

HOW LIFE AND PEACE COME

To be carnally minded is death, but to be spiritually minded is life and peace—peace that comes by obedience to principle, peace that comes by overcoming habits, evil habits, peace that comes by self-mastery over appetite and over passion, the peace of the gospel of Jesus Christ.

A man must earn his hour of peace,
 Must pay for it, with hours of strife and care,
 Must win by toil the evening's sweet release,
 The rest that may be portioned for his share.
 The idler never knows it, never can.
 Peace is the glory of the happy man,
 And man must win contentment for his soul,
 Must battle for it bravely day by day.
 The peace he seeks is not a nearby goal.
 To claim it he must tread a rugged way.
 The shirker never knows a tranquil peace,
 Peace but rewards the man who does his best.

God help us as men of the Priesthood, as fathers and as mothers, to reach our boys and our girls, and impress upon them this great lesson, this divine truth that to be carnally minded is to be miserable, unhappy, perhaps not for the time being, but to lose part of our very life. To be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace. I humbly pray, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS

Now, it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices;

Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride;

Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having firstly obtained mine errand from the Lord.

For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people, by the hand of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments, otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.

THE TEACHER MUST EXEMPLIFY IN DAILY LIFE THE DOCTRINES TAUGHT

When I came into the conference yesterday, my brethren and sisters, I had no thought regarding what I might say, if called upon to address you, as I expected, because of past precedent, that I would be; but since the beginning of the exercises these words of Jacob, the brother of Nephi, called and ordained under his hand to be a priest and

teacher to the Nephite people, were brought to my mind, because of the character of the services. I read these words many years ago, when I was only a boy, and was profoundly impressed by them, for I reasoned that as the responsibility of teaching the word of the Lord rests upon him who has been appointed to that particular calling in the Church, it devolves upon every member of the Church to give heed to the words so taught, because they come as from the Lord himself. They did to me, and I thought, this responsibility rests not alone upon the presiding authorities of the Church, but every member of it; for there has never been a time, I suppose, in the history of the world, when the Priesthood has been so universally bestowed upon the members of the Church as it has been in this dispensation. So I reasoned that while the responsibility is not, perhaps, upon me, to the same extent, to stand as a teacher of the word of the Lord, having taken upon me the name of Christ, and having identified myself with his Church, and entered into covenant with him that I would, with his assistance, keep his commandments, I must in my daily life exemplify the doctrines which he taught.

So, my brethren and sisters, in addressing you this morning I deeply feel this responsibility, and I have always felt it when I have stood up to expound the scripture or exhort my brethren and sisters in the Church.

FOUNDATION PRINCIPLES OF THE CHURCH

The foundation upon which the Church of Jesus Christ of Latter-day Saints rests is faith in God the eternal Father, recognition of his power, recognition of his relationship to us as the Father of the spirits of all men, recognition of the control which he has over the universe and all of the creations of his hands. We must have faith in the Redeemer of the World, believe that he was verily the Son of God, our elder brother; that he came to earth in order that God might be manifest in the flesh, that men and women might see the Lord as he was, might hear him as he would have spoken had he been in person upon the earth, might see his life, and know by his life what the life of the Father would have been had he been upon earth; might hear his voice and listen to his admonition, which was the voice of God, the Eternal Father, to the inhabitants of the earth. That is the foundation upon which the Church rests. We must believe in the Father and in the Son, and recognize the fact that the Holy Ghost, which is given to all who accept the Father and the Son, is the power and Spirit of God by which men are led in the way of everlasting life, by which they are given power over evil, by which they may learn to do well.

THE SAINTS MUST ASSUME RESPONSIBILITY OF CARRYING THESE INTO EFFECT

Once having assumed these responsibilities, then comes the more difficult task—clothed upon as we are with mortality—of carrying

them into effect in our daily lives. It is a very great responsibility, my brethren and sisters. Never before, in the history of the world, has there been a greater necessity for the exemplification of the doctrines of the Redeemer in the lives of the members of the Church than at the present time, because the world needs those influences. Without them I see very little hope for the world. And what are they? What are those simple things which the Lord has commanded us to observe, having once become members of the Church?

THE REDEEMER'S CODE OF LAWS

Seeing the multitude, Jesus went up into a mountain, and when he was seated his disciples came unto him—and he preached the greatest sermon that was ever preached, the greatest sermon that ever will be preached; for human tongue cannot express the same godlike sentiments with the same spirit, and carry the same influence with it, that characterize the words of the Redeemer of the world. So I read from them:

And he opened his mouth, and taught them, saying,
 Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 Blessed are they that mourn, for they shall be comforted.
 Blessed are the meek, for they shall inherit the earth.
 Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
 Blessed are the merciful for they shall obtain mercy.
 Blessed are the pure in heart, for they shall see God.
 Blessed are the peacemakers, for they shall be called the children of God.
 Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

A very simple code of law, given to his disciples by the Redeemer. So, reasoning as my mind prompts me to reason, I take it for granted that except we do in humility the things which the Lord gives us to do from day to day, we are not in harmony with these words. I take it for granted that except we are merciful, we do not receive mercy, and are not in harmony with the words of Christ which I have read. I take it for granted that except we are pure in heart, we are not pleasing our Father in heaven; that if we are not peacemakers, living at peace with each other and with the world, we are not in harmony with this command which he gave us.

Further he continues:

Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth;
 But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.
 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
 And whosoever shall compel thee to go a mile, go with him twain.
 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy;

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

DISTINCTION BETWEEN FORGIVENESS OF SIN AND JUSTIFICATION OF WRONG DOING

Not so easy, this latter admonition, my brethren and sisters, which carries with it this doctrine of humility, this doctrine of forgiveness, this doctrine of long-suffering and kindness toward those who may appear to be your enemies, which has been dwelt on during this conference, and yet it is an admonition of the Lord.

Now what does it really mean—this distinction I would like to draw? if the Lord will make it possible for me to do so, as I understand this latter doctrine. If a man sues you at the law and you forgive him, if when he smites you upon the right cheek you turn the other, if when he compels you to go one mile with him you go with him twain, you are justified; but the fact that you extend forgiveness and mercy to him, does not in any degree justify the man who took you without cause to the law, or who smote you upon the cheek, or who took your coat and to whom you gave your cloak also. There is a most pronounced and direct distinction between forgiveness of sin and justification in wrong doing. The Lord has told us that he cannot look upon sin with any degree of allowance. He has made clear to us, beyond the question of a doubt, that men will be held accountable before him for the deeds done in the body. While he has taught us the doctrine of humility, the doctrine of forgiveness, he has always made it clear that mercy cannot rob justice one whit, but that the ends of justice must be satisfied as well as the ends of mercy.

THE EXAMPLE OF CORIANTON

When his father admonished him of his wrong doing, Corianton could not understand this doctrine. To him the Lord appeared to be not a God of mercy and love; but just the contrary, because he condemned his wickedness, the wrong which he had done; and then his father, inspired by the Spirit of the Lord, explained to him that the mercy of God is extended to the penitent transgressor, and to him who turns away from sin, to him who repents from it. By this act he pays the penalty, if he is sincere and has made amends for the wrong which he has done; and is held guiltless before the Lord. But justification of sin must never be confused with mercy and forgiveness which comes to the penitent sinner. It was not because the prodigal son had left his father's home, not because he had dissipated his heritage, not because he had lived a life of riotous living and immorality until he had been reduced to a condition of poverty, that the arms of his father were held out to him in forgiveness, but because he returned, humble in his spirit; he came back and said, "Father, I have sinned against

heaven and before thee, and am no more worthy to be called thy son. Just let me be thy servant, let me go out in the field and work with those who labor for you, that is all that I am worthy of." It was that spirit of repentance which brought the gladness which was shown to his father's heart when he came back, because the lost had been found, the dead lived again. And this, my brethren and sisters, is the very foundation of the doctrine of the gospel taught by Jesus Christ. I have seen this doctrine so perverted, so erroneously interpreted, that it has become the most obnoxious of all the doctrines which anti-Christ teaches in the world today, the doctrine that the mercy of Christ, the mercy of God as it was manifest through Christ, redeems men from sin, regardless of their acts; that just to ask forgiveness and it is granted, and you may go on again in your transgression. It grew to such a degree that sin was anticipated and men obtained indulgences—the world knows it perfectly well—for the commission of sin, on the theory that the Lord would forgive it. It is wrong; it is a pernicious doctrine.

AN ILLUSTRATION FROM THE SPEAKER'S LIFE

I had an example of this come into my personal life, one which I never can forget, because the crisis was right there with me as to whether I should do my duty as a man, as an officer of the law, or whether I should yield to the impulse of my nature to ignore the obligation which I had assumed, in behalf of a friend, and he was a very dear friend too, but he was addicted to the use of liquor and when under its influence he was a lawless man. I had been appointed a peace officer. I had taken oath that I would administer the law as it existed. Upon one occasion this friend of mine, in the night time, in his crazy drunkenness, committed offenses which made it necessary for me to take him, and with some severity, too, and drag him, assisted by another man, to prison, throw him into an iron cell and lock the door. After I had done it my heart went out in sympathy to him. I knew it was not the man; I knew it was his inflamed brain, and that liquor was responsible for it. I thought of his mother, who was a widow. I could not endure the thought that he should remain there during the night as an ordinary criminal should have done, and as he should have done had he had his deserts, so I plead for him and obtained permission to release him. I went back to the jail, unlocked the door, and took him to his home. He never forgave me for that act. I don't suppose he ever has until today. He argued that if I had been his friend I never would have taken him there. He argued that if I had been his friend I would have condoned his lawlessness. I could not do it. Had I done so I would have violated the oath of office that I had taken, and, worse than that, would have violated my conscience; for I felt in my conscience that the law must be magnified. He was a transgressor of it. He is an influential man today. I suppose he is, because he is pos-

sessed of wealth, and is a banker in this state. I do not think, to this day, that he ever forgave me; but I forgave him—I forgave him the wrong he had done; I forgave him the violation of the law of which he had been guilty. There was nothing but sympathy in my heart for him, but I knew that in justice and in righteousness he must pay the penalty, and he did it, the following day in the court.

FORGIVENESS COMES THROUGH REPENTANCE

So, my brethren and sisters, this is the thought that I desire to leave with you: Do not, as the greatest church in the world has done, ever confuse this doctrine of God's mercy and forgiveness which comes to the penitent sinner, with the thought of unconditional forgiveness. It must come through repentance. We must abstain from sin. We must live humble, simple lives, the lives of Latter-day Saints.

THE WORD OF GOD ON THE SUBJECT FROM THE BOOK OF MORMON

I shall conclude my remarks with these words, because they are said better than I can say them. Thank the Lord for the scriptures. Thank the Lord for inspired men, for prophets in olden times, and for prophets in the day in which we live. I believe in God's word. I have endeavored to live by it. I cannot bring my conscience to believe that I am justified in deviating from it, whatever may be the opinions of men:

And now I, Mormon, speak unto you, my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time.

Wherefore I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven.

And now, my brethren, I judge these things of you because of your peaceable walk with the children of men;

For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

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Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

For behold, my brethren, it is given unto you to judge; that ye may know good from evil.

If there is a man or woman in the Church of Christ who has not this gift, it is because they are not magnifying their calling, for every

person who is confirmed into the Church has sealed upon him the gift of the Holy Ghost, for the express purpose that he may be able to determine for himself that which is right and that which is wrong, which is good and which is bad.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of God is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him.

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And now, my beloved brethren, if this be the case, that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day that they are true; and if they are true, has the day of miracles ceased?

Or have angels ceased to appear unto the children of men?—or has he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain.

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Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do, for perfect love casteth out all fear;

And I am filled with charity, which is everlasting love.

Wherefore, if a man have faith, he must needs have hope; for without faith there cannot be any hope.

And again I say unto you, that he cannot have faith and hope, save he shall be meek and lowly of heart;

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart, and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth in the truth, beareth all things, believeth all things hopeth all things, endureth all things.

An exemplification of this doctrine of charity, corresponds with that which was given to us by the President of the Church, going beyond the giving of alms, into every walk of life and every act of ours.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail;

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.

Wherefore, my beloved brethren,—and my beloved sisters, I will add—

Pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified, even as he is pure. Amen.

A number of notices pertaining to special meetings were given and the choir and congregation sang, "Now let us rejoice in the day of salvation."

The closing prayer was offered by Elder William H. Smart, President of the Roosevelt Stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

Choir and congregation sang, "Redeemer of Israel."

Prayer was offered by Elder Orvil L. Thompson, President of the Millard Stake of Zion.

Choir and congregation sang, "Come let us anew, our journey pursue."

ELDER JOSEPH FIELDING SMITH

"If ye love me, keep my commandments."

These words were addressed by the Master to his disciples but a few hours before his death, as he had assembled with them to eat the passover, and give them the final instruction before he should suffer for the sins of the world. On that same occasion, and shortly before these remarks were made, he referred to the same subject, when he said:

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

I believe that I can do no better than to read other instructions that were given by our Lord and by his disciples, in regard to the same subject, because they have said it so much better than I could say it, and I firmly and faithfully believe all that is written. In this same discourse the Lord continued saying: