

debt of obligation that he owes to God and to this Church and his religion, no matter how faithful he may have been.

DILIGENCE AND FAITHFULNESS URGED

Brethren and sisters, do not be discouraged with the duties and obligations resting upon you; of paying your tithes, offerings, contributions, necessary in the labor of the ministry at home or abroad. If we attend to these regularly and faithfully, they will tie us closer and closer and anchor our faith and our souls, and we will be sure of salvation as long as we continue so to do. It is only those who understand these things and have not the faith to yield obedience and make the sacrifices that the Gospel entails, who are unhappy or disappointed in any degree. We cannot afford, brethren and sisters, to be indifferent in this great work or to neglect a single duty.

I know that this work is true as I know that I live. I desire to be true and faithful to the end, and in order to be so, I know that I must have the help of the Lord; and the assurance I have is that if I do my daily duty I will have his help and I will be able to remain faithful. I pray the Lord to help me and you, my brethren and sisters, to be faithful and appreciative of his love, kindness and mercy, and I do it in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

“We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.” (Article of Faith No. 9.)

One of the things that has greatly delighted me in this conference has been the prominence given to the Book of Mormon and to the importance of it as a means of acquainting the world with that system of truth for which we stand. But the passage from our articles of faith just repeated reminds me that the Book of Mormon is only one out of very many things that may aid us in this work of making God’s message known to the world.

We seldom hear the Doctrine and Covenants spoken of as a volume of scripture and important as a help in convincing the world of the truth of our message. Perhaps I can present the thought I hold in my mind upon that subject by relating a circumstance that happened very many years ago in the Southern States. On one of the branch streams of the Tennessee river in one of our conference districts, there lived a woman of some considerable local fame, I may say, noted for her strong character, her intelligence and her religious sincerity. It so happened that she invited us to her home on one of our visits to induce her to read the Book of Mormon and to pay attention to the doctrines we had explained. Several of the local ministers who rather depended

upon her as something of a pillar in one of their churches, heard with alarm the fact that she was reading the Book of Mormon, and called upon her to persuade her to give up her perusal of it; and gave her the stereotyped idea used by opponents of the book at that time, and brought to her pamphlets and articles from periodicals to show that the Book of Mormon was fiction and originated in the Spaulding Romance. They urged her to read this testimony against the book, and she promised them she would do so. In the course of a week or two they returned to her to inquire the progress she was making, and she answered them in substance in this way: "I am somewhat confused in relation to this Book of Mormon. The Mormon elders tell one story of its origin and you tell another, and I must confess I am somewhat perplexed about it; but," said she, "here is another book that the Mormon elders have presented to me and which I have read. They call it the Doctrine and Covenants. It purports to contain a number of revelations to Joseph Smith which he is said to have received. It is nearly equal in volume to the Book of Mormon, and there is no question at all in relation to the authorship of this book. None of you questions, that Joseph Smith wrote it. He is the author of it, and claims everything in it to be inspired of God; and I wish to state to you," said she, "that this book,—the revelations that are in it—contains as much evidence, and even more evidence, that the man who produced it was inspired of God than does the Book of Mormon that it was written by inspiration. Now what have you to say to that, and how will you explain away that?" Of course they had no explanation. The Book of Doctrine and Covenants stands unquestioned as to its authorship, and I wish to express a belief that there is evidence of inspiration in it equal to that of the Book of Mormon.

Let me just hurriedly call your attention to a few of the prominent revelations of the Book. If I had time I would read some of them but that is out of the question. A number of men came to the Prophet Joseph while he was yet engaged in translating the Book of Mormon, and asked him to use the sacred instruments to inquire of the Lord for them. Most of them wanted to know what was to be their lot and part in this great institution that they saw coming into existence. The answer to those inquiries is contained in some eight or ten of the early revelations received as I have described; and in every case they were told that those who were inspired of the Lord with desires to help in bringing forth this work, must proceed upon the lines of faith, and hope and charity, with an eye single to the glory of God, and with an honest desire and purpose to bring to pass the salvation of the souls of men; and that humility united with these other qualifications equipped them for this great and wonderful work that God was about to bring forth. In no single instance were they promised the honors of men or the reward of personal prosperity and fame. That, to me, is one of the clearest evidences that the Prophet was inspired of God.

Following through the Doctrine and Covenants you will come to the wonderful revelation in the 20th Section, in which is outlined the

doctrine, and being, and character of God; the ordinances of the Gospel; the moral law in part, together with the arrangement for the first simple step in the organization of the quorums of the holy priesthood; and the exact terms of the ordinances of the Gospel, including that most masterful prayer which consecrates the holy sacrament. In the first part of it is the great and eternal doctrine of our faith in God, the Eternal Father, and in Jesus Christ his Son; and these emblems associated with the prayer bear witness of their being the symbols of man's salvation. In the second part is named the covenants which man makes with God, bringing about that union with God by which man may participate in the enjoyment of his Spirit and always have it to be with him. Then I might mention the section read by President Nibley this morning, Section 50, containing the beautiful doctrine which he expounded. Section 68, laying the foundation for the inspiration and real force of the priesthood within the Church. Section 84, with its doctrine of God's assurance that he will be with his servants. Section 89, the health law of the Church as given by the Lord in the Word of Wisdom. Section 88, the revelation in which the "imminence of God," in the universe; the Spirit that proceeds forth from him, bearing upon it all the attributes and powers of God, creative power, world-sustaining power, vital force, intelligence-inspiring power, the love-manifesting power through Jesus Christ, and harmonizing as no other revelations harmonize, the great universe of God and the union of our world with that universe. Section 107 should not be omitted, which is the doctrine of the priesthood, and which portrays the relationship and operations of the several quorums of the priesthood. All these things are set forth, and it is the record of the living voice of God as it has been manifested in bringing forth this great Church of Jesus Christ of Latter-day Saints, and bears the impress of God's inspiration upon it.

Perhaps I might call your attention to the fourth book of scripture which the Church accepts officially and by which it is willing to be judged,—The Pearl of Great Price. The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price are prized by us above all other books. If the world but had the Pearl of Great Price, and the knowledge it conveys, it would shed a penetrating light upon all the scriptures that our Christian friends acknowledge, and make known the truth of God; how, from the beginning, instead of dealing with mere fragments and hints at the plan of salvation, it would set forth the whole plan clearly. About all the world has in the Old Testament about the Gospel is the statement in Genesis that the seed of the woman should bruise the serpent's head—wound him in a vital part, overcome him; and the implication that is to be seen in the offering of Abel, and the rejection of the offering by Cain; with here and there an indication of information that underlaid the testimony of those patriarchs that they had some knowledge of the Gospel of Jesus Christ. But from the book of Moses and in the Book of Abraham, in the Pearl of Great Price, we get revelation of the plan of salvation that was instituted in heaven among the spirits that were the children of God,

and an explanation of the earth life of man that is truly enlightening. Patriarchs from Adam to Noah have been some of the mightiest servants of God and the greatest prophets. They knew very much more than the fragmentary knowledge that has come to the world in our day.

For instance, how helpful it would be if the Christian religious world of today could have such a summary of the Gospel as it was known among the ancients, according to the Book of Moses, and that rather mysterious and unknown character, Enoch, who represents God as giving the following revelation to Adam:

An Ancient Discourse on the Gospel—

“And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

“And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

“And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

“And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

“And he heard a voice, out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

“And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity”

“Behold, thou art one in me, a son of God; and thus may all become my sons.” (Pearl of Great Price, Book of Moses, 6:62-68.)

This is an outline of the Gospel which Adam knew, which Enoch preached, which Noah plead with the people to accept in his day; and it proves that the patriarchal ages were not as blind to the things of God as the world imagines them to have been.

Permit me to say that the Book of Moses from which I have read, was brought forth by the Prophet Joseph Smith—who received it as a revelation from God—beginning as early as June, 1830, about three months after he completed the Book of Mormon; and by the close of December of that year the whole book as we know it was completed. If the world would only accept the knowledge of the Gospel as it was in ancient times among the inhabitants of the earth, we would find the matter of convincing them of our truth very much improved.

This book of Scripture, the Book of Moses, as well as the Book of Mormon, then, brings light and truth into the world for the salvation of men. God grant that this light and truth may be extended among the nations, is my prayer in the name of Jesus Christ. Amen.