

in it, the re-animation of the physical bodies, the mortal bodies of men that have been "sown in corruption and raised in incorruption," "sown in dishonor" and raised in honor and glory, sown in mortality and raised in immortality, "sown in weakness but raised in strength," and glorified like unto the glorious body of the Lord Jesus Christ. There is no other resurrection, no matter what the confessions of faith, of the agnostic and unbelieving of the world may be.

I rejoice in the truth, in the knowledge of the truth as it has been revealed to the Latter-day Saints in these last days. I rejoice that men can stand up and by the power of the Holy Ghost declare the truth as God declared it in, as I say, no uncertain terms, but in a manner that carries faith and conviction and knowledge and testimony with it, even unto eternal life. God bless the Latter-day Saints, make them true and faithful. These things have been revealed once more in these the last days. I testify of their truth, and I live in the hope of the glorious resurrection, that I, with the faithful in Christ, may be permitted to come forth in the resurrection of the just, clothed with glory, immortality, and eternal life, and may God implant this faith in increasing ratio in my heart and in the hearts of all who take upon themselves the name of Christ the Lord, that we may endure faithful to the testimony to the end. Then I know that we shall arise again, to be exalted and to sit in glory in the celestial kingdom of our God, and praise be to God the Father and to Jesus Christ the Redeemer of the world, for this hope forever, in the name of Jesus. Amen.

A sacred solo, entitled, "O rest in the Lord," was sung by Sister Lillie S. Shipp.

### ELDER GEORGE A. SMITH.

Duty of the Saints to teach the gospel—Because of prejudice many will not hear the truth from the elders of the Church—It is the duty of the Saints to break down this prejudice—The appearance of the Father and the Son to Joseph Smith began a new religious era in the world—Some points of difference between our belief and that of other Christians—A prayer that the Saints may be strengthened to carry the burden of preaching the true gospel to all nations.

I crave an interest in your faith and prayers, my brethren and sisters, that the time occupied by me may be profitable, and that the Lord may bless me to say something that will be worth remembering. It is often quite a difficult task for me to stand in the presence of the Latter-day Saints to explain the gospel, and I sometimes would shrink from the call but for the fact that I know that our heavenly Father inspires us when we put our trust in him.

We have heard many splendid things in this conference and have rejoiced in the companionship of the Spirit of our heavenly Father. Today, how grateful we ought to be at being permitted to assemble as we have in this comfortable building apart from the turmoil and strife that exists in the world. We are not here as a matter of indifference, but because we believe in God the eternal Father, and in the divine mission of his Son Jesus Christ. We are here because we desire to be taught under the influence of the Spirit that comes from on high. There are many religious congrega-

tions in the world, that assemble from time to time, and many beautiful truths are taught them. The ethics of life are enlarged upon, and people go away determined to live better lives. There is a disposition on the part of many of our Father's children to learn what he would have them do, and it devolves upon you, my brethren and sisters, and your associates in this Church, to teach them what they ought to do. The world has had the Bible for hundreds of years, and it has been explained by the wisdom of men, but because of departing from its teachings and because of iniquity the children of men fell into darkness, and it became necessary for the Lord to restore his priesthood and authority upon the earth that the truth might be proclaimed in power. Sometimes our brethren and sisters of other faiths feel that we are egotistical in the claim we make. That this is the only Church recognized by the Lord is our claim. This is our Father's work, and he established it. The Lord himself declared to Joseph Smith that he was not pleased with the churches that existed in the world, in the year 1820. That does not mean that he was not pleased with the virtues of those humble people who went to him in prayer and desired to learn of his will, but he was not pleased with the man-made churches, and the unauthorized ministers who preached for doctrine the commandments of men. Because of a misunderstanding, or a lack of understanding, of the scriptures, gradually his children were being led farther from the truth. In his own way, he preached the gospel to the children from the beginning, by means of Moses and the prophets, by means of his only

begotten Son in the flesh. From generation to generation and from age to age, he refreshed the memories of men and renewed unto them his sacred teachings through the servants that he appointed himself. Because of the wickedness that existed in the earth after the apostles and prophets were slain, the minds of men were darkened. While they had the scriptures, they wrested them to their own confusion, and in many cases to their own loss of faith. The world was groping in darkness, so the Lord chose another servant, not a king nor an emperor nor a president, but he chose a boy, a humble young man not yet fifteen years of age, to restore to this world the knowledge that he is God, and that Jesus is the Christ, and that the resurrection is a reality.

With the thousands of missionaries who have gone abroad in the world, with millions of tracts and books that have been distributed broadcast, teaching the truth of the resurrection, it is strange that so many of our Father's children fail yet to comprehend it. The adversary has used his strongest effort to prevent the spread of this and other truths of the gospel. The good people of the world would receive it in their hearts if it could be explained to them, but because the adversary has vilified and maligned and misrepresented the servants of the Lord, the honest in heart all over the world are afraid of us and will not listen to the pure gospel of Jesus Christ, as it is proclaimed by our missionaries. Yet, when it is offered to them by other means than an elder of Israel it appeals to them. It is your duty and mine, as bearers of the priesthood, by tact and brotherly love and

faith, to overcome the prejudice that the adversary has sown in the hearts of our Father's children against us, to break down the animosity that exists in some cases even in the minds of good men and good women, and teach them the gospel of our Lord, that it is the power of God unto salvation unto all those who believe and obey it. I do not become discouraged because this truth does not find its way more rapidly. On the contrary I see in the events of today the hand-dealing of an allwise Father to prepare the way for the spread of the gospel that he has restored to the earth in our day. He has determined that the message that was proclaimed by his servants in ages past, renewed and promulgated by his servants in the latter days, shall be heard, and by the power of his might he will level the conditions of this world and humble the children of men until they are repentant and willing to listen. The truths that we are teaching, that is, the truths that God required us to teach in the world, are finding their way. The distinction between this great Church and that of all other churches from the beginning has been that we believe in divine revelation; we believe that our Father speaks to man today as he has done from the time of Adam. We believe and we know—which is more than mere belief—that our Father has set his hand in this world for the salvation of the children of men. It is gratifying to me to find various denominations of the world accepting the truths of the gospel of Jesus Christ as they are portrayed in the scriptures, and explained by the gift and power of our heavenly Father in our day. I am grateful to find my Father's

children, your brothers and sisters and mine, here and there, comprehending the truth. When they receive the gospel in their hearts they are impressed by some portion of it, and they are not afraid to promulgate it in the world.

In the year 1830, when this Church was organized, there was not upon the earth a church organization that would announce that they believed that God would reveal himself to the children of men. The teachings of the churches were all contrary to that, and our Father saw the futility of trying to save his sons and daughters until they could be inspired to come to him with the belief that he would hear and answer their prayers. When the boy prophet, in the woods of Palmyra, saw the Father and the Son, and realized that they were indeed personages, that they could hear and reply to what he said, it began a new era in this world, and laid a foundation for the faith of the children of men. They could now pray to our Father in heaven and realize that he could hear and answer their prayers, that there was a connection between the heavens and the earth. Time will not permit me to go into detail and point out that there is development even in the churches of the world along this line. I would like to digress far enough to say that I personally do not desire to be understood to be finding fault and criticizing the people who belong to the various denominations of the world. I am thankful that there are in so many of them good men and good women who believe in him and with the fight that they have serve God; but the fact remains that our Father has established in this world, his Church. He has conferred upon

men in this day his authority, and there is no other authority in the world that he will recognize but that which he himself has instituted; and when I say that, I do not say it in unkindness or with a feeling of harshness towards any of our Father's children. I, with my brethren of this Church, desire their welfare, and we have evidenced our desires by lives in the mission field, begging our bread from door to door, traveling without purse or script, living among the people, to share with them the glorious truth that our Father has made known unto us. While the adversary may inspire in some a feeling of distrust of us, the time will come—and that time, in my judgment, is not far off—when they will realize that this body of men have dedicated their lives to the salvation of mankind. Occasional changes in the creeds of the churches, indicate the trend of the times. I believe I will read to you just briefly three Articles of Faith, in order that you may have in mind what we believe that was different to the belief of the world. The principles outlined in these Articles were believed by us in the year 1830, and are as follows:

"We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"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.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

That, in brief, is a portion of what we believe as the members of

the Church of Jesus Christ of Latter-day Saints, that was not believed by the Christian world when this Church was organized. The Prophet Joseph and his brother Hyrum laid down their lives in Carthage jail, and sealed with their blood, their testimony to the truth of the articles that I have just read, in connection with some of the others. Now, after all these years have gone by, we find the various churches adopting some of these, among them the Congregational Church in the United States. We find them revising their creed, and I call your attention to the fact that since 1830, practically every Christian church has revised its creed to conform to the advancement of civilization and the demands of its members. As far as I know the Church of Jesus Christ of Latter-day Saints stands alone, having announced its creed to the world, in 1842, and it is in force today as perfectly as the day that it came from the pen of the Prophet. In the *Outlook* of November, 1913, is the following:

"The triennial meeting of the National Council of Congregational churches in the United States, at Kansas City, Missouri, during the last week of October, was noteworthy for the constitutional changes it adopted, with a view to greater denominational efficiency. Since its meeting, in 1910 at Boston a committee of nineteen has been engaged in working out the improvements which have now been adopted, with but a single negative vote, by a body of six hundred delegates."

Note the change in the creed in the year 1910. "The changes thus effected consist in a new confession of religious belief."

Why a new confession of religious belief? Because they have felt

that they have outgrown the old confession, and that, to my judgment, is a step in advance. Continuing:

"The changes thus effected consist in a new confession of religious belief, and a new plan of church polity. As to the former, it is remarkable for its brevity and evangelical simplicity, condensed, as it is, into less than two hundred words, strongly contrasting thus with the extended statement set forth in 1883 [when they announced their creed]. A close approach to it was made in 1906 [when they reannounced their creed], by the statement drawn up and agreed to for the then proposed union of the Congregational, Methodist, Protestant and United Brethren churches."

Now I call your attention to the fact that reference is made to the change of their creed and a new policy, in order that they may satisfy those who worship in that great church. Why the necessity of change? Because the creed of the Congregational church, good as it may have been, helpful as it may have been to its members, was not the work of our heavenly Father, but was the work of man. That is the distinction between the creed of the Church of Jesus Christ of Latter-day Saints and all others. This is their creed, the new one just adopted, and I would like you to compare it, if you will, with the Articles of Faith of our Church that I have read to you already. Continuing:

"We believe in God the Father, infinite in wisdom, goodness and love, and in Jesus Christ his Son, our Lord and Savior, who, for us and our salvation, lived and died, rose again, and liveth evermore."

Now, that is very much, it seems to me, in substance, what the

Church of Jesus Christ of Latter-day Saints has been teaching from the beginning.

"And in the Holy Spirit who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the holy scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us."

Is that not a plain and distinct announcement of a belief in revelation, in that God will make known his will to the children of men—the very thing that differentiates this Church, and has done from the beginning, from all the organizations of the world?

"We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting for worship the one true God, and laboring for the progress of knowledge and promotion of justice, the triumph of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth. We work and pray for the transformation of the world into the kingdom of God, and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen."

My brethren and sisters, I rejoice that another great organization has taken a step forward and is willing to announce its belief in the ability and power of God to teach his children upon the earth. I am grateful for this announcement, and for many others that have been made in the last few years, that time will not permit me to refer to this morning.

I am thankful for the blessing of our Father that has been extended to the Latter-day Saints, that we

have received the truth, and I do not feel that we are egotistical, or feel that we have been chosen above our fellows, but rather that with the blessing that has come to us the Lord has placed upon us the responsibility, that we must go into all the world and preach the gospel unto every creature, before the end shall come.

May the Lord strengthen our backs for the burden. May he inspire us to righteous living that will increase our faith and strengthen us for the work we have to do. May he give our brethren and sisters of this world an understanding of our purpose, that they may realize that it is with genuine love and devotion that we strive to extend the glorious message of life and salvation to them. I know that this is our Father's work. I know that it is the power of God unto salvation; and, standing as I do in your presence, and in the presence of the Lord, expecting in the not far distant future to give an account to him for the time that I have lived in the world, I bear my testimony to the divine mission of the Savior, and to that of the Prophet Joseph Smith, in the name of Jesus Christ. Amen.

#### ELDER ORSON F. WHITNEY.

The first requisite in a servant of God—The Book of Abraham—Truth speaks for itself—The willing and the unwilling—Optimism versus pessimism—Duties of the Twelve Apostles—Their spirit and attitude.

"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."

This little verse embodies, to my mind, the true spirit of a Latter-

day Saint, the spirit that should actuate every man and woman in the Church of God. It is the spirit of the gospel, whose divine Author came not to do his own will, but the will of the Father who sent him. I used to think that the first requisite in a servant of the Lord—say a bishop, was that he be an able business man, and I still believe business ability to be a very valuable asset in a bishop of this Church. But I have learned that it is not the first requisite. The first requisite in a bishop always has been and always will be, that he manifest a willingness to serve God. I used to think that the first requisite in an apostle was that he be a preacher and a writer, and that he go somewhere; but I have also revised my opinion upon that point. The first requisite in an apostle is that he shall be a willing worker for God, to go where he is sent, to stay where he is put, to say what the Lord wants him to say, to be what the Lord wants him to be, to go and come as directed by proper authority, and do whatever the Lord requires at his hands. This is the spirit that should animate and inspire every member of the Church of Christ.

One of the main purposes for which man was placed upon the earth was to demonstrate whether or not he would do all things that the Lord required of him. In confirmation of this statement I will read you a passage of scripture, one of the most comprehensive to be found in any of the sacred writings, ancient or modern:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;