

they returned home next day one of the anxious fathers very wisely questioned his boy as to the actions of the crowd, and among other things asked: "Son, how many boys were tipsy?" "Why, what do you mean, father?" "I mean how many of the boys drank whisky?" "Not one." "How many of them smoked?" The son hesitated a moment, then said: "I cannot recall one." Then, turning to his brother he asked, "Did you know of any boys or girls who used cigarettes?" "No," said his brother, "there was not one. If there had been he would be expelled from the society."

I think those ninety-six boys and girls are cherishing the ideals of true manhood and true womanhood, and they are keeping the faith. God bless them in doing it.

OBSERVANCE OF LAW REQUIRED

Finally, to keep the faith means to keep the laws of our country. No man who keeps the faith will participate in the making or in the distributing of "bootleg" whisky. He who indulges in such illegality is disloyal to his country and to his Church. For nearly a hundred years the Church has preached and plead with men and women to keep themselves free from intoxicants and the excessive use of stimulants. Today we heard that plea repeated by President Grant when he urged all to keep the Word of Wisdom.

To accept Jesus Christ as the Son of God, the Savior of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country, and true to our God—these are some of the virtues connoted by Paul's admonition to keep the faith.

God help us as young men and women, as members of the Church, to do this, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I have been thrilled, my brethren and sisters, not only by the songs that have been sung in our hearing today, but by the testimonies of the brethren. I recognize the wise statesmanship involved in the speeches delivered by the First Presidency of the Church this morning.

May I paraphrase the declaration of Apostle Paul to the Romans, when he said: "For I am not ashamed of the Gospel of Christ," and say, "For I am not ashamed of the restored Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

There was a time when the name "Mormon" was used as a term of derision. Indeed an early decision by one of the appellate courts of New York went so far as to decide that the Court would take "judicial notice" that it was libelous *per se* for one to falsely publish of another that he was a member of the Mormon Church. Of course that decision was erroneous. At most it would be a question of fact. It might in

some quarters be injurious to an individual to falsely say of another that he was a Mormon. But fortunately the number of individuals who would feel themselves so aggrieved is becoming fewer every year.

I am pleased to hear the report of President Nibley that there is a kindlier feeling existing towards the Latter-day Saints in the Northwest than heretofore. I can say the same thing with reference to the Northeast, in the region of country where I am doing missionary service, in the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and in the states of Vermont, New Hampshire and Maine.

The term "Mormon" first applied as an epithet in derision, is now accepted by the Latter-day Saints as a compliment. Those who best know what this Church stands for are not ashamed of this honored nickname. Mormonism stands for a sane and rational interpretation of the Bible, declining to discard the so-called miraculous and refusing to spiritualize away the literal. At the same time it makes due allowance for the figurative and symbolic. In addition to the Hebrew scriptures, so believed and interpreted, we have a volume of ancient American scriptures and still another book of nineteenth century revelations. Since the coming forth of these two volumes of scripture, many erroneous doctrines and credal statements have been, and are being, laid away in the cemetery of worn-out creeds, exploded dogma and false theology. For instance, the truth was revealed through the Prophet Joseph Smith that little children are not capable of committing sin, that baptism is unto repentance for the remission of sin, and that sinless children have no need of repentance, either of baptism, but are alive in Christ, are without the law and have claim on the mercies of God. After these teachings go forth, the doctrine of infant damnation becomes less popular in the world, and there are fewer unbaptized infants refused burial in what is called holy ground. With the further understanding that "eternal punishment," "endless punishment," is God's punishment and that these terms are used because "more express than other scriptures, that it might work upon the hearts of the children of men;" allow a reasonable time for the dissemination of these truths, and we cease to hear of unbaptized infants suffering the torture of an everlasting fire in a lake of brimstone.

The very first revelation in this dispensation disclosed the fact that man is in the physical image of God. It was learned anew that in the beginning God had said: "Let us make man in our image, after our likeness;" that man is in the highest form of creation known to the universe; that in potentiality and possibility of development he is of the same lineage as his Heavenly Father. The leaven of this doctrine has not yet expelled the error still taught that God is a being without body parts or passions. Would it not have been un-Godlike to have created man, God's masterpiece, lower in potentiality than the highest form of being known to the universe? The power of endless progress is a sufficient reason for endless life.

For centuries it was believed that the canon of scripture was full,

that our Heavenly Father had no new word of counsel, encouragement or admonition for his struggling, misguided children; that one of the present century was to be less favored than one living in the first century. To believe there is no new revelation is to believe that God does not answer prayer, at least a prayer for information or instruction. Gradually the thought is gaining ground in the world that divine instruction adapted to a race in one stage of its growth may not be adequate for more mature development, and that an all-wise Father will not refuse or neglect to give progressive instruction suited to the progressive needs of his children; that the Eternal Father would be at least as considerate of his offspring in this respect as an earthly father. From the fact that it was necessary to have the revelations of the Old Testament supplemented by the revelations of the New Testament, there can be no objection *a priori*, to the revelations of the Old Testament and of the New Testament being supplemented by a still later revelation.

Mormonism is pre-eminently an American religion, as was more fully presented by the First Presidency this morning. It stands for America, North and South, and particularly for the government of the United States. It teaches that this western hemisphere is a land choice above all other lands—a land of liberty dedicated to freedom and righteousness. The Constitution of the United States is believed in with religious devotion, that its framers were heaven-inspired. And well may such a belief be cherished. Gladstone, the great English premier, said of it:

“As far as I can see the American Constitution is the greatest and most wonderful work ever struck off at one time by the brain and purpose of man.”

Our Constitution has rightly been called the “bond of our union, the shield of our defense, and the source of our prosperity.” While the name of Deity is not mentioned in the Constitution, yet, in a sense, ours is a Christian government and country. Religious liberty is guaranteed in that Congress can make no law respecting the establishment of religion, nor prohibiting the free exercise thereof, and that no religious test shall ever be required as a qualification to any office or public trust under the United States. At the time of the adoption of the Constitution such a thing as a written constitution was scarcely known; certainly nothing of the nature of the one devised. England had a constitution but it was an unwritten one, embodied in the laws and practices of more than a dozen centuries of time. It was to be found in such documents as Magna Charta, The Petition of Rights, The Bill of Rights, the Habeas Corpus Act, Act of Settlement, and other great enactments. The idea of a written constitution was soon taken up by France, spreading to most of the European countries; also to other continents and to the islands of the sea. While this wonderful document can be read through in less than an hour, there are already many thousands of references to distinct points decided by the Supreme Court construing the Constitution.

In view of all this, it is but natural that the leaders of our Church

in various stages of its history have expressed themselves warmly in support of the Constitution of the United States and laws passed in conformity thereto.

Our system of proselyting is unique. It is the re-establishment of the early missionary system so far as the same is applicable to present day conditions. Gratuitous service of months and years at a time is given by our men and women. There are now missionaries representing our Church to the number of about twenty-five hundred in the foreign missions. Where else can you find so many volunteers in foreign lands or States preaching without purse or pay? Their consolation is the thought embodied in the lines of Longfellow in his poem entitled, "The Arrow and the Song":

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

"Long, long afterward, in an oak,
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Now we sometimes feel that it is a perplexing task to deal with the different problems that arise in perfecting new missionaries, yet there is always a joy attending our labors, and that joy brims over when we see souls come into the Church. Quite recently I have had instances of that sort. In one of our provinces four of our Elders baptized within the eight months of this year some twelve converts, among the number being two entire families. There is great joy in bringing a single soul into the Church and much greater when many are brought into the fold.

May the Lord bless the missionary service, and all those who take part therein, that they may go forward in faith and power in proclaiming the truth to the children of our Father who are in darkness and who need the message which the Elders have to bear to them, I pray in the name of Jesus Christ. Amen.

The congregation sang, "O say, what is truth?"

Elder Joseph Eckersley pronounced the benediction.

The conference adjourned until 10 o'clock, Saturday morning, October 6, 1928.