

## PRESIDENT HEBER J. GRANT

There are five members of the First Council of Seventy that have not had the opportunity of speaking to us, and I had the names of some of our honored returned missionaries who have presided in some of the foreign missions, on my list. Time will not permit of our brethren speaking to us, as I am sure they would like to do, but we are going to stay here—those of us who are not so hungry that we are anxious to get away—until we hear from these brethren of the First Council of Seventy.

## ELDER LEVI EDGAR YOUNG

*(Of the First Council of Seventy.)*

I have been impressed with the testimonies that have been given during the sessions of this conference. I believe firmly not only in the gospel of Jesus Christ but in the destiny of the Government of the United States. I am impressed more and more with the truth that the advent of the Government of the United States in 1789 was the great fore-runner of the restoration of the gospel of Jesus Christ.

I remember reading of the sinking of a German submarine by an American boat, in 1918; and the sailors and soldiers of the German government were finding a watery grave. The American boat put to and ran up on one of the masts a signal with the words: "Wait, we are coming to save you." And, sure enough, the American sailors, in life-boats, put towards the spot where the German submarine had been hit, and, in a few moments, the German sailors were placed in the life-boats and brought safely to an American boat, given food, and were assured that their lives would be spared. In commenting on this incident, the President of the United States declared that the policy of the American army and the American navy should be to spare German lives wherever they could.

I have often thought of that event in our history, because I believe it is a symbol of Americanism. I know it to be the spirit of the gospel of Jesus Christ. It is the spirit of true Americanism.

In reading recently the Constitution of the United States, I thought of the eloquent words of James Russell Lowell when he was at the court of France. Guizot, the French statesman, said to him: "How long will the Government of the United States endure?" And the reply of James Russell Lowell was: "Just so long as the ideals of the founders of this government endure." This incident has been told in the remarkable letters of the great statesman Guizot, and it is something for us to remember.

I believe that the English speaking race, represented by Great Britain and the United States, will be the race that will bring peace to the world. The United States will work hand in hand with Great Britain, the nation that has stood for freedom and liberty—from the

days of the Witenagemot, or the assembly of the wise men, of Alfred the Great, when that great king declared that the laws of England should be based upon the Ten Commandments. The Magna Charta, the Petition of Rights, the Bill of Rights, the Constitution of the United States and its forerunner, the Declaration of Independence, all are the expressions of a liberty-loving race, which is intuitive. It is stamped in the very soul of the English speaking race. From time of old to the present, the English people—the British and the Americans—have stood for the highest ideals of liberty and freedom and are standing for them today.

Chief Justice Marshall on one occasion declared that the reason the Americans understand liberty and freedom is because their laws must be the expression of the economical, social and intellectual ideals of the people. When the Latter-day Saints came to these valleys the very first law was an economic one. It created roads and bridges. And another law established the first university west of the Missouri river. It was a law that was an expression of the intellectual life of the people, and I believe with all my soul that the words of Chief Justice Marshall have been exemplified in the history of the "Mormon" people. Their laws have always been just; they have been expressions of the lives of the people who have tried to live right, who have aimed to live justly and up to the very highest ideals that a God-given religion could place in their hearts. I believe that the "Mormon" people, in a sense, were the forerunners of that great ideal which today our nation stands upon. The Constitution of the United States was not a league of friendship, but it was a document that bound the states together in one great union; and though it took many years to work this idea out, and finally a great civil war to maintain it, it was the ideal of Washington, and of Hamilton, and Chief Justice Marshall and Abraham Lincoln.

Following down that early period when the Church was organized and which grew in the wilderness, Joseph Smith, Brigham Young, Orson Pratt, and the host of other Americans who had come from New England stood for that expression of liberty. The Constitution of the United States is the embodiment of the organic law of the land, which is the highest expression of our civic and political liberties, whereby we live under government and whereby we come to know equality and justice.

The Latter-day Saints stand for Americanism in the true sense of the term. A great French economist declares that the five institutions of civilization are the home, industry, the state, the school, and religion as expressed in the church.

I bear you my testimony this day that our history proves, that we as Latter-day Saints have not only taken a stand firmly for the Constitution and the Declaration of Independence but have given meaning to those great documents. The pioneer history of this state declares that we stand for the five institutions of civilization, because by them and

through them we may go back to our God, for one of these institutions is religion, and our religion, as we understand it, and as we hold it sacredly in our souls, comes in its purity, in its dignity, in its power from God whom we worship. And so, we are Americans, and the words of Lowell will be true so long as America is Christian; so long as we live to the ideals of our fathers America will live and it will be preserved forever and ever. The Abby Genty, the great French lecturer and scholar of the time of the French revolution, when he was noticing the beauty and grandeur of the new American government, in contrast to the government of France, declared that the new nation across the Atlantic would not only be the nation that will usher in the new political and civic liberty of all the world, but it will be the nation to re-establish the gospel of peace and the laws of Jesus Christ. Amen.

### ELDER CHARLES H. HART

*(Of the First Council of Seventy.)*

We have been instructed, admonished, and at times thrilled, by the exceptionally good talks we have heard, even from the beginning of this conference. Our thoughts have naturally turned, at this centennial season, to the circumstances connected with the coming forth of the Book of Mormon. Those not of us have tried to account for the phenomena of "Mormonism" upon some theory other than the true one, just as they attempted to explain away the Savior and his works. The argument against the Savior has been briefly stated and answered thus:

"Upon the theory that Christ was a mythical person, the result of the fancy and fairy stories of his disciples after his death, then we must conclude that the leader of the greatest movement for the converting, purifying, inspiring and uplifting of the race which the world has ever known is the product of myth, fancy, overwrought imagination, and pious disposition. If this be true, then it is also true that error is better than truth, and the race moves upward under the beneficent influence of falsehood. But this absurd and untrue theory which forces such conclusions must be rejected."

The same argument may be applied to the rise and growth of so-called "Mormonism," said by Professor George Trumbull Ladd, of Yale University, to be one of the most remarkable phenomena of the Nineteenth century. It has been peculiar in the way it has announced foundation principles, contrary to the belief held by the world. Let me illustrate: Judge Samuel Chase, a United States Circuit Judge, in passing the death sentence upon one John Fries, convicted for treason, at the beginning of the last century, used this admonition, which fairly expresses the Christian doctrine as held at that time, as to repentance after death. Said Judge Chase to the prisoner:

"I suppose you are a Christian, and as such I address you. Be assured, my guilty and unhappy fellow citizen, that without serious repentance of all your sins, you cannot expect happiness in the world to come; and to your repentance you must add faith and hope in the merits and mediation of Jesus