

Church, he did conscientiously, thinking that he was doing God service.

It takes something more, brethren and sisters and friends, than education and learning to comprehend and understand the things of the Spirit of God and the gospel of the Lord Jesus Christ.

#### A SINCERE TESTIMONY

I bear you my testimony in all sincerity. I know that this work is true. I know that God lives, a glorified and exalted personage, having a body of flesh and bones and spirit as tangible as man's, all-powerful in heaven and in earth; the earth is the Lord's and the fulness thereof. He is the Eternal Father of all men. Jesus Christ is the First-born in the spirit and the Only Begotten of the Father in the flesh; he is the only name under heaven by which mankind may be saved. No man can be saved in the kingdom of God without believing on the name of Jesus Christ and in the efficacy of his atonement.

By the same token I know that Joseph Smith is a mighty prophet of God, raised up in these last days, and through him the Father and the Son have revealed themselves anew to the world of men, and Joseph Smith was succeeded by Brigham Young, and each of the presidents of this great Church of Christ, in his day and time, has been inspired and led by the Lord, supported by faithful men, the general authorities of the Church, and faithful Latter-day Saints, and this work has grown and prospered and will continue to do so until the Son of Man shall come to take his kingdom and reign upon the earth as King of kings and Lord of lords.

I bear to you, my brethren and sisters and friends, this testimony in the authority of the holy priesthood as a witness for the Lord Jesus Christ, in his name. Amen.

#### ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I need your sustaining help, my brethren, and that of my Father in heaven, whenever I stand before you.

#### ACCOMPLISHMENTS OF JOSEPH SMITH

Since we met here at general conference six months ago, we have observed the anniversary of an event of great importance to this Church and people—the one hundredth anniversary of the martyrdom of the Prophet Joseph Smith. During the last few months I have been reading, and am still reading, all that I can find pertaining to Joseph Smith, both that which he himself has spoken or written and that which has been spoken or written concerning him.

I find that by all the standards by which any of the prophets of all times may be judged or accredited, Joseph Smith stands with the greatest of them, and conforms in all things to the accepted definitions of a prophet. So profound were his utterances, so comprehensive the pattern of truth revealed through him, that whenever I think of him, unless I bring myself up short, I am inclined to think of him as among those men who lived long in years—among the sages and the seers who attained old age.

Considering the accomplishments of his life, I find it almost incredible, and must remind myself of it frequently, that he gave his life for the cause of truth at almost the exact age at which I stand before you here today, to the very year, and almost to the very month. The shortness of his years does not comport with the breadth and depth of his teachings.

Notwithstanding his youth, he invaded virtually every field of thought and human activity, in the physical sciences, in economics, in sociology; and in religion and things of the spirit; he uttered things which were beyond the common knowledge and practice of his day, and which in many instances, are still beyond the common knowledge of our day.

#### EVIDENCE OF REVELATION IN THE TEACHINGS OF THE PROPHET

If we had no other standard by which to convince ourselves that Joseph Smith was a prophet of God, standing among the greatest of all time (in addition to the assurance which comes to us by the spirit of testimony) we need but compare his teachings with the current teachings of his time, and to compare his teachings with the current teachings of our time, by which comparison we will inevitably reach the conclusion that the thought and belief and knowledge of the world have moved steadily toward the utterances of Joseph Smith.

These things he could not have known for himself. There is only one way in which he could have known them, and that is by revelation from God, our Father in heaven, which is how he did know them. The world has always been slow to forgive, and to accept, those to whom it has been given to see beyond their time, and Joseph Smith is no exception to that rule; but whether or not they accept him in name, they are moving, and have moved, toward his teachings, of which there is ample evidence.

Through him there was revealed a plan of life, in truth so obvious that all who desire to see and understand may do so—obvious in all things that pertain to our essential welfare, here and hereafter. But beyond the simple and essential things, we find ourselves at times delving for the mysteries, which is not in itself a thing to be condemned, until it results in the inordinate consumption of time, and leads to heated argument and the obsession of speculation upon things which no man does know or can know.

## A WARNING REGARDING SEEKING AFTER MYSTERIES

On this subject I give you one of the utterances of Joseph Smith, and a statement following it, by the Quorum of the Twelve, who were associated with him in his day. First let me quote from the Prophet:

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and . . . solemn thoughts can only find them out. . . . None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, . . . our private as well as public conversations. (D.H.C. Vol. 3, pp. 295-6.)

From another statement, written in 1839, from an Epistle of the Twelve to the Church, I take excerpt, on this same line of thought:

Study the word of God, and preach it and not your own opinions. . . . Leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now. The horns of the beast, the toes of the image, . . . are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? . . . (D.H.C. Vol. 3, pp. 395-6.)

A word of restraining counsel to our quorums, and to us as individuals, whenever we are tempted to become heated in speculation about things which we do not and cannot know, except by revelation: "Study the word of God, and preach it, and not your opinions."

I have known of intimate friends becoming heated in argument and estranged in their feelings—seriously so—in speculation about things which no man does know or can know, until the Lord sees fit to give us further light on some subjects of controversy and concerning which we lack completeness of knowledge.

I think sometimes we are seeking mysteries also in fields other than in religion, when the plain and obvious truth is before us, and the answers are there to be had without probing beyond them. I think that we have looked for economic mysteries at times, hoping that there will be found some other answers than the plain and simple answers, which involve work and thrift and living within our means. We may have been guilty of looking for a good many other mysteries in other fields also—but we have, in fact, as a people, and the world has, in those things which have been given to them and to us, all of the fundamentals of truth which are essential to man's temporal and spiritual salvation. There are no new answers, my brethren, fundamentally speaking, and those who are chasing after them and overlooking truth in the process, are doing themselves and all men great injustice and hurt.

## WISE COUNSEL

I close with another guide to conduct, from the same Epistle of the Twelve, quoted above, of 1839, written by the associates of and under the immediate influence of, the Prophet Joseph Smith:

. . . Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusations against your brethren, especially take care that you do not against the authorities or Elders of the Church, for that principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan"; and any man who pursues this course of accusation and murmuring will fall into the snare of the devil, and apostatize, except he repent. (D.H.C., Vol. 3, pp. 394-5.)

I am reminded, in closing, of an excerpt from one of the letters I have read in the files of President Grant from his correspondence of some forty or fifty years ago, when he was away at one time, and one of his brethren wrote to him, complaining that he did not know what his mission in life was, but he wished he knew what the Lord expected of him, apparently expecting or hoping for some special manifestation or call. President Grant wrote him in his characteristic frankness and directness, and said:

My dear brother: . . . All that the Lord expects of you or of me, or of any other man is for us to do our full duty and keep the commandments of God.

I leave this thought with you, with the testimony of my conviction of the Prophet Joseph Smith and his divine mission, and the divinity of the Lord Jesus Christ, of the truthfulness of this work, and in its inspired leadership of this day. I do it in the name of the Lord Jesus Christ. Amen.

## ELDER GEORGE ALBERT SMITH

*President of the Council of the Twelve Apostles*

I think nobody could stand here and look over an audience like this and fail to be impressed with the importance of this occasion. Men who come here from all over the United States to be here in general conference for three days, paying the expense incurred, and sitting in meetings day after day to be instructed by other men, are certainly in earnest. Yet, this has been the custom of this Church from the beginning.

The purpose of our being together is that we may think seriously, and wait upon the Lord. We are living eternal life, and here in mortality is the opportunity that God has given to us to