

I admonish my brethren and sisters to be more prayerful in the future than they have been in the past, and to be more diligent in teaching their children to pray, that we may triumph in the end over the powers of darkness, and be permitted to join in this glorious work with our Prophet on the other side and with all other prophets of God. I acknowledge the hand of the Lord in his blessings unto me, and although a weak and humble instrument in his hands, I have observed many sacred testimonies which have come to the Latter-day Saints through the words that have come to me as a servant officiating by virtue of the Holy Priesthood and by that authority, I bless the Church of Jesus Christ of Latter-day Saints and all the faithful members thereof, especially you, brethren and sisters, who have been given responsibility and leadership. My heart goes out to you in blessings from the Lord, because I say to you in his name that he is pleased with those who are true and faithful, with those who can stand up, as the brethren have in this conference, in the different sessions thereof, and testify in boldness and in wisdom pertaining to the growth and truth of this work. God is at the helm. This is his work and not ours, although we are his agents, authorized with power and with authority to carry it on. These are instruments for our guidance, and a principle of power with us and our children, my brethren and sisters, is prayer. May you take it home and cultivate it and practice it to the glory and honor of God and his work in the earth, I pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy)

The work of God is in very deed a marvelous work and a wonder. It began before the foundations of this earth were laid and that great and marvelous work is still in progress. It has to do with the salvation of our Father's children—all that ever have lived, in all the ages that are past and gone, and it has to do with all that now live and all of those yet unborn who shall yet come forth and have an existence upon this earth, or upon any other earth or planet; all of which have been made or created by the Almighty for the express purpose of providing habitations for his children. "God moves in a mysterious way his wonders to perform." We live in the midst of those marvelous things and every student of history cannot review that which has transpired in connection with this world, without feeling in his whole being that God is moving in his majesty in bringing about his glorious purposes. He who created the heavens and the earth in the beginning, as we read in Holy Writ, did not regard that work as the goal of his labors. That was merely a preliminary toward the accomplishment of his great and glorious work, that marvelous work and a wonder. We read in *The Pearl of Great Price* what his great and glorious work is: "This is my work and my glory—to bring to pass the immortality and eternal life of

man." We heard from President Penrose that we were all the begotten children of God before we tabernacled in these bodies of flesh and bone, and ever since the coming of our first parents, Adam and Eve, in the Garden of Eden, this work of the Lord has been developing here upon the earth. Let no one think that the teeming millions that now inhabit the earth, even the wicked and ungodly, those who, through their sins, are bringing down upon themselves such terrible woe and suffering; let no one think that their lives are all in vain, or that they have no part in the work of the Almighty, for they shall all be saved eventually in the consummation of God's great work. Only those who are the sons of perdition, who deny the Son after the Father has revealed him, who sin against light and knowledge, shall be deprived of every degree of glory and salvation, but all the rest, even those that do wickedly,—and the world is full of them—now living upon this earth, after they have paid the penalty, even to the utmost farthing, for all the evil they have done, shall eventually be saved in the telestial, or the lesser, degree of glory, concerning which we read that it is so great that it surpasseth all understanding. And, therefore I say, their lives are not in vain, notwithstanding their wickedness. They have received their bodies of flesh and bone they have been schooled in this world of sorrow and sin; they shall be cast down and pay the penalty; but when that is done they shall be redeemed and receive a glory prepared for them, which, notwithstanding they may never come where God and his Christ dwell, yet nevertheless is so great that it surpasseth all understanding. The opportunities for an exaltation in the presence of God, have been given by our Father in his mercy and goodness and offered to all those that would yield obedience to his gospel, and how grateful we ought to be for that. If the wicked are to receive such glory what then will be the glory of the faithful?

We have been listening to the narration of a most wonderful event—the appearance of the Father and the Son to the boy prophet, Joseph Smith. Indeed, it is wonderful, and so have the events that have transpired in other dispensations of God's providence been wonderful. Think of the wonderful ministry of our Redeemer. One great American statesman when asked: "How can you believe in the divinity of Christ and in the miracles he wrought?" answered, "I find it much more difficult not to believe in them."

I believe in the vision that was given to the prophet, Joseph Smith. I have always believed it all my life. I find it more difficult not to believe it. The evidences are so complete that not one shadow of a doubt remains with me as to the truth of that great and glorious event. Let no one confuse in their minds the two words "credulity" and "faith." They do not resemble each other. Credulity is a weakness; faith is strength. Credulity is founded frequently upon false testimony, but faith is unfailling. Faith is listening to the whisperings of God unto our souls, and he that resists faith is fighting against God, and without faith it is impossible to please him, but

with faith we can accept the truth, for the Lord manifests it by his unflinching and unerring Spirit that bears witness of the truth.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Lord did not leave us alone or in darkness when he placed us here on earth. He opened a channel of communication that we might receive the truth direct from him. Faith then is the gift of God—the assurance which we receive from him of all that is true; it is listening to the still small voice of God. Then through our faith, which is the natural impulse, he has placed in every human heart, God is striving to bring us back into his presence, and will continue so to strive until we shut him out by refusing to hearken to his voice, and, giving a more willing ear to the voice of the adversary of our souls, we fall into the ways of wickedness and sin. Both God and his arch enemy are striving with each and everyone of us. Let us have faith in God and hearken unto him and reject the counsel of the adversary. What will faith avail us? Absolutely nothing unless it is united with the works of obedience to his divine will.

Before me is a vast congregation of men and women, who believe in the divinity of the call that came to the prophet, Joseph Smith;—the inspiration of the Almighty has given to their souls an understanding of the truth of this marvelous work in which we are now engaged. Their very presence here is a manifestation of that faith. I find still further evidences of that faith in the sacrifices that our people have made and are making, in carrying the gospel message to the world in the free giving of their time and means; in their devoted and unselfish labors both at home and abroad; in the payment of their tithes and offerings; in the building of temples and the performance of holy ordinances therein for the living and the dead, and in the erection of houses of worship and school buildings for the education and development and enlightenment of the people both young and old.

Here then is a manifestation of a living faith in God; in the glorious vision which he gave to Joseph and in the marvelous work which he has inaugurated through the instrumentality of this Latter-day Prophet, whom he raised up to usher in this great and glorious dispensation of his providence—the dispensation of the fulness of times. The way to exaltation in the presence of God, then, is through faith, combined with the works of obedience to his divine will. He desires that we shall live by faith. The time will come when all shall know him, even from the greatest to the least—when every knee shall bow and every tongue confess that Jesus is the Christ. Some will be converted by outward evidences. The Savior said to Thomas, who would not believe without seeing the print of the nails and the wound in his side,—“Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.” Some are blinded by their prejudices and by the sophistries and false philosophies of men; and men and women who have been thus deceived, not through any fault of the Lord, but because they failed

to hearken to the voice of the ever-striving Spirit of God, or, in other words because they had not faith, which means simply they were not living in communication with the Lord, which is the privilege of every child of God, and not to thus live and hearken to the whisperings of his voice is resisting his efforts to bring us back to him.. Then let us live by faith and couple that faith with the works of obedience; have faith in God and put your trust in him. Have faith in his servants and hearken to their counsel.

With all my soul I believe in the restoration of the gospel of the Lord Jesus Christ through the instrumentality of the prophet, Joseph Smith. I know that it is the power of God unto salvation and if we live in accordance with its teachings we shall receive God's greatest gift unto his children—Eternal Life in his presence, which is the greatest glory and promise, and is made only to those who are valiant for the truth, who live by faith and reject not the counsels of God; a glory which the wicked and ungodly shall not attain; a glory far superior to the terrestrial glory, which shall come to the many honorable men and women of the earth, who have been blinded by their prejudices and sophistries and vain philosophies of men; a glory that is to be enjoyed exclusively by those who live by faith, who hearken to the voice of God and render obedience to his divine will, even the celestial glory, the highest of all. All the Father hath he giveth unto such.

May we all attain unto this glory, I pray in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(Senior President of the Council of Seventy)

My brethren and sisters, I have been impressed during this conference with the weight of testimony that has been given by those who have addressed us in regard to the divine mission of the Savior of the World and also of the mission, the sacred mission, of the prophet Joseph Smith.

In his autobiography we read: "As we were translating from the plates, we came across the sentence in relation to baptism for the remission of sins, and so impressed were we with this sacred principle we immediately repaired to a secret place and prayed unto the Lord concerning the administration of baptism for the remission of sins."

And when searching the record of the Book of Mormon I felt impressed to seek for the evidence that is there produced, in regard to the ordinance of baptism. In the eleventh chapter of 3rd Nephi I found the full direction and explanation of this beautiful subject. The few Nephites who were gathered around the temple were conversing together in regard to the changes of nature that had been produced by the upheavals of the earth during the crucifixion of our Savior. And then, as they were conversing and comparing the events that had recently transpired, impressed as they were that the