

CLOSING TESTIMONY.

I thank the Lord that I am able to bear witness to you here today that I know that God lives, that he hears and answers our prayers; that I know that Jesus is the Christ, the Redeemer of the world, the Savior of mankind. I bear my witness to you here today that Joseph Smith was a prophet of the true and the living God, that he was the instrument in the hands of God of establishing again upon the earth the plan of life and salvation, not only for the living but for the dead, and that this gospel, commonly called "Mormonism," by the people of the world, is in very deed the plan of life and salvation, the gospel of the Lord Jesus Christ, that the little stone has been cut out of the mountain, and that it shall roll forth until it fills the whole earth. We believe in the restoration of the Ten Tribes; we believe in the literal gathering of Israel, and we believe that Zion shall be built upon this, the American continent, and that Christ shall reign personally upon the earth. May God help us who have a testimony of the gospel to so live that if we are upon the earth when he comes to reign, we will be worthy to be welcomed by him; and if we go beyond before he comes to reign, that we shall receive the plaudit, "Well done, thou good and faithful servant; enter into the joy of the Lord," is my prayer, and I ask it in the name of Jesus. Amen.

DISCOURSE OF PRESIDENT HEBER J. GRANT

In Tabernacle, Salt Lake City, September 21, 1919, in the afternoon of Salt Lake stake conference—Defines attitude on Treaty of Peace—"Standard Works of the Church are not opposed to the League of Nations—United States should stand by her allies—Change in treaty terms making resubmission to Germany necessary, would be a calamity" Allusions to great event in Church history occurring ninety-six years ago—Visits of Angel Moroni and other heavenly beings to Joseph Smith—Analysis of Articles of Faith—Personal experiences—Powerful testimony of restoration of the gospel.

I am grateful for the opportunity of again meeting with the Latter-day Saints in public worship. It is ever a pleasure to me to meet with the members of the Church of Jesus Christ of Latter-day Saints, and also, when opportunity presents, to meet with those not of our faith, to explain our faith to those who are not familiar with it, and to bear witness of the divinity of the work in which we are engaged.

Before speaking today on matters pertaining to our faith, I desire to make a brief statement. I have been requested, by word of mouth and by letter, on more than one occasion, to state my opinion regarding the league of nations. I received a telegram asking me to join ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, and other leading Americans, in signing the following manifesto:

In the senate at Washington, now that the committee on foreign relations has reported the treaty, the lines are sharply drawn between the immediate ratification of the treaty of peace with Germany, and its amendment with a reassembling of the conference and a reopening of negotiations that would bring great delay and prolonged uncertainty in settling the great issues of the peace. No partisan plea can be made. Party lines are already broken.

Standing at a distance from the conflict in the senate chamber, we plead for immediate ratification without delay. Our land requires it. A state of nervous strain, tension, and unrest exists, manifesting itself in disturbances, which in some cases have no self-evident connection with the war, but which are in fact its aftermath. The world is put in imminent peril of new wars by the lapse of each day. Dissensions between us and our former allies are being sown. We firmly believe and solemnly declare that the states and cities in which we dwell desire immediate peace.

The waging of war steadied and united the American people. Peace will bring prosperity, and prosperity content. Delay in the senate postponing ratification in this uncertain period of neither peace nor war has resulted in indecision and doubt, bred strife, and quickened the cupidity of those who sell the daily necessities of life and the fears of those whose daily wage no longer fills the daily market basket.

We beseech the senate to give the land peace and certainty by a ratification which will not keep us longer in the shadows of possible wars, but give the whole world the light of peace. Reservations in the nature of clarifications in the meaning of the treaty, not inconsistent with its terms, will not require the reopening of the negotiations with Germany and with our associates in the war, which we all and each united to win.

But there is no possibility of doubt that amendment of the treaty, as is now proposed by the senate committee on foreign relations, would require negotiation and a reopening of all the questions decided at Paris. Months of delay would follow. The perils of the present would become the deadly dangers of the near future. All the doubt engendered would aid the plots for violent revolution in this and other lands. The issues here and elsewhere between capital and labor, the conspiracy of speculator and profiteer, would all grow, and become more perilous.

This cannot be. The American people cannot, after a victorious war, permit its government to petition Germany, which has accepted the treaty, for its consent to changes in the treaty. Yet, if the United States should amend the treaty for its own purpose and policy, Germany would have full right to ask for concessions. Germany has agreed to make no claim in regard to enemy property seized in this country to an amount of seven hundred million dollars. Our recent foe could ask for a reopening of this issue and of the Lusitania claims. It could raise every question open before hostilities in regard to submarine warfare and the treatment of its nationals in this country. All the provisions for our trade in Germany raised by the economic clauses of the treaty, many of them vital to our industries and our farms, as in dye patents, dye supplies and fertilizers, the working of the reparation commission which superintends the trade of all with Germany could all be brought up by Berlin for readjustment by our negotiators, acting for the United States alone and no longer associated, with other victorious powers or supported by a victorious American army on the German border.

Peace is delayed until ratification comes. And any amendment postpones peace. Germany and England alone of the principal powers have ratified. The other principals necessarily await our action, influential and powerful as we are today, in the world's affairs. The ravages of war on more than a score of fighting fronts are continued by our needless delay. Let the senate give the world peace by ratification without amendment.

Even the amendment for which most can be said, the provision in regard to Shantung, will secure nothing which cannot be gained if China, backed

by the powerful advocacy of the United States, addresses itself to the machinery for righting international wrongs and meeting just claims created by the league between nations, China after eighty years of oppressive treaties and despoiled rights, by which all the great powers have profited directly or indirectly, has for the first time, in this covenant and treaty, the means and method to secure justice and the removal of the oppressive economic interference of stronger nations whose citizens are within her gates, protected by a long succession of international agreements. Moreover, it should be remembered that the clause regarding Shantung was made upon the statement by Japan that she will return the territory to China and, therefore, upon that condition; compliance with which promise the league can require.

The peace of the present and the righteousness of the future can be best secured by the ratification of the covenant and treaty without amendment. Let the senate take no action that will give any party to the treaty, and especially Germany, ground for maintaining that the ratification of the United States is not complete and that changes requiring a resumption of conference and negotiations have been made in it.

I replied as follows:

I have pleasure in joining ex-President Taft and other leading Americans in signing manifesto as outlined in your telegram of yesterday.

The sentiments contained in the above manifesto express my personal position with regard to the league of nations; and since signing the telegram I have neither heard nor read anything that has in any degree changed my position on this important question.

I regret exceedingly that the standard works of the Church of Jesus Christ of Latter-day Saints have been brought into this controversy, which has now become practically a partisan controversy. It is my opinion that this important question should have been kept absolutely out of politics.

On one important matter I desire to place the position of the Church of Jesus Christ of Latter-day Saints fairly before the people. An illustrated hand-bill has been circulated and has been widely republished in newspapers under the heading: "Mormon Bible Prophecies Become Issue in Opposition to the League of Nations." The position of the Church of Jesus Christ of Latter-day Saints is that the standard works of the Church are not opposed to the league of nations.

As stated in what I have read to you, I regret exceedingly that this great and important question has become a political issue, and I desire to ask each and all of the members of the Church, over which I have the honor to preside, that in all their controversy in connection with this great issue, they express themselves as to their views with due deference to the opinions of others. During the controversy I would like them to read, occasionally, the very wonderful and inspired hymn "O say, what is truth?" written by John Jaques, to be found on page 71 of our hymn book:

O, say what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize
 To which mortals or Gods can aspire;
 Go, search in the depths where it glittering lies,
 Or ascend in pursuit to the loftiest skies;
 'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
 When with winds of stern justice he copes
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes,

Then say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

On page 66 of our hymn book we find the following:

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken
 Finds its passage home again.

Do not then, in idle pleasure,
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends,
 Those of whom we thought unkindly,
 Oft become our warmest friends.

Seeing that I have gotten into the habit of quoting poetry, another poem has just come to mind, which I will repeat, as I think it will be of value to us in teaching us to have respect for the opinions of other people:

LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:
 To gain that knowledge, let him labor,
 Improve those failings in himself,
 Which he condemns so in his neighbor.
 How lenient our own faults we view,
 And conscience' voice adeptly smother;
 But oh! how harshly we review
 The self-same errors in another!

And if you meet an erring one
 Whose deeds are blamable or thoughtless,

Consider, ere you cast the stone,
 If you yourself be pure and faultless.
 Oh! list to that small voice within,
 Whose whisperings oft make men confounded,
 And trumpet not another's sin,
 You'd blush deep if your own were sounded.

And in self-judgment, if you find
 Your deeds to others are superior;
 To you has Providence been kind,
 As you should be to those inferior;
 Example sheds a genial ray
 Of light, which men are apt to borrow;
 So first, improve yourself today,
 And then improve your friends tomorrow.
 Philip De La Mere.

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never yet heard a Democrat make a political speech that I felt was fair to the Republicans. Being a Democrat, I shall not say anything about what I think of the speeches of Republicans regarding Democrats. It is a strange thing—but they say that "Love is blind," and some people have added, "and can't smell." I have sometimes thought that both statements were true. From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically at least not as much charity as should exist among our people. I am a thorough convert myself to the idea that it is not possible for all men to see alike. You know the remark made by a man once: "It is a splendid thing that we do not all see alike, because if we did, everybody would want to marry my Sally Ann;" and the other man remarked, "Yes, thank the Lord. If everybody saw your Sally Ann as I see her, nobody on earth would have her, and she would die an old maid." (Laughter.)

I am convinced in my own feelings that Great Britain, France, and the United States have common aims, common desires, common objects, and that a league in which those three nations are combined will mean peace as far as the acts of nations can bring peace to mankind. The three thousand miles of border between the United States and Canada, maintained for over a hundred years without the slightest trouble, without any great forts, such as they have felt obliged to have between Germany and France, and other European countries, gives me the absolute assurance in my heart that Great Britain and her subjects have the same desires for the welfare of mankind, and for the liberty of mankind, that we have here in the United States. Confidence begets confidence; good will begets good will; and I believe that having fought—for what? For our own existence, because I believe that but for the fact of our joining with the Allies in the great war, Germany would have conquered France and Great Britain, and that immediately thereafter she would have picked a quarrel with the

United States, in the hope that this country, too, might be conquered. That Germany could not have conquered the United States I have no doubt. While representing you, as chairman of the Liberty loan committee of the State of Utah, I attended a banquet in San Francisco, and in the course of a little speech of ten minutes—the limit given to me—I announced that we were sure to win the war; that there was no doubt of it in my mind, absolutely none, because I accepted the statement of an inspired prophet of the living God, who resided on this continent hundreds of years ago, who said that this is a choice land above all other lands, and that no king should rule on this land. Therefore I have no fear of Germany or any other country conquering these United States of America—none whatever. But if Germany had conquered France and England—which I believe she would have done but for our help—there would have been slain, instead of less than 100,000 of our boys, hundreds of thousands before we would have won the victory. I believe in my heart that it is our duty to stand by those nations that stood the brunt of the battle, and that saved us the loss of perhaps millions of our boys in the great struggle. I am not saying that I would not be delighted if this league of nations, or the terms of this covenant of peace, could be changed in some particulars, but they cannot be changed without submitting the treaty again to Germany. To my mind, that would be a calamity.

Now, I did not intend to say this much regarding the league of nations, but rather to preach a little on the gospel of the Lord Jesus Christ.

AN IMPORTANT ANNIVERSARY.

Today is the ninety-sixth anniversary of that wonderful manifestation from God, the visitation of an angel from heaven to the boy Joseph Smith. Joseph Smith testified to all the world that Moroni, an ancient prophet of God who resided upon this continent, appeared to him in answer to his prayer to the living God for light and knowledge. He states that his room started to become light, until it was as light as the noonday sun, and then a personage appeared before him, conversed with him, delivered a most important message, and quoted many important passages of scripture, as you will find recorded here in a brief account of this wonderful event, given by the Prophet Joseph Smith in the Pearl of Great Price. I marked a number of passages that I thought I would read, but I will not take the time to do so. This angel delivered a message to Joseph Smith, and told him that in the Hill Cumorah there were buried golden plates containing a record of the forefathers of the American Indians. After delivering his message and quoting a lot of scripture to the boy, the messenger disappeared. He returned and repeated all that he had said before, and added a little additional scripture, then disappeared. He returned once more and repeated all that he had said upon the previous visits—and by this time it was morning. The boy dressed himself and went to the field

to work, but his father, seeing that something was the matter with him, as he had been awake all night and was feeble, told him to go home. On his way home, while trying to climb over a fence, he fell and was awakened by the voice of the messenger, and for the fourth time these messages were delivered to the boy Joseph Smith, after which he told the boy to go to his father in the field and tell him all that he had heard from the messenger. Joseph went to his father and repeated the message that had been delivered to him by an angel of God, a former prophet who lived upon this earth, and his father said: "This message is from God," and told him to follow the instructions of the angel. Joseph Smith went to the place where the plates containing the Book of Mormon record were buried, and when he was about to remove them, the angel told him the time had not yet come when the plates were to be delivered into his hands, but that he was to return to that spot once a year for four years, and then the plates were to be given to him. He did return once a year for four years, and upon each of those visits the angel of the Lord instructed this young man in the things of God, and prepared him to be the chosen instrument in the hands of the living God to restore again to the earth the plan of life and salvation, the gospel of the Lord Jesus Christ. Subsequently, John the Baptist, the man who baptized the Lord Jesus Christ, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained those men to the Aaronic Priesthood, giving them the authority to baptize. After this ordination they went down into the waters of baptism and baptized each other. Subsequently, Peter, James, and John, the apostles of the Lord Jesus Christ, who had ministered in the days of the Savior and after his crucifixion, came to the earth, and they laid their hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained the apostles of the Lord Jesus Christ, giving them all the keys, the powers, the rights and the authority to establish again the gospel plan and the Church of Jesus Christ upon the earth. "Oh," says the unbeliever, "we do not believe that any messenger ever appeared to Joseph Smith; we do not believe that John the Baptist laid his hands upon the heads of Joseph Smith and Oliver Cowdery; we do not believe that Peter, James, and John ordained these men apostles of the Lord Jesus Christ." The unbelief of all the world cannot change those facts, if they are facts; and we proclaim to the world that by the witness of the Holy Spirit we know that they are facts, and that they shall stand forever, for they can never be overthrown. The angel Moroni told the boy Joseph Smith that the day should come when an ancient prophet should appear and bestow the authority to turn the hearts of the children to the fathers. This promise was made years before the organization of this Church, and before the Book of Mormon was ever revealed, and a number of years later that promise was fulfilled, when that authority was given to Joseph Smith and Oliver Cowdery in a wonderful vision and manifestation in the Kirtland temple, April 3, 1836 (Section 110, Doctrine and Covenants):

The vail was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us. Elijah the prophet who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

WHY WE BUILD TEMPLES.

Millions of dollars have been invested in the Salt Lake temple. Month after month, as a boy, I contributed \$1 a month. As my wages increased I contributed \$2 a month, and later \$3, \$4, \$5 and finally gave several thousands of dollars, towards the completion of that temple. Why? Because the Lord God Almighty had given me a knowledge that the hearts of the children have been turned to their fathers; that the keys held by Elijah the prophet were in very deed delivered to Joseph Smith and Oliver Cowdery. The very granite bears witness to the faith, the knowledge and the testimony that God has given to the Latter-day Saints—not only this temple, but in Logan, in Manti, in St. George, temples have been erected to the same effect. In Canada

there is another temple, not yet completed, and one recently completed in the Hawaiian Islands, wherein ordinances for the dead can be performed. The temple still stands in Kirtland, Ohio, where these wonderful manifestations from God were given to the Latter-day Saints. By the revelations of the Spirit of God to them, they testify that these things did occur. There was also a temple at Nauvoo, Illinois, which was built under great stress—which our people built with the rifle in one hand, so to speak, and the trowel or the instruments used in building in the other. These temples, erected by the Saints in the days of their poverty, bear witness to all the world of the inspiration of God to those men and to the truthfulness of the visions in the Kirtland temple. No men and women would spend their money by the millions of dollars for the erection of temples, and spend their time, year after year, laboring for the salvation of their dead, if they did not have the witness of the Holy Spirit that in very deed the promise has been fulfilled that was made to the boy Joseph Smith ninety-six years ago today, that Elijah should come and restore these keys.

Almost simultaneously with this wonderful manifestation to the boy, this visitation of an angel of the living God, delivering a message and making promises regarding the organization of the Church and of many wonderful things, all of which have since been fulfilled, came a widespread impulse among men to acquire information concerning their dead progenitors. No person can deny, who will stop to reason upon it, that from the time of Elijah's visit, restoring the keys that he held, turning the hearts of the children to their fathers, there has come into the hearts of people all over the world a desire to know something about their ancestors. No truthful person can deny that this is the case. People will not believe, perhaps, that the turning of their hearts to the fathers, causing them to seek for information regarding their progenitors, is due to the fact that the keys had been turned in the temple at Kirtland; but we know that is the case. I have met men and have conversed with them, who have spent years and years of their lives gathering the genealogy of their forefathers, and compiling books containing that information. When I have asked them why they did it, they would say that they did not know, but that they were seized with a strong, irresistible desire to find out the names of their ancestors and to compile them. Now that they have finished the record, they seem to have lost all interest in it. To a Latter-day Saint a book of this size [holding up the Book of Mormon], containing the names of his ancestors, is worth many, many times, hundreds of times more than its weight in gold, because to the Latter-day Saint has come a knowledge that he can in very deed be "a savior upon Mount Zion" of his kindred who have died without a knowledge of the truth.

A VISITOR'S CONVERSION.

I am reminded of the wonderful testimony that comes into the hearts of men regarding the divinity of this work in which we are en-

gaged, by the labors that were performed by a gentleman named R. M. Bryce-Thomas, a retired colonel in the British army. Colonel Thomas came to Salt Lake City and stopped at the Templeton hotel, a small hotel in the Zion's Bank building at that time. His wife was taken sick, and as he sat there in his room and looked across the street to the old two-story adobe building that stood where the Hotel Utah now is, he saw a sign, "Mormon Publications." He read this sign "Mormon Publications," day after day, until it got on his nerves, and so he went over and bought some "Mormon Publications." When his wife recovered, he returned to his home in London, and he read these publications. He afterwards attended "Mormon" meetings and became convinced of the truth of the gospel of the Lord Jesus Christ, as again revealed to the earth through the Prophet Joseph Smith. He traveled all the way from the great city of London to Salt Lake City upon two separate and distinct occasions, for the privilege of going into the temple of the Lord, that stands on this block, and becoming a savior of his progenitors. As he was an educated man, and a man of importance, his friends thought that he had practically gone crazy, or he would not have joined the "miserable 'Mormons.'" He received so many letters of inquiry, asking why he had joined the "Mormons," that he decided to write out his reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints. He did so, and sent those reasons to the Liverpool office to Brother Rulon S. Wells, who was then president of the European mission, asking him to have a few hundred copies printed so that he could distribute them among his friends. Brother Wells asked permission to utilize, in the shape of a tract, the arguments and reasons that he gave for leaving the Church of England. This request was granted. Tens of thousands of copies of "My Reasons for Leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints" have been distributed in this country and in Europe, and I commend that very scholarly and splendid pamphlet to all Latter-day Saints who have not read it. I am sure I have, at least a half dozen times; I have given away thousands of copies of this tract, and I want to bear witness here today, regarding this man—for I have met him and conversed with him—that he has the spirit of the gospel; that he has in his heart a testimony of the divinity of the work in which you and I are engaged; and it is the spirit that giveth life, that giveth understanding, that testifies of the things of God. This man is converted to the gospel. He is not only converted to the gospel, but he can give his reasons, scriptural reasons, in addition to the witness of the Spirit that he has received from the Lord as to the divinity of this work. Furthermore, he lives the gospel, and that is one of the great evidences of its divinity.

DEMANDS UPON THE POCKET.

It has been said that the tenderest part of the human anatomy, of the male variety of the species, is the pocket; and I think there is little

doubt of it, from my experience with mankind. The laws of the gospel of Jesus Christ are most exacting on the pockets of men, and our Church expects more from its members in this regard than any church upon the face of the earth. I remember reading of an incident where a man away up in northern Scandinavia, in that cold, hard country, where it is difficult to make a living, heard an elder proclaim the gospel of Jesus Christ again restored to the earth—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that Joseph Smith was a prophet of the true and the living God. He received the witness in his heart to the truthfulness of this message, and he went down into the waters of baptism. He soon received the spirit of gathering, and he gathered from Scandinavia to Utah. After he had been here a little while the bishop called on him and said: "You do not pay any tithing." "Why, I never heard about tithing." And the bishop taught him the law of tithing, that one-tenth of all that he made belonged to the Church for the spread of the gospel and the building up of the work at home and abroad. This man was shocked at the outrageous "tax," of the Church, as he termed it, but he said: "The gospel is true, and I guess I ought to live all the laws." After a great struggle he finally decided to comply with this law, and he honestly paid his tithing. The bishop later came to him and said: "You do not pay any fast-day donation to take care of the poor;" and the man said, "For the love of heaven, isn't ten per cent of all you make enough to take care of the poor?" "No," the bishop said; "but we do not ask you to give a dollar. All we ask is that you fast, that you fail to partake of food for two meals once a month—you are not asked for any money, but simply to give to us the equivalent of what you save. You can consult your doctor, and you will find that this is beneficial to your health to fast for a couple of meals once a month." Well, he said, he did not know about that, but he finally concluded he ought to do his share for the poor, so he fasted, and in fasting he partook of the Spirit of the Lord that is given to us when we fast and pray to God; and he rejoiced in paying his fast-day donation. Pretty soon the bishop came to him and said, "We need a new ward meetinghouse." "Well, let the Church build it—the tithing ought to be enough for that." The bishop said, "No, the Church will not build it, but the Church will give one dollar for each two dollars that we give. You know we need a new meetinghouse, in which to worship the Lord." He kicked and kicked hard, to use a slang phrase, but finally concluded that they needed a new meetinghouse, and he wanted to do his share. Next the bishop came around and said, "We need a Church academy, so our children may not only be educated in the things of the world—the sciences, arts, literature and so on—but in the things of God;" and he finally persuaded him to donate for an academy. Then he came and said to this man: "We need a stake meetinghouse." He complained again, but finally donated for a stake house. Then the bishop came around

and said: "Here, brother, we are making an extra effort to complete the Salt Lake temple, and we want a very large and splendid donation from you. You have been very prosperous; the Lord has blessed you since you came to this land." He hemmed and hawed and complained, but he finally gave the donation, because in the meantime he had learned this glorious principle of vicarious labor for the dead. Some people ridicule that principle; they say it is absurd, it is ridiculous that we, the living, can do work for the dead. People may ridicule this principle, but the very foundation of all Christianity is based upon the vicarious labor and the death of our Lord Jesus Christ for us. So this man finally contributed for the temple. The academy was soon completed, and his boy attended and in due time graduated with honor. Then the bishop called on him and said: "That boy of yours has graduated; he has made a fine record, and we would like him to go on a mission to his father's native land. It will cost you about \$25 a month to send him and take care of him." To this the man replied: "Bishop, that is the straw that breaks the camel's back. I paid tithing; I paid fast-day donations; I paid for a ward house; I paid for a stake house; I paid for an academy; I paid for the completion of the temple; but if the Church wants my boy, whom I had expected to bring me in at least seventy-five dollars a month now that he has graduated, they will have to pay his expenses or he will not go on a mission." "Well," the bishop said, "that will be all right, he will not go, because the Church is not paying the expenses. All they will do for him is to bring him home free of charge when his mission is completed. They will do that, they will bring him home again. That will be the limit." "Well, then," he said, "he will never go." The bishop said, "All right. Let us dismiss the subject and talk on something else." They talked on for about an hour. The bishop went around and around, and finally he came to the native land of this man, the country from which he had come, as well as his relatives and friends. Then he said: "By the way, whom do you love more than anybody else on the earth, except your own flesh and blood, your own family?" "Why," he said, "Bishop, more than any other person that draws the breath of life I love the man who came to me, away up in the midnight-sun country of Scandinavia, and brought to me the gospel of the Lord Jesus Christ, the man who came there with the Spirit of the living God, who touched my heart, and melted my very soul, and implanted in my being a knowledge that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God; I love him beyond my power to tell." The bishop then said, "Wouldn't you like somebody to love that boy of yours just as you love that elder," "Bishop," he said, "You have conquered me fair and square. The boy can go. I will pay his expenses."

AN ARMY OF MISSIONARIES.

Love of God and love of our fellow men—the first great com-

land, the Savior said, the first great law is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. I want to bear witness to all the world that no other people upon the face of the earth can show such love of God and such love of their fellow men as do the Latter-day Saints. We have about 2,000 missionaries, on an average, out in the world preaching the gospel, without money, without price, without being sustained except from their own pockets or the pockets of their relatives—for what? Because of their love of God, and because of their love of their fellows, to deliver the message to all the world that God has again opened the heavens; that he has spoken from on high; that he has sent his messengers; that they have laid their hands upon the servants of God in this day, and restored again to the earth the authority of the Priesthood of the living God, and the power to build up the gospel of the Lord Jesus Christ upon the earth.

We have recorded here in the back of this book, the little Pearl of Great Price, the Articles of Faith of the Latter-day Saints.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

BELIEF IN A PERSONAL GOD.

We believe absolutely in God our Father. I remember reading, while I was in England, a book entitled, "The Young Man and the World." In that book, written by Senator Albert J. Beveridge, there was one chapter on "The Young Man and the Pulpit." In his book, Mr. Beveridge says that any man who enters the pulpit to preach, if he is not converted in his heart of hearts to the truth of that which he preaches, commits a sacrilege every time that he stands up in his pulpit. Then he said: "A certain man, with good opportunities for getting correct answers, during an entire summer vacation asked three questions of all the ministers with whom he came in contact. The first question was: "Do you believe in God, the Father—God a person. God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe—but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?" Not a minister answered "Yes." I wish to say that there is not a boy, there is not a girl, in the intermediate classes of the Sunday schools of the Latter-day Saints, nor is there a man or a woman in all the Church of Jesus Christ, who would not answer "Yes" to that question. We believe that we are the children of the living God, and that he is in very deed an exalted person. Why? Because the Lord God Almighty, nearly a hundred years ago, appeared to a little boy 14 years of age, and spoke to him. This boy saw that God our Father is a glorified man, so to speak; and he pointed to his Son, the Lord Jesus Christ, and said to this little boy: "This is my beloved Son, hear

him." In answer to a simple question from that boy, as to which of all these denominations of the world he should join, the Savior told him to join none of them, because they had all gone astray; and later he was called to be the instrument in the hands of God of restoring again the gospel of Jesus Christ to the earth.

The next question in Senator Beveridge's book was: "Yes or no, do you believe that Christ was the Son of the Living God, sent by Him to save the World? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that; but do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?" Not a minister answered, "Yes." They went on to explain that he was a great moral teacher. Permit me to deny the fact that he was a great moral teacher, unless he was the Son of God. He himself announced that he was the Savior of the world, that he was the Only Begotten of the Father in the flesh, that he was the Son of God; and therefore, if he was not the Son of God, he could not have been a great moral teacher, because the foundation of his mission was that he was God's Only Begotten Son. If he was not God's Son, he could not be a great moral teacher, because his foundation would be a falsehood.

The next question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are? Answer yes or no." Not one of them answered "Yes."

Every man and every woman married in the temple on this block, or in any of the temples of God, are married for time and for all eternity. We believe that the marriage covenant is an eternal covenant, and there is not a Latter-day Saint living who does not expect to have his or her conscious identity beyond the grave. Thank God for the first article of our faith and our absolute knowledge, of God and of Jesus Christ.

"We believe that men will be punished for their own sins, and not for Adam's transgression." I shall not comment on that.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We find the following in a revelation from the Lord to the Prophet Joseph Smith, section 76 of the Doctrine and Covenants:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father has put into his power, and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him:

And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

FIRST PRINCIPLES AND AUTHORITY.

We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

I want to say to you that all those missionaries who have gone out to preach the gospel—and we have had at least 80,000 of them, from the day the Church was first organized—have had laid upon their heads, the hands of God's authorized servants, men who held his authority; and all over the wide world, in every land and in every clime, from the midnight-sun country of the north to South Africa, wherever they have gone, the Spirit of the living God has attended them. From every land and from every clime men and women have received the witness of the Holy Spirit, and have embraced the gospel; and all the wisdom of all the world, the wisdom of all the churches, in all the world, has never yet been able to convert any Latter-day Saint elder. They say we have not the truth; they say that we are deluded! How the Lord Almighty has neglected for nearly 90 years, the honest, faithful, virtuous, upright Latter-day Saints, having failed to allow any of their missionaries, or of their converts in the world, to discover the error of this gospel as taught by the Latter-day Saints! Yet these men have gone forth after having had hands laid upon their heads, giving them authority as God's ambassadors to go and proclaim the truth, and from every denomination under heaven men and women have been converted to the gospel which some people regard as a delusion.

BELIEF IN PROPHETS.

"We believe in the same organization that existed in the primitive church, viz; apostles, prophets, pastors, teachers, evangelists, etc."

I shall not take your time further than to refer to the Prophet Joseph Smith. We believe that he was a prophet of God, and we not only believe it but we know that he was. Why? He declared that he would be chosen, when he was a child, and he was chosen. He announced to the world that he would receive the Book of Mormon, and he did receive the Book of Mormon, which he translated from the plates, to which reference has been made. Eleven men, in addition to himself, bear witness that he had the plates. Eight of these men hand-

led them and saw the engravings, and the plates were shown to three of these men by an angel of God who came down from heaven. "Oh, but," says one, "I don't believe it," but if eleven honest, reputable men testified that a man had committed murder, that man would hang all right or be shot. There is no one who can say that the statement of the witnesses regarding the Book of Mormon, is not true, and there are tens of thousands who can say, by the witness of the Spirit of God, that these things are true. Joseph Smith proclaimed that he would yet be a prophet, before he was one, and he was chosen. He predicted that the Latter-day Saints would be driven from city to city from county to county, from state to state, and finally driven from the confines of the United States to the Rocky Mountains, which was then Mexican territory. People laughed him to scorn for saying that he, whom they considered a miserable upstart, at the head of a deluded lot of people, would attract the attention of anybody to the extent that they would be driven out of a state, and particularly be driven beyond the confines of the United States. He also announced that the day would come when not only a city, not only a county, not only a state should be arrayed against the handful of Latter-day Saints, commonly called "Mormons," but the day should come when the whole United States would be arrayed against them. People hooted at that statement, but the day did come when we were driven from city to city, from county to county, and state to state, and the day did come when we were driven to the Rocky Mountains, where he had said we should become a great and mighty people. And that is exactly what we have become, because in proportion to our numbers we are a great and mighty people, and people are beginning to recognize it today. Finally the United States of America, on the statements of lying judges and others sent an army against us—for doing what? For doing what we never did, but subsequently the government pardoned us for our sins that we had never committed, but they sent their army here all the same. And later, because of false statements made to Congress, the government confiscated all the property, both real and personal, belonging to the Church of Jesus Christ of Latter-day Saints, as if the Lord desired doubly to fulfil the prediction of Joseph Smith. I picked up the paper day after day myself, when the trial was going on here in the courts, and read in bold headlines, "The United States of America vs. the Church of Jesus Christ of Latter-day Saints," and laid the paper down and said: "Thanks be to Uncle Sam for putting the absolute stamp of divinity upon the utterances of the Prophet Joseph Smith!" This is one of the reasons why we believe in prophets—because their prophecies are fulfilled. It is only fair to say that this property was afterwards restored to the Church by acts of Congress.

EVANGELICAL INSPIRATION.

"We believe in pastors, teachers, evangelists"—

There is no need of believing in an evangelist unless he has the

evangelical inspiration of his office. I want to say to you that when I was a baby my mother took me to the patriarch, or the evangelist, Brother Perkins, who afterwards moved to St. George and located there, and that patriarch put his hands upon my head and bestowed upon me a little blessing that would perhaps be about one-third of a typewritten page. That blessing foretold my life to the present moment. The promises made to that baby have been fulfilled. I went to Tooele as a boy not twenty-four years of age, to preside over that stake of Zion. I was without experience, and I felt mightily my weakness. Soon after I arrived there with my wife and two little babies, my youngest baby was taken very sick and came nigh to death's door. I did not know one single solitary soul in Tooele City when I went out there except John Rowberry and Francis M. Lyman. Brother Lyman lived next door to me, but he was not at home. Knowing that my little baby was in a dying condition, I sent for my friend, John Rowberry, the patriarch, the evangelist in that stake of Zion, asking him to come and assist me in blessing the baby. After blessing the little one he said: "Brother Grant, looking at it naturally, your baby is going to die." I said, "I have no doubt of it, unless the Lord hears and answers our prayers." He said, "Well, the Lord is going to hear and answer them. Go and get a table and a piece of paper, and sit down by the bed; I want to give this baby its patriarchal blessing." He laid his hands upon that baby and promised her that she should live; that she should grow to womanhood; that she should marry a servant of the living God; that she should become a mother in Israel; that she should become a leader among the sisters in the Church. A year or so ago, President Joseph F. Smith handed me the list of Church authorities to present to the people, as he quite frequently did. I read the names and presented them, and when I came to the last name, as one of the General Board of the Young Ladies' Mutual Improvement Association, I had to read that name through tears of gratitude, because I was presenting the name of my daughter, who, I believe, but for the power of God, would have died when a baby—I was presenting her name to be one of those to preside among her sisters, over thirty or forty-odd thousand of the young women in the Young Ladies' Mutual Improvement Association.

Why do we believe in evangelists? Because they have the inspiration of God, the inspiration of their office and they are able to foretell the lives of the men and women upon whom they place their hands. While in Tooele, I received a patriarchal blessing myself from this same man, John Rowberry, and he promised me that I should be taken from that stake of Zion and become a leader in the Church of Christ; and I stand here today a witness of the inspiration of God to that man, John Rowberry. Not only did he promise me that, but many other things, all of which have been fulfilled.

THE GIFTS PROMISED, AND BESTOWED.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues," etc.—we believe in the gift of

tongues. When I was a little child, in a Relief society meeting held in the home of the late William C. Staines, corner South Temple and Fifth East streets, my mother was there, "Aunt Em" Wells was there, Eliza R. Snow, Zina D. Young, and many others. After the meeting was over Sister Eliza R. Snow, by the gift of tongues, gave a blessing to each and everyone of those good sisters, and Sister Zina D. Young gave the interpretation. After blessing those sisters, she turned to the boy playing on the floor, and pronounced a blessing upon my head by the gift of tongues, and Zina D. Young gave the interpretation. I of course did not understand one word that Aunt Eliza was saying. I was astonished because she was talking to me and pointing at me. I could not understand a word, and all I got of the interpretation, as a child, was that some day I should be a big man. I thought it meant that I would grow tall. My mother made a record of that blessing. What was it? It was a prophecy, by the gift of tongues, that her boy should live to be an apostle of the Lord Jesus Christ; and oftentimes she told me that if I would behave myself, that honor would come to me. I always laughed at her and said: "Every mother believes that her son will become president of the United States, or hold some great office. You ought to get that out of your head, Mother." I did not believe her until that honor came to me. Tell me that the gift of tongues is not exercised in this Church? As well tell me that I do not know that I stand here today. Subsequently my own wife, the mother of the baby to which I have referred, upon one occasion when I came home at 1 or 2 o'clock in the morning, having been working early and late trying to meet the interest on my obligations, read me a lecture about breaking the Word of Wisdom. She said to me: "You'd better drink tea or coffee, or even use tobacco, rather than sit up all night working. You are breaking the Word of Wisdom." Finally she stopped suddenly, and by the gift of tongues she made a prediction and several wonderful promises, among others that I should live to pay all my obligations. This was at a time when my friends were begging me to take the bankruptcy act. Among other things she promised that I should live to lift up my voice in many lands and in many climes, proclaiming the gospel. Since then I have lifted up my voice in the Hawaiian Islands, in Japan, in Great Britain, Belgium, Holland, the three Scandinavian countries, in Canada, in Mexico, and in almost every state in the Union of the United States, proclaiming that I know that God lives, proclaiming that I know that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God. I have done this in fulfilment of a promise made on my head by my wife, whose body now lies in the tomb, who made this promise years before it came to pass. I will not take up further time on that article of our faith.

OTHER ARTICLES OF FAITH.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
"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 (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

Yet some people write that we are in rebellion against the United States; that we would like to set up a republic of our own; that we are a great financial combine of people who are arranging to eventually conquer our country. Our boys who gave their lives in France; our boys who went forth in far greater number than the government had requested, according to our population; our money so freely given for Liberty and Victory bonds; our declaration to all the world, through the Prophet Joseph Smith, that the men who wrote the Constitution of this country were inspired of the living God—all of these things give the lie to all the liars who are perpetually saying that we are opposed to this country. When the Latter-day Saints were being driven from their homes, when they were coming to these Rocky mountains in fulfilment of the prediction of Joseph Smith—they were being expatriated; they were driven from the confines of the United States, and were coming to Mexican soil. Our country was then in trouble with Mexico, and the government called on Brigham Young for 500 men to help fight Mexico. To this call President Young replied: "You shall have your men, and if we have not enough men we will furnish you women;" and within three days the men were ready. That Mormon Battalion went to California and discovered gold. Show to me, if you can, in all the history of the world another case of a people being expatriated, being driven from their own country, from their own lands which they had purchased, being driven out from a beautiful city, the last remnant of them crossing the Mississippi river in the dead of winter, on the ice, nine babies being born during the night of that terrible expulsion, with no shelter but their mother's breasts, going forth on their journey of a thousand miles in the wilderness, after having appealed to the president of their republic, who could only say: "Your cause is just, but we can do nothing for you"—show me another people, I say, who under like circumstances would have furnished 500 men to fight their country's battles! Show me greater patriotism and loyalty to country than this! It can't be done. Allow me to announce that from the day of Joseph Smith to this identical day, the leaders of this people have had absolute respect, love and reverence for their country. Allow me to announce further that we are patriotic Americans to the core, and that we have learned it, many of us, at our mother's knees, where we said our prayers. We believe absolutely in the inspiration of God to the men who framed our Constitution.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

JUDGED BY THEIR FRUITS.

All we ask of the world is to remember the articles of faith of the Latter-day Saints and to judge the Latter-day Saints by their fruits. This was the standard that the Savior gave for a righteous judgment. What are the fruits of "Mormonism?" No people in these United States of America have higher financial credit than the "Mormons." No other people in these United States of America have as low a death rate as the "Mormons." Vileness and wickedness do not decrease the death rate. No people of the same number can produce as many fine singers—and fine singing does not go with corruption and wickedness. The Lord said in a revelation to the wife of the Prophet Joseph Smith, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and shall be answered with blessings upon their heads." No people have a better reputation for fulfilling the first great commandment of God—"Multiply and replenish the earth." No race suicide in Utah; that is, in the "Mormon" sections of Utah, or in the "Mormon" communities of southern Idaho, or in Canada, or in Arizona, or Old Mexico. No people can make a finer record in failing to produce insane than the Latter-day Saints, and yet insanity generally comes with wickedness. No people can produce fewer criminals than the Latter-day Saints. The governor of the state of Arizona remarked some time ago that we were being robbed of several hundred per cent of our taxes, because none of our people were in the insane asylum, and we were entitled to quite a number. He further said that we were being robbed of two or three thousand per cent of our taxes because we had only one inmate in the penitentiary, although we were entitled to twenty-five or thirty, according to our population. I referred to this statement when I was in Arizona a short time ago, and the district judge, who was sitting in the audience, jumped up and said: "Pardon me, Mr. Grant, but that one has since been pardoned." (Laughter.)

I see I have talked much longer than I had intended. I rejoice in the witness of the Holy Spirit to me that I can stand up in all sobriety and testify to you that the angel of God, ninety-six years ago today, did appear to the boy Joseph Smith, and that the promises made to that boy have been fulfilled; that he did become a prophet of God; that he died a martyr to the truth; that his blood testified, as the blood of all martyrs has done in ages past, to the divinity of the work that he has established; and I bear to you my witness that God has given to me a knowledge that he lives; that Jesus is the Savior of the world, and that Joseph Smith was a prophet of God. I pray for light and knowledge and power and ability that you and I, every one of us who have received this testimony, may so order our lives that all men, seeing our sobriety, seeing

the uprightness of our lives, may be led to investigate the fruits of the gospel of Christ, and that they, too, may receive the witness of the Holy Spirit. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND

It is a pleasant sight to look upon so many Latter-day Saints who have come to our conference to join in the worship of God and to hear our leaders speak to us, to encourage us, to strengthen us in our faith, and to help us in our resolves to serve God. I look upon this movement of coming to conferences as a great help in uniting the Latter-day Saints both in faith and in love.

VALUE OF CONFERENCE GATHERINGS AND SACRAMENT MEETINGS.

The people of God formerly were commanded to go to the temple once or twice a year. They felt it a duty to make up their companies and travel to Jerusalem to attend the services in the temple of God. As long as this custom continued, Israel was united, but when this was abandoned, idolatry took place of the true worship. The Ten Tribes rebelled against Rehoboam who was left as king of the tribes of Judah and Benjamin only, Jeroboam saw that as long as his people should continue to go to Jerusalem to the temple, there would be a union with the people living there, and their faith would be kept up, therefore he built places of worship on the hills, tried to lead the people astray, and did this to a great extent. One way in which he accomplished this was to prevent the annual gathering of the people of God at Jerusalem.

We come here from many different places. I have already met this week people from Mexico on the south and Canada on the north, from California, from the East, and from up and down our State and Idaho, who have come here to attend conference. They meet with friends and old acquaintances and friendships are renewed. They attend the meetings of the conference and hear what the servants of the Lord have to give unto them.

We have this morning heard from our President. He has used the vehicle of hymns to bring to us some great truths, encouraging and inspiring us, and his teaching has been accepted by us all. We feel that he has been inspired by the Lord in speaking to us, and that he is inspired in the duties and labors that devolve upon him. I believe that we as a people ought to remember the words he has spoken, and carry them out in our daily lives.

Our meetings at conferences here, and our quarterly conferences, all tend to unite the Latter-day Saints. I could not ask the people to attend our general conferences in greater numbers than they do, as we are not able to give them all a chance to come into our tabernacle and other buildings where we gather at our general conferences.