

hearts; that we shall spare no effort, no labor, no toil, in getting to them the message of life and salvation which has come into our hearts and has given us joy, happiness and satisfaction.

When we see the hundreds of thousands of people gathering at shrines in other churches, we regret the fact that it seems to us they are as yet impervious to the message of the Gospel that we have to give them, which would give them more truth than they have now, more light and knowledge, and greater opportunity for advancement, progress, glory and salvation in God's kingdom. But all we can do is to seek our Father for the strength he can give unto us and bend every energy to cleanse our garments of the blood of this generation by neglecting no opportunity to preach the Gospel unto them and give them the opportunity to reject or accept, to have joy and gladness come into their hearts, or to have to wait another time and for other methods by which to receive it.

We pray our Heavenly Father that he may inspire the hearts of the fathers and the mothers who are here at home that they may feel to sacrifice and send their sons and daughters into the missions, that we may not go as short-handed as we are at the present time. We have at present fifty-two missionaries in the Canadian Mission, while we had eighty-two last year, a loss of thirty. We have five District Presidents who are at present working alone. In the State of New Hampshire we have but two missionaries. The field is great and the laborers are few, and we depend upon the brethren and sisters at home who have a love for the work and an appreciation of the responsibilities that are upon us, to carry the message of the Gospel to the world. May we do all that lies in our power to discharge this responsibility.

I bear my testimony to the truth and the divinity of this work, that that which the world calls "Mormonism" is indeed the work of the Lord, restored to us in these last days, which gives to the world an opportunity of knowledge and understanding and a better conception of God and our relationship unto him, the purpose of our being here and what we may accomplish. May we be blessed with his Holy Spirit to give unto them that message, and to discharge our duties and responsibilities in humility. That God may give us strength to that end, I humbly pray in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

It seems necessary at times that we must have skirmishes from the enemy to serve notice on us that our forces must be well organized and well trained if we hope to make the battle of righteousness decisive. The proceedings of this Conference so far have impressed me with this thought. We have in the Church an unlimited amount of defensive material at hand, and each day increases our store.

At the Priesthood Meeting Saturday evening, President Ivins called

our attention to an article published in the Popular Science Monthly of January, 1930. His watchful eye is always looking for such information. The mere mention of the ancient American inhabitants will immediately attract his attention. He is always happy to talk about them. His knowledge of and interest in them has been a source of inspiration to me. He called my attention to this article soon after its publication. I quote:

"With records cut in imperishable stone the Mayas suddenly made their first appearance upon the historical scene on August 6, 613 B. C. On that remote day—the oldest date in American history—they put into operation a workable and astonishingly accurate calendar system which has been the marvel of the scientific world since it was deciphered. Why on August 6, 613 B. C.? Where were the Mayas on August 5? Had they lived, tilled the soil, developed their wonderful astronomy and admirable architecture, pursued their other arts and sciences on this continent before they carved that first inscription? If so, for how long? If not, whence did they come? Nobody knows. Step by step, along trails of tangible remains, science has been able to trace the evolution of the Egyptian and other ancient peoples back to their earliest and crudest beginnings. But not so in the case of the Mayas. So far as any concrete evidence is concerned, they might as well have dropped down from Mars or some other planet on the morning of that 6th day of August, 2,542 years ago."

Nephi, the historian of the Book of Mormon, tells us that in the commencement of the first year of the reign of Zedekiah, king of Judah, there came many prophets to Jerusalem prophesying unto the people that they must repent or the great city Jerusalem must be destroyed; and that his father, Lehi, was warned to take his family and flee into the wilderness. He also tells us that according to the word of the angel, the God of Israel, whom men should trample under their feet, would come in 600 years from the time his father left Jerusalem. Nephi stated that he would not write all details, for said he, "It mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God." To me these statements of Nephi answer the question, "Where were the Mayas on August 5, 613 B. C.?" To get the full story, one must read the Book of Mormon. Recent years have brought forth many evidences to support this claim.

I have only a few minutes in which to address you, and during this time I desire, if the Lord will help me, to mention some of these evidences. Through the writings and traditions of the ancient Americans, historians and archaeologists have preserved for us a most wonderful story, a story that harmonizes perfectly with the story of the Book of Mormon. I shall not attempt to make a detailed comparison. My time will not permit.

Nephi tells us his record is written in the language of his father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.) Compare with the following:

"The Mexicans had more than one method of writing. Not only did they use hieroglyphic signs 'figurative and symbolic,' but like the ancient Egyptians they had also phonetic signs representing not a thing, an action, or an idea,

but a sound. From thence to the alphabet is but a step, or, rather it is the alphabet already; but they made far less use of the valuable discovery of phonetic signs than did the Egyptians. They confined themselves almost entirely to the figurative and symbolic. The result was that the writing had to be greatly aided by the memory." ("History of Mexico," Claverijo, Volume 2, page 43.)

Lehi had four sons. Nephi became the leader. Baldwin in his "Ancient America," on page 264, makes the following statement:

"It (this civilization of South America) was originated, he says, by a people led by four brothers who settled in the valley of Tuzco and developed a civilization there in a very human way. The youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns."

"They believed in God. Human in form and feeling, and yet most divine, were the gods and deities of the ancient Seneca and other Iroquoian peoples. While the divine, social, and political organization was necessarily, for psychological reasons, a close reflex or replica of the human, and although both gods and man derived descent from an original first parent, yet the first divine ancestor was a self-existing god and the first man was the creature of one of these divine powers." (Annual Report of the Bureau of American Ethnology, 1918.)

"They believed the soul to be immortal. They distinguished three plans for the soul when separated from the body." ("History of Mexico," Claverijo, Volume 2, page 3.)

"They believed in an evil spirit, the enemy of mankind, which they called the rational owl, and said that he often appeared to men for the purpose of terrifying or doing them an injury. The Mexicans, with all other civilized nations, have a clear tradition, though somewhat corrupted by fable, of the creation of the world, of the universal deluge, of the confusion of tongues and of the dispersion of the people; and had actually all these events represented in their pictures." (History of Mexico," Claverijo, Volume 2, page 2.)

"The Aztecs believed that two persons survived the deluge, a man and his wife. Their heads are represented in ancient paintings, together with a boat floating on the water, at the foot of the mountain, a dove is also depicted, with the hieroglyphical emblem of language in his mouth which he is distributing to the children of the survivors. The people held the further tradition, that the boat in which their Noah escaped, was filled with various kinds of animals and birds. After some time a vulture was sent out from it, but remained feeding on the dead bodies of the giants which had been left on the earth as the water subsided. The little humming bird was sent forth and returned with a twig in its mouth." ("Conquest of Mexico," Prescott, page 385.)

Speaking of the pyramid of Cholula, Prescott says:

"Popular tradition in regard to its building is that it was erected by a family of giants who had escaped the great inundation, and designated to raise the building to the clouds; but the gods offended with their presumption, sent fire from heaven on the pyramid and compelled them to abandon the attempt."

Referring to Quetzalcoatl, they say:

"He it is that was born of the virgin that is called Chimalmar in heaven. This Quetzalcoatl was he who they said made the world, because, they say, that this supreme god who resides in the most high heaven, when it pleased him, breathed and begot this Quetzalcoatl. To this being they built the round churches that have no corners at all. They say that it is he who made the first man. A god that was called Titlalacomac, sent a messenger from heaven with a message for a virgin that lived in Tula, that was called Chimalmar. This virgin conceived a son without knowing a man, the which was called Quetzalcoatl, and they say he is the god of the air." (Cortez Mess. Rios, No. 3738, page 25.)

"Quetzalcoatl was among the Mexicans and all other nations of Anahuac, the god of the air. He was said to have once been high priest of Tula. They

figured him tall, big, and of fair complexion with an open forehead, large eyes, long black hair and a thick beard, from a love of decency he wore always a long robe. He was thought to possess the greatest industry and to have invented the art of smelting metals and cutting gems. He was supposed to have had the most profound wisdom which he displayed in the laws which he left to mankind; and above all to have had the most rigid and exemplary manners. Whenever he intended to promulgate a law in his kingdom, he ordered a crier to the top of the mountain near the city of Tula whose voice was heard at a distance of 300 miles. All his subjects were rich, and to sum up all in one word the Mexicans imagined as much happiness under the priesthood of Quetzalcoatl as the Greeks did under the reign of Saturn." ("History of Mexico" by Claverijo, Volume 2, page 14. Compare with 3 Nephi 11.)

"Quetzalcoatl after being twenty years in Cholula, resolved to pursue his journey to the imaginary kingdoms of Tlapatla, carrying along with him four noble and virtuous youths. In the maritime province of Coatzacoalco he dismissed them and desired them to assure the Cholulas that he would return to comfort and direct them." ("History of Mexico," Claverijo, Volume 2, page 12. See 3 Nephi 18:38, 39.)

Referring to the destruction at the time of the death of the Savior, we have the following statement:

"There had been a very great error among these natives and very general throughout all this new state, for they said that this world had had two endings and that the one had been by flood and tempestuous waters, and that the world had been turned upside down and that those who at that time had lived had been giants whose bones are found in the broken places, and thus, they say also that there had been another ending of the world by wind and hurricane that were so great that all there was in it was destroyed, even the plants and trees of the highest mountains, and that the men of that time were seized and taken up from the ground until they were lost to sight, and that a few people of those that escaped were converted into monkeys and lost the use of reason and lost their speech and became as we now see them. They believe as certainly that there is to be another ending and that it is to be by fire." (Historiatlaxcala Mexico, 1892, page 153. See 3 Nephi 8.)

"Some Mexican writers are persuaded that the gospel had been preached in America some centuries before the arrival of the Spaniards. The grounds of that opinion are some crosses which have been found at different times which seem to have been made before the arrival of the Spaniards; the fast of forty days observed by the people of the new world; the tradition of the future arrival of a strange people with beards." ("History of Mexico," Claverijo, Volume 2, page 14.)

In referring to the first visit of Cortez to Yucatan, Prescott says:

"The houses were some of them large and often built of stone and lime. He was particularly struck with the temple in which were towers constructed of the same solid material and rising several stories in height. In the court of one of these he was amazed by the sight of a cross of stone and lime about ten palms high. It was the emblem of the god of rain. Yet, it must be regarded as a curious fact that the cross should have been venerated as the object of religious worship both in the new world and in the regions of the old world where the light of Christianity had never risen."

Concerning the belief of this people that their god Quetzalcoatl, when he departed, promised to return again at some future date, Prescott makes the following statement:

"In a preceding chapter I have noticed the popular tradition respecting Quetzalcoatl, that deity with a fair complexion and flowing beard, so unlike the Indian Physiognomy, who, after fulfilling his mission of benevolence among

the Aztecs embarked on the Atlantic Sea for the mysterious shores of Tlapallan. He promised on his departure to return at some future day with his posterity and resume the possession of his empire. That day was looked forward to with hope or with apprehension, according to the interests of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the conquest, it still lingered among the Indian races by whom it was as fondly cherished, as the advent of their king Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews. A general feeling seems to have prevailed in the time of Montezuma, that the period for the return of the deity, and the full accomplishment of his promise, was near at hand. This conviction is said to have gained ground from various preternatural occurrences, reported with more or less detail by all the most ancient historians." ("History of Mexico," Prescott, 218.)

"At the arrival of the Spaniards on the coast of Anahuac, the Mexican governors of those coasts were confounded at the sight of vessels so large and men of so strange an aspect and figure."

Nephi calls our attention to the fact that his people built large buildings of cement and stone. Historians have preserved for us the following statement:

"In many other ways the Mayas uncannily anticipated modern methods. They discovered the use of concrete in the construction of buildings. It appears that they erected wooden forms against which were laid blocks of stone, cut smooth in front only, to serve as a facing. Then a mixture of crushed rock and liquid mortar was poured into the space between the facing and the inner wooden form. This produced a strong monolithic wall. In their painting, they embodied the principles of perspective and foreshortening, and even developed a certain technique in presenting a three-quarters view. And devotees of the Sunday comics may be surprised to learn that the Mayas, in their carvings of human figures in conversation, originated the 'speech-balloon' without which no modern 'funny' is complete." (New Clues to the Mayan Riddle, Popular Science Monthly, January, 1930.)

"The pyramid is nearly 30 feet high and at the base measures about 100 by 120 feet. The flattish summit preserves nearly its original dimensions, having been protected by a firm cement floor and measures 60 by 80 feet. Resting on this is a low mass of earth about 5 feet high having near the middle remnants of a Spanish building, probably a church. This massive pile is composed of stone of various sizes and shapes imbedded in adobe as in many of the north side structures, but we cannot at present say whether the facings were of stone or cement. The most noteworthy feature of this pyramid is the cement or concrete floors of the terraces which are so firm and fixed as to stand out in places far beyond the crumbling slope." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 275.)

"Mortar, made of lime and sand, and cement-like mixtures composed of mortar tempered with gravel, pounded stone, etc., were extensively used and their durability is remarkable. Numerous floors and roofs are still preserved." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 25.)

We are told that upon the arrival of Cortez on the coast of Yucatan the people were greatly alarmed when they saw the large ships with white sails. Cortez, having heard of the tradition of the people, it is said, caused his cannon to be fired. This had the effect upon the natives of making them believe Quetzalcoatl, god of the air, had returned as promised. The smoke ascending into the heavens, the roar of the cannon, the appearance of the white men with beards, seemed to bear out this fact. Claverijo records this in the following statement:

"Montezuma was extremely disturbed on hearing their account; but, to

avoid any rash step in an affair of such consequence and alarm, he held a council with Cacamatzi, king of Acolhuacan, his nephew, Cuilahuatzur, lord of Iztapalapan, his brother and other twelve personages his ordinary counselors. After a long conference they concluded unanimously, that he who had landed upon that shore, with so great an army, could be no other person than Quetzalcoatl, the god of air, who had for many years been expected in that country; for there prevailed among those nations, as we have already mentioned, an ancient tradition, that such a deity, after having, by his beneficence and innocence of life acquired the esteem and veneration of the people in Totlan, Cholula, and Onohualco had disappeared to them, promised to return after a certain period to govern them in peace and render them happiness."

After a long conference with Cortez, it seems the natives had not been favorably impressed with their doctrines or teachings regarding God. Montezuma made the statement that their god was similar to that described by the Spaniards.

"But," says Prescott, "there seems to have been much division of opinion in that body. Some were for resisting the stranger at once, whether by fraud or by open force. Others contended that if they were supernatural beings, fraud and force would be alike useless. If they were, as they pretended, ambassadors from a foreign prince, such a policy would be cowardly and unjust. That they were not of the family of Quetzalcoatl was argued from the fact that they had shown themselves hostile to his religion, for tidings of the proceedings of the Spaniards in Tabasco it seems had already reached the capital. If Montezuma had resisted their visit to his capital it was because he had heard such accounts of their cruelty, that they sent the lightning to consume his people or crushed them to pieces under the hard feet of the ferocious animals on which they rode." (Prescott, page 221.)

Yesterday, on these grounds, a few descendants of these Lamanites held a short service. They sang and prayed in English and their native language. Nephi saw in a vision that through wickedness his people should become a dark and loathsome people. He also saw that in the day when this book he was writing should come into the hands of the Gentiles and should be delivered to his people they should again become a white and delightful people. These Lamanites, whom we met yesterday, are dark like their forefathers, but their souls are white. They have faith in the living God, that faith which leads to eternal life.

In conclusion I shall read a statement from Lord Kingsborough concerning these people. He gives the following reasons why he believes they are descendants of the Hebrews:

"Because of their division into tribes; their worship of Jehovah; their notions of theocracy; their belief in the ministrations of angels; their language and dialects; their manner of counting time; their prophets and high priests; their festivals, fasts and religious rites; their daily sacrifice; their ablutions and anointings; their laws of uncleanness; their abstinence from unclean things; their marriages, divorces, punishment of adultery; their several punishments; their cities of refuge; their purifications and ceremonies preparatory to war; their ornaments; their manner of curing the sick; their burial of the dead; their raising of seed to a deceased brother; their choice of names adapted to their circumstances and the times; their own traditions, the accounts of our English writers, and the testimonies which the Spanish and others have given concerning primitive inhabitants of Peru and Mexico."

A song of their minstrel as interpreted seems to have been prophetic. To us it is prophetic.

"Enjoy the fragrant flowers that spring
 Around thy kingly state;
 A day will come which shall destroy
 Thy present bliss—thy present joy—
 When fate the scepter of command
 Shall wrench from out thy royal hand
 Thy moon diminished rise;
 And as thy pride and strength are quenched
 From thy adherents shall be wrenched
 All that they love or prize.
 When sorrows shall thy truth attest,
 And this thy throne decline—
 The birds of thy ancestral nest,
 The princes of thy line—
 The mighty of thy race—shall see
 The bitter ills of poverty—
 And then shall memory recall
 Thy envied greatness, and on all
 Thy brilliant triumphs dwell;
 And as they think of bygone years
 Compared with present shame, their tears
 Shall to the ocean swell,
 And those, who, through a royal band,
 Serve thee for crown, or plume,
 Remote from Culhuacan's land
 Shall find the exile's doom,
 Deprived of thee—their rank forgot,
 Misfortune shall o'erwhelm their lot.
 Then fame shall grudgingly withhold
 Her meed to greatness, which of old
 Blazons and crowns displayed;
 The people shall retain alone
 Remembrance of that triple throne
 Which this our land obeyed."

My brethren and sisters, I am thrilled when I read the Book of Mormon. The more I study it the more I see in it of worth. It is one of the most wonderful evidences of the divinity of this work which God has placed in our hands. I plead with you to read it and study it with a prayerful heart. Read the last chapter first. Follow that instruction to the letter, and the Lord will be with you, for he has so promised.

God help us in our efforts to carry on in his great work, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission.

I earnestly pray that the word of the Lord that has been delivered to us at this Conference will take hold of us. It seems to me, brethren and sisters, that the beauty and power of this Gospel are revealed in the lives of the Latter-day Saints as much and probably more than they are revealed in the books.

Two or three days ago I saw a happy mother walking along Main Street. Her face beamed with maternal pride, for at her side, walking