

law of liberty." Having that, ought we not to show it in all our surroundings, in all our walks of life, in everything pertaining to us in our civil government with which we have to do—in treatment of our brethren and sisters, settling our difficulties one with another, in all things that make us better and more civilized, more polite, more generous, more big-hearted, more unselfish in all things; to build up the kingdom, to glorify our God and make us different, a little different from most other people. If the gospel does not do that, then it has failed with us. I say that it does accomplish these things. If you do not think there is a difference between the people here of this section and other peoples abroad, you just go and live abroad six months, anywhere outside of the confines of the Church of Jesus Christ of Latter-day Saints: you will find a difference. There is a power of godliness here that cannot be found anywhere else in the world, and I testify to it. The revelation to the Prophet Joseph, I think it is in the 84th section of the Doctrine and Covenants, says this, that with this Priesthood which he has given to this Church, the power of Godliness is manifest, and further, without this Priesthood and the ordinances of the gospel, the power of godliness is not manifest to men in the flesh, anywhere, at any time. Now having that influence and power, we know, my brethren and sisters, that it will make us better and that we are a little different in so many ways. It was pointed out to us yesterday that there is a brotherhood and a fellowship and an interest, an unselfish interest in people, more than most peoples have.

I see that my time has expired. The Lord bless you, my brethren and sisters, and bless this work. I testify to you, once again, that it is God's work. I believe most thoroughly, completely, and potently in the fact that the Lord Most High and his Son Jesus Christ did appear and teach and instruct Joseph Smith the boy prophet. I believe it as powerfully as if I had seen it with my own eyes; and that the angel Moroni did come and instruct Joseph Smith and reveal the Book of Mormon, and that that book was translated by the gift and power of God. I believe it as potently as if that angel himself had talked to me. I do not see how I could believe it any more if I had the ocular evidence. I know it is true, I feel it in my soul. God bless you, b'ess this Church, bless these servants of his who labor all the day long for your benefit and for the benefiting of the Church, and for the glorifying of the name of our God in the earth, I humbly pray, in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

The words of Bishop Nibley, concerning thrift and economy, should be hearkened unto by us all. It is our duty to live within our means, and to learn that happiness in life is in the spirit and not in

worldly things. Benjamin Franklin said wisely: "It is not only important to earn a living, but to conserve a living." How true it is that the eternal needs the temporal.

The sessions of this conference have reminded me, time and time again, of the words of the prophet Isaiah: "And a highway shall be there, and a way, and it shall be called the way of holiness." And Robert Browning said once: "I thirst for truth, but shall not drink until I reach the source." This was the thought that the little boy Joseph Smith had, when he went into the woods on a spring morning in 1820, and asked God for light. God answered him, and the boy beheld his God, and at his side, the Redeemer of the world. This is the greatest message of history during the nineteenth century. H. G. Wells has shown in his *Outlines of History* that the world has had great epochs when mankind has risen to a higher life. Such epochs have been the rise of the Jewish race to religious power; the birth of Christ, the Renaissance and Reformation, and finally the French Revolution and the rise and development of modern science. But the advent of God into the world when he answered the little boy Joseph Smith is an event that the future world will yet have to reckon with. It is one of the great events in history. To Joseph Smith, life was one supreme duty, and it was to be filled with days in which he should seek for truth. He knew that a "highway should be there and that it should be called the way of holiness," and he was not satisfied to drink of truth until he had reached the source. The gospel of Jesus Christ was given to the world at a new period of history. It was when the Government of the United States was in its infancy, yet it had been launched with the greatest political and civic ideals that were ever known to modern times. It was a new period of social and economic life, and during the period or two decades from 1830 to 1850, there was more advancement in industrial history than there had been in all the history of the world up to that time. With the coming forth of the gospel, new life and understanding of the ways of God came into the world, and we who bear the Priesthood understand those ways and we should live them to the best of all that is within our spiritual powers. You recall the gracious prayer of Paul the apostle as he wrote to the Ephesians:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Joseph Smith lived when men were doing new things and solving new problems in life. And I wish to say that Joseph Smith was such an important figure in our religious history that attention cannot be directed to him too often. He was the prophet of a formative, ideal-

istic age. "His is a voice from the heights bathed in the sunshine of the spirit." He spoke with his Maker, and the gospel of the Lord has come back to his children. And so, my brethren and sisters, in thinking of the great latter-day prophet, I think of the last lesson of life, "the choral song which rises from all angels and is a voluntary obedience, a necessitated freedom. When man's mind is illuminated, when the heart is kind, he throws himself joyfully into the sublime order and does with knowledge, what the stones do by structure." Joseph Smith thirsted for truth, but did not drink until he had reached the source.

The gospel of our Lord and Savior Jesus Christ, is to-day being carried to all the world. Of all people who are to be taught the divine message, the American Indians will, I think, accept it as quickly as any. The Indians of America are naturally believers in the Great Spirit, and their traditions and myths indicate that they know something of the depths of religious feeling. Soon after the organization of the Church of Jesus Christ of Latter-day Saints, in 1830, four Indians, we are told, appeared on the streets of St Louis. They were wan and haggard after a journey of many hundred miles from the wilds of the far West. They were of the Nez Perces and Flathead tribes and explained that they had heard of the white man's book from heaven and had come to find it. General George Clark, commander of the military post at St Louis entertained them, and they were shown about the city which to the Indians was the civilization of the "pale faces." Two of the Indians died within a few weeks, and some days later the other two determined to leave with a fur-trading company for their homes beyond the Rocky Mountains. General Clark gave a dinner in their honor to which were invited a number of military officers and citizens. At this dinner *Rabbit-Skin-Leggings* and *No-Horns-On-His-Head*, for these were the names of the two Nez Perces, were told about the Bible and the desire of the white men to treat all the native Red Men of America with equity and justice. Then one of the Indians arose and spoke, and according to some accounts, this is what he said:

"I came to you over a trail of many moons from the setting sun. You were the friends of my fathers who have all gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people, I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them. I go back with both arms broken and empty. The two fathers who came with me—the braves of many winters and wars—we leave asleep here by your great water. They were tired in many moons and their mocassins worn out. My people sent me to get the white man's Book from Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, as we do not ours. The Book was not there. You showed me images of the Great Spirit and pictures of the good and the Beyond, but the Book was not among them. I am going back the long trail and sad trail to my people of the dark land.

You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor people, after one more snow, in the Council, that I did not bring the Book, no word will be spoken by our old men, and our young braves. One by one they will rise and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words."

The two Indians went back to their homes, and soon after the American Board of Commissioners of Foreign Missions, of New York, sent Marcus Whitman, Samuel Parker, and Dr. Henry Spaulding to teach and convert the tribes beyond the Rocky Mountains. Both Whitman and Spaulding took their wives, and they were the first women to go to Oregon and to cross the Rocky Mountains. They established missions, and opened schools for the Indians, and Mrs Spaulding printed chapters of the Bible on an old printing press. The work of the missionaries did much to bring the Oregon Territory, later, a part of the United States.

I hope the day will come when the gospel of Jesus Christ will be taken anew to the various tribes of American Indians, and I have confidence that they will understand the true message of the Redeemer. I pray God that all mankind may awaken to him who giveth eternal life.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

I have enjoyed with you, my brethren and sisters, the testimonies of the brethren. The Lord has placed great weight upon two sources of testimony. We might call one the divine witness and the other human witnesses. Moroni, in the last chapter of the Book of Mormon, calls our attention to this great witness, the Comforter, the Holy Ghost, who will teach us of those things that we may not perfectly find out from mere human evidence. I am persuaded that the Lord has also placed weight upon mere human evidence, because it was foreordained more than twenty centuries before the three witnesses to the Book of Mormon were actually selected, that there would be three such witnesses; that there should be the one witness to whom the book should be delivered, and there should be three special witnesses, "and in the mouth of as many witnesses as seemeth him good will he establish his word." Read II Nephi 27:12, 13 and 14, and you will get more fully the force of what I am trying to present.

Of course, Joseph will always take first place among human witnesses. His testimony is very satisfactory, examine it from whatever point you may. He lived twenty-five years after the first divine manifestation to him, and his every act and word, and his whole life's purpose, were in accordance with the great message which he had received. His testimony has good carrying power, just as the apostle