The federation of the world.
 There the common-sense of most
 Shall hold a fretful realm in awe,
 And the kindly earth shall slumber,
 Lapt in universal law."

In these beautiful lines the English poet describes the coming of the airship and the advent of the Millennium, a prediction that we of today have seen in part fulfilled. This prophecy was uttered sixty years ago and more. What will the next sixty years bring forth? Probably the complete realization of the poet's forecast.

What would the first man—the first white man who ever entered this region, have thought, could he have "dip't into the future," and seen what we now behold? Do you know who that man was? He was a Spanish priest named Escalante, and he came from Santa Fe, New Mexico, one hundred and forty years ago, starting in July, 1776, the very month and year that the Declaration of Independence was signed at Philadelphia, and a new nation was born upon Atlantic shores. The region comprised within the present states of Utah, Nevada, California, Arizona and New Mexico then belonged to Spain, and most of it was in the heart of what was designated upon the maps and in the school books of a later period as "The Great American Desert," a region infested by wild beasts and savages. At that time there were but two towns of any consequence throughout this vast stretch of country. One was Santa Fe, capital of the Spanish province of New Mexico; and the other was Monterey, on the California sea coast. Santa Fe was in the latter half of its second century, but

Monterey was only six years old. Monterey had been made a port of entry by the Spanish government, for the transmission of troops and supplies to the New Mexican capital, and it was important that a road should be opened between the two places. Father Escalante, who had had experience among the Indians, volunteered his services to the governor of New Mexico to look for such a route—an old Spanish trail leading westward from Taos. With seven companions he set out from Santa Fe for that purpose. Pursuing a devious north-westerly course, they crossed Green River, ascended the Uintah, and came out upon the tops of the Wasatch Mountains, at or near the head waters of Provo river. Thence they descended into Utah Valley. The native "Yutas" received them kindly, but could give them no information respecting a route to the sea, or of white settlers in all the surrounding region. The explorers did not come any farther north, though they heard of the Great Salt Lake, and after christening some of the streams and giving them Spanish names, they proceeded southward with two native guides. Passing down the Sevier, and over the mountains about where Beaver now stands, they found themselves in the valley since called Escalante. There their food supplies gave out, and they reluctantly abandoned the expedition. Turning eastward they traveled toward the Colorado, crossed the Grand Canyon, and by way of the Moquis Indian villages reached Santa Fe, January, 1777. Those were the first white men who are known to have penetrated to these parts.

Next came the British and Amer-

ican fur hunters. Great Britain had inherited the fur trade from the French at the conquest of Canada, and had established the powerful Hudson Bay Company, which for many years held almost undisputed sway among the Indian tribes of the Northwest. John Jacob Astor, the patriarch of the fur trade in the United States, proposed to break the British monopoly and make New York instead of London the emporium of that lucrative enterprise. In 1808-09 he established the trading post of Astoria, at the mouth of the Columbia river, intending to found similar stations along the Columbia and Missouri rivers. But the war of 1812 broke up his operations, and it was not until 1822 that the American Fur Company was organized at St. Louis by General William N. Ashley and others. They pushed their brigades of trappers over the Rocky Mountains, and by the year 1825 were firmly established in the Green river country. One of these trappers was James Bridger, the reputed discoverer of the Great Salt Lake. He built the famous Fort Bridger, the site of which is now in Southwestern Wyoming. The so called "Fort" consisted of a few log houses surrounded by a stockade. General Ashley built a similar fort on Utah Lake, which was then known as Lake Ashley. In these lonely log forts lived the trappers and traders with their Indian wives and half breed children, baiting the bear, trapping the beaver, and acting as guides for chance travelers or occasional emigrant trains on their way to the western ocean. Most of this emigration was for Oregon, then jointly occupied by Great Britain and the United States; the remainder went to Cal-

ifornia, which was still possessed by Mexico, as an inheritance from Spain.

In 1847 the Latter-day Saints, under the leadership of President Brigham Young, began to fulfil the prediction of the Prophet Joseph Smith, who had declared, two years before his death, that the Saints would "become a mighty people in the midst of the Rocky Mountains." In the book of Doctrine and Covenants there is a revelation entitled "The Word and Will of the Lord," to a people encamped upon the Missouri river, who had left civilization behind, who had been driven from their homes and were making preparations to cross the great plains and mountains and settle in this then empty and desolate land. That "Word and Will of the Lord" commanded the people of the Church of Jesus Christ of Latter-day Saints to organize themselves into companies of hundreds, fifties, and tens, preparatory to the long and wearisome ox-team journey to Salt Lake Valley.

And now I would like to ask a few questions: Would it be wise or sensible in anyone at this time to attempt to carry out the terms of that revelation? What would you think of a man, in a day of railroads and automobiles and aeroplanes, who would yoke up an ox team here in Utah, and make a start for the Missouri river? What would you think of a man who would set a trap for a bear or a beaver out here in front of the Bureau of Information? You would think he ought to apply to the Bureau for a little up-to-date information, wouldn't you? The lesson I wish to convey is this: We are a progressive people, for we are God's people, and as such we have the right to use these modern

methods, these improved scientific facilities, which the Lord has provided and placed in our hands for the promotion of his marvelous work.

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward be and onward,
Who would keep abreast of Truth;
Lo! before us gleam her camp-fires,
We ourselves must Pilgrims be,
Launch our Mayflower, and steer
boldly
Through the desperate winter sea;
Nor attempt the future's portal
With the past's blood-rusted key."

Many years ago there came to Utah a learned prelate of the Greek Catholic church. You who are conversant with the history of the Christian church are aware that it divided itself, during the early centuries, into two parts, one with its headquarters at Rome, and the other with its headquarters at Constantinople. The Western church, with the Pope of Rome at its head, became known as the Roman Catholic church; while the Eastern church, with the Patriarch of Constantinople as its chief presiding officer, is the Greek Catholic church of today. This learned man—I believe he was the Archbishop of Athens—visited Salt Lake City, and I had a conversation with him. He had been to a "Mormon" sacrament meeting, and had much to say in criticism of our method of administering the Lord's Supper, particularly our use of water instead of wine on such occasions. He said it made him shudder when he saw the people sipping the water; and he pointed out the fact, for it is a fact, that according to the Bible the Savior, when he instituted the sacrament among the Jews used wine, declaring that it was his blood, or that it represented his blood. I

could add that the Book of Mormon also states that the Savior used wine when he introduced the sacrament among the Nephites.

My Greek Catholic friend, whether he knew it or not, had hit upon the great distinguishing feature that differentiates God's Church from all other churches under the sun—in this, that while they are founded upon books and traditions and the precepts of men, this Church is built upon the rock of Christ, upon the principle of immediate and continuous revelation. The Latter-day Saints do not do things because they happen to be printed in a book. They do not do things because God told the Jews to do them; nor do they do or leave undone anything because of instructions that Christ gave to the Nephites. Whatever is done by this Church is because God, speaking from heaven in our day, has commanded this Church to do it. No book presides over this Church, and no book lies at its foundation. You cannot pile up books enough to take the place of God's priesthood, inspired by the power of the Holy Ghost. That is the constitution of the Church of Christ. If we use water instead of wine in the sacrament of the Lord's Supper, it is because Christ has so commanded. Divine revelation adapts itself to the circumstances and conditions of men, and change upon change ensues as God's progressive work goes on to its destiny. There is no book big enough or good enough to preside over this Church.

In saying this, I speak with all due reverence of the written word of God, that which is printed in the books, part of which may be obsolete, having fulfilled its purpose and been laid upon the shelf, while

the other part is virile, full of life, and applicable to our present state—our present degree of development. But even this part must be interpreted aright. No man ought to contend for what is in the books, in the face of God's mouthpiece, who speaks for him and interprets his word. To so contend is to defer to the dead letter in preference to the living oracle, which is always a false position. What the Lord said to the Jews and Nephites, two thousand years ago, or what he said to the Latter-day Saints fifty or sixty years ago, has no force whatever at this time, unless it agrees with present-day revelation, with the Lord's most recent instructions to his people through his chosen or appointed servants or servant; and they who ignore this fact are liable to get into trouble. It is the latest word from God that must be heeded, in preference to any former revelation, however true. The same God who says do thus and so today, can repeal that commandment tomorrow, without being changeable or inconsistent. The legislature, meeting every two years, repeals old laws, or such of its former enactments as have served their purpose; but no one thinks of charging the law makers with inconsistency or self-contradiction. How then can God be considered inconsistent if he says one thing today, and changes it tomorrow, or next month, or next year, in order to suit altered circumstances? He commanded Abraham to slay his son, and Abraham was about to do so, when the same God said; "Lay not thy hand upon the lad." Abraham was under obligation to carry out the first command, until the second one was given, and then he was under obligation to obey the second command instead

of the first; and he would have been a transgressor had he failed.

I might continue the theme indefinitely, but will close now with this thought. God's work is progressive. It changes its appearance, but never its principles. The truths upon which it is founded are eternal, unalterable, but there are many regulations that change and change and change, as the work of God goes on. The everlasting gospel is something more than a fire-escape, the way out of a perilous situation. It is the divine plan for human progress, the pathway to perfection; and the spirit of the gospel is the spirit of improvement, of advancement. God's work will go on, but will you and I go on with it? "His purposes will ripen fast, unfolding every hour," but will we ripen and unfold with them? That is the problem. Let us take it home to our hearts. How can we go along with the Lord's work? There is but one way, and that is to do the things which he has commanded, and leave undone the things which he has forbidden. There are two ways of losing the spirit of this work, and becoming non-progressive, barren and unfruitful. The quickest way is to transgress God's commands by doing the things which he has said we shall not do; the other way is to neglect and ignore what he has commanded us to do. O my brothers and sisters of the Church of Christ! Let us be awake and up and doing. Keep alive in your hearts the spirit of eternal progress, and go on to perfection. Do not be among those who weary of well doing, who fall by the wayside and allow the great procession to sweep on without them. Keep on doing something for God, that the spirit of his work may abide in you, and guide you

along that path "growing brighter and brighter unto the perfect day."

Lilly Shipp sang a soprano solo, "O My Father."

ELDER DAVID O. McKAY.

Grandeur of the Church organization—Great responsibility of teachers therein—Every man should first take heed unto himself—Illustration of proper preparation for the work—No man can teach what he does not feel and know—What to teach, and how to prepare—Teaching should suit conditions and the needs of those who are taught—A word to bishops.

At this moment there is just one supreme wish in my heart, and it is this: That the divine feeling experienced by all present this afternoon intensified just now as we sat in profound silence, listening to those inspired words so beautifully and impressively sung by Sister Shipp, might be felt in every home and in every heart throughout the Church of Jesus Christ of Latter-day Saints. I rejoice that the Lord, in his wisdom, has so organized his Church that this wish might, at least in a measure, be fulfilled. As that thought came to me, just a moment ago, I saw in my mind's eye an army of approximately twenty thousand men on whom rests the great responsibility of carrying the gospel message of peace to every fireside throughout Zion. Those who comprise this army are the ward teachers.

I never contemplate the organization of this Church in any least degree whatsoever, but I am impressed with the divinity of the work. I can not see, for my life, why every honest man in the world,

who gives even but little thought to this great organization and the opportunities it offers for producing men and women of character, can not get a testimony, even by reason and observation, of the divinity of the Church of Christ as established in this latter day. Why, the stamp of divinity is upon every feature of the work! All who labor sincerely in it can truthfully say that if any man will do the will of God he shall know for himself whether the doctrine is of God or whether it is of man.

These twenty thousand men mentioned comprise only a very small portion—an important portion, however,—of the work of the ministry.

It is said in Ephesians, fourth chapter, that Christ gave some apostles and some prophets, some evangelists and some pastors and teachers: "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." The teachers, in the Church, holding the holy priesthood, have devolving upon them the great responsibility of *perfecting the Saints*, and of *edifying the body of Christ*; therefore, I think it is not too much to say that it is their duty, their *duty*, to carry into every home just such a divine spirit as we have experienced here in these sessions of conference. No greater responsibility can rest upon any man, than to be a teacher of God's children.

When Paul said good-bye to the churches in Asia, knowing that he would never again come back to those branches among which he had labored so incessantly and diligently for several years, he called the elders of Ephesus to him one day, over to Miletus. He did not go over to the Church where he had