

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

time of his crucifixion had passed, that the time of his rest in the tomb had passed, and that he had been resurrected, they all at once heard a voice, and at first they did not understand what was said. And a second time they heard the voice, and then the third time they looked up into heaven from whence the voice proceeded and they saw a man descending from on high, clothed in a pure white robe. And the Savior came and stood in their midst, and he called upon Nephi, so the record says, and Nephi stood before him and the Savior gave him the commission to baptize in his name, to immerse in the waters of baptism and so impressed was Nephi with this great power and with the condescension of the Savior to him that he fell down before the Lord and kissed his feet. Others were also appointed to minister in this sacred ordinance, so the record proclaims. You are well aware, my brethren and sisters, of the history.

In answer to the prayer made by the Prophet Joseph, at this time, came John the Baptist, the forerunner of the Christ, the great prophet that had the privilege of ministering baptism to our Lord; and he conferred upon Joseph and Oliver, the Aaronic Priesthood, which gave them the power to teach and minister in the principles of the gospel, and to baptize for the remission of sins.

In the first chapter of 3rd Nephi we have a very direct account of the evidence of the birth of the Savior. The Lamanite prophet, Samuel, predicted that the time would come when there would be a witness of the birth of the Savior manifested upon this land, manifested to the Nephites and to the Lamanites; and it is recorded that those who were members of the Church were in the minority to that degree that their enemies proclaimed to them that if the sign that was predicted by Samuel, the Lamanite prophet, was not immediately fulfilled that all those who believed in this prediction should be put to death. Nephi went out into a secret place and pleaded with the Lord to know if this sign would be given of the coming of the Savior, that at his birth there should be a day and a night and another day without any darkness between the two days. As Nephi was praying to the Lord with all his heart, bowed in sorrow because of the distress and the destruction that was threatened to come upon his people, the Lord whispered to him: "Lift up your head and rejoice; be of good cheer, for this very night shall the sign be given, and tomorrow come I into the world." So the history continues, that very night the sun went down as usual, but no darkness followed, and when the sun arose again in the morning there had been no darkness upon the face of the land. Then the believers and the faithful Church members knew that Christ was born. Then the enemies that had threatened their destruction knew that they were thwarted in their designs and they became frightened and were inspired with the feeling of fear and the desire to make peace with those who had been faithful. Many of them repented of their sins and were added to the Church, so says the record.

In the Mutual Improvement Association of the Church they have adopted a slogan for this year. That slogan is: "We stand for spirit-

ual growth through attendance at sacrament meetings," and the members endeavor to induce others to do so with all the ability that they possess. In the eighteenth chapter of 3rd Nephi, this same glorious record that I have alluded to before, we find that the Savior visited the Church and instructed the people how to officiate in the sacred ordinances of ministering the Lord's Supper. It is recorded that he said to his disciples: "Bring bread and wine." And while they were gone for the bread and the wine he called to the people and bade them to sit down in groups upon the earth, and when the bread and the wine came he took the bread, blessed and brake, and gave to his disciples and said to them: Eat of this in memory of me, and inasmuch as ye shall do this and remember me and the offering that I have made, you shall have my spirit always to be with you. And when they had partaken he commanded them to give to the multitude. And then he took the wine and blessed it and when the disciples had partaken he commanded them to give to the multitude, and he said: "As often as ye shall do this in memory of my blood which was shed for you, you shall have my spirit to be with you."

My brethren and sisters, I am glad that I am present at this splendid conference. I have listened to some of the greatest testimonies during the sessions that have been held. I have listened to inspired men who have spoken as they were moved upon by the Holy Ghost, in testimony of the divinity of this great work, in testimony of that great man who, as a little boy, went before the Lord in humble prayer and asked that he might know which was the true Church, for he was impressed with the desire to be a member of that Church, and you know the answer that came to him. It has been rehearsed here during this conference, and you know the condescension of our Father and of his Son Jesus Christ, when they appeared to the boy and gave him the necessary information, and answer to his question. The same spirit inspired the Prophet Joseph when he wanted to know of his standing before the Lord, three years after his first vision, and again he prayed to the Father that he might know and the Lord sent his messenger again. The Nephite prophet this time came and visited and gave him a high commission. Then, at the time that he wanted to know in regard to the principle of baptism for the remission of sins for the third time he went before the Lord. He went to that unfailing source of intelligence and inspiration, and he did not appeal in vain, and the Lord, according to the record, sent his messenger to give him the desired answer and information.

And when he was in prison in Liberty jail, Clay county, Missouri, he again sought the Lord in fervent prayer, beseeching him with all the anguish and sorrow of his soul:

"Oh God! where art thou? And where is the pavilion that covereth thy hiding place?"

"Oh Lord God Almighty, Maker of the heaven and earth, \* \* \* stretch forth thy hand; \* \* \* let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened \* \* \* toward us."

"Remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever."

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment."

"And then, if thou endure it well, God shall exalt thee on high. \* \* \*  
"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, \* \* \* they are the servants of sin, and are the children of disobedience themselves." \* \* \*

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dew from heaven."

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means, it shall flow unto thee forever and ever."

I testify to you that Joseph Smith was and is a Prophet of God, that Jesus Christ is the Savior of the World, that his Church is on the earth today and that this people are led by a prophet of God, I give you this testimony with all my heart and soul, in the name of Jesus Christ. Amen.

### ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

(Owing to the unavoidable absence of Elder Roberts from the Conference on Monday and Tuesday, he was not given an opportunity to speak; hence, on request of President Heber J. Grant, this address, given at another meeting, during the Conference, is here presented):

I wish to say, my brethren, that I appreciate, beyond any power of mine to express it, the opportunity afforded me to say just a word to you at the invitation of President Grant. You may be assured that my absence through two days from the General Conference was unavoidable.

#### THE MORMON BATTALION MONUMENT.

There is one matter that I think I ought to mention here—and I do so with very great pleasure—and that is, you will remember that at a similar meeting to this, six months ago, I was granted the privilege of presenting the matter of making a drive to raise the funds for the Mormon Battalion Monument. The State had appropriated \$100,000 provided the commission raise \$100,000 from other sources. With the consent of President Grant, I presented the matter six months ago. You doubtless remember the very fine spirit in which that subject was received by you, and what a very hearty response it met with. Well, I now have to say to you that in December the State Commission made the necessary organization throughout the counties of Utah, and throughout the stakes of Zion, outside of the counties of Utah, but we have been conducting this campaign for funds under very discouraging circumstances. We began right in the midst of the holiday season, and shortly after in very many of the communities the "flu" broke out and hindered our work. In addition to that, it seemed