

of its glorious conceptions that I feel sure that if we can win the affection of youth for its joyous principles, their salvation will be assured.

#### THE GLORIOUS AGE OF YOUTH

What a glorious age of promise youth is, when life is in the bud and early blossom, when each experience is fresh with curiosity and adventure. I think that if we may envy anything it is the life and vitality of youth. I would not rob it of its joy and its sparkle. I would only add to its richness by securing its enjoyment through the passing years. I know that a real appreciation of the gospel will do that. Gospel truth will always quicken the impulses of the spirit, and the spirit is the life of man. It unfolds new visions as knowledge increases, and these new visions keep life ever new; so, in the gospel life, there is youth even in old age.

God bless youth that they may understand truth and us, and God bless us that we may understand youth, I pray in the name of Jesus Christ. Amen.

#### CHARLES H. HART

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

We have been fed and refreshed, my brethren and sisters, by the teachings and by the spirit of this conference. I am very anxious, during the few minutes I stand before you, that this feast may be continued, and I am sure that it will only be by the blessings of the Lord that this shall be so.

I felt quite at home at the first session of this conference. I was reminded of our Canadian Mission when the opening prayer was given by a former missionary of that mission, Elder Thomas W. Richards, and when Elder David O. McKay spoke, who recently toured the Canadian Mission. I can assure you, my brethren and sisters, that he gave the same sort of powerful sermons all through our mission, as the one that he delivered here yesterday forenoon. From Portland, Maine, to Windsor, Ontario, in that tour of two thousand five hundred miles that we made in about fifteen days, holding thirty-one meetings, we had the same kind of spiritual feast as we received yesterday from him and also from others of the brethren.

Our tour took us through Maine, to the ancient city of St. John, New Brunswick; from thence, across the Bay of Fundy, through the land of Evangeline, made famous by Longfellow, to the historic city of Halifax, Nova Scotia; from thence to Amherst, Nova Scotia, Montreal, Quebec; to Burlington, Vermont; to Ottawa, Toronto, Hamilton, Brantford, London, Windsor and Chatham. At the last named city we had the opportunity of giving our service over the radio, and one of the striking features of that service was the invitation to Brother McKay to give the benediction. Rather short notice was given,

but we had the unusual joy of just such a prayer as we hear from the priesthood here at home, given over the radio in that land. We received very good reactions from that meeting. We have heard a number of favorable comments from those who were "listening in."

Since that time we have again toured the mission, giving an interpretation of the gospel as expressed through the auxiliaries, through the great Relief Society organization, the great Sunday School organization, the great M. I. A., and last, but not least, the great Primary Association. The Primary Association is capable of doing real missionary work, as it reaches the parents through the children.

On this last tour, in passing through the state capitol of Vermont, we were handed a pamphlet with a picture of a stone erected in memory of Brigham Young, at Whitingham, Vermont, the birthplace of Brigham Young. The legend on the stone is: "Brigham Young born on this spot 1801. A man of much courage and superb equipment." A little later we passed through Concord, the capital of New Hampshire and saw the statue to Daniel Webster. These two great men were born in close proximity of time and of territory, and we had the opportunity that evening of making some contrasts between them, particularly in reference to the inspiration to the Prophet Brigham Young, pertaining to the redemption and settlement of this western country, and the purported attitude of the great American orator upon that same subject; and that exposition was favorably received by the audience of people from New Hampshire, who think very highly of the great Daniel Webster who is voted, at least by Harvard, as being entitled to the seventh place in the galaxy of the great orators of the world.

We had some unusual experiences along the line, one of which was the holding of our religious services immediately following a wedding ceremony and feast. It was a little difficult, for the moment, to make the contact and transform the marriage feast into a service of the Lord, but with our "wedded companionship without end," known to us but not known to the priest who performed the ceremony that night, nor to many of the people who listened to the services, we were able to secure a hearing. While they were cool to start with, they soon warmed up to the exposition of the gospel as interpreted by these auxiliary organizations.

We have recently had the privilege of being refreshed anew by the inspiration which comes from a visit to Cumorah and the Sacred Grove, and to the Joseph Smith Memorial in the State of Vermont. There is a spirit about those places as there is about the revelations of the Lord to the Prophet Joseph Smith. I was reminded of the lines describing Joseph at the age of the restitution, given by Bishop Whitney in that great epic of his, known as "Elias, An Epic of the Ages," and which I am persuaded is read too little by the Latter-day Saints. He describes Joseph at that time as:

"Standing but fourteen steps upon life's stair,  
An unlearned boy, thinker of thoughts profound,

Boy and yet man, dreamer of lofty dreams,  
 Not solemn, save betimes, when hovered near  
 Some winged inspiration from far worlds,  
 Some great idea's all-subduing spell—  
 His heart grew humbler then, his look more grave;  
 Not melancholy—mirthful, loving life,  
 And brimming o'er with health and wholesome glee.  
 A stalwart spirit in a sturdy frame,  
 Maturing unto future mightiness."

After making some reference in the poem to the sort of deity which Joseph Smith worshiped, the attributes of deity, the poem continues, in reference to Joseph:

"And pondering the apostolic line,  
 'Let any lacking wisdom ask,  
 And God will freely give, upbraiding none,'  
 He puts the promise to the utter test."

Then the poet adds:

"What pen can paint the marvel that befell?  
 What tongue the wondrous miracle portray?"

When those "two heavenly personages, whose beauty and glory defy all description," stood before Joseph in the air, and one of them, addressing the boy, pointing to the other said, "This is My beloved Son, hear him." It is a noteworthy fact that as the years go by the significance of the information that was received by Joseph at that time from the Son, the Lord and Savior of the world, is being more confirmed year by year. An examination of the magazine literature of the world, in the last few years, pointing out the limitations upon Protestant denominations and in fact all religious sects, will indicate the truth of what Bishop Whitney told us yesterday in reference to a fragmentary portion of the gospel, only, residing in these denominations, these cults and these isms.

I have been very much impressed with the direct testimony in support of the restoration of this gospel, but I have been more impressed with the circumstantial evidence which supports the restoration and the coming forth of the gospel, the re-statement of the gospel and the restoration of the holy priesthood.

The first section of the Doctrine and Covenants was referred to here yesterday—a perfect piece of literature as a preface to that book. There is harmony in all that came through Joseph. Our Judge Rolapp, a few years ago, in his "Gospel Quotations," made a compilation of scriptures, brought together the scriptures given to Joseph, coming from different ages, different languages; and lo and behold, when they are brought together they dovetail and are in perfect harmony, a beautiful exposition of the gospel as restored through the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in these great truths which have come to us, the spirit of these great revelations, the spirit of the Book of Mormon. I have been melted many times, and thrilled, in reading

some of those simple chapters of the Book of Mormon. I was pleased to hear Brother Pratt speak of his experiences in recently reading anew many times the Book of Mormon.

It is my testimony to you, my brethren and sisters, that I am grateful for the knowledge I have that God lives; that he answers prayers; that the gospel, by his power, has been restored, and likewise the priesthood; and that we are enjoying that priesthood, in the leadership that we have in the Church at this time, as we also enjoyed it in former administrations of the Church, since its restoration through the Prophet Joseph Smith. May the Lord bless us and help us to appreciate and realize all the blessings which have come unto us, is my prayer in the name of Jesus Christ, Amen.

### ELDER SAMUEL MARTIN

#### *Former President of the South African Mission*

I trust that I may be sustained this afternoon in this ordeal, for I assure you that it is an ordeal to realize that there are ten thousand eyes gazing at me and perhaps double that number who are listening to my utterances; but I have enjoyed the Spirit of the Lord so often in the mission field under trying conditions that I feel confident I shall enjoy his Spirit while I endeavor to speak to you this afternoon.

One of the last requests made of me, as I was leaving Cape-Town and the South African Mission as a whole, was that I would bring the love of the people of South Africa to you who live in Zion. There are many still living who remember the elders who first went to that land to preach the gospel of the restoration in 1853. And again, there are many, among whom I had the privilege of laboring, who feel to extend to you their love and gratitude for the elders who returned again in 1903, after forty years absence, to bring the gospel to that far-off land. In 1853 the South African Mission was limited—the elders bore their testimony to those only who lived in the British possessions, Cape Colony and Natal. When they returned in 1903, the mission had increased more than double. Instead of including only about three or four hundred thousand square miles of territory, it had been increased to over a million square miles, owing to the fact that in 1890 Great Britain decided to take over that large native territory known today as Southern and Northern Rhodesia, which embraces over four hundred thousand square miles, all native territory, and then since the war that of German Southwest Africa. This added territory has made it imperative that the elders who go to that far-off land be sent out two by two to only the large cities within the union.

The great cry of South Africa today is: "Send us missionaries." Since Southern and Northern Rhodesia have been under the control of the British government, thousands of white settlers are going to that country and are establishing beautiful cities, very much after the plan of the cities we have in the west. They need at this time the missionary