

dom, when the Lord through Moses called him to be the leader of the people—seeing that these men were prophesying, complained to Moses and demanded that he stop them. Moses' reply was: "Enviest thou for my sake?" Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Then I read again in the nineteenth chapter of the book of Revelation, in that same passage of scripture that was referred to by Brother Ivins this morning, where the angel of the Lord declared to John that the testimony of Jesus is the spirit of prophecy; and the Prophet Joseph Smith has declared that every man who has come into this Church; and every woman, for that matter, who has received the testimony of the Spirit of the Lord, is a prophet or a prophetess; that every man should be a prophet, because every man in the Church should have the testimony of Jesus which is the spirit of prophecy; and he should declare the truth, teach the principles of the gospel of the Lord Jesus Christ, call upon the people to repent of their sins, and instruct them in the things of the kingdom. This is the duty of a prophet and constitutes the office and calling of a prophet just as much as the declaration of things which are yet to come. Now, these things are true.

The Lord bless you and guide you, my brethren and sisters, in the truth. May we seek for the testimony of the Spirit of God and become filled with the testimony of Jesus, that we can declare to the world that he is the Son of God and the Redeemer of mankind; and when we can do that in words of soberness, we are prophets and we

are prophetesses. Now, remember that. The Lord bless you, is my prayer in the name of Jesus Christ. Amen.

### ELDER JAMES E. TALMAGE.

The last days—The gospel older than the law—Successive dispensations—Early apostasies—The gospel greater than any book—Need of a living Priesthood—A testimony to current revelation—Our particular interest in the outcome of the present world conflict—Principles of the Gospel unnumbered.

Verily these are the last days, the days seen by seers, predicted by prophets, proclaimed by revelators throughout the ages, and affirmed by the representatives of God in this current dispensation. In these days events develop rapidly. As on the mimic stage action increases, and in the working out of the plot and plan developments occur with bewildering rapidity as the finale approaches, so in the great drama of God on the stage of the world, the purpose of the great Master is being made plain through the portentous events of the current day. By the "last days" we do not mean the end of time. Such a concept indeed is impossible to the human mind. Duration is of necessity eternal, just as space is unbounded. So with respect to the gospel of Christ and its effects; this gospel is eternal and its extent unbounded.

Bible students recognize that Israel lived under the law, and that Christ brought the gospel which superseded the law, and they have drawn a wholly incorrect inference, namely, that the law is in fact older than the gospel. Be it known that the gospel, so far as this earth and its inhabitants are concerned, dates

from Adam. Unto him was taught the necessity of faith in the Lord Jesus Christ, not merely mental belief, but abiding, impelling, living faith, the necessity of repentance, the indispensability of baptism in water by immersion for the remission of sins, the indispensability of the bestowal of the Holy Ghost. These principles and ordinances were taught unto Adam, administered unto him, and by him were taught and administered to others. So was it also with Enoch, with Noah, with Abraham, with Moses, and with the hosts of God's righteous servants in the early dispensations, who in many instances laid down their lives in defense of the principles which they promulgated.

No, the gospel did not begin upon earth in the meridian of time. There had been gospel dispensations before, and there had been widespread apostasies from the truths declared in those several dispensations. The great apostasy following the apostolic ministry was not the first. There was an apostasy in the days of Noah, and the people suffered therefrom in their disembodied state, until in the Lord's due time He went unto them and offered the principles of the gospel by which they could in a measure make amends.

One of the inherent weaknesses of the human mind is that of reaching after completeness. We like to feel that we can begin and end a subject of study. We are like those thoughtless students in school who seem to think that all that is known about the subject is to be found within the covers of their text book; and a reprehensible but still somewhat popular custom prevails in some of the colleges on the part of the classes who finish

the study of some book, to hold a cremation ceremony and burn up the texts as evidence that they have no further use for them; they think they know the whole thing.

We have learned the solemn truth that the gospel is greater than any book, greater than the Bible, indispensable though that volume is; greater than the Book of Mormon, great as is the mission of that Scripture, brought to the world in these latter days by the power and inspiration of God; greater than our current volume of modern revelation, for there is more to come. More is included in the gospel than all Scripture thus far written; and the living oracles are established in the Church to give unto the people from time to time the mind and the will of God in addition to what has been placed upon record with relation to the ages past. We have yet to find the first discrepancy, the first instance of inconsistency, of lack of harmony between the Scriptures that are given unto the people by those who speak in the name and by the power of the living God, and those words that are written of similar ministry in by-gone times.

What, some may ask, are we not told that we have the fulness of the gospel? Verily so. When Moroni came to announce to Joseph Smith the existence of the record from which Joseph was afterwards to translate, by the gift and power of God, the volume known to us as the Book of Mormon, Moroni declared unto him that that book contained the fulness of the everlasting gospel, as made known unto the people in their age; but "fulness" is relative, even as perfection is. Many have stumbled over that admonition of Christ, "Be ye

perfect even as your Father which is in heaven is perfect." Men have asked: How can that be? We are not like Him; we are still mortal, with all our frailties. Even those who believe in the eternal progression of man so reason, so argue, and they would make out that Christ uttered fable and fiction; for to so admonish in the face of impossibility would be nothing less. But Christ told the people in that day, and He has repeated the admonition and injunction unto us: Be perfect in the sense in which your Father in heaven is perfect. What man calls "perfection" is after all comparative. Plainly a man in mortality cannot be perfect in power nor in influence nor in righteousness, in all details in the sense in which God the Father and His Son Jesus Christ are perfect. Both of Them are resurrected men, both of Them have passed through conditions strictly analogous to those of mortality through which we are passing, both of whom have died, both of whom have been resurrected, both of whom are glorified, supremely so. In the sense in which They are perfect you and I cannot aspire to be so here in the flesh. But we can be perfect if we will in our sphere, as They are perfect in Their sphere; and perfection in the lesser is the greatest possible preparation for perfection in the greater.

So with respect to the fulness of the gospel. That expression is relative. Unto the Nephites was given a fulness of the gospel as it applied to them, embracing and embodying the fundamental principles and ordinances and blessings arising therefrom, uncounted and innumerable; but nevertheless, there is much more in the gospel, in its

possibilities, in the blessings which it holds in store, that shall yet be made known unto man. We recognize the varied offices in the priesthood, and we know something of the functions connected with each, but there are functions of which we have not yet learned, but of which we shall learn hereafter. The powers and functions of the Holy Priesthood, as manifested in mortality today, are but as the foothills compared with the towering peaks beyond. The priesthood is eternal, and therefore when it is conferred carries with it the possibilities of this endless progression, development and expansion. When shall we have more? God grant that we receive it not until we are well prepared for it, for many of us have not yet learned to live up to what we have received, and if we receive and reject, we bring ourselves under condemnation.

I have met here and there a disgruntled one, one who is saying: Why don't we receive further revelation from God today? We are receiving it day by day. I speak of what I know when I say unto you, if ever the Church of Christ was led by a prophet enjoying communion with God, inspiration from the source of divine revelation, from heaven direct—and none of us can doubt such leadership in the past—this day witnesses that condition. I testify unto you that the man who stands at the head of this Church is the mouthpiece of God unto His people, and if we fail to heed his words, his admonitions, his instructions given unto us as they have been, and are, in love and nevertheless with firmness and with no uncertainty of tone, we bring ourselves under condemnation.

We recognize in the events of the present day the very conditions that were foreseen and foretold. Do you not remember how anxious and eager the eleven apostles were of old to win from Christ some definite expression as to when He would come? Before His crucifixion, before His betrayal, the Twelve seemed to be equally concerned, whatever may have been the personal condition of the mind of Judas, and they asked Him: "When shall these things be, and what shall be the sign of thy coming?" The Lord warned them against men who would set dates, and that warning has never been abrogated, but, on the contrary, has been repeated and emphasized. I say unto you, beware of the men who undertake to set the year and the day in which the Christ shall come, for that has not been revealed unto man. Nevertheless, Christ did give certain signs and conditions which would indicate the imminence of His coming, and one of the most remarkable was this: He told of wars; He told of the awful tragedies that should come upon the earth, and, with respect to all these, He said "the end is not yet." Then having explained further He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This Church has been preaching that gospel. It has not yet completed its commission. It was so engaged most earnestly, and is engaged most devoutly to the extent, I believe, of its means, condition, and attendant circumstances. Before the outbreak of this great conflict it maintained a standing army of approximately two thousand, a very small army compared with the

needs, but approximately two thousand men in the world, crying repentance, warning the people of the calamities that were to come, crying: "Come out of her, that ye partake not of her plagues." Many heard and believed and are here. Many heard and scoffed, and have remained. Now, not all the good were taken, and not all who were left are bad; but there were those who had faith enough to lay hold on the blessing placed within their reach, and to come out into this land of relative safety, and of great blessing, the land in which the Lord has spoken and from which has gone out the word of God unto the nations.

I would have the Latter-day Saints consider the fact that of all peoples on the face of the earth we are peculiarly interested in the outcome of this struggle. Therefore we have a sound foundation in this for our patriotism, for our sacrifice, for our efforts in behalf of this government, for our unqualified allegiance to the Constitution of the United States, which is veritably the scripture of the nation; for upon this Church has been laid the commission to preach the gospel in every nation as a witness. How can we do this when the doors of the nations are barred and bolted? To discharge this commission we must have freedom; there must be freedom of speech, freedom of the press, and above all, freedom of conscience, ever remembering that freedom means real liberty in righteousness, and not license to do wrong. Therefore we Latter-day Saints are praying, and not only in words but in deeds, that victory may attend the arms that have been taken up in the vindication of the rights of men, that we may

have access to the nations, that we may lay before them the saving principles of the gospel of Jesus Christ, and thus discharge the high commission that has been placed upon us.

This gospel is broad enough, and deep enough, and of such towering heights as to surpass the powers of the greatest mind to comprehend, and yet so simple in its fundamentals as to satisfy the honest inquiry of the child. We speak of faith, repentance, baptism, and the laying on of hands, as the first principles and ordinances of the gospel. We have gone so far as to number them—the first, the second, the third and fourth principles, and the first and the second ordinances. Are there others? Verily, verily, yes. What, a fifth? Yes, and a sixth, and a seventh, aye, and a tenth, and a hundredth and a thousandth. There is no end to the principles of truth embodied in the gospel of Jesus Christ, and yet each one is dependent upon the fundamentals, and each one grows out of those that have been given before.

May the Lord open our minds and expand our souls, and give us the desire to live up to what we have, that we may receive the more; for "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." Be we ready, in the name of Jesus Christ. Amen.

### ELDER STEPHEN L. RICHARDS

Increased interest in the things of God—Conditions that need a warning word—Amusements conducted for money dangerous to youth—A knowledge of God and his Son

Jesus Christ the best gift that can be bestowed on children—Some dangers to provide against—The Priesthood of God the most precious thing in the world—Conservation now enjoined in all things, but let us not forget to conserve our young manhood and womanhood—Foundation of character to be laid in the home.

We approach the close of a great conference. We have come up to be fed, and we have received the bread of life. I can scarcely hope, my brethren and sisters, to be able to add anything of profit to the splendid instruction and admonition and counsel that have come to us during the sessions of this conference. I feel certain that I could not give to you any principles of the gospel which have not received some attention. With the help of our Father's Spirit, however, I should be pleased if I could make some application of the great truths of the gospel as they have been presented to us.

During the past year I have had the high privilege of going about among the people, participating with them in their meetings and enjoying with them some of the functions of the Church. I have had some little opportunity for observation. My observation is that the people of God are trying more day by day to live according to his word and to keep his commandments. The larger percentage in attendance at the conferences of the Church, as they are held in the various stakes, and in the wards of the Church, give rather striking evidence of an increased interest in the things that pertain to our Father's kingdom. An increase of attention to the various duties which are imposed upon those who hold the priesthood and also upon those