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FARMS Paper

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**His Final Decade:
Statements About the
Book of Mormon
(1924-33)**

B. H. Roberts

ROB-33

Reprint

FOUNDATION FOR
ANCIENT RESEARCH AND
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B. H. ROBERTS' BOOK OF MORMON SCHOLARSHIP
THE LAST DECADE (1923-1933)

SUMMARY AND CHRONOLOGY

- Apr. 4, 1921 - Testifies in conference that "in the Book of Mormon is an account of the most splendid vision that is of record on the appearance of the resurrected Christ to man" and concludes "the Book of Mormon is true and all that is in it is true." (CR, April 4, 1921, p. 120.)
- Aug. 22, 1921 - W. E. Riter writes Dr. James E. Talmage concerning a Mr. Couch of Washington, D. C. who "submits the enclosed questions." (The problems are language variation, the horse, steel, swords and "cimeters," and silk.) Talmage passes them on to Roberts.
- Dec., 1921 - Writes Pres. Heber J. Grant and counselors and Quorum of the Twelve regarding his 141 pg. study on these issues.
- Jan. 4 & 5, 1922 - Presents the difficulties to the First Presidency and Twelve in meetings lasting from 9 a.m. to 7 p.m. on the 4th and from 9 a.m. to 4:30 p.m. on the 5th. (See Journal of James E. Talmage, dates.)
- Jan. 9, 1922 - Writes a letter to Pres. Grant saying he is greatly disappointed in the discussion "I shall be most earnestly alert upon the subject of Book of Mormon difficulties hoping for the development of new knowledge, and for new light to fall upon what has already been learned to give vindication of what God has revealed in the Book of Mormon."
- Feb. 2, 1922 - Reads to the Twelve his attempt to answer "certain Book of Mormon questions." They accept it.
- May 22, 1922 - Called to preside over the Eastern States Mission.
- May 29, 1922 - Set apart by Pres. Grant. (See TGM Biography, pg. 315)
- Oct. 6, 1922 - Delivers discourse on predictions of Book of Mormon prophets regarding the destiny of America. (CR, October 6, 1922, pgs. 14-20.)
- Jan. 12, 1923 - Visits Independence, Missouri; speaks on "important predictions" in Book of Mormon. (Liahona, January 30, 1923, Vol. 20, #16, p. 314.
- Mar. 13, 1923 - Initiates a new study and tracting plan utilizing his four new tracts "Why Mormonism?" One is on the Book of Mormon. (See Liahona, date, pg. 382)
- Mar. 15, 1923 - Sends to President Heber J. Grant a cover letter concerning his "further studies of the Book of Mormon." Richard R. Lyman had asked if they would help solve the problems already presented, or if his study would increase our difficulties. "My answer was that they would very greatly increase our difficulties," to which he replied, "Then I do not know why we should consider them." Roberts decided he would go on anyway "to the last analysis." "Accordingly, since the matter was so far under my hand, I continued my studies and submit herewith the record of them, I do not say my conclusions, for they are undrawn." He adds "It may be of very great

- importance since it represents what may be used by some opponent in criticism of the Book of Mormon."
- Apr. 7, 1923 - Bears witness of the "marvelous" purpose of the Book of Mormon in testimony of the Deityship of Jesus Christ when at the time of its publication few doubted it. (CR, April 7, 1923, pgs. 63-65)
- Apr. 15, 1923 - Delivers Sunday presentation in the Tabernacle "Modern Revelation Challenges Wisdom of the Ages to Produce a More Comprehensive Conception of the Philosophy of Life." Cites the Book of Mormon as a powerful, modern alternative to Stoicism, Platonism, and creedalized Christianity. (Published in the Liahona, Vol. 20, No. 23, Independence, Missouri, May 8, 1923).
- May 8, 1923 - The new tracting system is extended mission-wide. Roberts introduces set number one called "The Lord Hath Spoken" comprising five tracts. Then adds the "Why Mormonism?" series, four tracts. In each series one entire tract is on the Book of Mormon--"Mormonism Is Here to be Through the Book of Mormon a Witness to the Deity of Jesus Christ." (See Handbook of the Restoration, Independence, Missouri, no date.)
- June 1923 - Writes a prayer to be delivered by all his missionaries prior to an all-mission Book of Mormon conference at Palmyra. It reviews the events of the restoration including the coming forth of the Book of Mormon. It is followed by the missionaries saying in response, "Is all this true?" and "It is all true." (History of the Eastern States Mission, pg. 3041)
- Sep. 22, 1923 - Calls a special 3-day mission conference at Palmyra to celebrate the 100th anniversary of Joseph Smith's viewing the plates of the Book of Mormon attended by about 3,000. Pres. Heber J. Grant, James E. Talmage, Joseph Fielding Smith attend.
- Sep. 22, 1923 - Delivers first of five pre-written discourses on Book of Mormon themes. One is on "a beautiful autumn day sitting on top of the Hill Cumorah." (Letter of Ethel Sonntag, May 4, 1966.)
- Sep. 23, 1923 - Testifies of his 3-hour visit with David Whitmer in 1884. "If that book is not true there is no truth under God's heaven." (See Journal of J. Orval Ellsworth, date.)
- Sep. 23, 1923 - Bears witness in the Sacred Grove.
- Sep. 23, 1923 - Stands with missionaries on Hill Cumorah and says "See what God hath wrought." (Journal of Leah Kartchner, date.)
- Sep. 23, 1923 - Writes that Rochester Herald article on the Book of Mormon "will become a permanent asset in Mormon literature" and that "if our Cumorah conference had accomplished nothing else than to create such an impression as this vivid description . . . it would be worthy of all the labor we expended in bringing it to pass." (History of the Eastern States Mission, pg. 821)
- Sep. 24, 1923 - Roberts collapses with diabetes. Leroi Snow reads Roberts written discourse on the appearances of Jesus Christ to the Nephites. In evening LaPreal Jones

reads his "The Message of the Book to the Gentile Nations of America the Land of Zion." (Both discourses were later published in the Improvement Era, Vol. 27, pp 188-192; and 288-292.)

- Oct. 7, 1923 - Delivers in general conference a report on the climax of the "summer campaign": the conference at Cumorah. Cites Rochester Herald that it might have "a permanent lodgment in Church history. Quotes "unfolding like some graphic panorama of the past, epic in implication and dramatic in content . . ." (CR, October 7, 1923, pgs. 88-92)
- Dec. 1923 - Sends out Christmas card citing Rochester Herald paragraph.
- Years 1923-24 - Travels the mission in Maine, West Virginia, Pennsylvania, and New York, using his own tracts in his addresses. (Liahona entries.)
- Jan. 1924 - Publishes "Christ In the Book of Mormon" His appearance on the American Continent. (Improvement Era, Vol. XXVII, No. 3, pp. 188-192.)
- Feb. 1924 - Publishes "Destruction of Ancient Nations in America" The Book of Mormon Message to Gentile Nations, Improvement Era, Vol. XXVII, No. 4, pp. 288-292.
- Apr. 1924 - Meets with groups of his missionaries on the street corners of Brooklyn and demonstrates street meeting presentations using the Book of Mormon. (Journals of Golden Driggs, Harold Glen Clark, Albert O. Mitchell.)
- June 1924 - Travels to Independence, Missouri to publish further editions of tracts. (Journal of G. Stanley McAllister, dates.)
- Oct. 21, 1924 - Holds special conference and flag-raising ceremony at Cumorah on 101st anniversary of the viewing of the plates. Brooklyn discourse "A Prophetic Page from the Book of Mormon." (Liahona, 1924)
- Oct. 1924 - Reports to General Conference "ton of effort" in Eastern States Mission: 2400 copies of Book of Mormon have been distributed in his Mission during prior year. (CR, October 1924, pgs. 59-63.)
- Dec. 1924 - Initiates first of 5 mission schools in Brooklyn (December 1924, January and November 1925, May 1926, and January 1927) for Eastern States missionaries, 4-6 weeks training on Primary Theology using Book of Mormon. In these mission schools he consistently cites the "3-strand cord not easily broken": Bible, Book of Mormon, and Doctrine & Covenants. (Letter of Leah Kartchner to Elizabeth Hinckley, January 25, 1974.) (See Liahona entries.) When Don B. Colton was about to become president of the Eastern States Mission five years later, he called on Roberts and asked him what he would recommend he do to avoid waste of time in transition. Roberts, without hesitation, said "I would call every missionary into the home for six weeks, give him a testimony of Jesus Christ, and then send him out." That is what B. H. Roberts himself tried to do. The Book of Mormon became his chief instrument or witness for the deity of Jesus Christ and the authenticity of the restoration.

- August 1925 - Delivers four lectures in Brooklyn on "Mormon Philosophy and Religion" referring throughout to the Book of Mormon. Large crowds attended including New York press representatives. (See Liahona, Sept. 22, 1925.)
- Dec. 1925 to Jan. 1926 - Begins writing first article in response to "the Rabbi's letter" published in Editor Silverstein's The Redeemed Hebrew.
- Years 1925-27 - Appoints Mr. & Mrs. B. J. Peacock as caretakers of the Cumorah farm near the Hill Cumorah.
- July 21, 1926 - Speaks in Philadelphia on Book of Mormon. (Liahona, September 21, 1926, pg. 159)
- Sep. 5, 1926 - Aids in the procurement of Peter Whitmer Farm. Says in General Conference, "I rejoice that we have these places." (See CR, October 1926, pg. 125.)
- Oct. 5, 1926 - Speaks of 100th anniversary of revealed existence of the Book of Mormon, speaks of commemorative meetings inspiring him and the missionaries with confidence and faith. (CR, October 1926, pg. 125)
- Oct. 5, 1926 - Publishes an essay titled "The Testimony of the Holy Ghost Promised" and says, "If the Book of Mormon for a moment should be considered as untrue--a created fiction of Joseph Smith's mind, then he has unconsciously provided in the book itself a means, absolutely infallible, for detecting the fraud." (Liahona, Vol. 24, No. 8-805, October 5, 1926)
- Dec. 1926 - Publishes "The Peter Whitmer Farm," Improvement Era, pp. 174-176. Writes of "sacred places where great historical events happened" including Hill Cumorah where the plates were recovered and the Whitmer farm where the Three Witnesses received their testimony of the Book of Mormon.
- Dec. 1926 - Publishes discourse on "Inspiring Literature of the Latter Days." (Liahona, December 1926, pp. 294-299.) Speaks of his visit with David Whitmer in 1884 and "Moroni's significant remark."
- Dec. 14, 1926 - Refers to origin-events of the Church as "giving inspiration and life to us."
- Dec. 31, 1926 - Gives special citation to Sister Zina Kunz for selling 37 copies of the Book of Mormon in a mission contest from July 1st to December 31, 1926. 3,002 copies were sold during the year.
- Years 1926-27 - Reprints new editions of his The Gospel and his second volume of New Witnesses on the Book of Mormon after "quite a bit of proofreading" (See letter to B. H. Roberts' daughter, Georgia, Mar. 9, 1927)
- Years 1926-27 - Takes the missionaries to museums in New York to review Book of Mormon antiquities. Spends considerable time himself in the New York Public Library preparing materials on the Book of Mormon. (See letters of Roberts' secretary, Elsa Cook.)
- Jan. 1927 - Introduces missionaries to his new edition of New Witnesses, Vol. 2 on the Book of Mormon. Delivers presentations in answer to "a detractor named Schroeder." (Letter of Albert O. Mitchell, September 20, 1979)

- Jan. 1927 - Roberts says in his school: "In the face of modern criticism we need added evidence of the authorship of the Jewish scriptures. People want to destroy the divine inspiration of the books, but the Book of Mormon gives added witness and testimony to the truthfulness of the Bible. The people on this continent had a knowledge of the flood, etc. They brought the records with them when they came from Jerusalem. When the civilization here was overthrown, the records were hid away, and now have come forth." (Journal of Orrin H. Jackson, date.)
- Mar. 1927 - Writes second and third articles "A New Testimony for Jesus" which will become, with his earlier paper, a book--Rasha--The Jew. The headings include: "A Manuscript Record Discovered," "Knowledge of the Christ in the New World," "Deity of Christ Proclaimed," "The Appearance of Christ in America," "Hunger for the Knowledge of Christ," "The Appearing of Moroni An Angel of God," "The New Witness as a True Witness," "The Testimony of the Three Witnesses and the Testimony of the Eight Witnesses," "A Test of Truth of the New Witnesses." [See Rasha--The Jew by B. H. Roberts, Salt Lake City, Utah, Deseret News Press, 1932, pgs. 63-86] At the end of this volume Roberts gives a "Summary of the Message," his personal testimony. "The Prophets and apostles of ancient America, your kinsmen, "Rasha", speak to you through this "American Volume of Scripture". Their testimony unites with the testimony of your own Old Testament prophets and seers. . . . This is my testimony." (pg. 155) (The full volume was published by Roberts in December 1932.)
- Apr. 2, 1927 - Released as president of Eastern States Mission. Begins 6-month writing marathon in New York. Roberts dictates and proofreads his doctrinal masterwork The Truth, the Way and the Life. Four chapters focus on the Book of Mormon. Chapter 50 deals with the "intensification" of the Sermon on the Mount in the book of 3 Nephi with references to the spirit of the law, to anger and hatred "without cause," to adultery, divorce, the taking of oaths, the "eye for an eye and tooth for a tooth" law, alms giving, prayer, fasting, the meaning of "take no thought" and "judge not," the positive form of the Golden Rule, the test of false prophets, and summarizes "the Christ meets us at every point of the WAY. Considered directly as the Ensample of what God would have revealed as the one perfect Life--the Ideal of all ages--behold the Christ: life!"
- Sep. 6, 1927 - Publishes "The Development of the Latter-Day Work" an excerpt from his New Witness for God. Writes that faith is based on evidence and that "God proceeds to create the evidence by bringing a witness into existence who can not only testify of God's existence, but also of his purposes. He then enlarges the evidence by bringing forth the Book of Mormon." Here "entire nations of people speak out of the dust of ages, testifying that the Lord is God, that Jesus is the Christ, that the gospel is

- the power of God unto salvation." (Liahona, Vol. 25, No. 6-829, September 6, 1927, pg. 144)
- Oct. 24, 1927 - Writes letter to Richard L. Lyman concerning the Ethan Smith parallels.
- Mar. 3, 1928 - Writes a photographic essay on Ramah-Cumorah for Deseret News, Saturday, March 31, 1928.
- Sep. 18, 1928 - Publishes an article "Book of Mormon's Contribution to the Sacred Literature of the World." (His 98th annual conference address). Cites "Book of Mormon Gems" including "Wickedness Never Was Happiness." Describes the III Nephi account of the Sermon on the Mount as "perhaps the most perfect expression of God's law unto man." Prays "Father, we thank thee for the flood of knowledge that has come into the world, the testimonies from the Nephite scriptures, as well as those that have come from the Jewish scriptures." (pg. 150) Ends with a prayer, "And now, O Lord Jesus, if thou couldst but come into the consciousness of our souls this day, as thou didst come into the vision of the ancient Nephites in the land of Bountiful, we would join their great song of praise and worship saying--hosannah, hosannah, blessed be the name of the most high God! And we, like them, would fall down at the feet of Jesus and worship him this Easter day!" (Liahona, Vol. 26, No. 8-856, September 18, 1928, pgs. 145-150.)
- 1928 - Anticipating the Church's 1930 centennial, recommends building a memorial chapel at base of Hill Cumorah. Also suggests a major film on Church history events including "the Moroni visits, the Three Witnesses, the Eight Witnesses." (B. H. Roberts's File, Church Archives.)
- Feb. 5, 1929 - Publishes "Christian Argument Applied to Mormonism" based on Archdeacon Paley's "Evidences of Christianity." Outlines the appearances of Moroni, and the experience of the witnesses, then shows that they endured "the life of toil and exertion, of danger and sufferings, which we know many of them did undergo (as Paley's test requires) for a miraculous story." (Liahona, Vol. 26, No. 17, pg. 66, February 5, 1929, pg. 389.)
- Apr. 7, 1929 - Testifies of Book of Mormon and Doctrine & Covenants as "equal in inspiration." "Greatly delighted at the prominence given to the Book of Mormon and the importance of it as a means of acquainting the world with that system of truth for which we stand." (CR, April 7, 1929, p. 119)
- July 9, 1929 - Publishes an essay "from a recent brochure" entitled "The Book of Mormon A Witness for the Christ." "The all-important matter connected with the Book of Mormon is the fact that it gives an account of the visit of the resurrected Christ to the ancient inhabitants of the western world." He adds that it is both a witness to the divinity of Jesus Christ and a witness for the gospel. (Liahona, Vol. 27, No. 1, pg. 48, June 25, 1929)
- Oct. 1, 1929 - Publishes General Conference address of the 99th Annual Conference. Shows that the Book of Moses was brought forth only three months after Joseph Smith

- completed the Book of Mormon. "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." (Liahona, Vol 27, No. 8, 883, October 1, 1929, pgs. 169-172)
- Oct. 6, 1929 - Testifies of 50 years of "expository, defensive and historical books." "Helpers were very few." Pleads if any doubt his faith let this be a correction. (CR, October 6, 1929, p. 90)
- Years 1929 - 1930 - Writes for the Encyclopedia Britannica a doctrinal and historical statement on Mormonism and the Mormons (Reed Smoot is credited with the material.) Statement on doctrine is of existences, of God, of man, and the gospel. Roberts cites the Book of Mormon, especially II Nephi 2, in his account.
- Apr. 6, 1930 - Completes and presents to Centennial Conference his 6-volume Comprehensive History of the Church including its chapters relating to the origin, translation, and publication of the Book of Mormon. Calls the entire history his "one Gospel sermon." Testifies in his Summation "The Record of Joseph in the hands of Ephraim, the Book of Mormon has been revealed and translated by the power of God, and supplied the world with a new witness for the Christ, and the truth and the fulness of the Gospel." (CR, April 6, 1930, p. 47.)
- Mar. 7, 1931 - Publishes essay on "Purpose in Man's Life" based on Book of Mormon teachings II Nephi 2:25, 26, 27; Alma 11:45. (Deseret News, March 7, 1931)
- Mar. 14, 1931 - Publishes essay on Book of Mormon definition of joy. (Deseret News, March 14, 1931, section 3, p.1.)
- Apr. 28, 1931 - Discourses on "Doubling the Evidence of Faith" "The Book of Mormon and The Bible--the combining evidence for the supreme religious truth; hence the coming forth of the Book of Mormon." (Liahona, Vol 28, No. 23, April 28, 1931, pg. 543.)
- Apr. 9, 1933 - Delivers discourse on Book of Mormon warnings to America. (CR, April 9, 1933, pg. 115.)
- Spring 1933 - Dictates notes for his own autobiography. Refers to his Book of Mormon scholarship in New Witnesses as his "greatest contribution to the literature of the Church."
- Sep. 1933 - Confers with Jack Christensen on the second edition of The View of the Hebrews and says "Ethan Smith played no part in the formation of the Book of Mormon." Bears personal testimony of the book "You accept Joseph Smith and all the scriptures." (Letter of April 25, 1979)
- Sep. 1933 - Begins work on his Seventies Correspondence course on qualifications of missionaries which he hopes to introduce in general conference for October 1933.
- Sep. 27, 1933 - Dies.

say those things, and when we listen to them, if we really gather into our consciousness all that that means; or whether, in many instances at least, it takes on the nature of a mere form of speech, and we fail to realize all that is involved in a declaration of that kind. I never arose before a congregation, perhaps, where I felt less disposed to undertake the task of speaking to the people than I do here and now, this afternoon. After Brother Young, of the First Council, was called to address you, and the likelihood of President Grant continuing to call upon the members of the First Council of Seventy to address you in the order of their standing, made it likely that I might be the next called upon. I have been able to think of nothing else but just this declaration that was made by Elder Whitney, and which in some form or other, has been expressed, I think, by every speaker in this conference; and since this is the only idea present in my mind just now, I propose to work upon that for the few minutes that I am to speak to you.

And now the question: Is this work we are engaged in the work of the Lord? And if it is, then just what is involved in that statement? Why, this is involved in it, to get over the grounds very hurriedly, and touching only the high points in relation to things. If this statement of our brethren, made in various forms, is true, then God the eternal Father, the Creator of heaven and earth, and of worlds and world systems, through Jesus Christ his Son—together with his Son Jesus Christ—appeared unto a mortal man, unto a young man, Joseph Smith, and the Father introduced to him Jesus the Christ, He who was taken by cruel hands and crucified, as the scriptures say, for the sins of the world; and as he himself declared over here on the American continent, by his own mouth, that He was the Redeemer, and had been slain for the sins of the world. These two heavenly personages appeared unto this young man and proclaimed what they alone were competent to proclaim, that all the religions of the world were untrue, that men were teaching for doctrines the commandments of men, that they had forms of godliness, but denied the power thereof, and for him to follow after none of these, but giving him a promise that if he was faithful he would be chosen as an instrument in the hands of God for re-establishing the Gospel of Jesus Christ, and restoring the Church of Christ again in the earth. Now, if this work that you and I are connected with is indeed the truth, then that splendid but awful vision and announcement is a reality.

Next it is declared, as a truth, that a new volume of scripture was revealed—a book making known the history of nations that flourished in past ages upon the American continents, the ruins of whose civilization we are more or less acquainted with through its surviving monuments in various parts of America. It purports to be a record of the hand-dealings of God with millions of people who lived and died upon these western continents, among whom God raised up in-

L.D.S. Conference April 1921

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy.)

Elder Orson F. Whitney, in the course of his impressive remarks yesterday afternoon, very solemnly declared, referring to our faith, our Church, and all that we believe and all that we are doing—"This is the work of the Lord." Now, is it? I wonder sometimes when we

spired men to teach and instruct them in righteousness; to tell them also of the plan of life and salvation devised from before the foundation of the world. These prophets held divine authority to teach the plan of life and salvation. Also in the Book of Mormon is an account of the most splendid vision that is of record, on the appearing of the resurrected Christ to man. He appeared to the survivors of the awful cataclysms and earthquakes and tempests and destructive storms that passed over these lands of America during the crucifixion and the entombment of the Christ, and proclaimed himself to be the life and light of the world and the savior of men. If what we say in our general testimony be true, then this volume of scripture, containing the testimony for God of sleeping nations, is a verity.

In connection with the Prophet Joseph Smith, three other men received divine testimony of the verity of that work; for three men, namely Oliver Cowdery, David Whitmer and Martin Harris, testified that an angel from heaven came down into their presence and showed to them the original plates from which the Book of Mormon was translated. In their presence he turned over the leaves of this ancient record and they curiously observed the engraving and saw that it was of fine workmanship. This angel declared unto them that the book had been translated by the gift and power of God, and was true; while the very voice of God, Creator of heaven and earth, the sustaining power of all worlds, who holds them in exact balance, and has the universe under the control of his almighty will—He commanded them to testify of the truth of this record. If our testimony that the work in which we are engaged is the work of God is true, then the Book of Mormon is true, and all that is in it is true.

When the young men, Joseph Smith and Oliver Cowdery, were engaged in the work of translating the Book of Mormon, the question of baptism came up in their minds, its purpose, its form, what was accomplished through it. That question they referred through prayer, to the Lord. Then John, the Baptist, the one above all others who would know all about baptism and who would be a perfect instructor of that ordinance and doctrine, he whose hands held the body of the Christ, the Son of God, when he buried him in the waters of baptism—he came and gave instructions on this important subject, and directed these men to baptize each other; and conferred upon them the authority to preach repentance and baptize others. Again, if our testimony to this work is true, then Peter and James and John, who seem to have constituted an inner circle within the college of the Apostles in the days of the Christ, who were with the Christ on several special occasions and who seemed to receive special attention from him and privileges from the Christ—these three men, to one of whom the Christ had said: "I give unto you the keys of the kingdom of heaven"—these three apostles came and conferred the Priesthood after the order of the Son of God, upon Joseph Smith and Oliver Cowdery.

That is a verity if our testimony is true; and being true what an important thing it is! Inspired and instructed by the commandments of God, these men, now holding the holy apostleship, proceeded to organize once more the very Church of Jesus Christ upon the earth by divine appointment and under divine authority.

Subsequently, when the fulness of times for such things had come, then Moses, Elias and Elijah appeared in the Kirtland Temple and bestowed upon these men the keys of authority and power they held while they were on the earth. Moses restored the keys for the gathering of the children of Israel; Elias, perhaps the patriarchal order, together with the keys or authority that unlocked the knowledge that was to link together the families of men in all nations, and that the Lord shall at the last combine into one family all the children of men. Elijah restored those keys of authority that shall turn the hearts of the children to the fathers, and doubtless the hearts of the fathers to the children. All of these things, and each one of them, are true, if our general testimony is true. The renewal of the promises and the hopes and assurances of the resurrection from the dead included in the work we call the work of God, is also true. Our hopes in Christ Jesus our Lord are not limited to our hopes and visions of things in this our mortal life. We have hope anchors within the veil that hold. The veil is rent to our vision and we see a race redeemed and raised from the dead, for as in Adam all died, so in and through the Christ shall all be made alive. And the race shall be united—bound together in the golden chains of God's love and human love. The same unity that abounds and holds in the government of the universe, will obtain as to the race of men. A unity akin to that which unites in one the Holy Trinity—the Father, the Son, and the Holy Ghost. Now, when we say that this Gospel, Church and priesthood of ours is the work of the Lord, that this is the truth, this is what we mean: All these things that I have enumerated, severally and collectively, are true. Being true, how splendid, how glorious all this is! What strength; what power; what faith; what hope; what unity; what benevolence; what love, ought to and will and does abound with a people whose faith is founded upon these great truths that are involved in our faith and in our Church! The world is beginning to take note of the effect of a people having such a faith as this, as it begins to be manifested in the lives of the Latter-day Saints; and the world is going to take more note and yet more note of this as the years pass. The little "all hails," now given to the successful system of the religion that is fostered and advanced by the Church of Jesus Christ of Latter-day Saints, is insignificant in comparison with that greater "all hail," that shall yet come to the work of God of which we testify.

For a moment let me call your attention to how this work has been built up by witnesses for God. When the Lord would commence this great dispensation of the fulness of times, a dispensation

in which all other previous dispensations will come pouring into, a stream find their way to the ocean—when he would begin this great work of establishing faith in the world, he began by creating a witness for himself, one who could testify that he had seen, that he had heard, that he had received instructions from the very lips of the resurrected Son of God, and that in the presence of the Father—God raised up one who could go among men and testify that he had seen and heard and had been instructed by the God of the whole universe. God raised up that witness to himself, and though he was young and inexperienced, and though persecuted for his testimony, reviled and mocked, men could not move by one hair's breadth that witness for God from the truths that he had proclaimed. Unpalatable as it was to have to say to the inhabitants of the earth that they were all wrong, he did it, though it tested even his strength. He was a good and true witness.

Then when the Book of Mormon was brought forth, the Lord found and equipped with knowledge the three men whom he would have testify to the truth of the book; and these witnesses testified and were true to their testimonies. No matter what else happened to them, how foolish they may have been, or how stubborn they were as to other matters, they remained true to the thing that God had called them to be witnesses of. They were good witnesses and I do not know but what something of strength has been added to the weight of their testimony by reason of the experiences through which they passed, for in good report and evil report, in the Church and outside of it, they remained true and steadfast to that testimony which, from the nature of it, I cannot conceive how it could be possible for men to dare to depart from, and they not depart from it. Well, these three witnesses were commissioned to go and find twelve other witnesses, special witnesses to these great truths that God is unfolding in the dispensation of the fulness of times; and they found the twelve witnesses who became the twelve apostles of the Church, especial witnesses of the name of Christ in all the world, holding the keys of the ministry of the Church in foreign nations—in all the world, so that when the door of the Gospel is to be opened to any nation, one or more of these men holding these keys of authority and power, go to these nations and open the door of the Gospel formally, for the proclamation of the truth. There is a long list of such openings of doors of the Gospel to various nations, and in each case it has been done by one of these men holding this divine commission and authority. But you begin to see how the work is built up by witnesses. It will readily be seen how twelve men are not equal to the task of making proclamation of the Gospel in all the world; and so assistants are provided. Men are gathered into quorums of seventy, and each quorum is presided over by a council of seven men, a different presidency from any of the other quorums of the Church, and doubtless for the reason that these quorums need to be well nigh indestructible at the

head, so that several of them may be called away and go upon missions for some length of time and yet not disrupt the organization. Well, these men are called to be especial witnesses of the Lord Jesus Christ in all the world, to testify of Christ as well as the twelve special witnesses, or apostles. They are to testify of his divinity, that he is indeed the very Son of God, chosen as the Redeemer of the world, in whose name only may the children of men hope for salvation; also they are to testify of the resurrection and the eternal life of man through Jesus Christ—that eternal life which, we are told, God, who cannot lie, promised before the world began. Well, these men, the twelve and the seventy, are chosen to be witnesses of these things which God is unfolding in the world. So, indeed, are we all witnesses—all have the right to have the witness of God's spirit to their own souls that all this mass and volume of truth is true, is the word of God; so that in a way all the Saints may receive the witness of these things, and stand up before each other and the world and say as Elder Whitney and the rest have said here, that this work is God's work.

Now, I happen to be one of the Seventy, one chosen to be officially a witness for the Lord Jesus Christ; and having reviewed all these developments of the work of the Lord, involving as it does this blessed thing to have our sins forgiven, and oh how much that means! It has been my fortune, good or ill, to come in contact with men whom I have seen laboring under a very agony of mental and spiritual distress because of their sins. I have seen them break down and cry out in their agony that they would be willing to give a right arm if only such, and such things as they had done could be undone. They would gladly give their lives if their hands could only be washed clean of the crimson stain of human life. I have seen men under the stress of agony until I have, in part at least, been led to appreciate how blessed the boon is that we may have forgiveness of sins. One other of the great gifts, and one of the greatest mercies of God, is to receive under the divine authority established here by the revelations of God, and existent in the priesthood, the right to be baptized of the Spirit that a baptism takes a poor human life up into union with the Spirit life of God. Who shall be able to tell how great that blessing is, to have God's strength become available to man as strength; his wisdom for guidance to become man's wisdom; God's strength to resist evil, his power to persist in good is given to man. What a boon it is to have one's spirit united with the Spirit of God by which we become spiritually alive, and restored to that blest state that men enjoyed before that thing we call the "fall" had happened. Now, in the presence of all this, I exercise the office of my calling as one of the witnesses of the Lord Jesus Christ concerning these things. Without argument, without debate, without even an elaborate statement of the things that are true, only having brought before your vision just how large a thing it is to say that this is the work of the Lord, and depending

now upon the spirit that is within you, and by which you too know the truth, with nothing between us, standing more than heart to heart, spirit touching spirit, your spirit meeting mine, our spirits congenial to the truth and of such nature that when we hear the truth we know the truth; now, in this attitude, I solemnly declare to you that these things that make up our history, and make up the development of the Church and kingdom of God, as we know it, I say to you that each one of the great things, and above that, all of them together, are true. And I say it conscious that I am speaking where God hears and takes cognizance of things that are said, and will hold men to an accountability for what they say. I say unto you, in very deed, and out of a clear conscience, and with a consciousness of it being approved of God—I say to you, these things are true; and being true, how strong, and noble, and brave, and broad a people the Latter-day Saints ought to be!

O God, the eternal Father, in the name of thy Son Jesus, the Christ, our Redeemer, with all my heart and soul I thank thee for a knowledge of these great truths. Seal them upon our hearts. Let us, O Lord, gather unto our souls the strength and the power that come from thee; and Thine be the power and the glory forever and ever, worlds without end. Amen.

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ELDER B. H. ROBERTS

(Of the First Council of Seventy, and President of the Eastern States Mission)

This certainly is a very great surprise to me. I think none of the presidents of missions, or any member of the First Council of Seventy, ever expect that they will be called upon the first day of the conference to take up any portion of the time. It may take a moment or two for me to get over my astonishment, and to begin thinking about what I may say to you on this occasion. However, very much of that great theme upon which our president has been speaking this morning deals with matters that are very important and of which I have thought much of late.

I have been very greatly impressed during the last few months, while trying to deliver the message of our Church to the world, with the importance of the message that we have, not only for individuals, but for our nation. Of course our message is primarily to individuals; it is a call to repentance for men individually; a call to repent of their sins, and, through the ordinances of the gospel of Jesus Christ, obtain remission of their sins, and be born again into fellowship with God. Our effort is to bring the lives of men into union with the spirit life of God, and thus become spiritually alive; and this message of the gospel is unto all those who have not received it.

But also, it is foreshadowed in that great prophecy, of which so-called "Mormonism" is a fulfillment, that this message is to be delivered to every nation and kindred and tongue and people; and I believe to nations as such. And especially is this so with reference to the Gentile nations of this new world—the two great continents of America. And again is this especially so with that great Gentile nation known as the United States of America, which, because of its influence and of its power, dominates the new world, and, in my judgment, always will.

The Lord made certain promises in ancient times concerning the land of Zion—North and South America. We are told in the book of Ether that when the floods receded from this land, it became a choice land unto the Lord, a land which he would dedicate to freedom, and hence, to free institutions, and unto a righteous people. That is the information we get from our Book of Mormon. And later on, in the history of this book, we get further information as to the decrees of God concerning this land. As follows, for instance:

"And, he had sworn in his wrath unto the brother of Jared that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them."

Now, mark you this:

"And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off: for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

I think that is rather an important message, national in its scope and spirit, and awful in its warning; and I believe that the Church of Jesus Christ of Latter-day Saints is under obligation to lay emphasis upon this part of its mission. Knowing the decrees of God concerning the fate of the nation that shall depart from God, and fill up the measure of its iniquity, would it not be a great sin of omission if we did not make proclamation of the decrees of God concerning this land?

In the fore part of the Book of Mormon—in the writings of Nephi, there is a message similar in importance. It is in Second Nephi—the first chapter, as I now remember it; and it there describes in effect, the rise of a great Gentile nation that shall be used as an instrument in the hands of God in restoring Israel unto their possessions in this land. There is no escaping the inference that there is held in the mind of the prophet the nation of the United States, and that it should become as a nursing father and mother to the remnants of Israel in this land, and should be instrumental in bringing to pass, in a large way, the will of God with reference to the accomplishment of his purposes in the land. In other words, it is quite clear from the Book of Mormon, that God has designed to bless the Gentile nations upon this land of Zion, if only they will be true to him and to the great principles of righteousness that enter into the very attributes of God. And, on the other hand, dire calamity is predicted upon the proud Gentile nation in this land if it fails God as an instrument in the accomplishment of his high purposes. Lehi says:

"Notwithstanding our afflictions, we have obtained a land of promise—(referring to America)—a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. * * * Wherefore, I Lehi prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the com-

mandments which he hath given, it shall be a land of liberty unto them: wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (11 Nephi 1:5, 6, 7).

Referring to the time when the Lord would begin to gather Israel from their long dispersion from the four parts of the earth, the Lord says concerning the Gentiles:

"And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God. * * *

Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

"Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

"For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh." (11 Nephi 10:9-17.)

In another part of the Book of Mormon are the very words of the Lord Jesus Christ himself, in relation to this subject—in Third Nephi, and having in mind more especially the existence of a great Gentile nation in this land, which shall be given very exalted privileges, and upon whom shall be bestowed great power for the accomplishment of God's purposes:

"And blessed are the Gentiles," (saith the Savior) "because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

"Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day, shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them."

All of which was done, of course, in the coming forth of the dispensation of the fulness of times, in this land of America, and under the auspices of guaranteed religious liberty, set forth in the constitution of the United States.

"But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people

who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

"And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them—

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

I want to suspend reading the remainder of this passage for a moment, while I call your attention to the fact that the conditions here named, as to the Gentile nation in this land, are wonderfully fulfilled. When this Book of Mormon came forth in 1830, there were about twelve millions of people in the United States; now we have nearly three times that number in the Eastern States Mission alone; and in all the United States, we exceed by considerable, a hundred millions within the borders of continental United States. It was a very bold prediction to write in a book in 1830, when the United States occupied practically only the Atlantic seaboard, and the Ohio valley, to some extent—it was a rather bold prediction to write in a book the prophesy that this Gentile nation—the United States—would be "exalted above all other nations, and above all the people of the whole earth." But witness its fulfillment today! It is true, and this nation, had in mind when this prediction was sent forth in our modern language, was regarded merely as an experiment in government, and no such future was ever dreamed of for it as is here predicted, and now fulfilled. And also the other and the sadder part of it; namely—that they would not only be lifted up in power above all other nations, but also they would be filled with all manner of lyings and deceits, and mischiefs and hypocries and murders and priestcrafts and whoredoms and of secret abominations—"And if they do all these things, and shall reject my gospel—" and behold, that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory.

Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said:

"Thy brethren have rejected you and your testimony, even the nation that has driven you out;

"And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

"For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them."

I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfillment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. But they rejected the gospel, and that is forehad-owed in this Book of Mormon passage, and confirmed in the passage in the revelation through Brigham Young. And, by the way, in confirmation also of what President Grant said about the Prophets Joseph and Hyrum sealing their testimony with their blood this revelation has a word on that also. Speaking of the worth of the labors of the Prophet, how he laid the foundation of it and was faithful:

"—And I took him to myself.

"Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. Have I not delivered you from your enemies, only in that I have left a witness of my name?"

Earth must atone; the nation in which he lived had to atone for the blood of that just man—Joseph Smith—a prophet—and I witness to you that our nation did suffer and did atone, as I believe, for the great crime against human liberty and the work of God, which, as a nation, they rejected when they expatriated the Latter-day Saints.

And now having paused to note the fulfillment of this prophetic part of the Book of Mormon passage, let us note what follows: "I will bring the fulness of my gospel from among them," were the last words I read in the passage which I suspended reading. And now, continuing:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them,

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent, and return unto me, saith the Father behold they shall be numbered among my people, O house of Israel."

Notwithstanding the list of their abominations—great as it is—

notwithstanding their rejection of the gospel of Jesus Christ and the people of God. Yet, if they will *but repent*, God promises to renew their lot and their part in the glories of this great Latter-day work.

Shall we not, then, proclaim to our nation and to all the inhabitants thereof this glorious promise that is held out of the Lord unto them? And the fact that we have eight missions established within the boundaries of the United States, and are laboring with all diligence to make proclamation of the Gospel—is it not good evidence that God is willing that we should continue our labors among the people of the United States to bring them to repentance, and to a participation in these great purposes and designs of God, in relation to this land of Zion and the work He designs to bring to pass upon it?

I continue the passage:

"But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

"And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

"But if they will not turn unto me and hearken unto my voice—"

Then he will suffer his people to go through them to destroy them, and so following. I should be pleased to read still other words of the Lord Jesus Christ to the same effect. I have read from the 16th chapter of Third Nephi. In the 20th chapter all this is practically repeated and much more added, and in these latter passages emphasis is laid upon the fact that if the Gentiles on the land of Zion will repent and return unto the Lord, behold his mercies shall be extended to them, and they shall inherit the promises of God and have lot and part in the glory and peace and liberty and prosperity that God designs to bring forth upon the land of Zion.

This, then, is what I think constitutes the national phase of our mission to the United States—to make proclamation unto the inhabitants of all the land that these are their opportunities and their blessings if only they will extend their hands and receive them. And, on the other hand, woe be unto them if they hearken not unto the message of God, after all His great mercies unto them.

I should have been pleased, could time possibly have been had, to present to you the full indictment, the indictment that is being made against the United States for the lawlessness of its people, the increase of crime during the last twenty years especially, and especially those crimes of violence that end in murder, in its various degrees. In these higher crimes the United States of America is the most criminal nation on earth today. I must be permitted to give at least a little evidence to this statement. On August 10, 1922, there was published in *Current History*, for September, a Report of the Special Commission of Law Enforcement, made at a meeting of the American Bar Association at San Francisco, from which I quote the following:

"From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since

1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break but only for a time attracting public attention. * * * The criminal situation in the United States, so far as crimes of violence are concerned, is worse than that in any other civilized country. Here there is less respect for law. While your committee cannot obtain the exact figures, from all available sources of information we estimate that there were more than 9,500 unlawful homicides last year in this country; that in 1920 there occurred not less than 9,000 such homicides, and that in no year during the last ten years did the number fall below 8,500. In other words, during the last ten years, no less than 85,000 of our citizens have perished by poison, by the pistol or the knife, or by some other unlawful and deadly instrument. Burglaries have increased in this country during the past ten years 1,200 per cent.

"We deem it important to note the material difference between the character of crime conditions prevailing here and those abroad. Our regrettable eminence is due in most part to crimes of violence against the person and property. In 1910, out of the 58,800 confined in our State and Federal prisons, 15,316, or more than 25 per cent of all prisoners, had committed homicides. While of course this number includes the accumulation of years, this awful fact still bears its own significance. The evidence before us shows that there has been since 1910 a steady and terrible increase not only in homicides, but also in burglaries and robberies. One State has in its different prisons 3,547 inmates; of these 1,429 are guilty of taking the lives of human beings. * * * Crime and lawlessness in the United States have been steadily on the increase and out of proportion to our growth, and there has been a steady and growing disrespect for law. In our opinion this is not a result of the war. We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, and we have not been able to discover that crimes of violence have materially increased in France, England or Canada during or since the war, although the effects of the war naturally must be more marked in those countries."

In the face of these conditions, of the truth of which there can be no question—is it not necessary to sound this note of warning against lawlessness throughout the United States? I am happy in the thought that the President of our Church—God's prophet in the earth—in his opening remarks this morning put his finger upon the one great fact and uttered a warning that ought to be stressed—a warning against the lawlessness that obtains throughout our country. It is fitting that his voice should sound the key-note of warning, because that is what God would have the people of the United States warned of—the wickedness that exists among them, and the calamity that will follow if they do not repent.

I bear witness to you, from my heart, that the inspiration of God has dictated to our President the Key-note words of warning in this conference of the Church of Jesus Christ of Latter-day Saints. May we sense the responsibility resting upon us as a great missionary Church in the earth, charged with the solemn duty of calling men to repentance, and warning nations against the fate that awaits the nation that lapses into lawlessness, crime, and unrighteousness; for God, in these things will not be mocked. May we sense our duty and responsibility is my prayer in the name of Jesus. Amen.

ELDER B. H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission)

On the title page of the Book of Mormon there is a statement made of the purpose for which the book was written. Part of the explanation is as follows:

"Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that *Jesus* is the *Christ*, the *Eternal God*, manifesting himself unto all nations—"

That book was published in the Spring of 1830. At that time, I feel very sure in saying, the conviction of those who considered themselves Christians, was practically unanimous in the conception that *Jesus Christ*, in some way, was divine; and not only divine, but also in some way, the manifestation of God to the world. And yet we find in this preface of the Book of Mormon a statement that this book had been written and preserved to come forth in the last days to establish the conception of *Jesus Christ* as "*The Eternal God*;" and many marvel, doubtless, that such a statement as this should be made.

What more witness or testimony could the world need than is to be found in the New Testament scriptures, to the fact that *Jesus* is the *Christ* and God? You doubtless will recall the question that *Christ* asked the Pharisees with whom he had been in controversy. "Turning questioner himself, he said to them: 'What think ye of *Christ*?—having in mind the Anointed One whom the whole nation of Jews were expecting—'Whose son is he?' And they quite readily answered: 'The son of David.'" "How then," said the *Christ*, "doth David in spirit call him Lord, saying, *The Lord* said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he, then, his son, And no man was able to answer him a word."

Then, on another occasion, when in controversy with the Jews, the Savior said: "I and my Father are one," and then they took up stones to stone him. *Jesus* answered them: "Many good works have I showed you from my Father; for which of those works do ye stone me?" And the Jews answered: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God," and this, of course, was in their view, blasphemy. The Savior answered them saying: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the

works; that ye may know, and believe, that the Father is in me, and I in him."

St. John's testimony is to the same effect; namely:

"In the beginning was the Word, and the Word was with God, and the Word was God," and it goes on to tell us that,

"All things were made by him; and without him was not any thing made that was made." * * *

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

And so, you might continue to point out from the New Testament scripture how the *Christ* is proclaimed to be one with the Father, and possessed of all power, as he himself declared, both in heaven and in earth; and is named in the Holy Trinity as being equal with God, the Father, and with God, the Holy Ghost; the three constituting the Godhead of heaven and of earth. Yet, notwithstanding all these testimonies of the New Testament scriptures, God brings forth a new volume of scripture, the Book of Mormon, which we are learning to call the American scripture, the word of God to the ancient inhabitants of this land of America. He brings that forth and points out in it that the greatest purpose of all in bringing it into existence and preserving it, is to testify to both Jew and Gentile in the last days, that *Jesus* is the *Christ*, the *Eternal God*.

In the eastern states of late, there has arisen a great controversy about this very subject—viz, is *Jesus Deity*? A very noted rector in the diocese of New York, Dr. Grant, in January, in one of his Sunday services, announced that "*Jesus* was not Deity," but man. His bishop, Bishop William T. Manning, immediately took him to task, pointed out that he was out of harmony with the creed of the great Episcopal Church, and that he ought either to recant the things he had uttered, or else he ought to resign. The doctor declined to resign, though he did modify somewhat the positiveness of his statement that *Jesus* was not Deity. In his reply to his bishop, he merely said that he did not know of the divinity of *Jesus Christ*, and believed that the historical gospels that best set forth his life, did not attribute to him Deityship. It is a kind of drawn battle between the rector and his bishop; but it discloses the fact that there were quite as many people in that diocese who sided with the rector as against the bishop; and it also disclosed the fact that the ministry was about equally divided on the subject, This agitation that thus arose, extended throughout all the country, not only among Christians but the Jews also have participated in it. And the discovery is made, and it is safe to make the statement, that not more than one-half of those who bear the name "*Christian*" do really believe in *Jesus Christ* as Deity. I am very sure that it is the general mental attitude toward the *Christ*, that he is merely the "prophet teacher of Nazareth," and not at all God.

That is as far as I may now lead your reflections upon this subject; but is it not marvellous that a book should be brought forth, about one hundred years ago that would carry in it testimony and witness for the Deityship of *Jesus Christ*, when there was no earthly reason for believing, when the book was brought forth, that it would have any such emergency to meet as we now see rising in the modern, Christian world?

I thank God that he thus anticipated the need of the religious world concerning a true knowledge of God; that he brought forth, as from the dust, the testimony of sleeping nations to the great central truth of the Christian religion, the important fact that Jesus Christ is indeed God, manifest in the flesh; and has, in our day, more than doubled divine testimony that Jesus, the Christ, is both the Redeemer of the world and, under the direction of the Father, the Creator of it and the sustaining power of it; also the vital force, that gives life to all things; and likewise the intelligence-inspiring power; and above all the love-manifested power; the love revealed that God has for all the children of men, in which manifested love, we may hope for the continuation of effort upon the part of the Divine powers, to bring the children of men unto God. May the Lord grant it, I pray in the name of Jesus Christ. Amen.

The choir and congregation sang, "Now let us rejoice."

Elder Joseph A. West offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

The elements are the tabernacle of God, yea, man is the tabernacle of God." (Doctrine and Covenants, Section 93:33-35.)

This scripture takes us one step further on our way to the solution of the problem, the purpose of God in the earth-life of man. The first scripture brought us the knowledge that it is "the work and glory of God to bring to pass the immortality and eternal life of man." This second scripture tells us that the union of spirit and element is essential to the fulness of the joy of man.

This leads us to the question of life itself, what it is, mortal and immortal; physical and spiritual.

Definition of Life

What is life? It is acceptably defined, as to the physical aspect of it, as "The quality which distinguishes an animal or plant for inorganic, or from dead organic bodies, and which is especially manifested by change—i. e., growth, reproduction, and internal powers of adaptation to environment; the property by which the organs of an animal or plant are conceived as maintained in the performance of their functions; . . . or the state in which all or any of the organs of a plant or animal are capable of performing all or any of their functions."

From the scriptures, life may be described as a union of spirit and of element, or what might be called—as to the last—inanimate matter, by which are brought to pass action and reaction, resulting in change which men call life, and with life, growth, up to a certain fulness, wherein maturity is reached. As illustration of the union of spirit and element reference is here made to the account of the creation of Adam. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7). Dust and spirit, two things united, result, life. And death comes in the separation of these two things—spirit and body. "Father," said the Christ on the cross, "into thy hands I commend my spirit; and having said this, he gave up the ghost." (St. Luke 23:46). The spirit took its departure, and the body was dead. Death came as always by the separation of the spirit from the body. The dust returns "to the earth as it was; and the spirit shall return unto God who gave it." (Eccl. 12:17).

Let it be observed here, in evidence of life resulting from union of spirit and element, that life is manifested only in connection with what we call matter—i. e., in bodies of one form

Why "Mormonism"?

By

ELDER B. H. ROBERTS

Of the First Council of Seventy in the
Church of Jesus Christ of
Latter-day Saints

May 1923



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or another, as plant or animal. Electricity is known only through its manifestations, so life is known only through its manifestations. Mortal life comes through birth into this world by the union of element and spirit; immortal life comes through the resurrection—through a second and more perfect union of spirit and element, which could well be regarded as a greater birth, and the former, a lesser birth; since birth into this world leads but to a temporary or lesser life; and the resurrection opens to an eternal or the greater life.

It must be evident that the eternal life is the only life that can be satisfactory, since that alone would give any adequate ground for such achievements as would be satisfactory to existence. If existence is better than non-existence, then undoubtedly external existence is better than limited or temporary equivalent to eternal union of tabernacle (body) and spirit—wherein insensibility ensues for the elements of the body, and imperfect expression of the possibilities of the spirit, then one can readily understand why the Eternal One proclaims it to be his work and his glory to bring to pass an eternal union of spirit and element—the eternal life of man; because, as the scriptures of the New Dispensation in effect declare, it is quite easy to see that only in an eternal union of element and spirit—equivalent to eternal union of tabernacle (body) and spirit—can be “perfect joy” for man be hoped for.

We have considered two scriptures. The third is from the Book of Mormon, in which one of the ancient American prophets, speaking about 500 B. C.—and I ask that the beauty of the passage be noted as well as the doctrinal value of it—says:

"Behold all things have been done in the wisdom of him who knoweth all things, Adam fell that men might be, and men are, that they might have joy." (Nephi 2:24-25.)

This is so direct and perfect that it needs no exposition. Only the single inquiry: What have we here—"Men are that they might have joy?" Have we here the reappearance of the old Epicurean doctrine, "Pleasure is the supreme good, and chief end of life?" No, verily! Nor any form of the old Greek ethics of gross self-interest. For mark, in the first place, the different words, "Joy" and "Pleasure." They are not synonymous. The first does not necessarily arise from the second. "Joy" may arise from quite other sources than "pleasure"; from pain, even, when the endurance of pain is to eventuate in the achievement of some good; such as the travail of a mother in bringing forth her offspring; the weariness and pain

and danger of toil by a father, to secure comforts for loved ones. It is a "joy" that will arise from a consciousness of evil as well as of good; through knowing misery, sorrow, pain and suffering; through seeing good and evil locked in awful conflict; through a consciousness of having chosen in that conflict the better part, the good; and not only in having chosen it; but in having wedded it by eternal compact, made it his by right of conquest over evil. It is a "joy" that will arise from a consciousness of having "fought the good fight," of having "kept the faith." It will arise from a consciousness of moral, spiritual, and physical strength; of strength gained in conflict; the strength that comes from experience; from having sounded the depths of the soul; from experiencing all emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A "joy" that will come to man from a contemplation of the universe, and a consciousness that he is an heir to all that is—a joint heir with Jesus Christ and God; from knowing that he is an essential part of all that is. It is a "joy" that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realizations of existence's limitless possibilities. A "joy" born of the consciousness of the power of eternal increase. A "joy" arising from association with the intelligences of innumerable heavens. A "joy" born of the consciousness of being an intelligence; possessing faith, knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions; all heights and all depths! "Men are that they might have joy;" and that "joy" is based upon and contemplates all that is here set down.

And now let these three modern scriptures be brought into one view:

1. This is God's work and glory, to bring to pass the eternal life of man.
2. The inseparable union of eternal element and spirit is essential to a fullness of joy for men; therefore God's purpose is to bring about first, mortal life, through mortal birth into earth-life; and second, through the resurrection, immortal life—the eternal life of man.
3. Men are that they might have joy; and joy through the consciousness of everlasting life, and righteousness, and endless progress as intelligences.

There is the statement, from the revelations of God in the New Dispensation, the declared purpose of God in the crea-

tion of man. Match it who can from the philosophies or theologues concocted by man through all the ages! I challenge any and all to match it from either the Old or the New Testament, or both. Match it, ye ministers of Christendom! I challenge you. You cannot. You who have mocked at our Prophet of the New Dispensation, Joseph Smith, and declared him ignorant, and a false prophet—these were his teachings from God's revelations to him. Now match these declared doctrines of God on the subject of which they treat, the purposes of God in the earth-life of man. Match them for strength, beauty, power, consistency in worthiness of God, and becoming the dignity of man. Match them or else, with hand on mouth, remain silent when next you are tempted to speak derisively of Joseph Smith. And all ye people to whom this word shall come, give heed to what is here proclaimed, and hearken further for I am yet to say in this tract.

How Man May Fulfill the Divine Purpose in the Earth-Existence of Man

We have found that the purpose of God in providing the earth-life of man is that man may have eternal life, and that in that eternal life he might have joy. This so far has contemplated physical life—existence, self-conscious existence. We have yet to consider spiritual life and death. Physical life we have found to be a union of elements (matter) and spirit, especially manifested in change, growth, reproduction, and in eternal powers of adaptation to environment. Spiritual life, in close analogy, also is a union, the union of the spirit of man with the Spirit of God. And when man is severed from union with God, he is spiritually dead; just as when spirit is separated from the physical body, man is physically dead. This spiritual death must have been the death which God especially had in mind when he said to Adam in Eden concerning the forbidden fruit: "In the day that thou eatest thereof, thou shalt surely die." Yet after partaking of the forbidden fruit Adam lived physically nine hundred and thirty years. So that physically he did not die in the day he partook of the forbidden fruit; but spiritually he died, for he was driven from the presence of God in the very day that he transgressed God's law, and became fallen man—separated from God by transgression of law, which is sin (1 John 3:4). This is why separation from the presence of God in the judgment day is called "the second death," which is the same death as that which occurred when God cast man out of Eden through which he became "spiritually dead"—separated from God. (Doctrine & Covenants Sec. 29:40-41).

Redemption from physical death is provided for through the resurrection from the dead, which is to be as universal as death; for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). But in the matter of spiritual death, and rebirth to spiritual life—union with God—we are dealing with another order of facts.

As a ground plan for the restoration of man's spiritual life is the atonement of Jesus Christ, by which satisfaction was rendered for the broken law; by his atonement the Christ became the propitiation for Adam's sin and for man's sin—"for the sins of the whole world" (Rom. 3:25; 1 John 2:2); for a propitiation of Adam's sin unconditionally: for man's individual sins a propitiation on condition of man's acceptance of the plan, his repentance from sin, and perseverance in well doing. That is to say, man's restoration to full spiritual life—union with God—depends upon his knowledge of and his acceptance of God's plan for his salvation—the Gospel.

Hence faith becomes a condition of salvation from sin. "Without faith it is impossible to please him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6).

Also man must believe in the Christ as the Savior of man, each must own him as his individual Savior, the one through whom he comes to God. Jesus saith: "...I am the way, the truth and the life: no man cometh unto the Father, but by me." (St. John 14:6).

Man must also believe in the Holy Ghost—the spirit of Truth, that bears witness of the Father and of the Son (St. John 15:26); which guides into all truth, and teaches all things pertaining to God (St. John 16:7-15); but whom the world cannot receive, but is a special blessing for those who believe and accept God's plan of spiritual life (St. John 14:15-18).

The Holy Ghost is the agency through which is brought to pass the spiritual birth of man. "Except a man be born again, he cannot see the kingdom of God," said the Christ. And in further explanation he said "Except a man be born . . . of the Spirit he cannot enter into the Kingdom of God." (St. John 3:3, 5).

So far, faith in these things is the condition necessary to participation in God's plan of spiritual life. Now we come to action: to repentance, which may be defined as sorrow for sin accompanied by a turning away from it. "Except ye repent ye shall . . . perish," was the oft repeated warning of the

Christ (Luke 13:1-5). "Thus it behooved Christ to suffer, and to rise from the dead; . . . that repentance and remission of sins should be preached in his name among all nations." (St. Luke 24:46-47).

"Repent and turn yourselves from your idols; and turn away your faces from all your abominations," said the Lord to ancient Israel, and it reflects the true doctrine of repentance now (Ezek. 14:6).

Then to apply all this to the individual and make it effective by visible symbolic acceptance, baptism in water, and baptism of the Holy Ghost—the birth of the water and of the Spirit—of the Christ's teaching—are required. To the inquiry of the multitude on the day of Pentecost, "Men and brethren, what shall we do?" Peter answered,

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

By this ordinance, performed in the proper manner—by immersion, the complete burial of the one baptized—is shown forth the Christ's death, burial, and resurrection to newness of life; so, too, with the person baptized are the death and burial of the old man of sin, and the rising of the new man pledged unto newness of life. Through the confirmation prayer with the laying on of the hands—following the birth of the water—comes the baptism of the Spirit, by which one enkindled soul acting under authority from God, enkindles another. And so men are born again. Born into fellowship with God. Born into spiritual life—union with God through the Holy Ghost. So born, it is for men, "giving all diligence," to add to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:6-8).

By taking this course shall men cooperate with God, become fellow workers with him in bringing about the purposes of God in the earth-life of man.

And this is the Gospel of the Christ, the good tidings of great joy, which is unto all peoples. Repent, therefore, all ye people, unto whom this message comes; and know ye that the kingdom of heaven is at hand; that God has spoken and calls all men to worship him and obey his truth, whereof we are witnesses, in the name of the Lord Jesus Christ, Amen.

THE BOOK OF MORMON AS A WITNESS FOR THE TRUTH OF THE BIBLE; AND ESPECIALLY OF THE RECORD "OF THE TWELVE APOSTLES OF THE LAMB" (I. E., THE NEW TESTAMENT)

"And it came to pass that I beheld the remnant of the seed of my brethren, [The American Indians] and also the Book of the Lamb of God, which had proceeded forth from the mouth of the Jew, [The Bible] that it came forth from the Gentiles unto the remnant of the seed of my brethren [The American Indians]. And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, [The Book of Mormon, and other books of revelations through Joseph Smith], unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the Records of the Prophets [The Old Testament] and of the Twelve Apostles of the Lamb [The New Testament], are true.

"And the angel spake unto me saying: These last Records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them, and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the World, and that all men must come unto Him, or they cannot be saved." I Nephi 13:38-40.

Why "Mormonism"?

Number Four

"Mormonism" is here to be, ~~through the Book of Mormon~~
~~to the Deity of JESUS CHRIST~~
 "To the convincing of the Jew and Gentile that JESUS
 is the CHRIST, the ETERNAL GOD, manifesting HIM-
 SELF to all nations."

NUMBER ONE:

"Mormonism" is here to bring in and establish a New Dispensation of the Gospel of Jesus Christ subsequent to the Apostolic Age, and promised of God.

NUMBER TWO:

"Mormonism" is here to proclaim through a New Dispensation of the Gospel, a true knowledge of God, and of Jesus Christ, whom he hath sent.

NUMBER THREE

"Mormonism" is here to teach the purpose of God in the Earth-life of Man; and how man may fulfill that divine purpose.

NUMBER FOUR:

"Mormonism" is here to be, through the Book of Mormon, a witness to the DEITY OF JESUS CHRIST "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God; manifesting himself to all nations."

The New Witness to the Deity of Jesus—The Book of Mormon

The New Witness to the Deity of Jesus Christ is the Book of Mormon. The existence of this American Volume of Scripture was revealed to Joseph Smith in the month of September, 1823, near Palmyra, in the State of New York. Joseph Smith's

own account of this book, how he came in possession of it—translated it—and what it is, must always be of first importance with reference to its origin and character; and hence that account is here given:

The Appearing of Moroni

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room—indeed the first sight was as though the house was filled with consuming fire; the appearance producing a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation."

The Book of Mormon Revealed

"I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and whence they came; a brief sketch of their origin, progress, civilization, laws, government; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known to me; I was also told where were deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent (America). The Angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angel of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands."

Dimensions and Appearance of the Gold Plates

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God."

Contents of the Book

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first was called Jaredites and came directly from the Tower of Babel. The second race came directly from the City of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century (A. D.). The remnant are the Indians that now inhabit this country." (Letter of Joseph Smith to Mr. John Wentworth, Proprietor of the Chicago Democrat, 1842.)

The Purpose of the Book

The purpose for which the Book of Mormon was compiled by its Nephite Prophet-author is stated in its own ancient Preface, now printed on the title page of all editions; but on the gold plates, from which the title of the Book was taken, it was found on, to us, the last plate of the collection. The lan-

guage in which the record was written, running like the Hebrew, from right to left.

In that Ancient Preface the purpose of the Book is declared to be:

"To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers;

"That they may know the covenants of the Lord, that they are not cast off forever:

* "AND ALSO TO THE CONVINCING OF THE JEW AND GENTILE THAT JESUS IS THE CHRIST, THE ETERNAL GOD, MANIFESTING HIMSELF UNTO ALL NATIONS."

With the purposes of this Book, respecting the remnants of the House of Israel, mentioned above, we have nothing to do at present—this may be subject matter for other numbers of this series; but what concerns us here is that the Book of Mormon has for its primary purpose the important matter of convincing "the Jew and Gentile that JESUS is the CHRIST, THE ETERNAL GOD."

Need of a New Witness to the Deity of the Christ

The surprising thing in connection with the subject of the Deity of Christ is the fact that there is need of a New Witness, and especially such a need among supposedly Christian people! That there is such need, however, is quite obvious.

First, from the fact that after two-thousand years from the birth of the Christ there is found to be no more than one-third of the world's inhabitants that are even nominally Christian.

Second, that among the peoples accounted Christians, fifty per cent may not be rated as more than Christians in name; that among so-called Christians very many have no faith in Christ as God at all!

Third, the Jews are not converted to Jesus Christ as God manifested in the flesh; or to the acceptance of JESUS CHRIST as the ETERNAL GOD—their JEHOVAH.

The Recent Controversy Among Christians About the Deity of Jesus

From the first century of the Christian Era until now there have been those who have doubted the Deity of Jesus Christ, but they were generally accounted schismatic. It has been reserved for our own age to witness the larger fulfillment of St. Peter's prophecy, that false teachers would arise among the Christians, who would "bring in damnable heresies, EVEN DENYING THE LORD WHO BOUGHT THEM, and bring upon themselves swift destruction." (II Peter 2:1.)

The acute stage of the present agitation over the Deity of the Christ started August 14, 1921, in England, when the Reverend Hastings Rashdall, the distinguished Dean of Carlisle, at the Modern Churchmen's Congress held in Cambridge, declared that "Jesus Christ never claimed divinity for Himself, and was in the fullest sense a man; with not merely a human body, but with human soul, intellect and will."

Again he said, "Jesus may have allowed Himself to be called the Messiah, but never in any of His critically well attested sayings is there anything which suggests that His conscious relation to God was other than that of any man toward God."

Then in respect to the Fourth Gospel, as being outside of his "critically, well attested sayings," the Dean remarked that the speeches attributed to Christ in the Fourth Gospel (St. John), where they go beyond the character of Jesus as portrayed in the Synoptic Gospels (Matthew, Mark and Luke), "cannot be regarded as authentic history." (Reported for Universal Service, a news gathering agency, by Forbes W. Fairbairn, Aug. 14, 1921.)

Development of the Same Controversy in America

A year later the controversy reached America, and was taken up among nearly all Protestant Sects—especially throughout the Eastern States of the American Union—with great zest, and in many cases also with manifest bitterness. That controversy still rages, and is the thing which mainly divides Protestant Christendom into Fundamentalists and Modernists; the former in some fashion striving to uphold the Deity of Christ; the latter more vigorously denying that He is Deity.

One would think with the weight of evidence from the Scriptures on their side, the Fundamentalists would win an easy victory, but they do not; for so-called modern scholarship sets aside much of the Scripture bearing upon the subject as not part of the "critically well attested" parts of the Scripture, and thus the Modernists escape the force of the testimony the said Scriptures bear to the Deity of Jesus. The Modernists seem to be winning both in numbers and in influence, until, should they continue to gain ground, the question of our Lord saying: "When the Son of Man cometh shall He find faith on the earth?"—(Luke 18:8)—might well again be asked.

This consideration of the widespread unbelief among professing Christians in the Deity of Christ, added to the fact of such slow progress in the conquest of the world to the doctrine of God in Christ—the conquest not amounting to one third of the world's population, after two thousand years of effort; the non-conversion of the Jews to the recognition of Jesus Christ as the ETERNAL GOD—their JEHOVAH—manifested in the flesh—all this cries aloud for some New Witness which shall carry this truth of the Deity of the Christ to the conviction of humanity, if we are to have in things the harmonizing and up-building influence that a true knowledge of the living God would bring.

The Knowledge of God the Solvent of All Truth

That a knowledge of God is essential to a right understanding of all things else; to a right apprehension of human existence and the purpose of human life, is not a matter of argument, but of statement. Until the central truth of all truth is determined upon, nothing can be determined in respect of life and its relationships; its duties, its hopes and possible realizations. Hence the importance of knowing God. In the Christ's teachings it is set down as of utmost importance: "This is life eternal that they (the disciples) might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) That is to say, knowledge of God and the Christ—knowledge of God in Christ—is the way to the understanding of all things else as to men—all relationships, all duties, all possible achievements. Knowledge of God is the light by which all truth may be discerned and correlated. In vain Alexander Pope cries:

" * * * Seek not thy God to scan!
The proper study for mankind is man."

Man's proper study includes a seeking after and a finding of God also; for God may be found; and men are commanded to seek for Him. "Your heart shall live that seek God," said the Psalmist—(Psa. 69:32). "The Lord is * * * good to the soul that seeketh him," (Lamentations 3:23.) To the contemptuous inquiry of Job's friend, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7), the answer is yes, if the searching is done in the right way. Jeremiah, the Prophet of Jehovah, answers Zophar, Job's "friend," by saying to Israel—"Ye shall seek me, and find me, when ye shall search for me with your whole heart. And I will be found of you saith the Lord," (Jer. 29:13, 14.) "If any man will do His will," said the Christ to the Jews marveling at His teachings, "he shall know of the doctrine, whether it be of God or whether I speak of myself," And that declaration included his doctrine of God, with the rest. Paul reproaching some of the Saints for that they lacked the knowledge of God, said: "Some of you have not the knowledge of God: I speak this to your shame," (I Cor. 15:34.) Paul also reproved the Athenians for their worship of "The Unknown God," him declared he unto them, "Jesus of Nazareth," of whom God had given assurance unto all men in that he had raised him up from the dead. (Acts 17.)

So much to fix in the mind the importance of the knowledge of God—the true solvent of all truth—the key to the knowledge of the universe. The importance of the subject will increase the importance of all that contributes to knowledge of it. Hence these reflections as an introduction to the Book of Mormon as God's Witness that JESUS IS THE CHRIST, THE ETERNAL GOD.

Where Are God's Witnesses from the Western Hemisphere

"God left not himself without witnesses," says Paul of the antique world (Acts 14:17 & Rom. 1:20): "God hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far removed from every one of us, for in him we live and move and have our being." Is this not just as true of the inhabitants of the Western Hemisphere as of the Eastern Hemisphere? But where is God's Witness then from the Western Hemisphere? What voice speaks from the smouldering ruins of its ancient civilizations? True there are the monuments in

stone monoliths, richly carved; stone built temples, crowning stone-cased hills, in great numbers, and adorning many valleys; cement built cities, rivaling in extent and grandeur ruined cities of the valley of Old Nile and the Euphrates. But these, so far, are silent. They have found no tongue with which to bear witness for God and Christ. And the present native inhabitants of the New World, descendants of the builders of these monuments, temples and cities of the valleys and of the seashores, are as dumb as the monuments. Their legends and their songs make no intelligible connection with these ruins of past glories. There is but one Voice that breaks this silence; but one clear, strong, authoritative Voice that speaks for God and for God in Christ from ancient America, and that is the Book of Mormon!

The Book of Mormon bears dual testimony for Jesus Christ: the testimony of Prophecy, and the testimony of History. Here we consider both, but each briefly.

The Testimony of the Brother of Jared—Moriancumer

The earliest testimony of the Book of Mormon prophets comes from that very ancient people, the Jaredites, who came from the Tower of Babel to the promised land of America. Details aside, the Lord revealed himself unto their chief Prophet, Moriancumer, "the Lord shewed himself unto him, and he beheld him as in the form of a man, and said: 'I knew not that the Lord had flesh and blood.'" And the Lord said unto him—both correcting yet confirming his vision: "Because of thy faith thou hast seen that I shall take upon me flesh and blood: * * * Behold I am he who was prepared to redeem my people. Behold I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never (before) have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men are created in the beginning after my own image.

"The Body of My Spirit"

"Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." (Ether 3:6-16).

This revealed knowledge of God, however, the Jaredite Prophet was commanded to keep locked in his own breast. It appears that it was according to the divine purpose that this truth was not to be known generally among men until "the Christ should be glorified in the flesh." (Id. as above.)

Such the clear vision of the pre-existent spirit of the Christ, given to this man, and the prophecy of his advent among men—the coming of the ETERNAL GOD to earth—God to be revealed in Christ.

The Testimony of the Nephite Prophets—Lehi

The testimony of the Nephite Prophets concerning the Christ as the ETERNAL GOD, begins with Lehi, who led a small colony of people to America from Jerusalem, about six hundred years B. C. While yet in Jerusalem, by searching the Scriptures and by revelations from God, Lehi had plainly manifested to him "the coming of a Messiah and the redemption of the World." (1st Nephi 1:19.)

Lehi's recital of his visions to his family inspired one of his sons, Nephi, with a desire to obtain "like precious knowledge," and so he sought for God and found him, and learned the truth of God to be revealed in Christ. It was shown to him in vision, interpreted to him by an angel of God.

The Testimony of the First Nephi

"And the angel said unto me, Nephi, what beholdest thou? And I said unto him, a Virgin, most beautiful and fair above all other Virgins.

"And he said unto me, Knowest thou the condescension of God?

"And I said unto him, I know that he loveth his children, nevertheless, I do not know the meaning of all things.

"And he said unto me, Behold the Virgin whom thou seest is the mother of the Son of God, after the manner of the flesh."

The Virgin next appeared in Nephi's vision bearing a Child in her arms and the vision narrative continues:

"And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father!" (1st Nephi 11.)

The vision of this Prophet included the subsequent ministry of the Christ up to the crucifixion, and to the resurrection; and also His appearing to the people of America after the resurrection.

The Testimony of Sundry Prophets

This knowledge of Christ and his mission through the spirit of prophecy previous to the coming of the Christ in the flesh, characterized nearly all the prophets from six hundred years B. C. to the happening of that event; the birth of the Savior; and always their references were of a nature to establish His Deity. To one he was: "The Lord Omnipotent, who reigneth, who was, and is, from all Eternity to all Eternity." And there is to be "no other name, nor any other way, nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. * * * Salvation was and is to come in and through the atoning blood of Christ, the Lord Omnipotent," (Mosiah 3:5-17, 18.)

Another testified (the Prophet Abinadi) that the burden of the Prophets since the world began was that "God himself should come down among the children of men, and take upon him the form of man—that he should bring to pass the resurrection of the dead." (Mosiah 3:24.)

One Nephite Prophet (Amulek) is asked: "Is the Son of God"—(whom he had been proclaiming)—"Is the Son of God the very Eternal Father?" And the Prophet answered, "Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the Beginning and the End, the first and the last." (Alma 11:8, 39.)

Signs of Messiah's Birth Given in the Western Hemisphere

Another Book of Mormon Prophet—this time a Lamanite—not only referred to Jesus Christ as "the Son of God, the Father (i. e. Creator) of heaven and earth, the Creator of all things from the beginning"—but also fixed the time of his coming in the flesh—his birth, and predicted certain signs that would herald that event to the inhabitants of the western continents—America.

The Day and the Night and the Day that was One Day

The time of the Messiah's birth was to be in five years

from the time of Samuel's prophecy; and the signs were to be worthy of the event. The prophet said:

"Behold I give unto you a sign, for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on His name; and behold this will I give unto you for a sign at the time of His coming; for behold there shall be great lights in heaven, insomuch that the night before he cometh there shall be no darkness; insomuch that it shall appear unto man as if it was day. Therefore there shall be one day and a night and a day, as if it were one day, and there were no night (a day of "three suns," as it were); and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting, therefore, they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you." (Helaman 14:1-5.)

Sign Also of Messiah's Death Given the Inhabitants of the

American Continents

This Lamanite Prophet also predicted these signs of Messiah's death:

"Behold in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. Yea, at the time that he shall yield up the ghost there shall be thunders and lightnings for the space of many hours, and the earth shall shake and tremble. * * * And behold there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate. And many graves shall be opened, and shall yield up many of their dead; and many Saints shall appear unto many. And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days. (Helaman 14.)

Doubtings: Fulfillment of the Prophecies

These prophecies, so terrible in their character, were all fulfilled five years later, and the description of their fulfillment is one of the strongest bits of dramatic writing in holy writ.

Remembering that the sign of Messiah's birth had already been given—the day and the night and the day that were as one day, continuous light; and the new star also that was to herald Messiah's birth—then, when "the thirty and third year had passed away—" (Since the sign of Messiah's birth had been given)—"the people began to look with great earnestness for the sign which had been given by the Prophet Samuel the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land. And there began to be great doubtings and disputations among the people, insomuch that many signs had been given. And it came to pass in the thirty and fourth year in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder."

Tempest and Earthquake, Flood and Fire

"And there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire. And the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned. And the earth was carried up upon the city of Moroni, that in the place of the city there became a great mountain.

"And there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, and the thunders and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough. And many great and noble cities were sunk and many were burned, and many were shaken till the buildings thereof had fallen to the earth; and the inhabitants thereof were slain, and the places were left desolate. And there were some cities which remained; but the damage thereof was

exceeding great, and there were many in them who were slain. And there were some who were carried away in the whirlwind; and whither they went no man knoweth, save they know that they were carried away. And thus the face of the whole earth became deformed, because of the tempest and the thunders, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams and in cracks, upon the face of all the land."

Three Days of Darkness

"And it came to pass that when the thunders, and the lightnings, and the storm, and the tempest, and the quaking of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours—and then behold, there was darkness upon the face of the land. And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen because of the vapor of darkness; and there could be no light, neither could there be fire kindled with their fine and exceedingly dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, and there was no light seen; and there was great mourning and howling and weeping among all the people continually, yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them."

A Mysterious Voice Heard During the Darkness: The Cause of the Destruction Proclaimed

Then from the midst of these calamitous conditions arose a Voice that was heard throughout the land—in every part of it—saying:

"WO, WO, WO, unto this people! Wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of

their iniquity and abominations that they are fallen! Behold, the great city of Zarahemla have I burned with fire, and the inhabitants thereof. And behold, the great city of Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moroni have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. * * * Yea, and the city of Onihah and the inhabitants thereof, and the city of Moom and the inhabitants thereof. * * * And waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. * * * O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold mine arm of mercy is extended towards you, and whosoever will come him will I receive; and blessed are those who come unto me."

The Mysterious Voice Is the Voice of Jesus Christ: The Deity of the Christ Proclaimed

After proclaiming the dire destruction which had befallen the land and the inhabitants thereof, then the announcement is made declaring the Deity of the Christ. The above Voice continued.

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified His name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken

heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. * * * For behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

Silence! Light Restored

" * * * And now behold it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings was silence in the land for the space of many hours: * * * And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away. And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer. And thus far were the Scriptures fulfilled, which had been spoken by the prophets. And it was the more righteous part of the people who were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the Saints, who were spared."

The Resurrected Christ Appears to the People of America

How much time elapsed after the storms, and the tempests, and the earthquakes subsided, and the darkness lifted, and the reproving Voice of God was no longer heard in the land, before the next great event to be considered happened, may not be learned from the Book of Mormon; but certainly it could have been no great length of time. This event is the greatest recorded in the American volume of Scripture—the most important—namely, the appearing of the Lord Jesus, to that remnant of the ancient inhabitants of America who survived the judgments of God that swept over the western world during the crucifixion, and the entombment of the Christ, the Son of God. It happened in this manner:

The Glorious Appearing of the Christ

"It came to pass that there were a great multitude gathered

together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place. And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death. And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; Yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not. And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven from whence the sound came. And behold, the third time they did understand the voice which they heard; and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven: and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people saying:

The Words of Jesus in America

"Behold, I am Jesus Christ, whom the prophets testified should come into the world. And behold, I am the light and the life of the world and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the be-

The Verification by Sight and Touch and Worship

Afterwards the people were permitted, Thomas like, to

ginning." verify by touch and sight the Christ by his wounded hands and feet and side.

"And when they had all gone forth and witnessed for themselves they did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus and did worship him."

"Blessed be the name of the Most High God!" This shouted in All Hail to the resurrected Christ, followed by worship of Him! "And they did fall down at the feet of Jesus and did worship Him!" Could Deity be more perfectly proclaimed, or more completely accepted? Equal this to all that has gone before in our Book of Mormon survey of the theme. "JESUS IS THE CHRIST THE ETERNAL GOD!" And what is given in the Book of Mormon on this theme is not surpassed in any other Scripture!

Comparisons

No, not in Isaiah's:

"Therefore the Lord himself shall give you a sign: Behold a Virgin shall conceive and bear a son, and shall call his name IMMANUEL." Which is (St. Matthew's interpretation added) —"God with us!" (Isaiah 7:14—Matt. 1:23);

Nor by Isaiah's:

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counselor, THE MIGHTY GOD, THE EVER-LASTING FATHER, The Prince of Peace" (Isaiah 9:6);

Nor by St. John's:

"In the beginning was the Word and the Word was with God, and the Word was God, the same was in the beginning with God. All things were made by him; and without him was not anything made that was made; In him was life; and the life was the light of men; and the light shineth in darkness and the darkness comprehendeth it not. * * * That was the true light, which lighteth every man that cometh into the world. * * * And the Word was made flesh and dwelt among men, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (St. John 1:1-14);

Nor by St. Matthew's:

"And Jesus when he was baptized went up straightway

out of the water, and lo, the heavens were opened unto him (i. e., unto John), and he saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying—This is my beloved Son, in whom I am well pleased!" (Matt. 3:16-17.)

Nor by Hebrews':

"God who at sundry times and divers manner spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds! who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Hebrews 1:1-3).

Nor by Paul's:

"Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:5-6).

Nor by Paul's—(Speaking of the Christ):

"Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist (subsist). And he is the head of the body, the Church; who is the beginning, the firstborn from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell. * * * For in Him dwelleth all the fulness of the Godhead bodily." (Col. 1:15-19 and 2:9.)

Nor are the Book of Mormon testimonies to the Deity of Christ surpassed by all these combined.

If All This Be True!

How splendid all this, IF TRUE! What a WITNESS that Jesus is the CHRIST, the ETERNAL GOD, if the Book of Mormon testimony is TRUE! But is it true? That gives rise to a question too large to be discussed at length here—including, as it would, the whole question of the authenticity and credibility of the Book of Mormon. It is a subject for a volume— for more than a volume. The present Writer has two volumes—

upon the subject in volumes II and III of his three volumned work on "New Witnesses for God!" Volumes II and III being a treatise on the Book of Mormon as such a Witness for God, and Volume I, a treatise on Joseph Smith as such a Witness for God." *All that can be done here is to set forth the tremendous truth in statement form, and leave the Reader to pursue his inquiry through our larger works on the authenticity and credibility of the Book of Mormon. **

*The above-named books were published in 1909, and to be had at Desert Book Store, Salt Lake City, or at the address of any of the L. D. S. Mission Headquarters in the United States. (See 2nd page, this booklet.)

**Notwithstanding what is said in the text, I think I may add at least the following notes on the matter of the two days and the night of continuous light—"as light as though it was mid-day," and also as to "the three days of darkness" that may be traced to native American legends.

I—"THE DAY OF THREE SUNS"

That such events as are here set forth as matters of prophecy and history in the Book of Mormon would make a deep impression upon the traditions of a people, and in some way would get themselves expressed in some form of legend or mythology, can be well expected, and they have been expressed. The three days of light, the "one day and a night and a day, as if it were one day, and there were no night" makes its appearance in native American legend as the remarkable day "when three suns were seen," which event some of the early native Mexican writers, after the Spanish Conquest, and consequently after their contact with Christianity—think that it took place on the day of the birth of our Redeemer (Puentes Y. Guzman). Another native writer (Veytia) speaks of "the stopping of the sun for a whole day in his course, as at the command of Joshua." And this event was preceded by terrible tempests and a period of darkness.

II—"THREE DAYS OF DARKNESS"

References to the period of terrible storms and tempests and darkness and earthquakes, and "immense catastrophe," which changed the face of nature, are frequent and constant in the native traditions and writings of Central America, which clearly correspond to such events as are set forth in the Book of Mormon as signs of Messiah's birth and death. But, as already stated, it is not my intention to attempt a consideration of these matters here, where the limits are too narrow, and I have already referred the reader to my larger treatment of these things in "New Witnesses for God." And especially would I refer you to Volume III, chapter XXX, where consideration in particular is given to the native American traditions respecting the events which make up the signs of Messiah's birth, death, and resurrection from the dead. Commenting on the dread of the native Americans in Mexico about the recurrence of such another period of darkness, I said, in closing that chapter: "Whence this terror of the darkness? Whence this rejoicing at the assurance of continued light, unless back of both terror

The Testimony Inherent in Truth

All the more cheerfully do I refuse to attempt the consideration of these matters within the narrow limits of this work, because I am convinced that there are briefer and surer ways for the reader to attain to a realization of the truth of these things than is offered by a disquisition upon native American traditions, legends, and mythologies, however exhaustive such a treatise might be. These ways are, first, the appeal that the truth itself makes to the human understanding upon the simple statement of it without other proofs. That proof which resides within truth itself—the self evidence of a truth—its Spirit;—for that power is in the statement of a truth, and I rely on that power as proof of the things herein set forth.

The second way is through the testimony of the Holy Ghost to the truth of the Book of Mormon, promised in the book itself.

The Testimony of the Holy Ghost Promised

This promised testimony of the Holy Ghost to the truth of the Book of Mormon is the most remarkable thing about the book. If the Book of Mormon for a moment should be considered as untrue—a created fiction of Joseph Smith's mind, then he has unconsciously provided in the Book itself a means, absolutely infallible, for detecting the fraud: The last of the Nephite Prophets, one Moroni, son of Mormon, when closing his Father's record, furnished this text to which reference is here made. He said, addressing himself to possible readers of his record:

"And I seal up these records, after I have spoken a few words by way of exhortation unto you. Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder them in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere

and rejoicing, somewhere in the history of the people, there was some such circumstance as that described in the Book of Mormon which gave cause for this terror of darkness on the one hand, and rejoicing at the assurance of a continuation of light on the other?"

heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost! And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:2-5.)

Has such a witness of the truth of the Book of Mormon been given—the testimony of the Holy Ghost? Hundreds of thousands are ready to answer in the affirmative: "Scores of thousands who have died in the faith have left on record their testimony that the prophecy has been fulfilled in their experience; and back of the testimony of these thousands is their life of sacrifice, toil, suffering, together with the contumely and persecution which they have endured for that testimony. Some of the witnesses to the fulfillment of this prophecy have even sealed their testimony with their blood. Can evidence of a higher or more solemn character be pointed to in attestation of any truth?"

The Promise Extends to You, O Reader!

This promise is given to you, O Reader, no less than to these who have already sought by this means the Truth and found it. The Book of Mormon proclaims that JESUS is the CHRIST, the ETERNAL GOD; and you, Reader, may know by the power of the Holy Ghost that this Witness to the Deity of the Christ is true, if you will seek that testimony in the way prescribed above: Ask of God in faith, with real intent, with a sincere heart, and the truth of it shall be made known unto you.

What Comes with Christ As the Eternal God

With the assurance that Jesus is the Christ, the Eternal God, what comes of it? Everything comes of it. All possibility of this present world being a world of questionable good disappears. Doubts are dissolved. Fears are banished. Certainty is enthroned. Confidence in the good outcome of all things is made certain. We are assured of a reign of moral and spiritual law, as we are assured of a reign of physical law, bringing harmony out of our present world of broken harmonies; a reign of justice, of mercy, and above all, a reign of truth and of love. A reign of good will, and of peace. It must be so when Christ, the Eternal God, reigns; for such a reign is in harmony with his attributes, and those attributes constitute the eternal verities.

With Christ as the Eternal God, man is assured of a provided means of justification before God, reconciliation with

God, through a forgiveness of sin, by acceptance of the Gospel of Christ.

With the Christ as the Eternal God, man is assured of oneness with God, such the whole aim and purpose of the Gospel of Jesus Christ—its climax and its glory.

With Christ as the Eternal God, personal and literal resurrection from the dead is assured; personal immortality, with all that is possible to grow out of such immortality; eternal progression in endless duration, which conception of that "Eternal life which God that cannot lie promised before the world began" (Titus 1:2), may well lead one to believe truly that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," for the height and the depth of those things, and the eternal weight and glory of them, is now beyond human comprehension.

With Christ as the Eternal God, the relationships human and divine, become clarified. "Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God." (St. John 20:17.) Thus spoke the resurrected Christ to Mary of Magdala, on the resurrection morning. In which message to the apostles is set forth the Fatherhood of God, and the Brotherhood of man, through the Christ. Christ's Father, in some way, is man's Father; and the Christ's God, in some way, is man's God; all men Brothers to the Christ, and, of course, brothers to each other. "He that sanctifieth and they who are sanctified are all of One, for which cause he (the Christ) is not ashamed to call them brothers." (Heb. 2:11.) "We have had fathers of our flesh which corrected us, and we did give them reverence; shall we not much rather be in subjection to the Father of spirits and live?" (Heb. 12:9.) Man the offspring of God—hence divine in his spirit-nature; God so close of kin to man that we may not doubt of God's humanity. From these relationships what hopes and assurances are born! What strength! What aspirations may legitimately arise! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; * * * Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he (the Christ) shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3); a consummation devoutly to be wished, as marking the highest development man can hope to attain; and constituting the mightiest incentive to best human endeavor in moral and spiritual attainment.

The End.

our Church was organized. During the last six months we have had a varying number of missionaries, from one hundred and thirty to one hundred and forty in the field. This force constitutes an irregular army here and there broken line of workers, extending through the twelve states that comprize the mission. You can well understand that our numbers are very insignificant for so great a field of labor. We have less than five thousand as a membership of our Church, in that great mass of people, a very little leaven indeed to leaven so large a lump of territory and of population. Yet I am happy to report that the workers of this thin, long line are extremely faithful and devoted to the work in which they are engaged.

MISSION MOTTO

One of the mottoes by which they are guided in maintaining their spiritual uplift is—

"A mission in the Eastern States means absolute consecration of one's self to the service of God and fellow men; with all light-mindedness, folly and sin eliminated."

We recognize absolutely the great doctrine of the Christ, expressed in these terms: "Without me ye can do nothing." And so, as a word of good cheer to each other to be spoken in moments of sensed weakness or hesitance, we say to each other: "*Inmanuel!*" which, being interpreted is, "*God with us.*" And if God be with us, we shall not and cannot fail.

These are principles that actuate your sons and daughters who are performing missionary work in the Eastern States. Our faith is in God; our trust is in him; we realize that he is the source of wisdom and of power, and that if he does not sustain this work; if he does not magnify it in the eyes of men, and does not give us the ability to set forth the great message that he has committed to his Church in the earth, then we can do nothing.

THE SUMMER'S CAMPAIGN

The outstanding feature of our work during the last six months has been the summer campaign, commenced on the 15th day of May, the ninety-fourth anniversary of the restoration of the Aaronic Priesthood to the earth, the first divine authority officially communicated to man in this dispensation of the fulness of times. There was a consecration of our missionaries in the Eastern States that day to the work of the Lord. We had abandoned our lodgings, the elders took in their small grips all their earthly possessions, a little clothing and a few books, in a way burned their bridges behind them, and went out trusting in God to open the way for food and raiment and lodging. I think very likely if I had not myself had some experience in this kind of work, and had not learned how God can and will open the doors of deliverance for his servants, supplement their efforts by his own powerful aid, I should not have dared to put your sons and daughters to this great test of faith and patience and endurance. But recalling the providences of

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy and President of the Eastern States Mission.)

Recalling the remarks of Elder Reed Smoot made yesterday, respecting the sacrifices and the burdens England incurred in the World War, I wish to say that I was very proud of England, the land of my birth, because I could not help but remember that England made those sacrifices, and took upon herself those great burdens of debt, not because of any iniquity on her part, but because she was determined that international obligations and treaties should be something more than mere "scraps of paper." Also I could not but remember that when she went to the side of Belgium and France, she did so in the interest of world-freedom, and against and to destroy the menace of autocracy, which endangered the freedom of the world. Also I could not help but remember that our own burdens in the same great war were made comparatively light because England's burden had been made so heavy. My heart was moved with great sympathy for England by these reflections, and I pray that, under the blessings of Almighty God, she may be relieved of those great burdens assumed in this great cause of human freedom as against autocracy, something before a hundred years shall elapse. You will pardon me, but I thought it was due that this much at least should be said in the extension of what was said yesterday, since just at this particular juncture our shores are being visited by England's great war Prime Minister, Mr. Lloyd George. I am sure, however, you will not expect me to say anything further upon this subject; but you will most likely expect me to make some reference, in the nature of a report, concerning the Eastern States mission, and our summer campaign in that mission.

Our mission comprises the most densely populated territory within the United States. It extends from Maine to Maryland and West Virginia. It is the industrial, commercial, financial, and manufacturing district preeminent of the United States. Its population is equal to the population of the whole of the United States, nearly, at the time

God to me in the early days of my own missionary experience, I did not hesitate to put them to the test, and the result has been glorious. They were not left to themselves; God abundantly opened doors to them. While they went out seeking disciples, they themselves in many, many cases, found God. They also found disciples, and it is a matter that greatly encourages me that we found so many of God's disciples in the Eastern States mission. He has caused it to be written in one of his revelations that "whosoever receiveth God's servants, that clothes them or feeds them, or gives them money, the same is his disciple, and by this we know God's disciples." (Doc. and Cov. Sec. 84:87-91). And we found many disciples. I kept in close touch with the development of this work. Through the kindness of one of the brethren in the mission, I had placed at my disposal an automobile. We found a chauffeur among the elders, and so I visited many of the missionaries out in their fields of labor, where they were traveling, two and two. I joined with them in the rural meetings that they were holding, and witnessed their sublime effort at fulfilling the duties and obligations as servants of God, right in the field. So, throughout the summer I watched the development of this experiment of preaching the gospel, trusting in the Lord to open the way.

THE CONFERENCE AT CUMORAH

This summer campaign of four months was to culminate in the conference that we held at Cumorah, a fitting climax, I thought it would be, to the splendid labors of the missionaries in our Eastern States mission. I trust it turned out to be a great conference. There was one thing said about it in the *Rochester Herald* that I would like to put in the record of this conference, that it might have a permanent lodgment in the history of that event. It was written by no tyro of the press, but a man of comprehension, and I think also of deep feeling. It consists of but two brief paragraphs but the passage is of high value as an historical note. It is found in the *Rochester Herald* of Sept. 22, 1923, and is as follows:

"Unfolding like some graphic panorama of the past, epic in implications and dramatic in content, the story of an ancient civilization that peopled the plains and hills in this vicinity was the chief topic of discussion before the centennial conference of the Church of Jesus Christ of Latter-day Saints today. Reaching so far back into the dim yesterdays of history, back to days more than 2,500 years ago, this story came with a strange emphasis in the very places where its climaxes and denouements are supposed to have been reached. The narrative is the very basis of 'Mormon' theology and belief and leads directly up to the revelation given through Joseph Smith of the foundations of the 'Mormon' Church.

"The speakers at the conference told the story with the simplicity and directness of a Norse saga. As point after point of drama of the lost tribes, of their rise to a great civilization and of their final downfall in the bitterness of war was related, those not conversant with the tale were gripped and fascinated by the strangeness of the recital, and when a speaker dramatically pointed to the earth and mentioned that upon the very spot where he stood some of the epic events might have taken place, there was a decided thrill to being there."

We tried to so arrange the program of the conference that we should live again in the places and near places where the chief events took place in which the Church of the Latter-day Saints had its origin—we tried, I say, to live again, so far as we could in story and testimony and song, through the great epic events that resulted in the creation of this latter-day work. It is unnecessary for me to recount the visitation of angels and the revelations in which the work had its origin. You are familiar with them all.

THE MESSAGES OF THE BOOK OF MORMON

There is just one other thing, however—nay, perhaps two, that I want to call your attention to. The great outstanding thing in the Book of Mormon is the fact of the visit of the Redeemer to the inhabitants of this western world, and the message of life and salvation that he delivered here; the Church which he brought into existence, the divine authority which he established here in the western world. This is what makes the Book of Mormon of so much importance—it is a new witness for God and Christ and the truth of the gospel. These things being true, makes the advent of the Book of Mormon into the world the greatest literary event of the world since the writing of the Decalogue by the finger of God, and bringing it forth by the great Prophet Moses; or the collection and the publication of the testimony in the New Testament that Jesus is the Christ; that he is the resurrection and the life of men; the greatest event since the recording of the Sermon on the Mount, or the summary of the law by Christ: for the Book of Mormon is supplemental to all this, the necessary part to a consistent whole which manifests the mercy and the justice of God in providing these great things of the gospel for the men of the Western world, as well as to men in the Eastern world.

The other thing referred to is this: The Book of Mormon contains a wonderful message to the great Gentile nation—the United States of America—whose rise and supremacy it predicts. If you go no further back than 1830, when the Book of Mormon was brought to the knowledge of the world, it remains one of the mightiest prophecies that is of record—this prophecy of the rise of a great Gentile nation, upon this land of America. Here and there also we catch glimpses of the fact that the inspired men whom God raised up to found this nation, and whom God also raised up to preserve it by their wise counsels—here and there, I say, we get glimpses of the fact that God has inspired their minds to understand the great principles upon which this nation of ours may maintain its pride of place in this Western world, and in the whole world. For instance, in his very last public address, made before the Historical Society of New York, in 1852, Daniel Webster said:

"Let me say, gentlemen, that if we and our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God, and shall respect his commandments, if we and they shall maintain just, moral sentiments and such righteous convictions of duty as shall con-

tro! the heart and life, we may have the highest hopes of the future fortunes of our country; but if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity."

And recently, in the *Atlantic Monthly*, for August of this year, one of the foremost statesmen in these modern times, in a very brief article, more widely read I think, and more largely commented upon, than any other utterance that has been made of late, said this, when treating of the subject: "*The Road Away from Revolution.*" Mr. Wilson, Ex-president of the United States, for it was he who wrote the article referred to, said:

"The sum of the whole matter is this: that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit.

Only thus can the discontent be driven out, and all the shadows lifted from the road ahead."

But before Mr. Webster made this utterance of warning, and long before President Wilson uttered these sublime words of warning to the American Nation, the Book of Mormon, ages ago, but brought forth into the world in 1830, contains this message from God in respect of all this spoken by Webster and by Mr. Wilson:—

"Behold, this is a choice land, [referring to America] and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, *if they will but serve the God of the land, who is Jesus Christ*, who hath been manifested by the things which we have written."

Such are the two great messages of the Book of Mormon revealed now some hundred years ago, and they constitute the sublimest message ever delivered to the world, because the witnesses whose words are within the book, testify of the Christ and of the truth of the gospel, of the eternal life of man and his power to become indeed, not only the sons of God, but the glorified sons of God: and also because it gives to us a sublime message for the great Gentile nation of this land, telling them the conditions upon which they may continue to enjoy the favor and blessing of God, and maintain their place and power for good in the world.

God has made his Church—this Church of Jesus Christ of Latter-day Saints—his herald to the world concerning these things. May the Lord make us equal to so great a mission, I pray in the name of Jesus Christ. Amen.

CHRIST IN THE BOOK OF MORMON

His Appearance on the American Continent

BY B. H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY AND
PRESIDENT OF THE EASTERN STATES MISSION

*Read by Sister La Preal Jones, at the Cumorah Conference, afternoon of
September 23, 1923*

Golden Text: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd. (Jesus to the Pharisees, John 10:16.)

The Pre-Mortal Spirit Life of Christ

Knowledge of the Christ in the Book of Mormon is both prophetic and historical. To appreciate the full value of its testimony prophetically, the fact of the pre-existence of the Christ—that is, his existence as a personal spirit before his birth into mortal life—should be set forth and emphasized. The beginning of Jesus Christ was not with his birth at Bethlehem, of Judea. The whole tenor of the New Testament, and certain definite utterances of the Christ himself is against that conception of origin. Jesus said to the Jews when Abraham rejoiced to see his (the Christ's) day, "and he saw it and was glad," the Jews said unto him: "Thou art not yet fifty years old, and hast thou seen Abraham?" And Christ solemnly answered:

Verily, verily, I say unto you, before Abraham was, I am. (St. John 8:58.)

When a number of his disciples complained of some, to them, *hath* sayings, the Christ answered:

Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? (St. John 6:61, 62.)

These intimations of existence in spirit life before existence in mortal life are in strict accord with the doctrines of the Christ's noble prayer in the Garden of Gethsemane:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (St. John 17:5.)

Also, all these sayings are in agreement with the preface of John's gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. * * * That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

In the light of this passage, among those who accept the scripture, some can doubt the Deityship of the Christ, nor doubt of his pre-mortal existence; nor of his exercising world creating, and world sustaining power in that existence. If they should, then the following passage would surely be convincing:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, even he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. 1:1-3.)

The Revelation of Christ to the Brother of Jared

A very impressive revelation of the pre-mortal spirit of the Christ is given in the abridged record of the Jaredites placed in the collection of the Nephite records, by the Prophet Moroni, who revealed the existence of the Book of Mormon to Joseph Smith. The Jaredites were the first colony brought from the Old World to America. They came from the Tower of Babel about the time of the confusion of languages. At the beginning of their voyage over the ocean their prophet leader was awed at the prospect of making the journey in darkness—and such was the structure of their vessels that the journey would have been made in darkness unless some special means could be improvised by which they could be lighted—and hence he took sixteen stars and prayed unto the Lord that he would touch them and make them luminous to give light in the vessel during the journey. And as God thus implored, did so, the prophet beheld the finger of God. Whereupon he pleaded for a full revelation of God and it was granted.

"Behold," said the Spirit thus revealed, "this body, which ye now behold, is the body of my Spirit; and man have I created after the body of my Spirit; and even as I appear unto thee to be in the Spirit, will I appear unto my people in the flesh."

The Nephite Knowledge of Christ Through Visions and Revelations

In addition to this revelation of the Christ in the Book of Mormon, the Prophet Lehi, 600 years before the birth of Christ, beheld him and his apostles in vision (1 Nephi 1:9-11); and the mission of the Messiah was also made known to this prophet. He was told of a prophet whom the Lord would raise up among the Jews "even a Messiah * * * a Savior of the world." "And he [Lehi] also gave concerning the prophets, how great a number had testified of these things concerning the Messiah, * * * this Redeemer of the world." (1 Nephi 10:4, 5.)

To Nephi, the son of the above Lehi, was given in prophetic vision an outline of the whole life of the Christ, from virgin birth to his crucifixion; and to his resurrection and his appearance in the west-

ern world after his resurrection (I Nephi chaps. 11 and 12). The mortal life name of the Messiah was also revealed to him—Jesus Christ, the Son of God. (II Nephi 25:19.) All through the Nephite record—the Book of Mormon—this knowledge of the mortal life of the Christ and of his redemptive work appears. (See especially Mosiah chap. 3; also Mosiah 18:2; Alma 18:34; Alma 21:7-9; Helaman chap. 14.)

The birth of Christ to the Nephites—the ancient people of America—was manifested in a most singular and beautiful manner. It was signified to them in the fulfilment of one of their prophetic utterances of one of their prophets, (one Samuel) by the appearance of "great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as it were day. Therefore, there shall be one day and a night, and a day, as if it were one day, and there were no night, and this shall be unto you a sign; for ye shall know of the rising of the sun, and also of its setting; therefore, they shall know of a surety that there shall be two days and a night; nevertheless, the night shall not be darkened; and it shall be the night before he is born. And behold, there shall a new star arise, such an one as ye never have beheld, and this also shall be a sign unto you." (Helaman 14:3-5.) This is the prophecy, and it was literally fulfilled. (III Nephi Chap. 1.)

Advent of the Risen Christ Among the Nephites

Finally came the fulfilment of all the prophecies concerning the appearance of the Christ to the people of the Western World. And this is the manner of it:

The signs of the Christ's crucifixion to the people of the American continent was a three hour period of terrific storm and tempest and earthquake by which whole cities were destroyed, shore lines sunken, mountains rent and upheaved, and such cataclysmic destruction and changes wrought in the earth as perhaps were never before known to man. This was followed by three days of terrible darkness, during the three days that the Christ lay in the tomb. A time during which the lamentation and cries and moaning of the people were heard through the land. Then the reproving voice of God was tremulously heard through the land, upbraiding the people for their sins and announcing the doom of a fallen people and the destruction of their cities. Then came surcease of all this, and the remnant of the people who survived this period of destruction, as they were assembled about a temple in the land by them called Bountiful, and were talking of all the mighty changes that had taken place in the land, and of this Jesus Christ of whom all these things that had taken place were signs—

It came to pass that while they were thus conversing one with another they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and a

was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not;

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven; from whence the sound came;

And behold the third time they did understand the voice which they heard and it said unto them,

Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world;

And behold, I am the light and the life of the world: and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself to them after his ascension into heaven. (III Nephi 11:3-12).

Concluding Reflections

Thus the risen Christ visited the Western world, made known himself unto them; made known to them God's plan for man's salvation; taught them the fulness of the gospel; organized his Church among them; and gave them the same moral and spiritual laws that he had given to the people of the Eastern lands—placed them in the way of salvation; and the Church, so established, reaped a rich harvest of souls through a golden age of some three hundred years; then came departure from the way of righteousness, apostasy from God, wreckage of civilization, anarchy, ultimate barbarism! They reaped the full harvest of their apostasy from God. They sowed the wind, they reaped the whirlwind. The condition in which their posterity were found by the Europeans when they discovered them late in the fourteenth century A. D.—a state of barbarism, and their melancholy history under Gentile nation domination, since that event discloses, indeed, "How blessings vanish, when man from God has strayed."

But by this revelation of what God did for the people of the Western world—making known the truth to them; making known the gospel to them—the covenant of everlasting life which God, who

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cannot lie, promised before the world began; sending the risen Christ to them, that they might hear his voice and be brought to a knowledge of God, and led into the one fold of Christ—all this vindicates the justice and the mercy of God to the joy of all those who contemplate these high things, and become an added message concerning the dealings of God toward men that is of great value—a new found "Fifth Gospel," to be joined to the four Gospels of the New Testament, that makes for the increase of the witnesses of God that Jesus is the Christ, the Eternal God, manifesting himself to all nations as the Savior of the world and the Savior of men individually that dwell therein, to the praise of his Majesty, and to the glory of his name forever and forever.

DESTRUCTION OF ANCIENT NATIONS IN AMERICA*

The Book of Mormon Message to the Gentile Nations Occupying the Land

BY B. H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY AND
PRESIDENT OF THE EASTERN STATES MISSION

Two nations, with two distinct civilizations, occupied America in ancient times, and both had been destroyed before the arrival of the Europeans who came toward the close of the fifteenth century.

The Jaredites

The colony which developed into the first nation came direct from the Euphrates Valley—from the Tower of Babel, at the time of the confusion of languages. They were known as the Jaredites, because a leader of the colony was a man of that name—Jared. Through a special favor from God to the family of Jared, and his brother, Moriancumer, their language, and the language of a few of their friends, was not confounded. Under divine direction this colony departed from Babel northward, and thence were led through Asia, eastwardly, until they came to the shore of the great sea—the Pacific Ocean—"which divided the lands." Here they remained four years; and then by divine commandment constructed eight barges in which to cross the mighty ocean to a land of promise, to which God had covenanted to bring them; to a land "which was choice above all other lands, which the Lord God had reserved for a righteous people." The colony is generally supposed to have landed on the western coast of North America, probably south of the Gulf of California.

This colony finally so multiplied that it became a mighty people, one of the greatest nations of antiquity, with a population spread over a great part of eastern North America—including Central America, Mexico, thence northward to the great lakes, and from the eastern slopes of the Rocky Mountains to the Atlantic. Their numbers, according to the record, must have exceeded ten millions of people.

The Jaredites had a varied experience: peace and war; famine, pestilence, revolutions; the usual ebb and flow of prosperity and adversity they experienced; wealth, corruption; then decline and barbarism, and finally destruction, up to utter extinction of the nation and race. This last calamity overtook them about six hundred years B. C., in the region of the Hill Cumorah, called by them Ramah, and about the time of the landing of the second colony upon the shores of America, *viz.*,

*Read by LeRoi C. Snow at the Smith Farm meeting, Cumorah Conference, Sept. 23, 1923.

The Nephites

The Nephites were a colony that came direct from Jerusalem, made up of families who were descendants of the Patriarch Joseph, son of Jacob. They were led by their prophets and seers to the land of America, where they also expanded into a nation. Internal strifes early separated them into two main divisions, known as Nephites and Lamanites. Plots and counter plots, leading to strifes and wars made up the varied history of these two peoples through a period of a thousand years. Then both divisions having so departed from the ways of righteousness as to lose the favor of God, a great civil war broke out in the fourth century A. D., in which the Nephites—who generally stood for civilization, religion and orderly government—were overwhelmed and destroyed by the barbarous Lamanites, also about the Hill Cumorah. After that the Lamanites, already degenerated into anarchy, lived on in a state of barbarism, resolved into the tribal relations obtaining when discovered by Europeans near the close of the fifteenth century.

The Colony of Mulek

There was another colony led from Jerusalem to America after the destruction of Jerusalem by Nebuchadnezzar, usually accounted as happening about 587 B. C. This colony was made up of Jews. In their wanderings in the north American continent, however, they came in contact with the Nephites and were absorbed by them, and lost their identity as a people. They were known as the colony of Mulek—the name of their leader.

This, in briefest outline, represents the coming of colonies to America, their expansion into nations, their decline and fall. It outlines a melancholy history. I refer to it here that it may teach its mighty lesson, and impart that lesson to the nations now occupying the lands of those ancient nations.

America a Promised Land—Choice Above All Other Lands

The Book of Mormon informs us that when the waters of the flood, which came in the days of Noah, receded from the face of this land of Zion—America, the western continents "became a choice land, above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof." (Ether 13:2.)

When the Lord was leading the colony of Jared to this land of America, he would not suffer them to "stop beyond the sea in the wilderness, but he would that they should come forth even to the land of promise, which was choice above all other lands, which the Lord had preserved for a righteous people."

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever,

should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land that they are swept off." (Ether 2:8-10.)

Then comes the special warning to the Gentile nations, who would occupy the land in our times:

"And this cometh unto you, O ye gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:11, 12.)

This is a prophetic contribution to our American knowledge, and a warning also by Moroni, the abridger of, and the commentator upon the Jaredite history as we have it in his Book of Ether.

This message is echoed and re-echoed through the prophetic utterances of the records of the Nephites, and by special warnings of Christ himself. At one point of a communication made to the Nephites, the risen Christ said to them:

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel." (III Nephi 16:10-13.)

There is much more to the same effect, but let this suffice for the present. Here is sufficient set forth of the message of the Book of Mormon to show the great and proud Gentile nation that it

foreseen that such a nation would be raised up in the Western World in the last days. A glorious station is to be granted unto it; inso-much that its people would become "lifted up in the pride of their hearts above all nations, and above all the people of the whole earth." A condition to which the nation of the United States has most certainly attained. And that exalted station they may hold if they adhere to righteousness and worship the God of the land, who is pro-



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claimed to be Jesus Christ. And if that proud nation will not observe these two things, then woe be unto it, for its doom is sealed, its fate is fixed. It will be destroyed, even as the other nations have been destroyed which occupied the land before it—the Jaredites and the Nephites.

These prophetic warnings to this great Gentile nation—our nation, the United States of America—constitute one of the most important messages of the Book of Mormon to the modern world. It is a message of both national and international importance; for so are the relations of the United States interwoven with the nations of all

the earth that no large calamity can overtake our nation but what would spell disaster to all other nations of the earth.

Hear, then, this warning. O thou proud, Gentile nation that leads the world in power and excellence of dominion, and unto whom is accorded by universal acclamation the leadership among the nations of the earth. That pride of place is thine, and thou mayest hold it on the condition of strict adherence to righteousness, and honoring the God of the land, who is Jesus Christ. On these two conditions depend all thy prestige, all thy glory, all thy power—thy pride of place. If there has been in any measure a departure from the path direct of righteousness, individually and nationally—and who can doubt that there has been?—even then if thou wilt but *repent*, thy God, yea, the God of thy Fathers, will be swift to forgive—and to hold thee in thy high place of prestige, and power, and glory.

This is iterated and re-iterated through this volume of American scripture, the Book of Mormon, and constitutes a message of great national importance. Will ye not heed it, O ye Gentiles? And by heeding the warning, live? And living, fulfil the high mission which God has assigned to you in the achievement of his high purpose in the last days. God grant that you may have the faith and the grace for these high things.

division, and confusion confounded, seemed to prevail. This very greatly distracted the mind of our Prophet. The questions under consideration then were such as these—something about the decrees of God: Would people be saved by the free grace of God, and the free will of men combined, and would they thus be drawn to the feet of the Christ? Or had God pre-determined before the foundation of the earth the exact number of those who should be saved, and had so definitely fixed upon the number that it could not be increased nor diminished by any human effort, by any personal desire, or searching or seeking after righteousness? Those who were to be saved were to be saved by the pre-determined will of God, without any act of their own. On the other hand it was just as explicitly known who would be reprobate, and they could not escape by any means of repentance or other device whatsoever. The question was discussed as to whether this pre-destination of men, to salvation or destruction, affected infants as well as adults. A division existed, some claiming that all infants dying in infancy would be saved, and others claimed that only those whom the decree of God had fixed for salvation would be saved. Would the heathen be saved? That was a question debated. Was baptism essential unto salvation? Would unbaptized infants be saved, or were they among the number that it would be impossible to save, baptized or not? And so the controversy went on. Time will not permit to go into all the details of it, but this perhaps will indicate the nature of some of the discussions. None of those questions were settled by the debates which occurred, but you have been hearing very little about them for a long time. People have not been discussing them. But the point I desire to bring to your attention is this, that notwithstanding the debate on those particular questions have ceased, Christendom is not yet united. The confusion and divisions have broken out in new places.

There is a remarkable prophecy in St. Peter's writings to this effect:

"Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

From the early days of Christianity till now there have been those who have denied the Deity of Christ; but it seems to me that these days of ours have been especially reserved for this particular heresy to reach its full development; namely, the "denial of the Lord who bought them," "bought them" by the price of his own suffering, and by his own precious blood; for never in the history of Christianity has there been such a denial of the Lord as there is at the present time. This recent controversy first arose about two years ago, in Eng-

ELDER B. H. ROBERTS
(Of the First Council of Seventy and President of the Eastern States Mission)

During the sessions of this conference you have heard from many lands, and from many parts of our own country. I am wondering what message I can bring to you from the East. Incidentally I may say to those of you who are, by the ties of kindred, interested in the young men and women who comprise the Eastern States mission, that it is a general time of health in our mission, and that there prevails a very fine spirit among them, but that, of course, is not the message I had in mind when I was wondering what message I might bring to this conference from the East. At present it seems to me to be a good starting point for a message to repeat a scripture with which you all are very familiar, namely:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

"But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord."

Some of you, perhaps, will recognize that as the cornerstone of the history of this last and new dispensation of the gospel. It was the scripture which appealed to the Prophet Joseph Smith in great power, conveying to his soul a most solemn message. For, at the time he came to contemplate it, in the spring of 1820, he was, very much perplexed because of the confusion existing everywhere concerning religion.

In the city of Palmyra, near the center of it, there are four corners, facing one another. On each stands a church, and these churches existed there one hundred years ago. The ministers of those four churches united in what was called a "Union Service"; and for weeks a very earnest kind of Christian propaganda was carried on, a revival meeting, and great interest was aroused there and throughout the surrounding country in religion. All went well, many people were drawn to contemplate the religious life, and much good seemed to have been accomplished, until the time came when the new converts were to file off to the respective churches of their choice, and then strife,

land, when the Reverend Hastings Rashdall, the distinguished dean of Carlyle, at the Modern Churchman's Congress, held in Cambridge, declared that "Jesus Christ never claimed divinity for himself, and was in the fullest sense a man, with not merely a human body, but with human soul, intellect and will." "Again," said he, "Jesus may have allowed himself to be called the Messiah, but never in any of his"—mark the language—"critically, well-attested sayings was there anything which suggests that his conscious relation to God was other than that of any man toward God." Then in respect of the fourth gospel, as being outside of the Christ's "critically, well-attested sayings," the dean remarked: "That the speeches attributed to Christ in the Fourth Gospel," St. John's Gospel, "where they go beyond the character of Jesus as portrayed in the synoptic gospels, namely, Matthew, Mark and Luke, cannot be regarded as authentic history." That was the report of his speech at the time, when this agitation first began. Then about a year later, namely, in January, 1923, in our own country, the United States, the Reverend Percy S. Grant, rector of the Church of the Ascension, in New York City, preaching in defense of the declaration he had made the Sunday before, namely, "when Christ was on earth he did not possess the power of God," remarked: "This is certainly the teaching of the first three gospels." So that Dr. Grant, like the Dean of Carlyle, sets aside the testimony of St. John. As a matter of fact, it would not be difficult to sustain the Deity of the Christ from the first three Gospels, usually spoken of as the synoptic Gospels; and you may leave out St. John's Gospel, and in those three gospels this great truth concerning the Christ is emphasized, namely that he is the Son of God, and it follows that being the Son of God, then God—God of God; Light of Light, of the same substance or essence with the Father; of the same attributes. It is only thought necessary to establish the truth of Jesus Christ being the Son of God to make him Deity; of the same essence with the Father, as well as being the "brightness of his glory" and the express image of his person. And that is all clearly set forth in the synoptic gospels.

And now, for a peculiar reason, I want to call your attention to this thought. This controversy goes beyond the testimonies of the witnesses of the New Testament, and brings out a peculiar feature in our own special message to the world. If you will recall the very careful words of these two critics Messrs. Rashdall and Grant, the Deity of the Christ, you will have noted perhaps that they hold that: "No critical, well-attested saying of the Christ tends to establish his Deity." Well, that simply means that the so-called "modern criticism," eliminates and throws to the winds the testimony of Christ's apostles in Judea,—the testimony that Jesus is indeed the Christ, the Son of God, born of a virgin, and God's Only Begotten Son in the flesh. The note now and then occurs in the comments that are made on this great controversy, that: "You have got yet to consider the

authenticity and the credibility of the New Testament documents. That is the thing to which I wish to call your attention. Unto Nephi, the first Nephi, were given some very great visions concerning the life and the mission of the Christ, before he came in the flesh; and among other things he saw that the Gentile races upon this North American continent would have the testimony of the Hebrew prophets among them (the Old Testament); and also the testimony of the "Twelve Apostles of the Lamb" (the New Testament). He saw that these books would be mutilated and corrupted; that the Gentiles would go into great darkness and unbelief because of this mutilation of the word of God. Then he saw, in vision, circulating among the people other records, one of which was to be the word of the Lord to the seed of this man Nephi. That other sacred books were to be circulated in the land, and these second books, meaning the Book of Mormon, the record of the Nephite people, and the revelations of God in this new dispensation, clearly recognized in the Doctrine and Covenants, and also in the Pearl of Great Price,—these records would establish the truth of the record of the Twelve Apostles of the Lamb of God, Hence the Church of Jesus Christ of Latter-day Saints holds in its hands, and is commissioned to use these other holy scriptures brought forth in this chosen land, speaking from the dust of "Cumorah's lonely hill," for the sleeping nations of the American Continent: and the living word of God in this age, as contained in the revelations found in the Doctrine and Covenants and in the Pearl of Great Price, brought forth by the Prophet Joseph Smith, are here to correct the errors of those who would throw out of the reckoning the word of God as found in the record of the "Twelve Apostles of the Lamb," the New Testament; they are here to affirm, with all the strength that comes from these volumes of witnesses,—this cloud of witnesses—that Jesus is indeed the Christ; that he is the Creator, not only of our own world, but of many worlds. (Heb. 1:1, 2; St. John 1:1-4). Also that He is the upholding, and the sustaining power of all things; that, as pointed out so beautifully in Elder Rulon S. Wells' remarks, He is the Vital Force, that "quickeneth all things"; also that he is the Intelligence-inspiring Power of God's universe; also that He is the Love-manifested Power of God's universe; for the one great thing above all others in the mission of the Christ was to give assurance and demonstration of the Love of God for the inhabitants of the earth. As Jesus himself contemplated this his mission among men, he voiced the assurance that—

"I, if I be lifted up from the earth, will draw all men unto me."

Brethren and sisters, it is our mission to stem the tide of unbelief that is in the world, to answer the Christ's question on one occasion—when he the Son of man comes, shall He find faith in the earth? In the name of God, yes! For he has provided the means of maintaining faith in Him as Creator, as Sustaining Power of the universe; as Vital Force, as Intelligence-inspiring Power, as Love-manifested

Power, and he has organized his Church in the earth, no more to be destroyed, to maintain this faith in the earth. And when the Christ shall come in the clouds of heaven, with power and great glory, attended by the host of Saints from heaven, the host of Saints here on earth, possessed of true faith that Jesus is the Christ, Sovereign, Lord and King, Creator of heaven and earth, and all things that in them are; the Savior of men, the Redeemer of the world, the very Son of God, "*the Eternal God*," to use the Book of Mormon phrase, "manifesting himself unto all nations"—these, the Saints possessed of this faith in the earth, shall welcome the Christ and the hosts of Saints from heaven, with shouts of great joy and faith.

The thought I wish to leave with you, and my purpose in quoting the text,—“If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him,”—was to emphasize the fact that there is still great need, in the light of the present controversy about the Deity of Christ, to make use of this prayer; for the controversies of today, and the confusion resulting from them, are just as perplexing as the confusion of a hundred years ago. God bless the Saints, and all who would know the truth, in the name of Jesus Christ, Amen.

The choir and congregation sang, “Now let us rejoice in the day of salvation.”

Elder Oliver H. Budge, president of the Logan stake of Zion, pronounced the benediction.

Conference was adjourned until 10 o'clock Sunday morning.

A NEW OUTLOOK UPON MORMONISM

By

Pres. B.H. Roberts, President of the Eastern States Mission

Ladies and Gentlemen of the Radio Audience:

Forty-two years ago a man of national reputation, a graduate of Harvard, (class of 1821) twice Mayor of Boston, and a writer of no mean reputation, said:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written:

Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High--such a rare human being is not to be disposed of by pelting his memory with unsavory epithets".

This was the utterance of Mr. Josiah Quincy of the famous Quincy family of Massachusetts. The quotation is from his "Figures of the Past", published in 1882. In that book the author places his portrait of "Joseph Smith at Nauvoo" with similar portraits of such eminent Americans as John Adams, Daniel Webster, John Randolph, Andrew Jackson, and the French Soldier and Statesman, Lafayette. After the passing of a hundred years since the inception of "Mormonism", and forty-two years since the publication of Quincy's "Figures of the Past", and in view of the persistence of the "Mormon" religion, it may be of interest to an American Radio Audience to consider if there is any likelihood of Josiah Quincy's bold prediction coming true. At any rate "Mormonism" is still with us, a growing, militant Church, and who may say, what shall come of it? Founded in a rural district of New York, among the humblest folk of the country side, nothing in reason could be expected of it beyond a feeble life, and then subsidence. But this was not its destiny. Of the "pelting" of Joseph Smith's memory "with unsavory epithets", while he was still living and since his death, there has been enough and to spare. But, as Josiah Quincy could see, that was not the way to dispose of Joseph Smith; nor of the church he founded; nor of the gospel he preached; for in spite of all these things "Mormonism" persists in vigorous life and power of expansion. Ridicule of its pretensions to new revelation has availed nothing. Mockery of its chief product in the way of newly discovered scripture--"The Book of Mormon"--has not destroyed interest in this alleged volume of sacred, American History and Revelation. That book has been translated into fifteen languages and published in fourteen. Not the violence of mobs in Ohio, Missouri, and Illinois, in the early decades of "Mormonism", through assailing it in overwhelming numbers and with murderous hate, could destroy it. Not the murder of its first Prophet at Nauvoo, Illinois, could halt its progress. Nay, then, as of old, the blood of

the martyrs proved to be the seed of the church. Nor did the enforced exodus from the United States through a thousand miles of wilderness into the Mexican Territory of the Salt Lake Valley, (1846-7) break up the community, or stay the propaganda of the new faith. In spite of all these things "Mormonism" flourished, and remains the religious wonder of the Twentieth, as it was of the Nineteenth Century.

Having won its right to live by refusing to die, or to be destroyed, "Mormonism" has, at the same time, won its right to tell the world by what means it has lived, the spiritual food on which it thrives. And here let us leave the old beaten path of disquisition on the one hand, and of prejudiced preconception on the other, and listen for a moment to the heart-beats of a system of thought and of life that must have in it some principle of vital strength, else it would not under all the circumstances, survive "in this age of free debate" in which it was born and still lives.

It was by proclamation as bold as it was unique that "Mormonism" sprang into existence,--the declaration of a new revelation; but not the announcement of a new religion. On the contrary, it was a clarion call for a world's return to the one and only Gospel--to the acceptance and worship of the true God, and His Son Jesus Christ, Makers of Heaven and of Earth, and all things that in them are; obedience to whom is man's only hope of salvation. "Mormonism" was fortunate in this, for though an angel should proclaim "another Gospel" than that of the Christ, he would be under apostolic anathema (Gal.I). It was the proclamation of a New Dispensation of the Old Gospel, a call of "Back of God", that gave "Mormonism" its standing; and in the divided status of Christendom, a hundred years ago, with its contentions and its doctrinal strifes, Christendom itself furnished men with a sufficient reason for believing the new proclamation. Just as now, after the lapse of a hundred years from that time, Christendom's doctrinal Disputes, through shifted to new themes, supply ample reason for men thinking that

" 'Tis time for some new prophet to appear,
Or old endow man with a second sight".

"Mormonism" came and persists, then, because of a felt need of it in the religious world. "The earth was defiled under the inhabitants thereof, because men had "transgressed the laws, changed the ordinances, broken the everlasting covenant", of which the blood of the Christ was the solemn and awe-inspiring symbol. (Isaiah 24:5 of. Hebrews 13:20)

Following its bold and unique initiative, "Mormonism" announced a revelation respecting America and her ancient inhabitants that was equally astounding and appealing. Who were these people of the western world discovered with their continent four hundred years ago? Were they children of the Most High? And if so had God left himself without witnesses among them? To this question men could give no answer. But "Mormonism" did by producing an American volume of scripture written and compiled by their prophets, proclaiming not only an Isrealitish origin for the people, but giving an account of the resurrected Christ's personal visit to them, after his departure from Judea; also the proclamation of the one and "Everlasting Gospel" to them by the Christ; the founding of a church; and at the necessary departure of the Son of God from their midst, a promise given of a future return, and a personal reign with the righteous in a Kingdom of Glory. If all this were not true, it might well be

hoped that it was true, for it should say so much in vindication of the justice of God in not allowing whole continents of people to perish in ignorance of God's plan of human salvation. It would add so much to the vision of a loving Christ, this visit to the people of America, and the establishment of his Gospel and his church among them: It would mean so much to the present distraught Christendom if a New Witness could be found in the voice of the sleeping nations of ancient America, testifying to the Deity of the Christ; to the reality of the resurrection from the dead, and the life everlasting. To the Latter-day Saint this is what the Book of Mormon is, A New Witness for God, and for the fundamental truths of the old Christian faith. This is what it does for him: strengthens his faith, but increasing the evidence on which that faith rests; makes brighter his star of hope of the life everlasting; his church, rising out of all this, and guided by continuous revelation,--abiding in touch with God--becomes for him a present temple of God, built up of living stones wherein is not darkness or doubt.

Does all this excellent initiative and procedure in the founding of a great religious movement arise merely from the happy and forceful but erratic cogitation of an ignorant youth, Joseph Smith? Or is there something more in it than that? Something that will lead to the fulfillment of Josiah Quincy's half prophecy? Of this the world can be sure, ignorant blatancy will not account for "Mormonism".

Joseph Smith taught:

That	"The glory of God is intelligence";
That	"It is impossible for a man to be saved in ignorance";
That	"A man is saved no faster than he gets knowledge";
That	"Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge";
That	"If one man, by his diligence, obtains more knowledge than another, he will have so much the advantage in the world to come";
That	"There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law on which it is predicated".

This is not the thought or the language of ignorance.

It may be objected that Joseph Smith taught the anthropomorphic idea of God, but if so it is but such stressing of the personality of God as the scriptures warrant; incorporated with such ideas added of the everywhere-ness of God, and everywhere-ness with power, as to make for the conception of the indwelling of God in his creations, God immanent in the universe. This upon a principle altogether unique, however, being no less than the conception of God as so strongly personal as to be individual, and yet while persisting as so personal, vibrating forth from his presence such a spirit from Himself, that is of Himself, and exhaustless, as fill "the immensity of space". This, even as the sun vibrates from its surface rays of light and warmth, which are of itself, to fill our solar system space. This extends God into all space. This the "Presence Bright" which "all space doth occupy, all motion guide"; and in the Prophet's revelations is called "the Light of Christ". "The light which is in all things; which is the law by which all things are governed, even the power of God". Yet God the while, though a spirit, throughout the

creations, and indwelling in them, is a personage "Seated upon his throne in the bosom of Eternity, in the midst of all things".

This conception leaves God as personal to the point of being individual, capable of personal, tangible relationships; and object of love and reverence; and yet, at the same time presents Him as the sleepless and everywhere present energy that finds expression in the force, of nature, in the vital processes of plants and animals, in human lives, and in the development of human societies--God in and through-out the world.

"It is the first principle of the gospel to know God", taught the Prophet Joseph Smith. "If men do not comprehend the nature of God, they do not know themselves", he went on to say; "for man was created in the very image and likeness of God". "The elements" said he, "are eternal; yea, the elements are the tabernacle of God. Man is the tabernacle of God, even temples; and spirit and element inseparable united, receive a fullness of joy". Hence the importance of man's earth life, in which spirit is united to earthly elements; and it is the purpose of God "to bring to pass the immortality and eternal life of man". "The spirit and the body is the soul of Man", he continues; "and the resurrection of the dead is the redemption of the soul". "Adam fell that man might be, and men are that they might have joy" is one of the Mormon Prophet's noblest utterances.

And again he said:

The things of God are of deep import; and time and experience and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man, if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens and search into and contemplate the darkest abyss and the broad expanse of eternity--Thou must commune with God!"

These doctrines expressed here somewhat in headline fashion, are the vital principles on which "Mormonism" rests, the spirit-life on which it thrives. Acceptance of these principles, and a special privilege of fellowship with the Holy Ghost, due to their acceptance of the gospel and continued obedience to its laws, constitute the spiritual life of the membership of the church, their bond of union with God. The Holy Ghost, for them--it should be remarked--is the Third Person of the Christian Trinity; God's Witness to the human soul of the verity of spiritual things; that takes of the things of God and shows them unto men (St. John 16:15); a spirit which proceedeth from the Father (Isaiah 15:26); the very Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but he dwelleth with the saints, and is in them, (St John 14:16-17), though he may be to them "as the wind blowing as it listenth, and they hear the sound thereof, yet may not tell whence he cometh, not hither he goeth"--for such are they that are born of the spirit--the Spirit choosing the time and the place and the manner and the measure of his manifestations; but never-the-less, he is the voice and the power of God in the human soul; his presence in the heart of man being the witness to him that he is born of god, hence a child of God, and wholly acceptable to him.

These are the higher things of "Mormonism", the things that sustain its

devoted, and make it to persist in the earth. The principles here set forth are the truths that justify the probability expressed by Josiah Quincy. That some future text book answering the question, What historical American of the Nineteenth century exerted the most powerful influence upon the destinies of his country, may say, "Joseph Smith, the Mormon Prophet:". And the reply, absurd as it doubtless seems to most men now living, may be an obvious common place to their descendants".

The Prophet Joseph Smith has made two statements regarding the most important work in the New Dispensation: One - salvation for the dead and the other preaching the gospel. Adding these two items together the result is that the most important work in the New Dispensation is "The Salvation of Men" to bring about God's glorious purpose "For this is my work and my glory to bring to pass the immortality and the eternal life of man", of all men who will be saved. What do we mean by being saved? By salvation? It is upon this subject I wish to read to you this evening. I was asked to give a scripture reading, but in order to more clearly set forth the meaning of "salvation" I have chosen to read some excerpts from a sermon delivered by President B.H. Roberts which will give both scripture and an explanation.

He begins this particular discourse in giving a definition of the Gospel as follows:

If this is the meaning of salvation, surely it is most important to preach the gospel and also likewise to do the work for our dead, some of whom lived upon the earth when the authority of God to administer in the ordinances of salvation were not here and those who in their blindness rejected it during their sojourn upon this earth.

THE LORD HATH SPOKEN

By B. H. ROBERTS

NUMBER FOUR

Hear, O heavens, and give ear, O earth: for the Lord hath spoken
(Isaiah 1:2).

Brief Review of Previous Numbers

In Number Three of this series it was set forth that the Lord revealed himself and His Son Jesus Christ to the young man Joseph Smith, who henceforth would be a witness for God among men: The Truth about God and the Son of God in that completed revelation proved to be in accordance with what is revealed about God in the Old Testament and in the New. It also harmonized the idea of God as a personality—in the sense of his being an Individual—with the idea of God being everywhere present, and everywhere present with power—God immanent.

The next step in working out the purpose of God in the New Dispensation, was to broaden the foundations of faith for men. Faith, the ordinary, simple faith, which is an incentive to human action, ultimately rests upon evidence, and if the evidence be increased the faith will be increased accordingly.

So proceeding in the course of speaking to this present generation, God brought forth what is known as

The Book of Mormon

Following is a brief account of this book by Joseph Smith:

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian Era. We are informed

by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant were the Indians that now inhabit this country. . . . The people were cut off in consequence of their transgressions, and the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days.

The Resurrected Christ in America

The all-important matter connected with the Book of Mormon is the fact that it gives an account of the visit of the resurrected Christ to the people of the western world. It also gives an account of the Christ teaching the Gospel to men of the western world, and founding a Church among them, which ministered the Gospel to the salvation of many through several generations.

The manner of the appearing of the Christ to the people of America was on this wise: During the crucifixion of the Christ in Judea, and the period of his body lying in the tomb, America, in fulfillment of predictions of inspired prophets among the people, was visited by dire calamities of storm and tempest and earthquakes, followed by three days of intense and continuous darkness. Following these calamities, as a company of survivors in a land called Bountiful were viewing and commenting upon the great changes wrought by tempest and earthquakes, and were speaking of the Christ, of whose death and resurrection these terrible disturbances in nature had been a sign, according to their prophecies, they were thrilled by hearing a voice vibrate through the air. At first they understood not what was said, but the third time they heard it they understood, for it said:

Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear him.

Then out of the expanse of heaven they beheld a man descending. He was clothed with a white robe, and he came down and stood in the midst of them and said:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, that the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. (III Nephi Ch. 11:10, 11, 12).

The Church in Ancient America

The visitation of the Christ to this people was attended by the calling of twelve disciples to found a church, and to teach the Gospel; the ordinances of which, together with the law of righteousness, which ever attends upon the gospel, were expounded. The Sermon on the Mount, first delivered in Judea, was repeated in substance, and all the ordinances of the Church of God were established for the salvation of the people.

Righteousness prevailed through several generations, then came the period of spiritual and moral declension which resulted in the barbarism in which the American race was found at the advent of the Europeans in the western world, 1492.

Thus in this New Dispensation, in which God is speaking, was brought forth a new Witness for God and the Christ; a New Witness to the great truth that salvation is of Jesus Christ, the Son of God, "the Lord Omnipotent." (Book of Mormon, Mosiah, 3:17 id. 5:8 and 2nd Nephi 25:20).

It was for the purpose of convincing "the Jew and the Gentile, that JESUS IS THE CHRIST, THE ETERNAL GOD," that the Book of Mormon was written, sealed up and preserved from destruction, and brought forth in these last days. (See title page of the Book of Mormon, a transcript from the original plates, explaining the purposes for which the Book was written).

If the world-hunger for knowledge of the Christ is as great as Rev. John Watson declares it to be (see No. 2 this series for reference); if indeed, "a parchment but six inches square, containing fifty words which were certainly spoken by Jesus, would count for more than all the books which have been published since the first century," then of how much more value is a whole book that might well be accepted as a veritable "Fifth Gospel," (the Book of III Nephi within

the Book of Mormon is the one more especially in mind), which gives great enlightenment on the Life and Mission of the Christ, and whole discourses from the teachings of Messiah in America.

This visitation of the Christ to the western world, the inhabitants of which were mainly descendants of Israel, came to pass in fulfillment of one of the Christ's own prophecies, while yet among the disciples in Judea.

And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. (St. John 10:16).

If the usual commentary explanation of this passage be given, namely, that Jesus had in mind the Gentiles as the "other sheep" of the passage quoted (see Dummelow's Commentary on St. John 10:16), then let them be reminded that so far as the personal ministry of Jesus was concerned—and St. John 10:16 doubtless refers to his personal ministry—Jesus himself said to his disciples:

I am not sent but to the lost sheep of the house of Israel. (Matt. 10:6).

Therefore when he said "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice," etc., it must have been some branch of the house of Israel and not the Gentiles, whom the Christ had in mind. And his own prophecy was fulfilled when he visited the branch of the house of Israel in America.

A Witness for the Gospel as Well as for the Christ
This book, so strong a witness for the divinity of Jesus Christ, and his redemptive work, is equally strong as a witness for the Gospel—God's plan for the salvation of men: "I say unto you," one of the prophets of the book is represented as saying, "that there shall be no other name given, nor any other way, nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. . . . Salvation was and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:17, 18).

Ordinance Formulas Supplied

The Book of Mormon supplies a baptismal formula for the remission of sins, given by the Lord Jesus himself; both

the candidate and the administrator are to stand down in the water; and the administrator shall say, calling the person to be baptized by his or her name—

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the candidate be immersed in the water, "and come forth out of the water." (3rd Nephi, 11:25, 26). By this ordinance men receive remission of sin and are prepared for the baptism of the Holy Ghost which shall unite the life of men with the life of God; they are born again. This direction coming from the Lord Jesus himself settles all questions relative to baptism.

The Sacrament of the Lord's Supper

For the perpetuation of the spiritual life created by baptism of the water and of the spirit—the re-birth of men into fellowship with God—the Lord's supper is instituted. The prayer of consecration in the ordinance is given by the Lord. In it are gathered up and presented in one view all the great fundamentals of the Gospel:

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen. (Moroni 4:3).*

There is the most perfect prayer in all the literature of men. I say it without fear of one other being produced that shall surpass it. It is so perfect that not one word can be added to it, or one taken from it, without marring it. Without qualification, what was once said by Arch Deacon Paley of the Lord's Prayer, can be said of this prayer; but more emphatically said of this prayer.

For a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness, for sufficiency, for conciseness without obscurity, for the weight and real import-

*The prayer of consecration upon the wine or water used to symbolize the blood of Christ is similar in import.

ance of its petitions, it is without an equal or a rival. (Paley's Evidences of Christianity).

This prayer consecrating the symbols of the Christ's flesh and blood is not only a prayer, but a confession of Faith; and in it, I repeat, are found all the fundamentals of the Gospel.

Confession of Faith

Faith in God, the Eternal Father is confessed, in this prayer, both as creating power, and as sustaining and directing power of the creation; for "Father," including fatherhood, means both these functions:

Faith in Jesus Christ as the Son of God is affirmed;

Faith in Jesus Christ as the Redeemer of the world is confessed.

Faith in the Atonement of Jesus Christ is witnessed by the broken bread which is the symbol of the broken body of the Lord, by whose wounds men are healed; by acceptance of which atonement, with repentance and obedience men are forgiven their sins, and taken into fellowship with God.

Then as second part follows the solemn covenant of men:—their willingness—

To take upon them the Name of Christ;

To always remember him;

To keep the commandments which he has given them;

Then the climax of it all, and the full meaning of all that has gone before—the purpose of it—

That they may always have the Master's, the Christ's Spirit, to be with them.

What a center of Christian unity is here. What a splendid gathering in of glorious rays of Christian fundamentals into one radiant sun of Truth and Light. It is sufficient for a Christian creed for the world. Let men but gather to it, and solemnly, and frequently, and with faith repeat that creed, and enter into those few but sacred obligations, and there is established at once a holding power for Christian truth that the world has not known, and does not know. Does not analysis, though brief and incomplete, prove all I have claimed for this prayer-creed? Whence came it?

Hear, O heavens, and give ear, O earth; for the Lord hath spoken.

The prayer-creed, so suitable to promote Christian Unity, came from God and no other.

JESUS IS THE CHRIST—THE ETERNAL GOD.

By *Prest. B. H. Roberts, Eastern States Mission.*

(Address delivered at the Sunday afternoon session of the
M. I. A. Jubilee Conference, June 7, 1925.)

My brethren and sisters, I have to confess to a feeling of uneasiness on arising to take a small part in this great Jubilee conference. Owing to circumstances, I have not had the pleasure of being present in the counsels of the general board, while this Jubilee conference was in process of incubation, and I feel myself somewhat uncertain in regard to what I ought to say, since no subject has been suggested to me, nor do I know at this moment how to fit myself into the general outline that is provided for the var-



Prest. B. H. Roberts.

ious sessions of the conference. I have a number of passages of scripture which are more or less floating in my mind, but they are unorganized. As they come up into my consciousness they remind me of stones that one might find that have rolled away from some wall. They are not placed in any order. I might, however, as a means of gathering myself from my confusion, refer to some of them. Here is one that haunts me a little:

"O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, oh God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is come."

A text with a rather suggestive personal element in it, that I do not think I shall elaborate upon, and yet I can't get rid of it, so I have read it to you.

This seems to be a time of testimony, and I think of Jesus the Christ as most clearly of all

prophets setting forth the proper spirit of testimony. It is founded in what he said to Nicodemus, after he had been explaining to that ruler among the Jews some of the mysteries of being born again; and Nicodemus in some astonishment said:

"How can these things be?" Jesus said to him, and very solemnly: "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen."

That represents the very spirit of testimony sought by the youth of Israel through our Mutual Improvement associations.

Also this seems to be a time of witnessing to the truth, and I want to refer you to one of these passages that are in my mind, which sets forth the Christ as God's and the truth's chiefest witness.

When in the presence of Pilate, accused by his nation, the Jews, Pilate seemed to be somewhat perplexed about the claim which was made about the Christ being King of the Jews, and he enquired seriously "Art thou then, a king?" And the Savior replied: "Thou sayest I am a King." And then he comes to something which to the Christ seemed of more importance, and so in an independent sentence he adds: "To this end was I born, and for this cause came I into the world; that I should bear witness unto the truth. Every one that is of the truth heareth my voice;" and of course is drawn to the Christ by the strength and power of the truth to which the Christ was then, is now, and forever shall be the Chief Witness.

To All Who Obey.

Another of these passages, unconnected with any organized theme in my mind, is the one which declares that the Christ, though the Son of God, "yet learned he obedience by the things which he suffered; and being made perfect"—undoubtedly made perfect by that suffering—"he became the author of eternal salvation to all those who obey him."

There are other such passages which have been haunting me through the morning, and oh that I might have the power to give these and others some organization that would present in increasing emphasis and power, some great lesson that might be of value to the assembled thousands of the youth of Zion.

In connection with these scriptures I have been thinking over these mottoes upon the balcony front of the gallery. The thought passed through my mind that I would like to see them assembled as a sheaf of banners and some spirit of unity given to them. They are, however, somewhat like these passages of scripture that I have been repeating to you. Each seems to stand alone, an independent theme of itself. No arrangement

that seems to be climbing toward a climax; and yet I do observe an increasing importance from the first toward the last, and especially through the last three or four of these, our slogans. Some day I hope it will occur to us to give them something of organization, not so much as to chronological order as in the order of their importance, so that we may see in them the growth toward higher and ever higher conceptions of the duties that rest upon the youth of Zion, for this is what our slogans stand for—our duties.

The Main Purpose.

One has come to me while thinking of these things that perhaps I might stress a little and make the heart of what I would like to say to you this afternoon, that is, I would like to say a word about what should be the 'oversoul' of all our mottoes, of all our strivings, that which gives vitality to all these slogans and to our whole work. I think I might approach it by reference to the high purpose which President Brigham Young seems to have had when giving these organizations birth. If you generalize his instructions you will find this to be at the heart of them, that the youth of Zion might learn to have faith in God's great latter-day work. That is my interpretation of his main purpose in bringing these organizations into existence. But before you can have faith in God's great latter day work, you must have faith in God himself. Then you see that faith in his great latter-day work would most likely follow as consequence. If I were going to propose a slogan that should be the over-soul of all these slogans, I think I should put it in these words, and make it chief of all, after which all else would be merely commentary. And this would be the slogan:

"We stand for absolute faith in the Eternal God, revealed in Jesus Christ."

That comes from our Book of Mormon, and is part of the preface of that ancient record, but it has always been published upon the title page of the translated work. That preface explains that this record has been brought forth and preserved, that it might lead to the convincing of "the Jews and Gentiles that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." This is the primary purpose of this American volume of sacred scripture, the Book of Mormon, not to testify merely to the divinity of Christ. That is quite generally conceded, speaking now of Christendom. Being divine is one thing, but being Deity, the Eternal God, is something more than being divine.

He Is Deity.

There are and have been men, divine men, God-like men, that is, they have partaken some-

what of the divine nature, but what we want to assert concerning Jesus Christ is that he is Deity, "the Eternal God," the revelation of all that God is or can be—God incarnate; the manifestation of every element of Deity combined in one glorious manifestation, God revealed—God manifested in the flesh through the Christ.

That must be our ground. Jesus Christ is the manifestation of the one God-nature, but in which many personalities may participate. All the great harmonized Intelligences of the universe participate in that God-nature, and from them proceeds forth to fill the immensity of space, that Spirit we call God, even the Spirit of all the harmonized Intelligences of the universe, and bearing the attributes of God. This the light of the sun, and the power by which it was created; this the light of the stars, and the power by which they were created—the creative force or power of the universe; this the world-sustaining force; by which all things are held in balance, a balance so perfect that it meets all the requirements of mathematical certainty, and gives us an orderly cosmos, a universe where reigns eternal law; this the world's vital force, also, which gives life to all things, and is the power by which they subsist; this the intelligence-inspiring power, "the light which lighteth every man that cometh into the world," and beautifully called in our modern revelations, "the Light of Christ," and also "the Light of Truth," and hence the Intelligence-inspiring power of the universe, and richer, and better than all this, the love-manifested power of the world, especially manifested in the Christ. All these are but as rays of Deity, and in Jesus Christ they are gathered into One and revealed to the world as the eternal God.

To Triumphant Climax.

Let us hold this vision of God revealed in Jesus Christ as giving vitality to all our slogans, and all the slogans that shall come; and having that, let it become to us as the luminous cross became to the Roman Constantine and his armies, so that we can say, "By this conquer." Conquer self, the world, the flesh, and the devil, and thus lead the cause of Zion in these last days to a triumphant climax. I give you then, as the over-soul of all our slogans:

"We stand for absolute faith in the Eternal God, revealed through Jesus Christ."

There is very much need of giving our associations and the world such a slogan as this; for men are losing touch with this conception of God. They are denying the Lord who bought them. The great prophecy of Saint Peter concerning what would happen among Christians is

being more largely fulfilled in these days than ever before. He says:

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

"But there were false prophets among the people, even as there shall be false teachers among you, who privily will bring in damnable heresies, by reason of which the way of truth shall be evil spoken of, even denying the Lord who bought them, and bring upon themselves swift destruction."

"And worship God, who created heaven and earth and the seas and the fountains of water"—Thus calling men back to the worship of God. That would have been no part of his message if the world in the hour of God's judgment were in reality worshipping the true and the living God.

I hope that our banners will increase in their value and in their importance with the passing years. I hope some day, for instance, to find this emblazoned upon our banners—and may God hasten the time of it:

"We stand for the redemption of Zion, the commencement of her chief city, the building of her temple, according to the word of God, in this generation."

I would vote for a slogan of that kind coming from the youth of Zion even though it required us to pledge the full credit power of the Church to achieve it within God's appointed time.

Great Spiritual Forces.

Another slogan I would like to see adopted some day would be this:

"We stand for faith in the miraculous, the knowledge and wisdom and power of God wrought into the affairs of men."

That is all the miraculous is, and we must believe in the miraculous if we believe in the accomplishment of God's great purposes in these last days.

So we might go on to point out the glorious things that await the working of our hands, and the faith of our minds. I trust that the second fifty years, that is beginning with us now as an organization, will witness more mighty achievements than we have seen accomplished in the past fifty years. I am quite confident that our achievements during the past fifty years will be dwarfed by the glory of those achievements which will mark the second half of the first century of our existence as an organization. We shall indeed want this over-soul of all our slogans to be our inspiration, to the achievement of the great things that God expects of his modern Israel. Oh that one could have the power to set forth the glory of God and the greatness of his purposes, that we might work into the very

web and woof of our lives those great spiritual forces that can come from the conception of God revealed in Jesus Christ; and then the proceeding forth of the Spirit of God into all the universe, into the immensity of space's depths, until we become conscious of living, moving and having our being in the very presence of God!

Spiritual Life.

Then indeed we might be able to worship under some such conception as this:

"Oh thou eternal One, whose presence bright,
All space doth occupy, all motion guide.
Thou only God, there is no God beside,
Being above all being, Mighty One,
Whom none can comprehend and none explore,
Who fillest existence with thyself alone,
Embracing all, supporting, ruling o'er,
Being whom men call God."

And whom we worship and see revealed in Jesus Christ our Lord.

Oh Lord, rend the veil! Rend it from the top to bottom! Take up thy pavilion, that we may behold this vision of God; then all things else will fall into their proper order, our relationships to thee, and to each other. Grant us this vision, then; give us the inspiration of it, that we may worship thee truly as "Our Father which art in Heaven." Hallowed to us is thy name, may thy kingdom come, thy will be done, in earth as it is in heaven. Give to us the things we daily need, our daily bread, and especially our spiritual bread, which is our spiritual life—union and communion with Thee! Forgive us our trespasses as we forgive those who trespass against us; and suffer us not to be led into temptation, but deliver us from the evil; for in all these things thine is and shall be the kingdom, and the power, and the glory forever and ever. Amen.

I thank God for music, and for these gifted sons and daughters of God who vocally and on instruments can produce it. If I

could only preach the gospel as these gifted sons and daughters of God sing it, and could produce in the souls of men the thrills that come to me when the truth is set to music, and artistically rendered, I would ask no other wealth or gift from God.

When the sessions of our conference closed on Sunday afternoon I felt that if nothing more should be added, this conference would go down in history as of great importance, because of the treatment that had been already given upon great and fundamental principles, principles of highest importance, and especially at this present time, and in view of the waves of religious thought and irreligious thought that are sweeping over our nation, and I presume over other nations also. But when I stand before you to make my own very humble contribution to this historic conference, it is with a great deal of misgiving, and I approach that brief and humble task with much trepidation.

On my way home from the Eastern States I bought some magazines with which to while away the tedium of the journey, and in one of them I was attracted by this title: **"It Is a Wise Father Who Can Answer His Own Child."**

In the course of setting forth that thought the father who wrote the article describes how a son about eight years of age said to him one day:

"Daddy, why are people?" The father felt that "an armful" had been handed him, according to his own confession. So he stalled a little and replied to his son that that was a question that had been debated some five or ten thousand years, and it was not quite certain yet that anybody had found the right answer.

"Well," said the boy, "that's funny." Then, after a silence he said again: "Daddy, don't you think that is funny?" The father again stalled and he said: "Well, it is just possible that if we knew everything, life would not be so very interesting." "Well," persisted the boy, "I think it is funny. Now I have to go out and play ball the rest of the afternoon, and if you find out anything I would like to hear it at dinner."

Now of course that may be a strange way of presenting a great theme. It has been much thought of, and the question put in a more worthy form. I think perhaps the poet-prophet of Israel, King David, stated the question in a manner much more worthy, and I call your attention to it. It is very familiar to you, but I am sure it is worthy of your further consideration:

"Oh, Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. . . .

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord, our Lord, how excellent is thy name in all the earth!"

David here asks some very important questions. He does not answer them, however, either in this psalm nor in any subsequent one. St. Paul quotes this passage from David in his letter to the Hebrews, but he does not answer the questions. This passage brings up the question of the purposes of God in the creation; but these two prophets, David and Paul, do not give answers to the questions they ask. None of the philosophers outside of those cults that have been recognized as founded upon revelation from God have ever answered these questions in any authoritative way. It may seem like a bold statement, but it is true, nevertheless, that there is no answer contained in the Old Testament to these questions. In all the revelations that are given in the Old Testament there is no declaration made of the purposes of God in the creation. I am going to ask you to go one step further, and to bear with me while I say to you that neither in the New Testament is there any adequate declaration that satisfies the inquiring mind upon that subject. The only scripture that comes anywhere nearly touching it is found in the following:

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

That is the nearest, either in the Old or in the New Testament, in all that is written—the nearest approach to an explanation of the purpose of God in the creation. I think you will agree with me that that is not very satisfactory to you or to me or to mankind in general. God has created all things and for his pleasure they are and were created. All right, but where do we come in? And what explanation is that to us of the purposes of God in our creation?

I call your attention to the fact that this father to whom the lad propounded his question, confessed that he had been "handed an armful." He did not, however, regard the question of his boy as "silly." "On the contrary," said he, "it is so fundamental that it quite bowls one over." And then he adds this thoughtful remark:

"Think what it would mean to the human race to have an answer that every one of us would accept. That I should say would be quite a neat little achievement," that is to give an intelligent, acceptable, and, I will add, an authoritative answer to the question, "Why are people?" Or in other words, what is the purpose of God in the creation of man? I have rather boldly said that you can find no answer in the Old Testament nor in the New Testament.

But now I will ask you to follow me for a few moments in some suppositions I am going to make.

Suppose that in some catacomb in Egypt, or some musty tomb of ancient prophets, a fragment of parchment could be found that could be well established as containing the very words of the great prophet Moses; and suppose that fragment should contain this statement:

"THIS IS MY WORK AND MY GLORY, SAITH THE LORD, TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."

What would be the result upon the thought of the world if by human means such a fragment of parchment could be brought forth and established as undoubtedly the utterance of the great prophet of Israel, Moses? It would be regarded, I warrant you, as the most valuable utterance that had occurred among men. Aye, its value would be greater in giving enlightenment to men as to the purposes of God in the creation of man, than all else that is written in the Bible; and as a discovery it would be as important as the discovery of the original tablets on which were written the Ten Commandments would be.

Again I will ask you to suppose that under similar circumstances and by human means, another literary discovery was made that should read as follows—this is a second fragment that we will suppose has been discovered:

"Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. And when separated, man cannot receive a fulness of joy." * * *

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

"The glory of God is intelligence, or, in other words, light and truth."

That is to say, the light by which truth is discerned. I would like to make this addition to the foregoing quotation. It does not occur in this same passage, but I would like to make this addition to this scrap of supposed parchment, and have it included in our whole supposition:

"The body and the spirit is the soul of man, and the resurrection from the dead is the redemption of the soul."

Now let us add these statements together in these supposed parchment fragments, then put the two together—the one from Moses and this passage just quoted. We would then have:

"This is my work and my glory—to bring to pass the immortality and eternal life of man...."

"The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy."

"The spirit and the body is the soul of man; the resurrection from the dead is the redemption of the soul."

Now I begin to see forming a marvelous, a splendid, a worthy conclusion, out of these discovered fragments—the purpose of God in the creation of man. It is the purpose of God to bring to pass the immortality and eternal life of man, because a union of spirit and element is essential to the fulness of man's joy. That immortality and eternal life is brought to pass by the indissoluble union of the body and the spirit of man, by which he becomes soul—one, united, inseparable, an entity indestructible, and put in the way of attainment of a fulness of joy. But the end is not yet.

I will ask you to suppose the discovery of another fragment of manuscript from ruined temple, from catacomb or from musty tomb, and yet its antiquity and its authenticity as going back to an inspired man of God—a prophet—may not be questioned. We will suppose this third discovered, sacred parchment should say this—I will ask you to mark the beauty of it:

"All things have been done in the wisdom of Him who knoweth all things."

Now that has in it the music of inspired poetry, to me. It also has a depth of philosophy that is quite wonderful.

"All things have been done in the wisdom of Him who knoweth all things."

Perfect wisdom can come only from perfect knowledge, and here you have the two combined,—perfect wisdom rising from perfect knowledge; all things ordained for the earth and the inhabitants thereof have been wrought in the highest wisdom, according to the declaration of this third discovered fragment we are supposing. And then the rest of the fragment must be read to get the full import of its meaning. I will read the two beautiful lines I have in mind together:

"All things have been done in the wisdom of Him who knoweth all things:"

"Adam felt that man might be. Men are that they might have joy."

And thus these fragments of truth—we will say for the moment from ancient parchment just discovered—have enlightened the world on this great theme as no other utterances have ever enlightened the children of men. If they could only be discovered in the way we have supposed, it seems to me that there would rise up from all the hosts of men peans of praise to Almighty God, for this great light shed abroad upon the minds of men with reference to the purposes of God in the creation; and especially as to the creation of man.

Now we will drop the suppositions assumed. These three great utterances constitute the message of "Mormonism" to the world upon this great theme. The first comes from a fragment of the teachings of the prophet Moses, found not in musty tomb or ruined temple, but revealed to the Prophet Joseph Smith before this Church of ours was six months old. The second comes from a

revelation from God to him, in the year 1833. The third contribution comes from our Book of Mormon, and is the contribution of sleeping nations once inhabiting the American continents, a message through their prophet leader to the modern world, and a contribution to the modern world for its enlightenment. How splendid all that is!

We are not quite through, however, with this magazine lad's questions yet; nor with David's sublime questions. We have learned a little about the purpose of God in the creation, but the other part of the question still remains: What is man that God is mindful of him? Or the son of man, that he visits him, and gives him dominion over his works?

Only just a moment can be devoted to the great theme. I quote the words of the Christ in that last prayer of his in Gethsemane:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

I quote that scripture because without any equivocation it declares by the lips of the Christ himself the fact that he is the Son of God; and now he says:

"Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here the Christ proclaims both the pre-existence of his own spirit and the glory he had with his Father before he came to the earth. These doctrines used to puzzle those among whom he moved when in his earth life. In controversy with the Pharisees on one occasion, when they were boasting about Abraham being their father, he said:

"Your father Abraham rejoiced to see my day: and he saw it and was glad." "Oh," said they, "you are not yet fifty years old, and hast thou seen Abraham?" And he answered, "Before Abraham was, I am."

Reference was made by President Ivins on Sunday to that most marvelous of all revelations on the pre-existence of the spirit of the Christ given to Moriamcumer, the brother of Jared. So complete was that vision, so certain it was, that the Prophets as he beheld the finger of the Lord stretched forth, exclaimed: "I knew not that the Lord had flesh and blood." This view was corrected by the Lord, who said:

"This is the body of my spirit, and as I appear unto you in the spirit, so will I appear unto my people in the flesh." In other words, it was the spirit form of the Christ which Moriamcumer beheld. It is the spirit that gives form to the whole man. The spirit out of the elements in this earth-life clothes itself with this beautiful garment, the human body, which in the providences of God shall be made immortal. This through the processes, first of birth into mortality—earth life; and after that, birth into immortality through the resurrection. Through these processes shall come forth those personages that shall be eternal—a union of spirit and

element that shall be indissoluble. The mortal state is but a prelude to that immortal life, and to that "eternal life" which shall include with it an eternal union with God, a union that shall lead to the eternal progress and development of the divine intelligences that inhabit these bodies.

Now, Jesus Christ is the Son of God. All right, what is our relationship to him? He met Mary early in the morning of the resurrection, and when she would approach him and place her hands upon him in loving affection, he said:

"Touch me not, for I am not yet ascended to my Father." It seems he was reserving contact with his resurrected, immortal body, for the first embrace of the Father. "Touch me not, but go and tell my brethren," referring to the apostles,—"tell my brethren, that I ascend unto my Father, and to your Father, to my God, and to your God."

I know of no other scripture that so beautifully sets forth the relationship of brotherhood of man to the Christ than this passage; unless perhaps it might be this one:

"For both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Showing that our origin is the same as the origin of the Christ. Now I understand Paul clearly when he says:

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Now ask the question, David; "What is man that thou art mindful of him? Or the son of man, that thou visitest him?" The answer is: Sons of God, brothers to the Christ, sparks struck from God's own eternal blaze—parts of him—parts of God! Hence, God is mindful of man; hence he visits them, hence he places all things under their feet, and gives them the high mission to multiply and replenish the inhabitants of the earth, and to have dominion over it.

How blessed this doctrine! How high and lifted up it is above the notion that man has his origin in the slime of the ocean, and the protoplasm which rises from it, until it differentiates into the various forms of life, and man comes from some one or other of the many lines that lead out from this common source of life!

I have been thrilled in this conference by reference to that vision that the Lord gave to Abraham of the intelligences that were organized before the world itself was formed. In the great host before the throne of God there were many noble and great ones—noble and great ones! And God looked upon these spirits, "and they were good," and he said to Abraham: "These I will make my rulers. Thou, Abraham, art one of them." I pray you note the characterization of these prominent spirits—"noble," "great," "good"! These are characteristics that embrace all other virtues. They include everything that could be desired in the way of character elements. How splendid that is! Of course we common

men, doubtless stand far below that high level on which God placed these "noble" ones, and "great" ones, and "good," in the vision he gave to one of the noblest—Abraham. But how comforting it is, and how blest it must be to have the assurance that though far below, in excellence, these whom God has selected to be his rulers, we nevertheless are brothers to them; and in lesser degree possessing that which they possess, with the opportunity and privilege granted to us to approach if we may not attain to their excellence. Then to be brothers to him—brothers to the Christ; and brothers to that worthy host that has been chosen to be associated with the Christ in leadership of those things which make for the accomplishment of God's purposes with reference to the existence of man in the earth. That affords me much more comfort than to think of man as being related—even though distantly related—to the brute creation.

I close with this scripture:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; * * * and it doth not yet appear what we shall be." That is, we cannot estimate the possibilities growing out of that truth, and that relationship—"it doth not yet appear what we shall be." Eye hath not seen, ear hath not heard the depth and height of the glory which God designs for his children. We may not fathom it upward or downward, "It does not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3.) God grant that it may be so, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy and President of the Eastern States Mission

Section 20 of the Doctrine and Covenants is a composite revelation, by which I mean that it is a revelation that was not written at one time on the part of the prophet who received it. It consists of a number of brief revelations, received at sundry times between the publication of the Book of Mormon and the organization of the Church on the 6th day of April, 1830. And these revelations were given, for the most part, in the upper chamber in the home of Father Peter Whitmer, at Fayette, Seneca county, New York state.

In the first part of this section is the following statement:

"After it was truly manifested unto this first elder," [meaning the prophet Joseph Smith] "that he had received a remission of his sins, he was entangled again in the vanities of the world;

"But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white over all other whiteness;

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon."

And, of course, under that inspiration, not only to translate the Book of Mormon, but also to send it forth into the world. By these same commandments, "which inspired him," he also obtained the restoration of the holy Priesthood; and by the same inspiration he organized the Church, and from time to time received communications and the visitation of angels which fed the inspiration that had come upon him through the commandments of God, until at last he achieved that magnificent work which we now know as the restoration of the gospel, and the establishment in the earth of the Church of Jesus Christ of Latter-day Saints, with its divine mission and commission to proclaim the gospel in all the world, and bring salvation unto the children of men.

What I desire more especially to call your attention to this morning

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is this statement: "And gave unto him commandments which inspired him"; and under which he achieved all this great work that I have briefly outlined. Latter-day Saints, you have these same commandments. Why may not we obtain, also, if not in the superlative degree, yet in rich degree, the same inspiration that the prophet of the Lord derived from these commandments? I would like to give an illustration of how these commandments and the visitation of heavenly beings—how the events, these fundamental events in which the Church of Christ had its origin—inspired the prophet; and perhaps we may learn from that illustration the lesson of catching the same inspiration. First, let me remark, however, concerning a great principle which statesmen recognize, for the principle is expressed in a number of our state constitutions, and quite prominently in the constitution of our own state, to the effect, that "a frequent recurrence to fundamental principles is essential to the maintenance of liberty"; and so, in like manner, a frequent recurrence to the commandments God has given, and the great events which have produced God's great latter-day work—frequent recurrence to those things cannot do otherwise than to give birth to a beautiful white light of inspiration in the souls of those who indulge in this recurrence to the commandments of God.

While the Prophet Joseph was in seclusion, in 1844, he issued letters of instruction to the Saints who were just beginning to carry on the work of redeeming the dead; and from his place of concealment he threw a flood of light upon the necessary steps to take in perfecting the operation of that great work which had but recently been introduced in practice to the Church. It is in section 128 of the Doctrine and Covenants. I suggest you read all of it, I will only read part of it. In the course of writing that inspired instruction, the prophet gives an ecstatic review of some of the events out of which the Church grew into existence; and see what comes of it, I pray you:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book!

"The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times!

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael,

and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!"

David, in the Psalms, has not equalled that ecstasy. I know of no passage in human literature that rises to the grandeur and sublimity of these thoughts of our Prophet as he reviews the commandments of God and the great events in which the work, of which he was the prophet, seer and revelator, had its birth, and its growth, and its development. It is generally accorded that the imagery of our National Anthem, *America*, is splendid. A verse or two runs as follows:

"My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills;
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake;
Let rocks their silence break,
The sound prolong!"

That is regarded as very splendid imagery, poetry. I wish sometimes our congregations in this house would sing it more frequently, in our conferences. While this is regarded as fine imagery, how tame in comparison with that more splendid imagery that stirred and inspired the soul of our Prophet when he contemplated the commandments of God and the facts in which this work had its origin and which I have just read to you. Well, Joseph Smith drew inspiration from that contemplation and from the commandments of God he received. And it is important that from time to time we gather in these conferences

and have our minds refreshed with these things, because in these general conferences we do make frequent references to these things—we have frequent recurrence to fundamental facts in which our Church had its origin. There is something real in this frequent recurrence to fundamental principles, just as real are they as when we partake of the holy Sacrament, the symbols of our salvation; the broken bread and the water representing the broken body and the shed blood of our Lord. By partaking of these symbols in remembrance of him, though they are material things, this bread and this water, although they are but words that make up that most splendid prayer of consecration, yet they evoke in the soul a spiritual power that is as palpably food to the spirit of man as is the material food that he partakes of to strengthen his body from day to day. So it is in contemplating these commandments of God and the great events in which our Church had its origin. They do impart a spiritual uplift, they do give impetus to the spiritual forces, and raise to higher levels the ideals of the Saints. They lift the Saints above the normal, and draw them close into fellowship with God. The volume and quality of faith are renewed, and are made to blaze forth with a clearer light, with greater warmth, that carries the Saints through the trying affairs of life, over all the disappointments of it, and makes faith triumphant in their souls.

I rejoice that we may have access to these sources of inspiration.

By the way, many of you doubtless have read Victor Hugo's account of the street gamin, Gavroche, I think, was the name. He was with a band of insurgents attempting a revolution in Paris, and chancing to overhear that the ammunition of the insurgents was giving out, he took a soldier's haversack, crept over the breastworks of the insurgents, and under the screen of the smoke in the streets, went from corpse to corpse of the soldiery whom the insurgents had shot down, and whom their comrades had left dead in the street, gathering the unfired cartridges from their belts. As he went he sang his defiance to those who were firing at the barricade, and at him. Sometimes a bullet would strike a dead man with a cold thud. "Ah," he would say, "they are killing my dead for me." Then again a bullet would strike fire from the pavement, but there was nothing that could daunt the young gamin. He went from corpse to corpse, gathering ammunition and singing his defiance. Presently a bullet struck him and he fell to the pavement, but not to remain there. The touch of the pavement seemed to give the gamin life, and he arose to renew his defiance. The touch of the pavement seemed to give the inspiration of life to him, as touch of the earth seemed to give vigor and strength to Antaeus, the wrestler of old mythology, who was invincible so long as he could keep contact with the earth. So with Hugo's gamin and the pavement—touch of it seemed to renew his life. So let it be with us when we touch the commandments of God, may they impart to us light and power and inspiration that shall renew our strength. As the aerie to the eagle; as the bugle to the war horse; as sight of the flag

to the patriot, and the drum-beat to the soldier, so let frequent recurrence to the commandments of God, and to the great events in which our Church had its origin give inspiration and spirit life to us.

I rejoice that the Church of Jesus Christ of Latter-day Saints is gradually gathering into its control the sacred places where great historical events happened. I am sure that it will tend to intensify our remembrance of those events. I remember the effect the general conference of the Eastern States mission had upon our young missionaries—the conference that was held at the Hill Cumorah in 1923, celebrating the one hundredth anniversary of the revealed existence of the Book of Mormon. I noticed the effect on a group of missionaries only a few days ago of a visit to the Memorial Cottage and the monument that mark the birthplace of our Prophet. It seemed to inspire them with confidence and faith in what they had heard of him. I rejoice that we have these places. I rejoice that we have the Joseph Smith Farm, the farm on which the prophet toiled in his boyhood, and where some of the important revelations of God were given to him. I never visit that place but what I feel that I am living in the atmosphere of the great events that took place there. The most uplifting, sanctifying and glorifying inspiration that I have ever experienced has been in the Sacred Grove where the Lord appeared unto him who was to become the New Witness for God in the dispensation of the fulness of times. I am happy in the opportunity of visiting that place and of receiving the sacrament of the Lord's Supper there, from time to time. I rejoice that recently, acting under instructions from the First Presidency, we were able to secure the place where the Church was born, the house in which, as I now believe, the Church was organized. I know that that is disputed, and that a house is referred to about one hundred feet or more from the house that now stands, that was destroyed, and is said to be the old Whitmer home and occupied by the prosperous Whitmer family during the time that the Prophet Joseph was a guest at their home, and in which he organized the Church. We now have a complete abstract of title with the name of every man and woman through whom the title has passed; and I think we shall be able to patiently investigate the matter until we arrive at the absolute truth as to whether or not the house now standing there is the old Peter Whitmer home. If that is not the house, we don't want to hold forth to the world that it is; but if it is really the home of the Whitmer family, where these revelations in section 20 of the Doctrine and Covenants were given at sundry times, and where the Church was organized—if really we have that house, what a treasure it is! And what an inspiration it will be to the Church to be conscious of the fact that we do possess it. It was to this home that the Prophet Joseph, his wife Emma and Oliver Cowdery were brought by David Whitmer from Harmony, Pennsylvania, and were received as guests; and where the Prophet completed the translation of the Book of Mormon. As soon as it was completed, the

prophet, by messenger, sent the glad word to his parents living at their home in Manchester township, and they with Martin Harris immediately repaired to the Whitmer home, where the prophet took the step necessary to obtain the testimony of the Three Witnesses. That testimony was received in a grove that then existed either on or near the Whitmer farm. They had prayer in the morning at the Whitmer home, for the Whitmer family were devout Christian people. Old father Peter Whitmer was a member of that strictest of sects, the Presbyterians. He was a sincere and good Presbyterian and followed the practice of prayer at his family altar. The day after the arrival of the prophet's father and mother and Martin Harris, as they completed prayer that morning, the Prophet Joseph walked across the room, and speaking directly to Martin Harris, he said in effect: "Martin Harris, you must repent. You must humble yourself before the Lord this day as you have never done before, and get a forgiveness of your sins; and if you will do this you shall, with Oliver Cowdery and David Whitmer, obtain a view of the plates from which the Book of Mormon is translated."

Shortly after breakfast the four named went out into the woods, as I have said, and there supplicated the Lord with the result that they beheld the plates and the engravings thereon, and they heard the voice of God proclaim that the translation was true and he commanded them to bear witness of it to all the world.

In my interview with David Whitmer, in 1884, as he went over this ground, led by my questions, when we came to this part of it he said to me that in the progress of turning the leaves, or having them turned by Moroni, and looking upon the engravings, Moroni looked directly at him and said: "David, blessed is he that endureth to the end." When David Whitmer made that remark it seemed to me rather a peculiar thing that he should thus be singled out for such a remark, and I remember reporting it as such to President John Morgan, then president of the Southern States mission. I stated to him the peculiar feelings I had when I learned that from the lips of David Whitmer; but the subsequent history of these three witnesses led me to conclude that there was indeed a hidden warning in the words of the angel to David, "Blessed is he that endureth to the end." And it is rather a sad reflection that of these three witnesses he was the only one who died outside of membership in the Church. I wonder if Moroni was not trying to sound a warning to this stubborn man, that perhaps whatever his experiences and trials might be, that at the last he, too, might have been brought into the fold, and might have died within the pale of the Church.

Well, the foregoing mentioned incidents are the sacred associations connected with the Whitmer Farm in addition to the fact that it was the place where the Church of Jesus Christ was organized, and the First President of the Church sustained under the title of the first Elder of the Church, with Oliver Cowdery as the second Elder in

the Church. I feel satisfied that we are going to get added inspiration from the fact that we own our birthplace and our cradle. I would like to point out some other things, but time will not permit, except to say this: There are those who undertake to say that Joseph Smith was a fallen prophet, and that in the latter years of his life he marred his mission, and that he was a fallen prophet. A fallen prophet! What? And yet, gave a sunburst of inspiration like that which I have read to you here from the Doctrine and Covenants, given in 1842? Out upon it! It could not be true. He who voiced that reverence for God, and had that exalted spirit awakened within him by contemplating the early scenes of his mission—as I have read to you—is no fallen prophet. His life ended *en crescendo*. It grew richer, it grew greater as it neared its close. His nearness to God was emphasized more in the closing years of his life than ever before. The revelations that he gave increased in power and magnificence. And so, too, in his discourses, they grew in magnificence and power as he proclaimed God's great and mighty truths in the last few months of his life. The Saints of God who witnessed the inspiration of God upon him, come to us with testimonies of his increasing power as a Prophet of God in the latter years of his life. Joseph Smith was no fallen prophet, nor could he be and give such evidence of inspiration both in the revelations he received, and in the great sermons that he delivered near the close of his life, such as the King Follett sermon, and other great discourses. I rejoice in this evidence of the inspiration of our prophet, the grandeur of his work and the evidence that we gather of the truth of it from these things we have considered. Amen.

Summary of the Message

"Rasha", the Jew, and all Jews, my Message is before you:

Jesus is the Christ, the Eternal God, incarnated and manifested in the flesh.

Your Jehovah, incarnate is Jehovah-Christ of the *New Testament* and of the *Book of Mormon*.

Your Isaiah's prophecy has been fulfilled (*Isa. xxvi:19*). Jehovah came in person to earth and received the "body" there predicted; he died and was buried, as there implied; but he rose again from the dead, and many of Israel's saints rose with him according to Isaiah's prophecy, and St. Matthew's testimony of its fulfillment, and the "earth cast out the dead" (*St. Matt. xxviii:50-53*).

The Jehovah of the *Old Testament* is the Christ of the *New Testament*; and Jehovah-Christ is the Savior of Israel, of the Jews, of all men. There is no other Savior of the Jews or of all men, Jehovah-Christ is sole in this.

[A new Witness to these truths has been brought forth. The testimony of the ancient peoples of the western world is brought to you, "Rasha", the Jew, and to all Jews. The prophets and apostles of ancient America, your kinsmen, "Rasha", speak to you through this "American Volume of Scripture". Their testimony unites with the testimony of your own *Old Testament* prophets and seers. Their testimony unites with the testimony of the "Twelve Apostles of the Lamb"—the Apostles and Witnesses of the *New Testament*. The Lord has spoken, "Rasha", declaring new things and reaffirming old truths.

This is my testimony:

A New Dispensation of the old gospel is proclaimed. The Church of the Living God is again organized among men. Di-

vine authority is here, and God's message to Judah and to the whole world is:

Accept Jehovah-Christ as the Redeemer of the World.

Believe ye in the Gospel of the Christ as the power of God unto salvation.

Repent for the hour of God's judgment is come.

Repent for the kingdom of heaven is at hand!

B. H. ROBERTS,

President of the First Quorum of the Seventy and of all the Seventy, the Special Witnesses of God in the New Dispensation.

RASHA - THE JEW: A Message to All Jews.

by Elder B.H. Roberts, Deseret News Press, Salt Lake City, Utah, 1932. First published in the numbers of The Redeemed Hebrew, 1926.

two colonies met sometime in the third century B. C. and formed one people, occupying large areas of the continents of America; dividing and sub-dividing into various political and ecclesiastical divisions, and experiencing the varied fortunes which wait upon all human affairs.

The second colony coming from Jerusalem were Jews and brought with them one of the sons of Zedekiah—this may be of interest to modern Judah. What is of more interest than anything else, however, is the fact that according to the "Manuscript Record" the first Hebrew colony brought with them to the western world copies of the Hebrew Scriptures extant in Palestine 600 years B. C. The *Five Books of Moses* are mentioned, and also "a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah"; the prophecies also of Jeremiah and of Isaiah. The latter being quoted more frequently and more extensively than any of the other prophets, or parts of the Hebrew writings, especially those parts that relate to the covenants, hopes and future glories of Israel.

These colonies then, be it remembered, were in possession of the Hebrew Scripture literature, and with the Messianic predictions of Israel's prophets.

KNOWLEDGE OF THE CHRIST IN THE NEW WORLD

These Scriptures inspired America's own men of spiritual insight and faith to seek God, and they found him for he is not far removed from anyone who seeks him. They reinforced their knowledge obtained from the Hebrew Scriptures of the coming and the Mission of Messiah by the revelations which they obtained from God, and thus built up for themselves a Messianic literature of high prophetic value. So clear was the pre-vision of their prophets relating to the Christ, that prophecy seemed like history reversed, and they lived in an almost perfect knowledge of Messiah's mission. Said one of their prophets:

"There is save one Messiah spoken of by the prophets, and that Messiah is he who shall be re-

A NEW TESTIMONY FOR JESUS

jected of the Jews. For according to the words of the prophets, the Messiah cometh in six hundred years from the time my father left Jerusalem [the speaker was a direct descendant of the leader of the first colony that left Jerusalem] and according to the words of the prophets, and also the word of the angel of God [who had given the knowledge to the speaker] His name shall be Jesus Christ, the Son of God. * * *

"We labor diligently to write, [continues this inspired American prophet] to persuade our children, and also our brethren, to believe in Christ; and to be reconciled to God. * * * Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law [i. e., of Moses] shall be fulfilled. * * * And we talk of Christ, we rejoice in Christ, we preach of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins" (*Book of Mormon, II Nephi xxv:18-26*).

As the time drew near for the fulfillment of the words of the prophet respecting the advent of the Messiah, signs in heaven and earth were promised to herald it. One prophet, five years before Messiah's birth, predicted as a sign of his birth, that there should be great lights in heaven:

"Inasmuch that in the night before he cometh there shall be no darkness; insomuch that it shall appear unto men as if it were day. Therefore, there shall be one day and a night and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall be a new star arise, such an one ye never have beheld; and this also shall be a sign unto you" (*Book of Mormon, Helaman xiv:3-5*).

Signs were also to be given of Messiah's death, and of his resurrection, according to the "Manuscript Record":

"Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. * * * And behold, there shall be great tempests, and there shall be many places which are now called valleys which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many. And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth [i. e., land of America] for the space of three days" (*Book of Mormon, Helaman xiv:20-27*).

In due course of time all these signs were given, and all the prophecies vividly detailed in our "Manuscript Record" were fulfilled. The light—sign of Messiah's birth—was given, a day and a night and a day of continuous light—"the day of the three suns"—of native Central American traditions. The awful judgments, storm and tempest; of the sea heaving beyond its bounds; the three hours of earthquake that rent the mountains and upheaved the plains, buried cities and burned others. Then impenetrable darkness, so dense that it could be felt—black mist which could not be dispelled by the sun's rays, or any artificial means, known to the people—blackness! Blackness and silence! Silence, save for the shrieks, and the dirge-like moaning of the stricken people, and the voice of God heard tremulously throughout the land in every part of it, proclaiming the extent of the destruction, and the cause of it—the wickedness of the people; and testifying also of, and tendering the ever-recurring mercy of Jehovah—now the Jehovah-Christ; for he had now completed his redemption of the sons of men, Jehovah had become incarnated in a body of human form. As to

that human form, he had died—had been crucified to death, and buried in the earth, and now he was raised from the dead—the graves of men had been opened and the earth had cast out her dead, even according to the prophecy of *Isaiah* (xxvi:19). And now the voice of this triumphant Jehovah-Christ was heard penetrating the ears and hearts of the remnant of the people—saying:

DEITY OF THE CHRIST PROCLAIMED

"All ye that are spared because ye were more righteous than they [i. e., those who had perished in storm and earthquake], will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name; for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. * * * Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have

taken it up again; therefore, repent, and come unto me ye ends of the earth and be saved" (*Book of Mormon, III Nepht ix:13-22*).

What a testimony is this for Jehovah-Christ! For his mission, for the Gospel of Christ as the power of God unto salvation! Let all the earth pray God that the "Manuscript Record" of the supposed Central American temple be a genuine, Christian document; and its testimony true!

THE APPEARING OF CHRIST IN AMERICA

This "Manuscript Record", the existence of which I am assuming gives an account of the resurrected Christ, in person, visiting the people of the western world—the ancient people of America. And why not? The ancient inhabitants of America were human, the children of God, of the House of Israel, according to our "Manuscript Record"—and serious historians have held them to be so; and why not the risen Messiah visit them? During forty days, between the resurrection and Pentecost, the resurrected Christ made eleven appearances to his disciples in Judea; appearances most palpable, involving personal contact, and eating and drinking with them (*Acts x:40, 41*). Then why not an equally matter-of-fact visitation to so important a land and people as the western continents and their inhabitants?

According to our "Manuscript Record" this appearing came about in the following manner:

Sometime after the signs of the Christ's death and resurrection had been given, a multitude of people were gathered about a temple somewhere in Central America, which had survived the storms and earthquakes above described, and as the people were noting the changes wrought by tempest and earthquake, and were conversing about this same Jesus whose death, burial and resurrection had been attested by these recent tremendous happenings—then came a voice as out of heaven, speaking, though what was said could not be understood. Then again the voice: It was not a harsh voice which they heard; and yet, though it was not a harsh voice, nor loud, it pierced

them to the center, "insomuch that there was no part of their frame that it did not cause to quake" because of it; and it caused "their hearts to burn". Then a third time they heard the voice, and they understood the words spoken, and looking upward whence came the sound thereof, they beheld a man descending out of heaven; and he was clothed in a white robe. And this is what the voice out of heaven said:

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

Then came to the multitude this heavenly Visitant so strangely presented, and before whom the multitude was silent, for "they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them." Then he who had been so wonderfully heralded to the multitude "stretched forth his hand and spake unto them, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And, behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

"And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven."

The multitude was also given St. Thomas' privilege of testing by touch the reality of Messiah's wounds in hands and feet and side; that they might know that it was he of whom the prophets had spoken, and who should atone for the sins of the world; and when they had done this, they cried out with one accord:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him" (*Book of Mormon, III Nepht xi*).

The testimony as to the Deity of the Christ is here complete. It is proclaimed by God's own voice from heaven; it is witnessed by the miraculous appearance of the Son of God among the people of the western continent; confirmed by his own declaration to them, that he was the Christ of whom the prophets had spoken. The vision of him, and its reality was attested by touch as well as by sight and hearing; and his Deity is also acclaimed by the act of worship by the multitude.

It was to do all this that the "Manuscript Record" was written and is preserved and brought forth—to testify of the Deity of the Christ, and that he was, and is, the Savior of the world.

On the title page of the "Manuscript Record", and placed there by the ancient prophet who wrote it as a Preface to the "Record", is a statement of the purpose for which the book was written and preserved, viz.:

"To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever—and also to the convincing of the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting himself unto all nations."

Referring again to the body of the "Manuscript Record", it is said:

"Now these things are written unto the remnant of the House of Jacob; * * * and behold they shall come forth according to the commandment of the Lord, when he shall see fit in his wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that Jesus is the Christ, the Son of the living God, that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the House of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant; and also that the seed of this people may more fully believe his gospel" (*Book of Mormon, Mormon v:12-15*).

There is much more in this "Manuscript Record" of the western world: much of history, of biography, of doctrine, of civil governments, of the rise and fall of parties, and even of nations; much about wickedness and intrigue, and strifes, and of wars. Perhaps excess of all this in detail. But what is here set forth as to this ancient "Manuscript Record", bearing witness to the identity of the Christ of the *New Testament* and the Messiah of the *Old Testament*, is sufficient for my purpose, namely, to get consideration of the value of such a Witness, should such a document as the "Manuscript Record" really be found, and it should be proven that it represents things that happened anciently in America; that its characters are really historical figures, not false creations of the mind. Then behold what a treasure the world—and especially the Jews and the Christians—would have in this "Manuscript Record"!]

HUNGER FOR THE KNOWLEDGE OF THE CHRIST

A few years ago the Rev. John Watson, D. D. (Ian Maclaren) wrote in the prologue of his *Life of the Master*, this statement:

"Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art."

I believe that to be true. It represents the world-hunger for actual knowledge of the Christ—the desire really to know if he was and is the Son of God and the Savior of the world. Well, the argument here is, that if that is or would be true as to a "parchment six inches square", containing "fifty words which were certainly spoken by Jesus", then what would be the value, and what the place in the world's literature of this "Man-

uscript Record"? I have asked you, "Rasha", the Jew, and all Jews, to suppose that there has been discovered a Witness in America, containing many chapters of his sayings—words surely spoken by him? Truly it would be a pearl beyond price! If such a real Witness should testify, then all doubts would disappear as to many things. Jesus of Nazareth would be enthroned as the Son of God, and in him God wholly revealed; for it was part of the Christ's mission to represent God to men in the world—to be God "manifested in the flesh" (*I Tim.* iii: 16); the incarnation of Jehovah, his obtaining a body, as fore-shadowed in the prophecy of *Isaiah* (xxvi: 19)—all this would be established; the fact of the physical resurrection of men—the fact that as in Adam all die, so in the Christ would all men be made to live. All this would be assured; Christ as the Savior of men, not only Savior of the race from the consequences of Adam's transgression, but the Savior of men from their individual sins would be confirmed as a glorious truth to consciousness; the fatherhood of God and the brotherhood of men would be, not only a more or less vague sentiment, but reality. Immortality would be assured, and with immortality assured, would follow the necessary corollary of eternal progress of intelligences—of men; and with that the assurance of the worth-whileness of existence—the justification of life. With all this established by the reality of the Christ and the confirmation of his whole mission, the Christ becomes "The Master Key" of the universe for man; and he may learn all things, solve all mysteries, be in harmony with all divine purposes, and be secure from all evil. The conviction arises that—and it may be stated in the formula of the "Manuscript Record"—

"All things have been done in the wisdom of him who knoweth all things. Adam felt that men might be, and men are that they might have joy" (*Book of Mormon, II Nephi* ii: 25).

Is all this worth while "Rasha"? Worth while to you, a Jew? To all men? Behold, what zest all this would give to

life! What courage in affliction, what hope in despair (could there be such a thing as despair?); what confidence in the hour of death; what scorn of temporary defeat! With all the above in consciousness, men could face life and its trials with calm confidence of winning a glorious victory. They might lose battles, but they would win the war. With Paul, we could say—paraphrasing his words:

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And though men may have this treasure in earthen vessels, that the excellence of the power may be of God, and not of men—though they may be troubled on every side, they shall not be distressed; though perplexed, they shall not be in despair; though they may be persecuted they shall not be forsaken; though cast down, they shall not be destroyed. (*II Cor.* ix: 6-9).

Now, (as Paul assures us, in another place)—In all these things we are more than conquerors, through him that loves us; and we may be persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus (Jehovah-Christ) our Lord (*Rom.* viii: 37-39).

FROM "SUPPOSITION" TO FACT

And now "Rasha", comes the serious part of my message to you, and to all my brethren of Judah. The thing I have been "supposing" respecting the "Manuscript Record", and its testimony here considered is reality, though under slightly different conditions than those named under the "supposed case". Instead of a "Manuscript Record" the Record was, and is engraved on metallic plates—gold plates. Instead of being discovered in a temple in a Central American state, it was revealed by the coming of an angel from God, who made known its existence to be in a prominent hill, in western New York state, called by the ancient people of America "Cumorah"; and

those gold plates were given into the temporary possession of one Joseph Smith, to be translated; not by the learned lore of men, but by the power of God, by means of Urim and Thummim—being a divine instrument, a means of revelation "Rasha", for making known the things of God, not unknown among the prophets and seers of our ancient Israel. This revelation of the American Witness to the Lord Jesus Christ, and to his being the Holy One of Israel, the Messiah of the *Old Testament*—Jehovah incarnate—through whom is to come, nay, through whom has come—resurrection from the dead, forgiveness of sin and redemption of the world,—this Record was given to Joseph Smith of Palmyra, New York, in the third decade of the 19th century; and he translated this ancient American Scripture and published it under the title of *The Book of Mormon*, because it is a compilation of abridged documents, made by an ancient prophet of the western continent by the name of Mormon—about 400-420 A. D.

Of the origin and character of this book, and how he became possessed of it, Joseph Smith gives the following account:

THE APPEARING OF MORONI, AN ANGEL OF GOD

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room—indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was

chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

THE BOOK OF MORMON

"I was also informed concerning the aboriginal inhabitants of this country [America] and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where were deposited some plates on which were engraven an abridgment of the Records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days; on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the Records into my hands.

"These Records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the Records was found a curious instrument which the ancients called '*Urim and Thummim*' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the *Urim and Thummim* I translated the record by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian Era. We are in-

formed by these Records that America in ancient times has been inhabited by two distinct races of people. The first was called Jaredites and came directly from the Tower of Babel. The second race came directly from the City of Jerusalem about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century (A. D.). The remnant are the Indians that now inhabit this country.

"This book also tells us that our Savior made his appearance upon this [the American] continent after his resurrection; that he planted the gospel here in all its fulness, and richness and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the *Bible* for the accomplishment of the purposes of God in the last days" ("Wentworth Letter" *History of the Church*, Period I, vol. iv, pp. 536-8).

IS THE NEW WITNESS A TRUE WITNESS?

In my "supposed case" of the "Manuscript Record". I confined myself to the "Nephite" part of it because this had to do with the distinctly Israelitish part of the *Book of Mormon* the Hebrew colonies brought to the western world, and is the part of the book which, both prophetically and historically, deals more especially with the Christ, and the intent of the book, which is to "convince both the Jew and the Gentile, that Jesus is the Christ, the eternal God, manifesting himself unto all nations."

This *Book of Mormon*, then, this new volume of Scripture, revealed of God, in the manner above detailed, is God's New

Witness to the world of the truth that Jesus is both Lord and Christ—Jehovah Incarnate, God manifested in the flesh. He came to the earth in order to redeem men from sin, and to bring to pass man's spiritual re-birth into fellowship with God; and also to bring to pass man's resurrection from the dead—the reuniting of spirit and body into an immortal, physical life, in which life man will be capable of receiving a fulness of joy, and without such immortal life—the union of spirit and element into one sole being—a personal entity—men can not receive a fulness of joy.

The only thing that now remains to be considered is the truth of this revelation, for the glory and importance of such a book—of this book, if true, will be conceded.

The truth of Joseph Smith's statement is confirmed by the testimony of Three Special Witnesses. These Witnesses testify to the fact of seeing these ancient Records—the gold plates filled with engravings; they were revealed to these Witnesses by the power of God, and not by the power of man. Their solemn testimony appeared in the first edition of the book, and in all the authorized subsequent editions, and stands as follows:

TESTIMONY OF THE THREE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this Record, which is a Record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus

Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, Amen.

Calvin Cowdery
David Whitmer
Martin Harris

To this testimony these Three Witnesses remained constant. While they had their trials in the midst of persecution and sore afflictions which befell them, and even periods of separation from their brethren in the church, yet to their testimony they remained true. The gold plates from which the *Book of Mormon* was translated, existed; they saw them and the engravings upon them. An angel of God appeared before them, and laid the Records before their eyes. The Record was translated by the gift and power of God; for his voice had declared it unto them, hence they knew it. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of God into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; and they heard his voice. Joseph Smith could never have produced such a scene as that which they beheld. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to

admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straight-forward series of facts that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover it occurred after such religious exercises as were worthy to attend upon such an event, viz., after morning devotional exercises in the Whitmer home common to all really religious families of that period—the reading of a Scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer again by the prophet and each of the then-to-be-Witnesses. The revelation then followed. There exists no possibility of resolving their testimony into delusion or mistake.

In addition to the Three Witnesses, Eight other Witnesses saw and handled the plates, not in connection with any supernatural display, but in a plain, matter-of-fact human way, as will be seen in their testimony, published in the first and all subsequent editions of the *Book of Mormon*—It here follows:

THE TESTIMONY OF THE EIGHT WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and lifted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it."

<i>Christian Whitmer,</i>	<i>Hiram Page,</i>
<i>Jacob Whitmer,</i>	<i>Joseph Smith, Sr.,</i>
<i>Peter Whitmer, Jr.,</i>	<i>Hyrum Smith,</i>
<i>John Whitmer,</i>	<i>Samuel H. Smith,</i>

As already remarked this testimony of the Eight Witnesses differs from that of the Three Witnesses in that their testimony is not attended by any remarkable display of glory or power of God. It was just a plain matter-of-fact exhibition of the plates by the prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite Record, and saw and marveled at its curious workmanship. No brilliant, supernatural light illuminated the forest where the plates were shown to them; no angel was there to awe them by the splendor of his presence; no piercing voice of God from a visible glory to make them marvel by its power. All these supernatural circumstances present at the view of the plates by the Three Witnesses were absent at the time when the Eight Witnesses saw them. Here all was natural, matter-of-fact, plain. Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just straightforward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight—doubtless considerable, that idea being conveyed by the words of their testimony—"We have seen and hefted and know of a surety, that the said Smith has got the plates." They could look upon the engravings, and observe calmly how different they were from everything modern in the way of record-making known to them, and hence the conclusion that the workmanship was not only "curious" but "ancient".

The fact that Joseph Smith had the ancient American Record established by these Witnesses. Nothing beyond this for my present purposes is necessary. The value of the testimony of these two groups of Witnesses—and the manner in which their testimonies interlock and mutually supplement each other, and make the evidence for the existence of these plates containing the Record translated by Joseph Smith impregnable, is considered in detail in this writer's *New Witnesses for God*, vol. II, chapters xv-xxi inclusive, pp. 237-311.

A TEST OF THE TRUTH OF THE NEW WITNESS

It is beyond the space allowed in this writing to consider the evidence for the truth of the *Book of Mormon*, external and internal. This evidence, however, is also considered somewhat thoroughly in the work cited above—*New Witnesses for God*, vols. II and III. I shall in this matter—dealing with proofs of the truth of the *Book of Mormon*—content myself with putting those who read this "Message to 'Rasha', the Jew, and to all Jews"—I shall content myself by putting all these whom I address in this writing in the way of ascertaining the truth of this New Witness for themselves. And that by a means set forth within the *Book of Mormon* itself, viz:

"And when ye shall receive these things, [that is the knowledge contained in the *Book of Mormon*] I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things," (*Book of Mormon*, *Moroni* x:4-5).

Here is a means by which men, each for himself, may test the truth of this New Witness for God. Will you, "Rasha", and all my kinsmen of Israel, will you make the trial to ascertain the truth of this Witness I offer you? Will it not be worth while? Ask Jehovah if it is true. Ask if Jesus of Nazareth is indeed your promised Messiah, as the *Book of Mormon*, as well as the *New Testament* reveals him to be. Would you not want to receive him, if he is Jehovah incarnate? I beseech you, as one who loves you, and believes in you, and in the greatness and future of your race. I beseech you, make this trial of faith, "Rasha". Ask Jehovah if these things be not true!

A PROPHETIC PAGE FROM THE BOOK OF MORMON

Under this title I am presenting items of prophetic matter which fill less than a page from the first edition of the *Book of Mormon*. It will be found in the current edition of that book, namely on pages 101 and 102; and I judge the matter to be of very high importance to the Jews and the whole House of Israel. The several predictions to be noted carry with them a convincing power that is nothing short of being wonderful. Prophecy always has had a peculiar force as evidential value in testing the genuineness of a prophet's claims. For instance, it is written in *Deuteronomy*, chapter xviii:21-22:

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

I ask the consideration of the following predictions and their fulfillment, that is, if the prophecies are fulfilled they become evidence of the truth of the prophecies, and in this case, the truth of the *Book of Mormon*, and the claims of its translator.

1. MANY SHALL BELIEVE IN THE NEPHITE RECORD

It must be remembered that the *Book of Mormon*, "Rasha", was published in the month of March, 1830. This is noted because it is of the essence of a true prophecy that the prophecy must precede in time the event predicted; and also the event must be of such a character that no merely human foresight or judgment, unaided by divine inspiration or a revelation could foretell the event or of its development. Also I may add that one's belief in the inspiration of a prophet may be greatly increased if his prophecies are of such a nature—either to individuals, the nations, or to the races to which they may be addressed—that they are worth while to those to whom they are addressed and worthy of God to reveal. All the prophecies

dealt with in this Prophetic Page of the *Book of Mormon*, you will observe, "Rasha", possess all these characteristics.

At the time of the publication of the *Book of Mormon* it was the universal belief that all revelation, in the *Bible* sense; had ceased, never to be renewed; and how this book which had come forth as a revelation from God would be received in and by the world was very problematical. Yet this *Book of Mormon* boldly proclaims—notwithstanding these conditions that—many shall believe the book.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and scaled up again unto the Lord, there shall be many which shall believe the words which are written" (*Book of Mormon, II Nephi xxx:3*).

The latter part of the closing sentence making reference to the American Indians, descendants of the ancient and enlightened Israelites whence they sprang, and among whom was this prophet Nephi who is writing this Prophetic Page in about the sixth century before Christ, and revealed, and sent forth to the world by Joseph Smith, in March, 1830, before he had a dozen converts to his *Book of Mormon*.

Well, many have believed the *Book of Mormon* notwithstanding the Christian world's attitude which then and now rejects all revelation outside of the *Bible*.

The total membership of the so-called "Mormon Church" is now (1932) about 600,000; but to these figures must be added all those who have believed the book and identified themselves with the church, and who have died in the first century of that church's existence, and the hundreds of thousands also who have believed the *Book of Mormon*, but have not had the moral courage to forsake the things of the world and accept it, and publicly announce their faith in it by joining the church. This truly will bring those who have believed the book beyond the million mark already, and everywhere the number of those believing are increasing.

2. THE BOOK TO BE TAKEN TO THE AMERICAN INDIANS

"And they shall carry them forth, [namely the words of the book] unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews" (*Book of Mormon, II Nephi xxx:3-4*).

Or, it is somewhat characteristic of this *Book of Mormon* to use the expression, "the Jews" for the whole House of Israel—hence descendants of Israel. Continuing the prophecy says:

3. THE GOSPEL OF CHRIST AMONG THE INDIANS

"And the gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightful people" (*Book of Mormon, II Nephi xxx:5, 6*).

The first mission of the Church of Jesus Christ of Latter-day Saints that was sent forth into the world was a mission to the "remnants of the land", the American Indians. Oliver Cowdery, Parley P. Pratt and Ziba Peterson were the men chosen before the church had been organized six months, and they were sent forth to carry this book and its message to the remnants of the land. In their westward journey they halted first and visited the tribes of Indians located near Buffalo, New York; thence proceeded to Kirtland, Ohio; and on westward to the western borderland of the United States, where at that time the policy of the United States government was to assemble the tribes of Indians from Florida and in other southern states and locate them in what afterwards became the Indian territory (afterwards made the state of Oklahoma).

These tribes the mission merely visited, introduced the

Book of Mormon to them and read portions of it at council meetings of their chiefs. But sectarian bigotry in the form of Christian missionaries and Gentile Christian Indian agents combined to expel them from among these Indian tribes and their mission was somewhat circumscribed by these untoward events, though their purpose was only to announce Jesus the Christ once known to their fathers; and to proclaim to them that though in a present fallen state, and estranged from the world, God had not forgotten them nor the promises unto Abraham "his friend". These promises he was going to make good to them in bringing them again to the knowledge of their fathers and to a knowledge of their Redeemer, Jesus Christ—Jehovah-Christ, "Rasha".

It is rather thrilling, however, to recall that while the mission designed for the enlightenment of the Indians was thwarted for the time, by the above events, yet God removed his whole church through and into the midst of a land where for a 1000 miles Indian tribes were all about them, and here in contact with them the church preached the gospel to them from Canada in the north to Mexico in the south, where thousands of the Indians have heard of the promises of God to their fathers, and rejoice in them, and believe the gospel. There is today a Mexican Mission with a large number of native missionaries carrying the *Book of Mormon* and the gospel to the native tribes of that land, and large numbers of them are believing the message of the *Book of Mormon* and rejoicing in it.

May we not hope for the realization of the "promise" as well as the fulfillment of the "prophecy" that "many generations shall not pass away among them, save they shall be a white and delightful people."*

4. THE SCATTERED JEWS SHALL ALSO BEGIN TO BELIEVE IN CHRIST

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they

*For larger information on this theme see the author's *Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, Century I, (six vols.), vol. II, ch. XIII and vol. V, ch. CXXIX and CXLIV, *passim*.

shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a de-lightsome people."

This *Book of Mormon*, it must be remembered, "Rasha" was published early in the spring of 1830, that was before there began to be any change in the mind-attitude of Judah toward Jesus of Nazareth; and before Dr. Herzal, of Hungary had started the Zionite movement for the redemption of Palestine as the gathering place for the Jews, with a view to that people resuming their national life. Hence, though it might be denied that this *Book of Mormon* prophecy respecting the Jews was of such ancient date as the *Book of Mormon* ascribes to it—about the sixth century B. C.—yet it cannot be denied that the passage above is prophetic since it was published long before the modern changes began to take place in the modern Jewish mind in relation to Jesus; and before the modern movement known as Zionism—the re-establishment of the Jews in Palestine, the creation of a Jewish state there, and the resumption of national life by Judah was urged upon the attention of the modern world.

It is true, however, that a marked change has taken place in the mind of Judah respecting Jesus, since the spring of 1830. This can best be witnessed by the testimony of prominent Jewish rabbis. For instance Rabbi Isidor Singer, Ph. D., of New York City, on March 25th, 1901, said:

Rabbi Isidor Singer

"I regard Jesus of Nazareth as a Jew of Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I can not better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our Synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not a strange thing in many Synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protest-

ing—in fact, we are all glad to claim Jesus as one of our people."

Rabbi Stephen A. Wise: Jesus Not a Myth

The above is singularly in harmony with an utterance of Rabbi Stephen A. Wise, of the Free Synagogue, New York City, about a year ago. Standing before a capacity congregation in Carnegie Hall, Dec. 20th, 1925—

The rabbi declared that Jesus of Nazareth "was a man and not a myth", as he had been taught in his earlier manhood. "Jesus was," said the rabbi [i. e., he existed]. "I accept this despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be—Jesus was, and we must accept this fact at once."

In this same address the rabbi added:

"Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward" (*New York World*, Dec. 12, 1925).

This deliverance brought on a widespread discussion throughout Jewry in the United States and elsewhere, which brought out the fact that among Jews everywhere there had developed within the last generation a very widespread feeling of respect for Jesus of Nazareth, along the lines set forth in the above quotations from these two prominent and learned New York Jews.

From my collection of such expressed changing opinions, gathered during the last thirty years, I can easily increase such testimonies to over an hundred, and will here increase the number, not to that extent, but will add some of the choicest of them. Not for the purpose of saying that the Jews are just now accepting Jesus as the Son of God, or as God "manifested in the flesh", Jehovah incarnate, and the world's

RASHIA THE JEW

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Redeemer. No, not that; but they are, as the terms of our *Book of Mormon* prophecy requires, "beginning to believe in Christ". They are saying now, "This Jew is soul of our soul, and that the soul of his teaching is Jewish and nothing but Jewish. The teachings of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward." This now is the tone of Jewry instead of the universal anathema of Jesus of but a generation ago!

The first quotation I give from my collection has in it still some of the flavor of bitterness against Christians for their treatment of the Jews; but it is helpful in that it shows even in the case of the author quoted, a turning from the injustice of the Christians toward the Jews to an appreciation of Jesus. This statement is from Rev. Hugh Robert Orr, from a discourse preached by him in All Souls Unitarian Church, Evanston, Ill., Jan. 16, 1921, and published in *B'Nai B'Rith News*.

GOD THE FATHER'S PURPOSES IN
CREATION*

BY ELDER BRIGHAM H. ROBERTS, OF THE FIRST COUNCIL OF
SEVENTY AND PRESIDENT OF THE EASTERN STATES MISSION

I thank God for music, and for these gifted sons and daughters of God who vocally and on instruments can produce it. If I could only preach the gospel as these gifted sons and daughters of God sing it, and could produce in the souls of men the thrills that come to me when the truth is set to music, and artistically rendered, I would ask no other wealth or gift from God.

Important Principles Treated

When the sessions of our conference closed on Sunday afternoon I felt that if nothing more should be added, this conference would go down in history as of great importance, because of the treatment that had been already given upon great and fundamental principles, principles of highest importance, and especially at this present time, and in view of the waves of religious thought and irreligious thought that are sweeping over our nation, and I presume over other nations also. But when I stand before you to make my own very humble contribution to this historic conference, it is with a great deal of misgiving, and I approach that brief and humble task with much trepidation.

Why Are People?

On my way home from the Eastern States I bought some magazines with which to while away the tedium of the journey, and in one of them I was attracted by this title: "*It Is a Wise Father Who Can Answer His Own Child.*"

In the course of setting forth that thought the father who wrote the article describes how a son about eight years of age said to him one day:

"Daddy, why are people?" The father felt that "an awful" had been handed him, according to his own confession. So he stalled a little and replied to his son that that was a question that had been debated some five or ten thousand years, and it was not quite certain yet that anybody had found the right answer.

"Well," said the boy, "that's funny." Then, after a silence he said again: "Daddy, don't you think that is funny?" The father again stalled and he said: "Well, it is just possible that if we knew everything, life would not be so very interesting." "Well," per-

*An address delivered at the October Semi-Annual Conference of the Church, Salt Lake City, Utah, Oct. 6, 1925.

sisted the boy, "I think it is funny. Now I have to go out and play ball the rest of the afternoon, and if you find out anything I would like to hear it at dinner."

The Theme Treated by King David

Now of course that may be a strange way of presenting a great theme. It has been much thought of, and the question put in a more worthy form. I think perhaps the poet-prophet of Israel, King David, stated the question in a manner much more worthy, and I call your attention to it. It is very familiar to you, but I am sure it is worthy of your further consideration:

"Oh Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. * * *

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him, and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field;

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

"O Lord, our Lord, how excellent is thy name in all the earth!"

David here asks some very important questions. He does not answer them, however, either in this psalm nor in any subsequent one. St. Paul quotes this passage from David in his letter to the Hebrews, but he does not answer the questions.

The Purposes of God in the Creation Not Adequately Stated

This passage brings up the questions of the purposes of God in the creation; but these two prophets, David and Paul, do not give answers to the questions they ask. None of the philosophers outside of those cults that have been recognized as founded upon revelation from God have ever answered these questions in any authoritative way. It may seem like a bold statement, but it is true, nevertheless, that there is no answer contained in the Old Testament to these questions. In all the revelations that are given in the Old Testament there is no declaration made of the purposes of God in the creation. I am going to ask you to go one step further, and to bear with me while I say to you that neither in the New Testament is there any adequate declaration that satisfies the inquiring mind upon that subject. The only scripture that comes anywhere nearly touching it is found in the following:

"Thou art worthy, O Lord, to receive glory and honor and

power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.)

That is the nearest, either in the Old or in the New Testament, in all that is written—the nearest approach to an explanation of the purpose of God in the creation. I think you will agree with me that that is not very satisfactory to you or to me or to mankind in general. God has created all things and for his pleasure they are and were created. All right, but where do we come in? And what explanation is that to us of the purposes of God in our creation?

The Importance of the Question

I call your attention to the fact that this father to whom the lad propounded his question, confessed that he had been "handed an armful." He did not, however, regard the question of his boy as "silly." "On the contrary," said he, "it is so fundamental that it quite bowls one over." And then he adds this thoughtful remark:

"Think what it would mean to the human race to have an answer that every one of us would accept! That I should say would be quite a neat little achievement;" that is to give an intelligent, acceptable, and, I will add, an authoritative answer to the question, "Why are people?" Or in other words, what is the purpose of God in the creation of man? I have rather boldly said that you can find no answer in the Old Testament nor in the New Testament. But now I will ask you to follow me for a few moments in some suppositions I am going to make.

Some Suppositions Suggested

Suppose that in some catacomb in Egypt, or some musty tomb of ancient prophets, a fragment of parchment could be found that could be well established as containing the very words of the great prophet Moses; and suppose that fragment should contain this statement:

"This is my work and my glory, saith the Lord, to bring to pass the immortality and eternal life of man."

What would be the result upon the thought of the world if by human means such a fragment of parchment could be brought forth and established as undoubtedly the utterance of the great prophet of Israel, Moses? It would be regarded, I warrant you, as the most valuable utterance that had occurred among men. Aye, its value would be greater in giving enlightenment to men as to the purposes of God in the creation of man, than all else that is written in the Bible; and as a discovery it would be as important as the discovery of the original tablets on which were written the Ten Commandments would be.

Again I will ask you to suppose that under similar circumstances and by human means, another literary discovery was made

that should read as follows—this is a second fragment that we will suppose has been discovered:

"Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. And when separated, man cannot receive a fulness of joy." * * *

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples: and whatsoever temple is defiled, God shall destroy that temple."

"The glory of God is intelligence, or, in other words, light and truth."

That is to say, the light by which truth is discerned. I would like to make this addition to the foregoing quotation. It does not occur in this same passage, but I would like to make this addition to this scrap of supposed parchment, and have it included in our whole supposition:

"The body and the spirit is the soul of man, and the resurrection from the dead is the redemption of the soul."

Now let us add these statements together in these supposed parchment fragments, then put the two together—the one from Moses and this passage just quoted. We would then have:

"This is my work and my glory—to bring to pass the immortality and eternal life of man." * * *

"The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." * * *

"The spirit and the body is the soul of man; the resurrection from the dead is the redemption of the soul."

Now I begin to see forming a marvelous, a splendid, a worthy conclusion, out of these discovered fragments—the purpose of God in the creation of man. It is the purpose of God to bring to pass the immortality and eternal life of man, because a union of spirit and element is essential to the fulness of man's joy. That immortality and eternal life is brought to pass by the indissoluble union of the body and the spirit of man, by which he becomes soul—one, united, inseparable, an entity indestructible, and put in the way of attainment of a fulness of joy. But the end is not yet.

I will ask you to suppose the discovery of another fragment of manuscript from ruined temple, from catacomb or from musty tomb, and yet its antiquity and its authenticity as going back to an inspired man of God—a prophet—may not be questioned. We will suppose this third discovered, sacred parchment should say this—I will ask you to mark the beauty of it:

"All things have been done in the wisdom of him who knoweth all things."

Now that has in it the music of inspired poetry, to me. It also has a depth of philosophy that is quite wonderful.

"All things have been done in the wisdom of him who knoweth all things."

Perfect wisdom can come only from perfect knowledge, and

here you have the two combined—perfect wisdom rising from perfect knowledge; all things ordained for the earth and the inhabitants thereof have been wrought in the highest wisdom, according to the declaration of this third discovered fragment we are supposing. And then the rest of the fragment must be read to get the full import of its meaning. I will read the two beautiful lines I have in mind together:

"All things have been done in the wisdom of him who knoweth all things:
"Adam fell that man might be. Men are that they might have joy."

And thus these fragments of truth—we will say for the moment from ancient parchment just discovered—have enlightened the world on this great theme as no other utterances have ever enlightened the children of men. If they could only be discovered in the way we have supposed, it seems to me that there would rise up from all the hosts of men peans of praise to Almighty God, for this great light shed abroad upon the minds of men with reference to the purposes of God in the creation; and especially as to the creation of man.

The Message of "Mormonism" to the World

Now we will drop the suppositions assumed. These three great utterances constitute the message of "Mormonism" to the world upon this great theme. The first comes from a fragment of the teachings of the Prophet Moses, found not in musty tomb or ruined temple, but revealed to the Prophet Joseph before this Church of ours was six months old. The second comes from a revelation from God to him, in the year 1833. The third contribution comes from our Book of Mormon, and is the contribution of sleeping nations once inhabiting the American continents, a message through their prophet leader to the modern world, and a contribution to the modern world for its enlightenment. How splendid all that is!

But to the Lad's and David's Questions Again

We are not quite through, however, with this magazine lad's questions yet; nor with David's sublime questions. We have learned a little about the purpose of God in the creation, but the other part of the question still remains: What is man that God is mindful of him? Or the son of man, that he visits him, and gives him dominion over his works?

Only just a moment can be devoted to the great theme. I quote the words of the Christ in that last prayer of his in Gethsemane:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

I quote that scripture because without any equivocation it de-

clares by the lips of the Christ himself the fact that he is the Son of God; and now he says:

"Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here the Christ proclaims both the pre-existence of his own spirit and the glory he had with his Father before he came to the earth. These doctrines used to puzzle those among whom he moved when in his earth life. In controversy with the Pharisees on one occasion, when they were boasting about Abraham being their father, he said:

"Your Father Abraham rejoiced to see my day; and he saw it and was glad." "O," said they, "you are not yet fifty years old, and hast thou seen Abraham?" And he answered, "Before Abraham was, I am."

Reference was made by President Ivins on Sunday to that most marvelous of all revelations on the pre-existence of the spirit of the Christ given to Moriamcumer, the brother of Jared. So complete was that vision, so certain it was, that the Prophet, as he beheld the finger of the Lord stretched forth, exclaimed: "I knew not that the Lord had flesh and blood." This view was corrected by the Lord, who said:

"This is the body of my spirit, and as I appear unto you in the spirit so will I appear unto my people in the flesh." In other words, it was the spirit form of the Christ which Moriamcumer beheld. It is the spirit that gives form to the whole man. The spirit out of the elements in this earth-life clothes itself with this beautiful garment, the human body, which in the provinces of God shall be made immortal. This through the process, first of birth into mortality—earth life; and after that, birth into immortality through the resurrection. Through these processes shall come forth those personages that shall be eternal—a union of spirit and element that shall be indissoluble. The mortal state is but a prelude to that immortal life, and to that "eternal life" which shall include with it an eternal union with God, a union that shall lead to the eternal progress and development of the divine intelligences that inhabit these bodies.

Now, Jesus Christ is the Son of God. All right, what is our relationship to him? He met Mary early in the morning of the resurrection, and when she would approach him and place her hands upon him in loving affection, he said:

"Touch me not, for I am not yet ascended to my Father." It seems he was reserving contact with his resurrected, immortal body, for the first embrace of the Father. "Touch me not, but go and tell my brethren," referring to the apostles—"tell my brethren, that I ascend unto my Father, and to your Father, to my God, and to your God."

I know of no other scripture that so beautifully sets forth the

relationship of brotherhood of man to the Christ than this passage; unless perhaps it might be this one:

"For both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Showing that our origin is the same as the origin of the Christ. Now I understand Paul clearly when he says:

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

The Sublime Answer

Now ask the question, David; "What is man that thou art mindful of him? Or the son of man, that thou visitest him?" The answer is: Sons of God, brothers to the Christ, sparks struck from God's own eternal blaze—parts of him—parts of God! Hence, God is mindful of man; hence he visits them, hence he places all things under their feet, and gives them the high mission to multiply the inhabitants of, and to replenish, the earth, and to have dominion over it.

How blessed this doctrine! How high and lifted up it is above the notion that man has his origin in the slime of the ocean, and the protoplasm which rises from it, until it differentiates into the various forms of life, and man comes from some one or other of the many lines that lead out from this common source of life!

Man is the Son of God

I have been thrilled in this conference by reference to that vision that the Lord gave to Abraham of the intelligences that were organized before the world itself was formed. In the great host before the throne of God there were many noble and great ones—noble and great ones! And God looked upon these spirits, "and they were good;" and he said to Abraham: "These I will make my rulers. Thou, Abraham, art one of them." I pray you note the characterization of these prominent spirits—"noble," "great," "good!" These are characteristics that embrace all other virtues. They include everything that could be desired in the way of character elements. How splendid that is! Of course we, common men, doubtless stand far below that high level on which God placed these "noble" ones, and "great" ones, and "good," in the vision he gave to one of the noblest—Abraham. But how comforting it is, and how blest it must be to have the assurance that though far below, in excellence, these whom God has selected to be his rulers, we nevertheless are brothers to them; and in lesser degree possessing that which they possess, with the opportunity and privilege granted to us to approach if we may not attain to their excellence. Then to be brothers to him—brothers to the Christ; and brothers to that worthy host that has been chosen to

be associated with the Christ in leadership of those things which make for the accomplishment of God's purposes with reference to the existence of man in the earth. That affords me much more comfort than to think of man as being related—even though distantly related—to the brute creation.

I close with this scripture:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; * * * and it doth not yet appear what we shall be." That is, we cannot estimate the possibilities growing out of that truth, and that relationship—"it doth not appear what we shall be." Eye hath not seen, ear hath not heard the depth and height of the glory which God designs for his children. We may not fathom it upward or downward, "It does not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:1-3.) God grant that it may be so, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

*Of the First Council of Seventy, and Former President of the
Eastern States Mission*

My brethren and sisters, in view of the announcement made by President Heber J. Grant this morning, in regard to my being released from the Presidency of the Eastern States mission, I think it is quite likely that the parents, the brothers and sisters and friends of those who are now in the Eastern States on missions, would be glad to receive word from that mission as to the general welfare of their sons and daughters. I am happy to report to you that it is a general time of health with us, that all is well with your kindred and that the Spirit of the Lord is a common heritage, it seems to me, to all those who are now engaged in the work of the Lord in the Eastern States.

*I wish to express my gratitude unto the Lord and to the authorities of the Church that I have had the opportunity of laboring during the past five years in that mission. It has been a time of great joy and satisfaction to me to be conscious of the esteem and friendship of the five hundred young people with whom I have come in contact since I began my labors in the Eastern States. To receive the friendship and feel the supporting influence of their confidence has produced in me a joy unspeakable. While I acquiesce fully in the release that has come to me, and recognize the wisdom of it, you will have to forgive me if I confess also that I received the word with some degree of personal sadness. I feel honored in the selection of my successor, and I wired that word to the secretary of the mission last night, and congratulated the mission upon the appointment of Elder Henry H. Rolapp, and I pray for a continuation of the *esprit de corps*, may I call it, of the mission. I am very sure that the mission force will give to him all the loyalty and the support they have given to me, and that the work of the Lord without let or hindrance will continue to expand even as it has in the past.*

The Eastern States, in my judgment, is one of the noblest missions in the world. Within its boundaries are thirty-three millions of people; and of the cities in the United States that have a population of four hundred thousand and over, of the fifteen such cities, eight are within the boundaries of the Eastern States! I am happy in the reflection that there has been continued growth in the work, that each successive year in the five of my administration has been greater in its success than in the one that preceded it. During the time of my labors there has been an increase of four chapel buildings in the mission; that is, it will be four when the one under construction at the present time is completed. I was very happy before leaving New York to secure for the Manhattan or New York branch of our mission more adequate quarters, and more worthy of the chief branch of our mission. We secured quarters in the Carnegie building. We have now a beautiful hall with

suitable classrooms in it to assemble the classes of our Sabbath school, and also obtained one of the smaller halls for mid-week services for the Young Men's Mutual Improvement Association and the Relief Society, so that we will be more suitably located hereafter than in the immediate past, at least, in that important branch.

We are expending in the mission about eight thousand dollars yearly in rental for halls. This has been an increase in this item from three thousand dollars yearly to eight thousand. We have been successful in obtaining better halls and more of them, but of course at considerable increase of expense.

Among the outstanding features of our work in the Eastern States during my administration has been the holding of five mission schools. These schools have brought in about one-third of the whole mission force at a time to each school for intensified training during four solid weeks, and if I could take time to recite the curriculum of these schools you would agree with me that the training is both intensive and comprehensive.

It has been my pleasure to write thirteen new tracts for the mission since the opening of my administration; and these have not only been used in the Eastern States mission, but other missions also have taken up some of them in their work, and altogether, year after year, the work has grown. I am extremely happy to be conscious of the fact that we quit service on a "rising market."

There is one circumstance that I shall take the liberty of referring to a little in more detail. In New York City alone, that is, in greater New York, there are two millions of the House of Judah, and for the last several years I have been wondering how we could make an approach to those people, attract their attention, and have the material to present to them that would place in their hands the great message that God has for that branch of the House of Israel. In very many of the revelations to the Church, where the Lord sets forth this latter-day work, you will find this phraseology often employed when referring to the preaching of the gospel—"first unto the Gentiles, and then unto the Jews." That occurs quite a number of times in the revelations contained in the Doctrine and Covenants; and, of course, being in the midst of so large a population of the Jews, one's thought would naturally go out to them with a desire to get some word of our message over to them. Well, during the past six months, it seems to me that the way has wonderfully opened up in that direction, in the city of Binghampton, Broome county, New York, a name that will be familiar to many of you who are acquainted with the history of the Church, for it is territory in which the Prophet Joseph Smith operated during the translation of the Book of Mormon, and also in the early movements of the Church. It is only about twenty-three miles from this city that the Colesville branch was organized, which was the first community unit to begin the great work of the gathering together of our people to the west. It was the Colesville branch that as a body, and by cooperative methods of mutual assistance, moved through the states of New York and Ohio, halting for a while in Kirtland, and then continuing

their journey through Indiana and Illinois, and so on into Missouri, and to the western borders of that state, and made the first settlements in Jackson county, Missouri. Well, in Binghampton, near where this stream of western migration started, came our opening for an approach to the House of Judah. There is in that place a converted Jew, who is converted to Christianity, but not to our gospel, the true Christianity. He accepts Christ as the Messiah of the Jews, and he publishes a magazine entitled *The Redeemed Hebrew*. He received a paper from a Jewish Rabbi, in Canada, in which the Rabbi set forth his reasons for rejecting Jesus Christ as the Messiah, and concluded that it would be sin for him, and disloyalty to Jehovah for him to accept Jesus of Nazareth as the Messiah. The article was published and an invitation extended to Christian ministers to answer the Rabbi, an editorial note stating that the paper which should most completely answer the Rabbi would be published in the magazine. It may be a bit out of good taste for me to say it, perhaps, but the paper which I submitted to the magazine was accepted and published as a reply to the Rabbi. After the first article was published, I thought it needed a little amplification, and so I sent in a second article, and that, too, was published. Then it seemed to me that we had just reached the threshold of the subject, and there was just a fine opening made for proclaiming our message, God's message to the Jews, as we may gather it from the Book of Mormon; for, as pointed out by President Anthony W. Ivins this morning, the outstanding feature of our Book of Mormon scriptures is, that the book shall be a witness to the Gentiles and especially to Jews, that Jesus Christ is the Son of God, and the very Eternal God, manifesting himself to all nations. That is found, as you all know, on the title page of the Book of Mormon, which the Prophet Joseph Smith declared was not his composition. He found it engraven on the title page of the gold plates.

When I sent this third article to the editor of *The Redeemed Hebrew* he informed me that it made thirteen pages of his magazine; and as he expected to devote the whole magazine to that paper, he said he could publish sixteen pages nearly at the same cost as thirteen, and would I supplement what I had written with something further. I did so. When that was published it made eighteen pages instead of sixteen; but he refused to select the part to be cut down, and I did not have the heart to sacrifice any part of it, so the eighteen pages were published.

In the supplemental matter I sent to him, I used what I have before used as a theme, I think in this tabernacle; namely, "A Prophetic Page of the Book of Mormon." I am sorry that we do not have here one of the older editions of the Book of Mormon, because then I could conscientiously tell you that all the prophecies that I referred to were upon one page of the Book of Mormon, but in our more recent editions, in dividing the pages into two columns for each page, that particular group of prophecies are distributed over two pages. But it only makes sufficient matter for one page, and I think I may still say that it is a "prophetic page of the Book of Mormon." You will find it now in your current editions on page 101 and page 102; in the older

editions it occupied page 122. Of course, I shall not have time to enter into a discussion of all these prophecies of this page—there are five of them; but suffice it to say that the first prophecy predicts, that many shall believe in the Book of Mormon; and, second, that they shall carry the words of that book unto the remnants of the land, meaning of course, the American Indians, descendants of the Nephites and the Lamanites of ancient times; and third, that the remnants of those ancient people shall know their origin, that they are descendants of Israel; the gospel shall be declared among them, that they shall believe it, the scales of darkness shall fall from their eyes, and before many generations pass away, they shall become a white and delightsome people. Then we come to the prophecies that are germane to what I want to tell you. It is declared on this prophetic page:

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ."

That is a subject that I have had under consideration during many years, and I have made a considerable collection of utterances from prominent Jewish Rabbis that indicate a marked change of mental attitude on the part of leading Jews towards Jesus of Nazareth. I think perhaps one of the most striking of these utterances, and one that indicates the whole shifting of thought on the part of Jews toward the Christ, was uttered March 25, 1901, by Rabbi Isador Singer, Doctor of Philosophy, in New York City. He said:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact. When I was a boy had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not a strange thing in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people."

About a year ago Rabbi Wise of New York, in Carnegie Hall, the hall that is near to ours now in the Carnegie Building, before a record crowd in his lecture room declared that:

"Jesus of Nazareth was a man, not a myth, as I had been taught in my earlier manhood Jesus was; that is, he existed," said the Rabbi. "I accept this despite the information I had been led to believe earlier in my life, a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be: Jesus was, and we must accept this fact at once. Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the spirit which has led the Jew Godward."

I could continue to read to you many excerpts of this kind, more than twenty such excerpts are written in the third article of *The Redeemed Hebrew*, that I told you about. It merely tends to show that the Jew is "beginning to believe in Christ." He has not yet accepted

him as the Son of God, as God manifested in the flesh, the Redeemer of the world, and the one who fulfills the Messianic prophecies of the Old Testament. There is nothing in this movement that indicates belief of Jesus in that way; but there is much that proclaims the fact that the Jews are "beginning" to admire, they are beginning to accept as a great religious teacher this Jesus of Nazareth; to respect him. Ultimately that respect will turn to love, and love will turn to acceptance of him as the Son of God. There will be some, at least, of the House of Judah who will begin to react toward this message, this proclamation, that our Book of Mormon makes as to the Deity of the Christ, "the Eternal God" manifested in the flesh.

The second part of this prophecy is that not only shall "the Jews which are scattered begin to believe in Christ," but "they shall begin to gather in upon the face of the land;" that is, begin to gather to their promised land, to Palestine.

I remember that the British Consular reports of 1856, said that less than fifteen thousand Jews were in all Palestine. Twenty years later this number had increased to sixty-five thousand. Then came the Zionist movement, under the leadership of Dr. Herzl, supplemented later by the influence of Israel Zangwell, a Jewish writer of some note, and what is known as the "Zionite movement" received an impetus, and began to grow in the minds of the Jews until there began what we may now call the modern gathering together of the Jews in Palestine. The gathering is continuing. Millions of dollars have been subscribed by that people to establish their exiled brethren in the land of their fathers, and the ambition is to resume the national history of the Jewish people. That movement has grown until it has attained large proportions, and very wide interest in the world. This prophecy, then, is in course of fulfillment—"The Jews that are scattered are beginning to gather in upon the land of their forefathers, to the land of Palestine and to Jerusalem!"

We may pause here to ask what is the motive power, what is behind all this movement—this change in the mental attitude of that people towards Christ;—this gathering together of the Jews in Palestine? This is the explanation of it: In the Kirtland Temple, in 1835, Israel's great prophet, Moses, appeared to Joseph and Oliver Cowdery and delivered to them the keys of the gathering of Israel and the restoration of the Ten Tribes from the land of the North. In 1840, in pursuance of this work, an apostle of the Lord Jesus Christ, an apostle of this new dispensation, a Jew, by the way, was appointed by the Prophet Joseph to a special mission to the Holy Land, to Palestine, to dedicate that land for the gathering of the Jews to Jerusalem, and to bless the Jews with a disposition to return to their land and to their city. The mission of Orson Hyde is well known to the Latter-day Saints; how, under very great difficulties, trials and hardships, he made his way to Jerusalem, went to the summit of the Mount of Olives, and there wrote out a prayer that God put into his heart, dedicating the land of Palestine for the return of the Jews, and for the renewal of their national existence. That prayer—and it is a most wonderful

prayer—has been published many times in our periodicals. It is published also in the *History of the Church*, which is derived chiefly from the office journal of the Prophet Joseph. Orson Hyde, returning from his mission when in Alexandria, also wrote to the *Millennial Star* of the then current date and there made a rather wonderful prediction. He said in substance that it was by political power that Judah had been broken and scattered abroad, and that it would be by the exercise of political power that Judah would be restored; and furthermore he declared that *England* would be the leading national power that would befriend Judah, and aid him in the re-establishment of his people in the land of Palestine. This was published in the *Millennial Star* of 1842, and may be found by those curious enough to seek for the source of this information.

That is the source of the power underlying the development of this great work. God is moving underneath all these facts—this changing of the mental attitude of Jews towards Jesus—this latter-day gathering of the Jews to the land and this city of their fathers.

It is interesting to note that the predictions of Orson Hyde, the man set apart to perform this special mission, in behalf of Judah, are being wonderfully fulfilled. The defeat of the Turks in the World War was by British forces under the English General Sir Edmund Allenby. The official entrance of General Allenby into Jerusalem on the 11th of December, 1917, and the subsequent course of England in respect of Palestine; the fact that Great Britain now holds the administration of the affairs of that land under the appointment of the League of Nations,—this fills out the story of Elder Orson Hyde's mission, and prophecy. The policy of England in respect to its administration of the affairs of Palestine as foreshadowed in the declaration by Lord Balfour when, on the 2nd of November, 1919, he said officially, and with the approval of France, Italy and President Wilson of the United States:

"His Majesty's Government view with favor the establishment in Palestine of a National home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

England has ever since consistently pursued that policy; and is now pursuing it.

I regret that I have taken more time than I should have done, but I think these matters of sufficient importance to have entered upon the record of this conference, and I wish to say, my brethren and sisters, that I cannot but regard the opening that has come to us in the Eastern States to furnish material by which we may approach our cousin Judah with the message of the Book of Mormon, as an opening of the way by the inspiration and power of the Spirit of the Lord. I may not have made that very clear to you, but I feel it in my own heart, and I pray that God will bless this branch of his people, the Jews, and that the time will come when we shall have larger access to these people in the proclamation of God's message to them. I hope so, and pray for it, in the name of Jesus Christ. Amen.

L.D.S. Conference Report
October 1927 pp 22-23.

President Grant, I beg to venture one more thing, even if I trespass a little on your time. I cannot leave this subject without calling attention to an important declaration in the Book of Mormon, incidentally referred to by some of the brethren in their remarks this morning. They are the words of the Prophet Moroni. Hearken unto this, Latter-day Saints, and I would like to see this, too, coupled with the resolution to which I have referred, as the message of the American volume of scripture to the great Gentile nation that now is in control of this land, the U. S., and has great influence throughout the whole continent:

"And he [God] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off."

Now, mark you:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Ether 2:9-12).

Only three weeks ago, about now, I had the pleasure of standing upon the summit of the Hill Cumorah in company with President Grant. Being there upon that height of land, which so splendidly commands a view of the whole surrounding country, I could not refrain from recalling the time when Moroni stood upon the crown of that hill with the evidence of the ruins of the civilization of his people about him. And this warning, written in the Book of Ether, let me say, in closing, comes from the prophet of God who was also the historian of the great Jaredite nation, by abridging and translating their history into the Nephite language. This warning comes, then, from the historian of one civilization that had perished about the Hill Cumorah; it came also from the same man who was a witness of the destruction of the civilization of his own people at the same place. I hold that he was competent to speak upon this question, and it is most fitting, and is one of the evidences of inspiration in this Book, that one so competent to speak in warning should be chosen to be God's mouthpiece in warning this great Gentile nation, holding dominion over the land in our day, to beware of their course lest they, too, forfeit their rights to the pride of place they occupy among the nations of the earth. For great as our nation is, it is not above the powers of destruction if it observes not the conditions upon which it may hold its position upon this land.

May the blessing of God so come to the Gentiles that they shall not share the fate of the nations that have preceded them, is my earnest prayer, in the name of Jesus Christ, Amen.

ONE MORE RAY OF LIGHT

We have got one more ray of light thrown upon this accumulating message to the world. This last comes from the despised Book of Mormon. A message from God through a prophet on the Nephites brought to light by the revelations of God in these last days, and sent out to the world to help them to learn the truth at this sore hour of their need. When contemplating these high things the Prophet Lehi couched his message in such beauty that one may not doubt the inspiration of God in it. Hark to this music:

"All things have been done in the wisdom of him who knoweth all things."

Do you get the music of that? "All things have been done in the wisdom of him who knoweth all things!" I quote a line or two of poetry of practically the same measure that you may see the music in both.

The curfew tolls the knell of parting day,

The lowing herd winds slowly o'er the lea.

"All things have been done in the wisdom of him who knoweth all things."

Do you not see that there is a kinship between a line from what is recognized as the most perfect poem as to its measure, "Grey's Elegy?" There is another line comes to my mind of a kindred measure:

"Parting day dies like the dolphin, whom each pang imbues,

With a new color as it gasps away,

The last still loveliest till-'tis gone, and all is grey!"

"All things have been done in the wisdom of him who knoweth all things!"

Then behold the subtle thought in this Book of Mormon passage, I pray you. Wisdom, perfect wisdom, rising from what? From the

one "who knoweth all things."

That is the only way you can get perfect wisdom, is from perfect knowledge. So out of that despised book comes that gem, God knowing all things and hence doing all things in perfect wisdom. There is another line yet to read from the passage. This is only the preface, and the other line is this: Pardon me if I repeat a little:

"All things have been done in the wisdom of him who knoweth all things."

"Adam fell that man might be and men are that they might have joy."

Uniting this message from the Book of Mormon with the other scriptures that have preceded it, and weaving all these several passages together behold what a message they constitute for the world! They constitute the sweetest message for the world that may be found in any utterance whatsoever among men. Consider them in their order:

"Behold this is my work and my glory, to bring to pass the immortality and the eternal life of man."

"There is space yonder we will make an earth on which these spirits of man shall dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate: and they who keep their second estate shall have glory added upon their heads for ever and ever."

"Man is spirit, the elements are eternal, and spirit and element inseparably connected receiveth a fullness of joy."

"All things have been done in the wisdom of him who knoweth all things."

"Adam fell that man might be, and men are that they might have joy."

CHANGING EMPHASIS: STRESSING THE DEITY OF CHRIST AND THE PURPOSES OF GOD IN THE EARTH LIFE OF M.

Address Delivered in the Tabernacle at Salt Lake City,
Utah, Sunday, December 18, 1927, by

ELDER B. H. ROBERTS.

Reported by Frank W. Otterstrom.

MY brethren and sisters, I feel a very great joy in having this opportunity of meeting with you in this tabernacle service this afternoon. It is a privilege I have not enjoyed very often during the past five and a half years. The greater part of that time has been spent by me in the Eastern States mission of our Church, so that I have not during that time had opportunity of meeting with you here, except at the general conferences of the Church. Very naturally in being associated with the mission work of our Church in the Eastern States, I have had a fairly good opportunity for considering the march of events since the organization of our Church, the developments that have taken place both in the Church and in our country. In the Eastern States mission at the present time we have more population than there was in the whole of the United States at the time that the Church of Jesus Christ of Latter-day Saints was organized, and the century of growth, or thereabouts, that has taken place both in our Church and also in our country, presents very many points of interest.

A Change in Emphasis.

Among other things I have noticed a change of what we might call emphasis upon a number of things to which perhaps I shall briefly call your attention, and note the things which are emphasized now—or that need to be emphasized now—and that stand somewhat in contrast to the things that were emphasized at the commencement of our work as a Church. I think perhaps the most striking thing of our message at the first was the important announcement that God had spoken from the heavens, and had renewed direct revelation with men on the earth. That was quite a shock to the Christian world when the announcement was first made, because men had for a long time been schooled in the idea that revelation had forever ceased; that the volume of scripture was completed and forever closed; that the visitation of angels had stopped long ago; perhaps stopped with those appearances which took place upon the Isle of Patmos of

which John bears testimony in the Book of Revelations; and that never again would there be such a thing as direct revelation from God to man. Under these circumstances our announcement of the fact that the Lord had spoken again created quite a sensation. You recognize I think in that first part of our message a certain fitness in things, for that was the point—the coming of a revelation from God—upon which the world needed first instruction.

An American Volume of Scripture Revealed.

Following that came our announcement that a new volume of scripture had been brought to light, and that God had spoken, not only to the Jews in the Old Testament and to the Christians in the New Testaments, but that he had a people in these American continents to whom he sent wise men and prophets as instructors, and to whom he sent angels to minister in the things of God; and finally that the Son of God himself, after his resurrection from the dead, not only through forty days visited the apostles in Judea, but he made a visit to the inhabitants of these western continents and delivered to them his Gospel, the glad tidings of salvation and revealed himself to them in his own proper and resurrected person, and testified of his having fulfilled the prophecies of their scriptures, as well as the prophecies in the Hebrew Old Testament. This volume of scripture, called the Book of Mormon, after the principal compiler of it, an ancient prophet living in the fourth century A. D. This scripture announced also a tremendous expansion of the work of God in these western continents in the last days, among which was the remarkable statement that a holy city was to be founded, built up in these last days, called sometimes the New Jerusalem and sometimes Zion, meaning by that term a city of free people who would be pure in heart. For this is Zion, saith the Lord, the pure in heart.

Such a city according to the Book of Mormon would be built up to the glory of God in the last days. Naturally enough among the early disciples of this new dispensation of the gospel, that was then opening, the place where that city should be located, and how it should be built up, formed an item of great interest. Also it was made known in these American scriptures

that the remnant of barbarians in the land were descendants of mighty people who had inhabited the land in ancient times; that had governments, kingdoms, republics, reigns of judges, a civilization, which perhaps equal to the civilization of contemporary nations in Europe and Asia it was made known that remnants of the land were descendants of the house of Israel, unto them great promises made of redemption and return favor with God.

The First Mission.

So they became objects of interest to the early converts Church. The first mission, in which the Church undertook a mission to these remnants of the land, and as the policy government of the United States was to as

the tribes of Indians who inhabited the eastern lands, country, and especially the eastern states, Florida, Alabama, Georgia, and the Carolinas were all removed from the eastern and southeastern lands, numbers, and were gathered to the frontiers of the United States, in what became known as Indian Territory. As these remnants of Israel were assembled the first mission of our Church was sent to them the glad message we had for them, the redemption of their forefathers. This was the first mission of the Church, Oliver Cowdery, the second in the Church—Joseph Smith the first elder—Parley P. Pratt, an early convert to the Church, one, Ziba Peterson constituted first mission. These elders such fragments of tribes, way to the west as lay between New York and the western frontiers of the United States. Great was had concerning the work was to be done among the remnants of the founding of Zion, work occupied much of the attention of our Church, and was laid upon the accomplishment of these events, carrying the message to the Lamanites and the nation, at least of the place of Zion. That city was to be founded from successive revelation, Lord, is to be established in the western part of the Missouri, in Jackson county, was and is the center place of Zion, the place for of New Jerusalem, or Zion, the Lord brought that to the present forth the message world. The Church met an appointment about founded the city at the time of the gathering there. The Saints driven by mob violence from son county and had to take refuge in the surrounding country, ultimately were driven from the county entirely and took refuge in western Illinois.

After the expulsion from Jackson county, then came the anxiety to "redeem Zion." All efforts, however, were thwarted in that direction, and at last the Church of Jesus Christ of Latter-day Saints was expropriated, left the United States came westward to this intermountain region, and established their settlements here while this great plateau of the west was as yet under the jurisdiction of Mexico. Still we lovingly looked back to the center place of Zion, and longed for its ultimate redemption. And much was said in these settlements in early times about our return and the redemption of Zion. Little about that, however, is now spoken of. Then, again, during the early decades of our Church history there was not only this looking for the redemption of the Lamanites and the redemption of Zion, but there was also the gathering of Israel in a large way, and the return of the Ten Tribes from the Land of the North, and the establishment of the Church and the Kingdom of God in mighty power.

Hope of the Glorious Coming of the Lord.

Running parallel with this was the hope of the immediate coming of the Lord. In the early days it was expected that this event would have happened long before now. That is, that the Lord Jesus Christ in the clouds of heaven with power, and great glory would return to the earth and the millennial reign would be opened by his personal appearance and ministry among men. All these things have had their place, and still have their place, in the program of the Church of Jesus Christ of Latter-day Saints; but, of late years these things to which I have called your attention have not been the mighty factors in influencing our hopes, and our labors as they did in the early decades of our history.

The emphasis has changed undoubtedly, and the reason why the emphasis has changed from those things is because the needs of the world are changing. I would like to point that out to you this afternoon if I shall be blessed with the liberty of the spirit of the Lord to do so. I say, the emphasis in our hopes, expectations and our labors—the emphasis is changing because the needs of the world are changing. For instance, when this new dispensation opened, well on to a century ago, I think all divisions of Christendom—which may be named as the Greek church, the Roman Catholic church and the Protestant division of Christ—without exception believed the Deity of the Christ, that he was God manifested in the flesh, God incarnate in him and revealed to the world. We may say that was a universal article of their faith. That is not true today. We have come upon those times which St. Peter in prophetic vision clearly foresaw, when he wrote in one of his epistles these words:

No prophecy of the Scripture of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Then he added: But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of Truth shall be evil spoken of.

Denying the Lord.

I think today more than at any other time in the history of the world men are denying the Lord that brought them, denying Deity to the Lord Jesus Christ. So far as one can observe at least, one-half of Protestant Christendom in the world—for the evil extends to Christians in Europe as well as to Christians in America—are denying that Jesus is in reality God. They are nearly equally divided upon the question, as to whether Jesus Christ is God incarnate, or just an inspired man—the peasant teacher from Galilee! "Ecce homo." "Behold the man!" That is as far as they go. They have lost sight of the revelation of God in Jesus Christ.

To meet this emergency of the world, is it not fitting that God's church, the institution that he has established for instructing the world, is it not necessary that this church, meeting that demand, should emphasize this doctrine of the deity of the Christ? May I not say above all other subjects so vital it is? And remind the Christian world of those great truths announced in the Scriptures now being discarded by them. Should we not recall to their minds the emphasis and the glory of John's great preface to his gospel when he said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us, said the apostle. And we beheld his glory, even the glory of the Only Begotten of the Father, full of grace and truth. For the law was given by Moses, but grace and truth came by Jesus Christ."

In the Beginning.

What a splendid message that is to deliver to the unbelieving Christian world, and call upon them to return to the faith of that glorious book, the gospel according to St. John which might be regarded as the Book of Creation in the New Testament! For it starts where Moses' account of things starts with the "beginning." "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." As Moses begins with such music, so also does this New Testament book begin. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among men to reveal God."

"Ah, yes, but that is nothing new, the deity-denying Christians will tell us. 'We have that already,' in the questionable book of St. John's gospel. All right, but here is something that you haven't got, and this is very important. It is the testimony of the fifth gospel, St. John's gospel being the fourth gospel, and I present the Third Book of Nephi in the abridgment of the collected books by Mormon. In this fifth gospel, there is the account given of this same Jesus, that 'was the Word made flesh,' according to the testimony of John—the account of his appearing in this western world in a most glorious manner, after his resurrection from the dead."

A company of people in the land called Bountiful are gathered together observing the ruins that had been brought about by the earthquakes, the storms and tempests that swept over the land here in America during the time the Christ lay in the tomb, the three days of his spirit's absence from his body, while his spirit was in the world of spirits preaching the gospel to them who rejected the mercies of God in the days of Noah. Now raised from the dead and his ministry in Palestine for the time being finished, he came to this land, and to this group of people in the land Bountiful, under the following circumstances: They heard a voice whose message was not quite distinct the first time they heard it. They heard it a second time, and still they failed to understand; but the third time they caught the words that were spoken out of heaven, and these were the words:

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him." Then looking in the direction whence the voice out of the clear heavens came, they saw the glorious personage of the risen Lord descending into their midst, and silence fell upon them, for they thought it was an angel that had appeared. However, they soon learned that it was more than an angel, for he said unto them, stretching for his hand:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

What a message, and from the lips of the risen Redeemer himself, appearing under such circumstances of glory and super-human majesty, that there could be no doubt as to the deity of the Christ! And then to that company of men and women was given the privilege of St. Thomas in Judea, namely, to behold the wounds in his hands and feet, and side, and to verify their sight by touch; and then, as Thomas had the grace to do, so did they, namely, they they fell down at the feet of the Christ and worshipped him. Having received this witness of the deity of the Christ, when he proclaimed that he had

taken upon him the sins of the world, as appointed him of God, and had brought the sweet message of mercy into God's economy of things, when they had the witness of all this they cried out in excess of joy: "Hosanna! blessed be the name of the Most High God! And they did fall down at the feet

of Jesus, and did worship him. (III Nephi chap. II.)

This proclamation of Jesus, as "The Most High God," implies their voice with the voice of prophecy in Isaiah, when he declared that a "Virgin" should give birth to a son, and his names and titles should be—"Wonderful," "Counsellor," the "Mighty God," the "Everlasting Father," the "Prince of Peace," thus uniting the souls of American inspired people with the inspired prophet of the Hebrews, Par-Excellence!

"Well, the world needs that message. It is proper, then, in the face of that need that we emphasize not so much the redemption of Zion, or even the gathering of Israel, or the coming sooner or later of the Lord Jesus in his glory, but that we meet the needs of the world by our proclaiming to them this great truth and announce Jesus Christ as the revelation of God to the world, and The Purpose of God in the Earthly Life of Man."

The world, the Christian world, is giving attention more now than ever before to the "why" of things. What does this earth-life of man mean? What is it all about? What is its significance? What is the purpose of existence? If God is behind the creation and the changing phenomena in the world, what does it all mean?? To these questions men get very unsatisfactory answers. The philosophers have much to say about it by their conjecture, but nothing that can be final. Some of the poets try to touch high water mark in thought in dealing with the problem, and the theologians are busy, but they cannot fasten upon anything that will be accepted as an authoritative, clear-cut announcement upon the subject. They look through the old Hebrew Testament and they find nothing there. They look through the Christian documents—the gospels and the epistles of the apostles, and they find nothing authoritative, clear and positive upon the subject. Here I trust you will not think I am egotistical in my spirit about this, or at all boastful, or that I mock in the least degree the efforts of men to find out the truth in all this. Not at all. I have the highest esteem for those seekers after truth who are trying to sound the depths and mount the heights that shall pluck from some where an answer to these great questions. I merely want to say that the answers have not been found.

These questions are being set forth, I think, in the writings of David. He said in the Psalm: "When I consider thy works, the work of thy fingers, the moon and the stars, which thou hast ordained; 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?'"

...that made man a little lower than the angels, and, having crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. VIII.)

David was impressed with the fact that God's finished handiwork was man. The crowning excellence in God's creation is man. He observed it, he wondered why, and what man was. St. Paul quotes in substance these words from David but neither David nor Paul makes any authoritative, definite answer to their own questions. It was reserved for the Prophet of the new dispensation, the Dispensation of the Fullness of Times, in which it is promised all things shall be gathered together in one, even in Christ. It was reserved for him under the enlightenment of God's revelations to send forth a message to the world on these important questions.

The Offspring of God

As to that part of the question, "What is Man," and "Why is God mindful of him," I can only say here and now because of our limited time, that the revelations of God in the new dispensation emphasize the doctrine of the Christ in the New Testament, that the spirit of man is the offspring of God—"a spark struck from God's own eternal blaze"—a son of God—brother to the Christ. "For both he that sanctifieth (the Christ) and they that are sanctified are all of me; for which cause he is not ashamed to call them brethren." (Heb. 2:11.)

The spirits of men then are sons of God, hence he is mindful of them; but I do not intend to dwell upon that phase of the question here and now. Is it my purpose more especially to consider the purpose of God in this present earth life of man, the "why" of it, and I shall have none too much time to deal with that part of the subject.

Back then to this question: The purpose of God in the earth life of man, and of which I have rather boldly said that not even the Bible furnishes any direct authoritative answers to that. But suppose our Hebrew friends, especially Judah of the House of Israel, custodian of the Old Testament through many ages, suppose that some fragment from the writings of Moses which had escaped the vigilance of the scribes of the word of God, the guardians of its integrity and of its perpetuation in the earth, suppose that really a fragment could be found from some pyramid or tomb of Egypt, that could be verified truly as the writings of Moses, and that that fragment contained such a statement as this, as having been revealed from God to Moses:

"This is my work and my glory," saith the Lord, "to bring to pass the immortality and the eternal life of man." Suppose such a message from a source about which there is no question could come to the knowledge of the world. How it would be hailed as removing some of the mystery concerning the purpose of God in the creation of man. What a message it would be to an unbelieving world as making known, at least in part, the pur-

pose of God in the earth life of man. That is what God is working at. Men would joyfully exclaim to bring to pass the immortality of man, the eternal life of man. It is not intended that this life shall begin with birth here and end with death. There is something more to it than that. Would not the world take on new hope if men could be made to realize such a message as that had come from God?

Then, again, suppose this could be added to it, a scene from the pre-world council of the spirits destined to come to the earth. Paul says something of that kind, you know, when he writes to his young friend, Titus:

"I live in hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:1.

Only One Gospel

To whom did God that cannot lie make such a promise but to the pre-existent spirits of men? Paul is silent about that, but he reveals, you see, to such a promise, the promise of eternal life, and that before the world began. All right, suppose then that from the writings of Abraham—and we have but a fragment of Abraham's history in the Bible, Abraham's character and glory, we do not begin to appreciate, because we know so little about him. But suppose a fragment could come from some writings of his. Such a thing might be. You know you read in that terrible epistle of St. Paul's to the Galatians—you read that the gospel was preached unto Abraham (Gal. III, 8). There is only one gospel, remember, only one; there can't be but one gospel, one plan of salvation, and that gospel was preached unto Abraham. Paul says; but we have little or no account in the Bible of this gospel as it was preached unto Abraham. But now suppose that from a fragment of his writing we could find such a passage as this, Abraham bringing it into his writings, from the "Prophecies of Enoch," another patriarch brings it in from Enoch's writings as a drama of the council in heaven when God made his covenant of eternal life with men, representing God the Father as saying:

"Behold, there is space here, and we will create an earth on which these"—referring to the great hosts of spirits destined for the earth—"on which these may dwell." And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, which was the spirit state in which they then were—"they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate"—referring to our present earth state—"they who keep their second estate, shall have glory added upon their heads forever and ever."

Suppose such a message as that, authoritative, coming from the inner fact of things, from the ultimate source of knowledge itself through the revelations of God—

suppose that message could come to the world and be united with that other message, this is our work and glory to bring to pass the immortality and eternal life of man—what an enlightening announcement it would be! We would begin to get the true vision of what man is here in this earth life, to bring to pass the immortality and eternal life of man, and this either as second scripture showing God's intention to put man in the way of eternal progress, going on from truth to truth, going on from one degree of glory to another, up and up to the heights toward the very throne of God. God's purpose then in the earth life of man is to be growth and development, and constantly increasing enlightenment and the increase of glory and power for man.

I said there was nothing said in the Scriptures about the purpose of God in the creation. There is one little inkling that now comes to my mind in the Book of Revelations, in which it is said: "Thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11.) Ah, yes, doubtless, and we might gather from that that there is some good purpose back of God's creative actions, but there is nothing said about how the pleasure of God is going to affect man. But now from these fragments from Moses and Abraham we find that it is God's purpose to put man's feet in the way of eternal life and eternal progression, and that affects us greatly.

Again, another Scripture, and this time from our modern prophet, in this new dispensation:

"Every man whose spirit receiveth not the light is under condemnation, for man is spirit; and there goes with this fact that man is spirit, a suggestion of the ability of man to cognize truth. It is native to his spirit to cognize truth, and every man whose spirit receiveth not the light is under condemnation, for man is spirit. He may know the truth when he hears it. His spirit will be responsive to it; it not held back by man, it will leap forward to unite with God's truth when announced, even as flame leaps forward to unite with flame when they are brought into proximity. So the nature of man's spirit is so native to God's truth that they become united and man cognizes truth, unless he is determined to close his ears and hold back his spirit, and will not see the light. There are none so blind as those who will not see. All right to continue the Scripture: "Man is spirit, the elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy. And when separated man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God." (Doc. & Cov. Sec. 93.) "Spirit and element inseparably connected receive a fulness of joy, and when separated man cannot receive a fulness of joy. Hence the purpose of God in clothing the spirits He begat in heaven, clothing them with a garment of element stuff, that they may receive in that eternal union of spirit and element a fulness of joy. That is what God is working at then, to bring to pass the immortality and eternal life of man, in that status

of union of element and spirit inseparably united, through the resurrection from the dead. And hence the immortal life which God has proposed, that man might attain unto a fulness of joy.

Suppose that truth had cropped up into the consciousness of the world from some lost fragment of New Testament Scripture. How it would be hailed by the Christian world! Well, here it is, more surely revealed from God, and more sure of authoritative power from Him, than had it been discovered by accident by some chance explorers.

One More Ray of Light.

(We have got one more ray of light thrown upon this accumulating message to the world. This last comes from the despised Book of Mormon. A message from God through a prophet of the Nephites brought to light by the revelations of God in these last days, and sent out to the world to help them to learn the truth at this sore hour of their need. When contemplating these high things the Prophet Lehi couched his message in such beauty that one may not doubt the inspiration of God in it. Hark to this music.)

"All things have been done in the wisdom of him who knoweth all things."

Do you get the music of that? "All things have been done in the wisdom of him who knoweth all things!" I quote a line or two of poetry of practically the same measure that you may see the music in both.

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea.

"All things have been done in the wisdom of him who knoweth all things."

Do you not see that there is a kinship between a line from what is recognized as the most perfect poem as to its measure, "Gray's Elegy"? There is another line comes to my mind of a kindred measure:

"Parting day dies like the dolphin, whom each pang imbues,
With a new color as it gasps away;
The last still loveliest, till 'tis gone, and all is grey!"

"All things have been done in the wisdom of him who knoweth all things!"

Then, behold, the subtle thought in this Book of Mormon passage. I pray you, Wisdom perfect wisdom, rising from what? From the one "who knoweth all things." That is the only way you can get perfect wisdom, is from perfect knowledge. So out of that despised book comes that gem, God knowing all things and hence doing all things in perfect wisdom. There is another line yet to read from the passage. This is only the preface, and the other line is this: Pardon me if I repeat a little:

"All things have been done in the wisdom of him who knoweth all things."

"Adam fell that man might be, and men are that they might have joy."

In Their Order.

Finding this message from the Book of Mormon with the other scriptures that have preceded it, and weaving all these several passages together behold what a message they constitute for the world! They constitute the sweetest message for the world that may be found in any utterance whatsoever among men. Consider them in their order.

"Behold this is my work and my glory, to bring to pass the immortality and the eternal life of man."

"There is space yonder we will make an earth on which these spirits of man shall dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."

"Man is spirit, the elements are eternal, and spirit and element inseparably connected, receiveth a fulness of joy."

"All things have been done in the wisdom of him who knoweth all things."

"Adam fell that man might be, and men are that they might have joy."

What a grand conception of God's purpose in the earth-life of man! What a wonderful messages the new dispensation has for the world! Behold, this is the program of it. This is the line of it. Intelligences that are uncreated, and uncreateable, are begotten spirits of beings of a divine nature. These in turn are begotten men and women in mortality, and through the resurrection, brought to pass by the Christ, these become immortals. And their immortality assured, what may they not hope to accomplish in that eternal, never-ending life? We see men even in this short term of existence, in our mortal life, we see them between the cradle and the grave attain to great distinction; and to the development of wonderful powers in all lines of human activity. Sometimes one comes from a humble childhood and in the course of events lays his hand upon the helm of a ship of state and guides an empire from weakness to strength, and marks out for it through his statesmanship such a pathway that brings prosperity to its people, liberty assured in constitutional government, and stands a king among men, and this within the space of three score years, and ten. Another in laboratory in research work discovers the secrets of nature and comes hence from his laboratory to bring forth the great treasures that shall preserve the health of nations and bless the children of men with renewal of life and power and vigor of life while they live. Along that line he makes great contributions to human well being, a benefactor of his race, he.

The Destiny of Man.

Another takes his block of marble and with vision entranced—out of the rude block he moulds a breathing statue that shall commemorate some heroic event and inspire patriotism, and high resolves in all generations that shall

look upon it. Another takes an inspiring view of the landscape and transplants it from nature to his canvas. He enriches our art galleries with the contribution that he makes in that activity of life. So earth's geniuses go on, and onward in the work of art, or as a statesman, or as military leaders, for these too have their place, for sometimes it becomes necessary in our broken harmonies to rescue liberty from under the feet of tyrants, and to enthrone legal authority in republics and kingdoms. All these accomplish much here and now but suppose instead of three score years and ten they had five hundred years in youth and power at the very highest point of their development. Suppose they had five hundred years instead of less than one hundred, or suppose that they had fifty thousand years, or five millions of years, or a thousand millions of years instead of seventy years, what then might not man accomplish! Yet these millions of years are but poor units with which to measure man's immortal life, for man is destined to live in this immortality and eternal life that God intends conferring upon him—he shall live until the "sun grow dim with age, and nature herself shall sink in years; yet he shall flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crash of worlds." He shall survive, and survive at the very highest of his development, constantly growing, moving from lower to higher, and from higher to still higher, up God's great highway of progression to heights of glory and power incomprehensible to us. For it hath not entered into the heart of man to conceive of the things that God has designed, for those who shall keep their second estate, and go on in this immortality and eternal life God has designed for man.

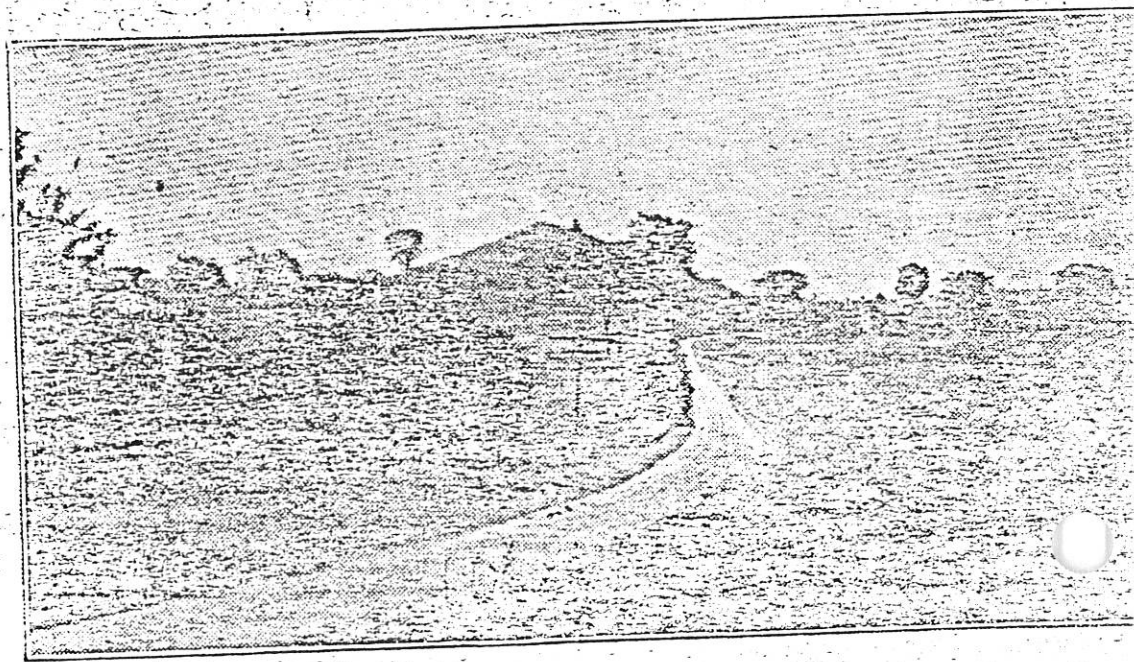
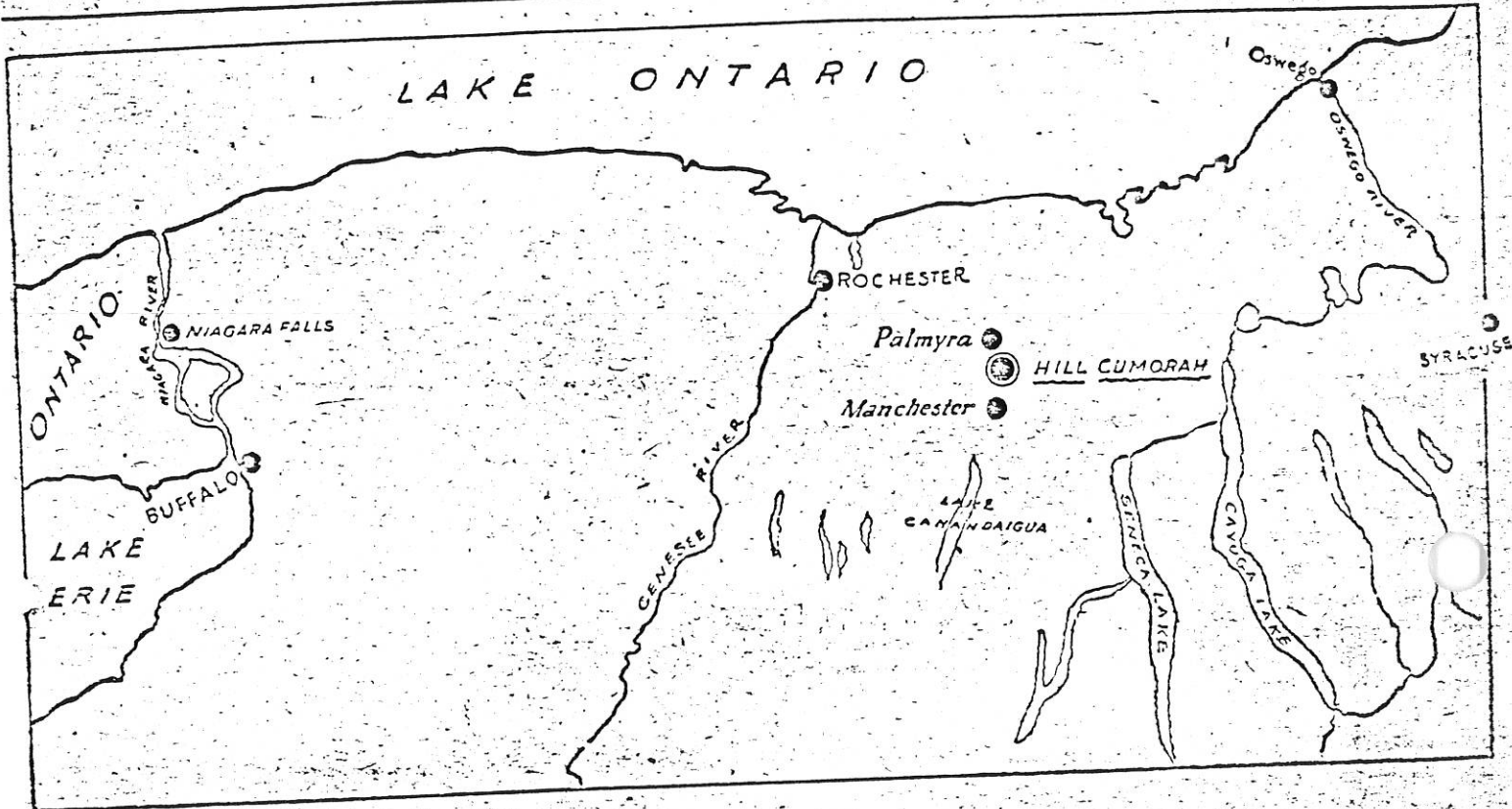
These are the fundamental things. These are the things the modern world needs to learn, for they are ignorant of them. These are the things which as a Church we are commissioned in all humility to carry to the world.

May the favor and blessing of God be with you my brethren and sisters, and upon His Church, that the Church may have new consciousness of the great mission that God has honored her with in the proclamation of these high things to the world. I pray, in the name of Jesus Christ, Amen.

RAMAH - CUMORAH IN THE LAND OF RIPLIANCUM

A JAREDITE-NEPHITE HISTORICAL LANDMARK IDENTIFIED WITH WESTERN NEW YORK AND THE REGION OF THE GREAT LAKES.

WRITTEN FOR THE DESERET NEWS BY B. H. ROBERTS.



Map Shows Western New York: The Region of the Land of Cumorah and of Ramah; the Land of "Ripliancum." Large Water "To Be Used All." Below is a Photograph Reproduction of the Hill Cumorah with Its Landscape Foreground, and the Statue of the Angel Moroni on the East Center Tower of the Salt Lake Temple.

"And again what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the Book to be revealed."—Joseph Smith, to the Saints at Nauvoo, Doc. and Cov. Section 125.

THE recent purchase of the Hill Cumorah by the Church of Jesus Christ of Latter-day Saints awakens wide spread interest in this sacred depository of the record called the Book of Mormon, engraved upon gold plates by the Prophet Mormon, who might well be considered the chief historian and compiler of historical records of the ancient Nephite people, descendants of the tribes of the house of Israel inhabiting America.

It is fitting, I think, that this recent occasion of purchasing Cumorah be taken advantage of to call attention to the importance of this sacred hill both in ancient times and in modern days as the depository of many sacred Nephite and Jaredite records besides the Book of Mormon. All the more is this important now because at present there is going on more or less agitation as to whether this hill in western New York from which Joseph Smith obtained the Book of Mormon is really the Hill "Cumorah" and the hill "Ramah" in which Mormon deposited all the records which had been committed to his keeping by previous custodians of such sacred records; and also as marking of the site of those great battles which ended in the destruction of both the Jaredite and Nephite nations.

Not very much is said about the Hill Cumorah in the Book of Mormon, but it is very definitely made identical with the hill "Ramah" of the Jaredites, this by emphatic statement in both the one Jaredite record that we have—the book of Ether—and also by Mormon, in the book of Mormon, chapter 6.

First as to "Ramah." Moroni, speaking of the approaching great battle in the civil war among the Jaredites, and the gathering together of the hosts of that nation under the leadership of Shiz and Coriantumr, respectively:

"And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father, Mormon, did hide up the records unto the Lord, which were sacred." (Ether, Chap. 15.)

It seems in the battles preceding this about the Hill Ramah where Mormon had hidden the records, that the Jaredite armies had been maneuvering northward about the waters called by them—the Jaredites—"Ripliancum, which by interpretation is large, or to exceed all." Then after this region of the large waters, which exceed all, Coriantumr and his forces retreated southward, until they came to this Hill Ramah, where they made their last stand and around which the Jaredites perished, early in the fifth century, B. C. This is about all that is said of Ramah in the record of the Jaredites.

Next, we take up "Cumorah" and find much made of it in the sixth chapter of the Book of Mormon, where reference is made to it as being the site of the last great battles of the Nephites. In the opening verse of the sixth chapter, Mormon announces that he is finishing the record concerning the destruction of his people, the Nephites; then as leader of the Nephite forces, he says:

"And I, Mormon, wrote an epistle

unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle."

"And it came to pass that the king of the Lamanites did grant unto me the thing which I desired."

"And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites."

Description In Strict Accordance.

It is to be noted that this description of Mormon's as to the land of Cumorah being a land of many waters, rivers, and fountains is in strict accordance with the description of Ramah, as the land of many waters, "Ripliancum, which by interpretation is large or to exceed all." The hope of Mormon, however, to gain advantage over the Lamanites, was vain, for the tide of battle went against the Nephites and their hope of overcoming their savage enemies was lost in the red tide of an overwhelming defeat. The prophet Mormon, sometime before these last battles, realizing that it was the final struggle of his people, and having in mind the care for the large number of historical records engraved upon gold plates, of which he had been made custodian, and fearing lest these records should fall into the hands of the Lamanites, who would destroy them, completed his abridgement of the plates of Nephi and hid in Cumorah all the records which had been entrusted to him by his predecessors; the abridgement he gave into the hands of his son Moroni. (See Book of Mormon, ch. 6:3.)

It is urged by some that this hill in which Mormon deposited these many records of the Nephites was not necessarily located up in what we now call the western part of New York, and where Joseph Smith, directed by Moroni, found the single collection of plates known as the Book of Mormon. It is held that Moroni in his peregrinations after the death of his father, and the destruction of his people, in his effort to keep out of the hands of his enemies, the Lamanites, might have wandered far away from the hill Ramah-Cumorah, and that possibly Ramah-Cumorah may have been in some part of Central America, where topographical conditions may be found which would correspond with the description of this place given in the Book of Mormon. Strangely enough there is little that the Prophet Joseph Smith has left on record that speaks of this Hill Cumorah where he found the Book of Mormon under the direction of Moroni. And this only in an ecstatic review of early events in the Church:

"And again what do we hear? Glad tidings from Cumorah. Moroni, an angel from heaven, declaring the fulfillment of the prophets—the Book to be revealed. (Doc. and Cov. sec. 125:20).

Oliver Cowdery's Description and Testimony.

But while this direct testimony from the Prophet himself is lacking, it is not lacking from those who are competent to speak on the subject, and who did speak of it

and who published their statements, and one of these in the life time of the prophet. Oliver Cowdery, close associate with Joseph Smith in bringing forth the Book of Mormon, and his chief amanuensis in the translation of it, declares this hill from which the Book of Mormon was taken to be the Hill Cumorah, the place where Mormon deposited "all the records" in his possession, except his abridgement from the plates, or Nephi which he gave to his son; and also emphatically declares it to be the scene of the destruction of both the Jaredite and Nephite people. This statement Oliver published in the Church organ at the time, called the "Saints Messenger and Advocate," Kirtland, Ohio, 1834. There are nine letters published under the title of "Early Scenes and Incidents in the Church." These letters were reproduced in the Improvement Era, Vol. II, 1898-9.

Of the Hill Cumorah, Oliver Cowdery gave the following description, and I think of the many descriptions that have been written of it, none have surpassed his, and so it is here reproduced in part. The letters are addressed to W. W. Phelps, Editor of the "Advocate."

Cumorah.

"You are acquainted with the mail road from Palmyra, Wayne County to Canandaigua, Ontario County, New York, and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps, as any in that country. To a person acquainted with this road a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by."

"At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the best quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed."

"By turning to the five hundred and twenty-ninth and five hundred and thirtieth pages of the Book of Mormon (this is the first edition current edition on pages 469-470) you will read Mormon's account of the last great struggle of his people, as they were encamped around this Hill Cumorah. In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so mighty in

vored in the Lord, but at that time in darkness, seemed to suffer extinction by the hand of his barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before were filled with anxiety, hope or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son, Moroni, was also slain.

But a long time previous to this national disaster it appears from his (Mormon's) own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he would have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesied this. He (Mormon) however, by divine appointment, abridged from these records, in his own style and languages, a short account of the more important and prominent items from the days of Lehi to his own time, after which he deposited, as he says on the five hundred and twenty-ninth page (First edition, current edition page 470), all the records in this same hill, Cumorah; and after gave his small record to his son, Moroni, who, as appears from the same finished, after witnessing the extinction of his people as a nation.

Ramah.

"This hill by the Jaredites, was called Ramah; by it or around it the famous army of Coriantumr pitched their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and nearby, from day to day, did that mighty race spill their blood, in wrath contending as it were brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground, which was twice covered with the dead, and dying of our fellowmen. Here may be seen where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress."

Importance of Cowdery's Statement.

The importance of this statement lies in the fact that it is made by the second elder of the Church, when it was organized; he was Joseph Smith's amanuensis in the translation of Mormon's record; it is written and published in the life time of the Prophet Joseph Smith, with his knowledge and approval; it is published in the Saints Messenger and Advocate, the organ of the Church at that time, 1834; and it is inconceivable that the Prophet Joseph would permit the publication of such an article identifying this hill where he found the record called the Book of Mormon, with the hill called Ramah by the Jaredites, and Cumorah by the Nephites, and the scene of the successive battles which destroyed both of these nations in this region, and also identifying it with the hill in which Mormon deposited

all of the Nephite records, which had been given into his custody. It did not state the truth.

Testimony From David Whitmer

A testimony also comes from David Whitmer, one of the three witnesses to the truth of the Book of Mormon. When Joseph Smith and Oliver Cowdery found it necessary to move from Harmony, Pennsylvania, to Fayette, New York, David Whitmer drove them from Harmony to the home of his father in Fayette. Before starting on this journey Moroni came to the Prophet and took possession of the plates in order to insure their safety in transit to the Whitmer home. On the way the three brethren, Joseph, Oliver and David overtook Moroni carrying the plates. Joseph suggested to David that he ask the "stranger" to ride. David stopped his team and invited him to ride, if by chance he would be going in their direction. "No," said the one addressed, very pleasantly, "I am going to Cumorah." "This name was somewhat new to me," says David, "and I did not know what 'Cumorah' meant." They all gazed at him and at each other. When David looked around again, after turning to Joseph for instruction or information, the man had disappeared. "It was the Messenger (Moroni) who had the plates, who had taken them from Joseph just prior to our starting from Harmony," says David Whitmer in closing the story of the incident. (See Orson Pratt and Joseph F. Smith's report of an interview with David Whitmer, Millennial Star, Vol. 40, pp. 769-774. The report bears date of September 17, 1878).

Topographical Evidence.

Another circumstance which verifies all that is here said about this hill in western New York, from which Joseph Smith obtained the Book of Mormon, being identical with Ramah-Cumorah of the Book of Mormon, is the fact of agreement between the description in the Book of Mormon of the Hill Ramah-Cumorah and the region round about, and the topography of western New York. It is a region of "many waters"—"Ripplancum," by interpretation, "large, or to exceed all"; and here in western New York, immediately to the north of Cumorah, is Lake Ontario; to the west and northwest are Lake Erie, Lake Huron, Lake Michigan and Lake Superior—the greatest group of fresh water lakes in the world, while immediately to the south of Cumorah are the noted "finger lakes" of New York, beginning on the east side of the region is the lake bearing the modern name of Otisco; and moving westward the following named lakes: Skaneateles Lake, Owasco Lake, Cayuga Lake, Seneca Lake—with its elongation, Keuka Lake; Canadigua Lake and a number of others westward in the same line. All these, and beside these, numerous streams and rivers throughout the whole region.

The identification both in the recorded facts of the Book of Mormon about the Hill Ramah-Cumorah and the physical characteristics of this region of western New York extending westward to include the whole great five lake basin—"Ripplancum"—"to exceed all"—is sufficient to eliminate all doubt about the hill recently purchased by the Church, being the very site of the destruction of both the Jaredites and the Nephite people; also the place where Mormon deposited the great collection of sacred re-

ords which had been entrusted to him, and where after his death Moroni kept concealed the gold plates of the Book of Mormon.

Other Sacred Places Now Owned By the Church.

And now, behold, how fortunate it is that the Church has possessed herself of so many of the sacred places connected with the coming forth of the new dispensation of the gospel in these last days.

The birth place of the prophet, in the state of Vermont, the farm in Sharon township where stood the humble home of Joseph Smith and Lucy Mack, parents of the prophet. On the site of that home is erected Memorial Cottage, and near by the noble granite shaft, the monument to the prophet's achievements. The cottage and monument stand in the circular valley of the Vermont hills that gives to cottage and monument as setting as striking and beautiful as is given to any memorial erected to the memory of any of the sons of men.

The Smith farm near Palmyra, New York, where tradition retains clear knowledge of the "Sacred Grove," where earnest prayer of the prophet in this "God's first temple" of the new dispensation brought forth this vision of the Father and of the Son, which opened the dispensation of the fullness of times. On this farm also is the Smith home where the translation of the Book of Mormon began.

Scant three miles away is the Hill Cumorah, surrounded by several hundred acres of farm lands, including the whole of the hill Ramah-Cumorah, the sacred depository of Jaredite and Nephite records, including the Book of Mormon gold plates given to Joseph Smith to translate for the enlightenment of the world, and also the site of the destruction of the two great peoples of ancient America—the Jaredites and Nephites.

Eastward, less than a score of miles is the old "Peter Whitmer Farm," in Fayette township, near the present prosperous town of Waterloo, where the Church of Jesus Christ of Latter-day Saints was organized on the sixth of April, 1830, with its six charter members, an event soon to be a century old.

The Carthage prison where the Prophet Joseph and his brother Hyrum were honored with martyrdom, and sealed their testimony with their blood. Where such a testimony is borne in such a dispensation of which they were witnesses, there must also of necessity be the death of the testator, for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16-17).

How complete is the circle of sacred places, now in possession of the Church, connected with the life and mission of the prophet of the new dispensation! The Saints should be thankful for possession of these sacred places.

I trust that that reflection will find no place in our experience in this conference.

At another time the Savior struck a more hopeful note connected with the fact that he himself was a witness to the truth. That occurred in his conversation with Pontius Pilate just before he was condemned to crucifixion by that officer. Pilate was seeking justification for letting the Savior go, and when that seemed to be hopeless, he sought for justification for signing the death warrant enacted by the Jewish Sanhedrin against the Christ. Among the charges made against Jesus was that he claimed to be a king; and of course I suppose it occurred to Pilate that if he could attach that claim directly to the Christ he would feel some justification in condemning him to death, as such a claim would be a challenge to the sovereignty of Rome. Hence he brought up that question and said unto Jesus:

"Art thou a king?"

The Savior replied: "My kingdom is not of this world."

"O, then, thou art a king?" exclaimed Pilate.

"Thou sayest I am a king."

As if he saw the hopelessness of continuing the discussion, "Thou sayest I am a king," so we will let it go at that. Then he turned to a more serious matter and said:

"To this end was I born, for this purpose came I into the world, to testify of the truth."

Something more than a kingship; something of higher importance than being a king: I am a witness of the truth. "And they who are of the truth, hear my voice." (St. John 18:33-37.)

From which we gather that there is a force and power in truth itself apart from any bolstering up by arguments or reasons a direct power in truth itself that carries conviction of the effect of it to those who are "of the truth." I think that is the spirit that has characterized so splendidly this conference—The Spirit of Truth.

Among the many important subjects that have been brought to our attention I think there is no item of more importance than the subject that was discussed by President Ivins in tracing the records of the Nephites from the centers of their civilization northward, and the long pilgrimage of the people as they moved northward until they came to the land of Ripliancum, the land of many waters, and the Hill Cumorah. I was deeply interested in what he said, and I believe that his remarks make a very important contribution, not only to this conference, but to the literature of the Church. It will at least be preserved in the minutes of this conference, and will be of permanent record.

As he closed his remarks the thought that flashed through my mind was this: O, what the world would have lost, if the Book of Mormon had not been brought forth!

I wish I had the time to consider the things that would have been lost to the world but for the bringing forth of the Nephite scriptures, the American volume of scriptures. I remember in my early days coming in contact with opponents of the Book of Mormon who charged, for instance, that it had no aphorisms of any importance, and that it

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ELDER BRIGHAM H. ROBERTS

Senior President of the First Council of Seventy

My brethren and sisters, in all the conferences of the Church that I have attended, I cannot recall a time when I have felt that we have had a greater spiritual feast than we have had at this conference, because of the outpouring of the Spirit of the Lord upon his servants. The spirit of testimony has been very strong, and it appears to me that it has been colored by the spirit of testimony as exemplified in the declaration of the Christ upon one occasion—that occasion when he taught the mysteries of the new birth to Nicodemus. After his explanation about the second birth, and having expressed some surprise that Nicodemus, a teacher in Israel, was not acquainted with these truths, the Savior said:

"We speak that we do know, and testify that we have seen."

And then he appears to have been under the necessity of saying this rather sorrowful thing:

"And ye receive not our witness."

was in this respect in strong contrast with the Jewish scriptures. I want to call your attention, however, to a few aphorisms that are of great worth, and that enrich the sacred literature of the world.

For instance, there is that sharp-cut sentence:

"Wickedness never was happiness."

I think it would be difficult to find an epigram more important than that, and a truth that the world ought to know.

Again: "All things have been done in the wisdom of him who knoweth all things."

A beautiful utterance; and a declaration of confidence in the perfect knowledge of God; and builded upon that perfect knowledge—and it can only be builded upon perfect knowledge—perfect wisdom. And that beautiful declaration is followed by this announcement of the great truth, giving us clear vision of the purpose of God with reference to the earth-life of man, the like of which is not found elsewhere, neither in Jewish nor Christian scriptures; nor in the philosophies of men:

"Adam fell that men might be; and men are that they might have joy."

That is the thing that God is working out, and what a lesson of cheer and good will and of hope it is!

Here is another:

"The Lord giveth no commandments unto the children of men, save he prepares a way for them that they may accomplish the thing which he commandeth them."

You who are starting to bring to pass the high purposes of God, with reference to this creation of his, what comfort that assurance brings! "God will require nothing at the hands of the children of men save he prepares the way for them to accomplish that thing."

Again, Moroni, near the close of his record, seems to tremble for the success of his work, and as he reviewed it and became conscious of the weaknesses in it, he was very deeply sorrowful and he wrote in substance—and all these quotations are but in substance:

"Lord, the Gentiles will mock at our weakness in writing."

And the answer of the Lord was:

"Fools mock, but they shall mourn; and my grace is sufficient for all who humble themselves before me, saith the Lord."

I remember having a very rich bit of experience with that passage in the younger days of my ministry when I was on my first mission. It fell to my lot to engage in a three-day debate with a seasoned man in that line of work. I was but twenty-three and had had no experience. He was fifty-four and had the reputation of having driven all his opponents from the platform. He mocked considerably at the Book of Mormon, and brought up this very question of its lack of incisiveness and clear-cut aphorisms, and challenged me to produce anything that could be comparable with the sharp, clear-cut aphorisms of the Bible scriptures.

I told him I could think just at the moment of but one, and that was, "Fools mock, but they shall mourn."

I am not very much acquainted with his history after that debate, but after three days' discussion he utterly refused to go on with the debate, when it was really but half through, and notwithstanding he had previously driven every opponent from the platform. I had his promise also that I should have the opportunity of examining his doctrine after closing our debate on the Book of Mormon, but he refused to go on with it, and left the platform with an unfinished job on his hands. By the way, let me say, not by way of boasting, but because of the blessing of the Lord on our labors, immediately following the discussion, we began baptizing, and within two months had raised up a branch in the neighborhood of more than sixty members. The Lord so blessed us on that occasion.

After calling this gentleman's attention to that passage, "Fools mock, but they shall mourn," he did not ask for any more aphorisms.

"Fools mock, but they shall mourn!" And then this richer statement follows it:

"I, the Lord, give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me."

Have you in your moments of trial or deep sorrow felt the hand of a friend steal quietly into your hand, and by pressure express sympathy and brotherhood to you? I have fortunately had a few friends with whom I have had such experience as that, both men and women, a recollection that is among the precious treasures of my experience. But this passage, "I give unto men weakness that they may be humble; and my grace is sufficient for all those who humble themselves before me,"—in this, it seems to me, that I feel the hand of God slipping gently into my hand, and giving me the pressure of assurance that there will be mercy, that there will be helpfulness, that there will be encouragement from God. He will remember that we are but men and women in the making; and while not yet perfect, yet perhaps perfectable—which is the important thing. In that utterance in the Book of Mormon, I feel the richness of the grace of God, and assurances of success in hungering and thirsting after righteousness, for it shall be given unto us.

The Book of Mormon is important because of its correction of some errors that have crept into the philosophies and religions of men. You see perhaps the most perfect expression of God's law unto men in the sermon on the mount. That sermon as it stands in Matthew is vulnerable, at least at one point; and that is where the Savior admonishes men without any limitation, apparently, as expressed by Matthew, to take no thought for tomorrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; and calls attention to the lilies of the field, how they grow, they toil not, neither do they spin, and yet Solomon in all his glory is not arrayed as one of these. He refers to the very birds of the air, that they are under the care of the Father, and will have his attention, and not one falleth to the ground without his notice. "Are ye not of more worth than many sparrows?"

any sparrows?

Now those who enter into arguments against the doctrines of Christianity, and who try to condemn even this sermon on the mount, say that this doctrine of taking no thought of tomorrow is utterly impracticable in life. That if men generally tried to live as the birds do, and to receive their clothing as the flowers are clothed with beauty, the result would be not civilization but savage life as we know it among the undeveloped races of the children of men.

In the Book of Mormon account of Christ delivering that sermon on this continent among his people, when coming to that part of his sermon which he repeated here in this land, he turned directly to the Twelve Disciples unto whom he had given authority to preach the gospel and administer the Sacraments thereof, and it was to them, and to them alone, that he addressed that part of his sermon. They were to take no thought of the things of tomorrow, nor the things of the world; for the Father knew beforehand what their needs were. And then he admonishes them to take encouragement from his reference to the birds of the air and the flowers of the field, how they were fed and clothed; and gives them encouragement that the Father would so care for them. From the fact that this part of the sermon was limited to the Twelve Special Disciples on this western hemisphere, it is a reasonable conclusion that the same limitation was fixed in his sermon on the mount when he delivered it in Palestine, as it was recorded by Matthew.

Civilized man must of necessity take thought of tomorrow, and plan for it, and practice self-denial, that in the future greater things may be accomplished, through the thinking and the sacrificing of today. These things are the very keynote of building up civilization. But out of a community you could call twelve ministers, dedicated to a certain purpose in life, that requires all of their energies and all of their thought, and enjoin upon them self-consecration to a given special task, without injury to the development of civilization; they could take no thought of tomorrow, and trust in the providences of God for their maintenance, without affecting industrial, or economic conditions.

There is no apparent effort to make a correction of Matthew's account of the Sermon as it appears in the Book of Mormon. It relates simply the incident, and from it you see how this point in the sermon on the mount may be clarified.

So with several of the beatitudes in that sermon. Changes here and there made which give them point, and make them more definite and beautiful. For example, in this one, Matthew says:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The Book of Mormon version of that beatitude is:

"Yea, blessed are the poor in spirit, *who come unto me*: for theirs is the kingdom of heaven."

To be poor in spirit is no doubt a very excellent quality, but it requires more than that to enter the kingdom of heaven: They must come unto God in order to enter the kingdom of God. And so throughout. I can only give you just a brief example of these things

Since this is Easter day, let me call your attention to one other thing in the testimony of the scriptures of the western continents—the Book of Mormon—in relation to the resurrection of Christ. What a wonderful testimony that book contains for the thing that is celebrated this day throughout Christendom, namely, the resurrection from the dead of our Lord the Christ! In all the accounts that are given of the reality of that resurrection—and it has been beautifully expressed to our thought during this conference, the absolute reality of it—how well the testimonies of the Christian scriptures and the prophetic parts of the old Bible, too, are sustained by that wonderful appearing of the Lord Jesus Christ to the inhabitants of this western world! After the awful destruction by storm and tempest and earthquake, which very much changed the character of the face of the land, even mountains arising from plains, and mountains shaken to their foundations, covering wicked cities upon whom God had decreed destruction; after the awful three days darkness which seems to have been even more terrible than the storms and earthquakes, and which has become enshrined in the legends of the native people of this American continent; after that dreadful experience of storm and tempest and destruction—then a voice was universally heard in the land proclaiming the mercy and willingness of the Savior to forgive; proclaiming the truth that he was the Creator of the heavens and the earth, and had made his sacrifices for the redemption of men. Following that, some time after the close of the storms, tempests, whirlwinds and earthquakes, came to pass the wonderful appearing of the Lord Jesus Christ, when a few people in the Land Bountiful stood by a temple that happened to have escaped destruction—then, as they wondered upon the changes that had been wrought in the lands about them, and were recovering somewhat from their own errors, they heard a voice, but knew not whence it came nor what was said. They looked about at each other wondering whence it came. The second time they heard it, but there was no definite communication in the sound. The third time they heard it they recognized that something was said, and that something was this, and it thrilled them:

"Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him."

Looking in the direction whence that voice came they saw a man, all glorious, descending in white raiment, and down he came until he stood upon the earth in their presence. Stretching forth his arms—it seems to me it must have been with wonderful majesty—he said unto them:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world."

"And behold, I am the light and the life of the world: and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

What a message of the Deity to the world; a message and testimony

of the Christ; of the fact that he had suffered for the sins of the world, of the fact that he had risen from the dead, and now stood before them clothed with all authority in heaven and in earth, come to establish faith in the hearts of these people who had been tried by their severe experiences, and had survived because they were the worthiest to survive! To them also he granted the privilege of St. Thomas, to behold his wounds in hands and feet and side. And when they had thus confirmed their faith, on their faces they fell and shouted aloud: "Hosanna. Hosanna to the Most High God!" And so they worshipped the risen Lord.

Now, tell me in what church or cathedral in the world, in what sacred grove, in what place among the habitations of men, will be found a more glorious Easter vision of the Christ than this? And the world would have lost this if it had not been for the Book of Mormon coming forth, and there is a hundred more such glorious things that have come to the world in that book to enlighten the children of men, all of which would have been lost had not this American volume of scripture been brought forth.

My brethren and sisters, we have had a most glorious conference. Will you not permit me to close my remarks according to the desire that is in my heart, and what I would like to say to express my own feelings of gratitude for the things that have been reviewed before us in this conference? Do not think me presumptuous, but if I might follow the promptings of my own heart on this occasion, I should do so in this manner:

O God, the Eternal Father, in the name of thy dear Son Jesus Christ, we worship thee! We worship thee as the Creator of heaven and of earth, and of the seas, and of the fountains of waters. We worship thee not only as Creator, but also as the World-sustaining Power of the universe. We revere and honor thee as the Intelligence-inspiring Power in the world, also as the Vital Force of the world, and the Sustaining Power of Life. We honor Thee also as the Love-manifesting Power, as expressed through Jesus Christ our Lord. To us he is God manifested in the flesh—God incarnate.

We thank thee for that glorious line of patriarchs from Adam to Noah, and from Noah to Melchizedek, to Abraham and Moses and all the prophets in Israel. We thank thee for the service and labors of that majestic man who stood at the head of the Aaronic priesthood in his day and time, John called the Baptist, who was the forerunner of Christ, in the meridian dispensation. We thank thee from full hearts for the Christ himself, and for the sacrifice that he made for us. Also we thank thee, our Father, for the Apostles of that dispensation, and for the honor and integrity in which they discharged their high duties in bearing special witnesses of the Lord Jesus Christ.

We thank thee for the great prophet of the New Dispensation, the servant in thy house, Joseph Smith, the Seer of the last days. And also, Father, we thank thee for that flood of knowledge that has come into the world, the testimonies from the Nephite scriptures, as well as those which have come from the Jewish scriptures. And, O Lord,

far and above all, the most excellent of all, and to whom we are directly indebted for hope of eternal life and redemption from sin and union with Thee through thy Spirit and our baptism into it, that Spirit by which we "may know the truth of all things," even the Holy Ghost. We thank Thee for this.

And now, O Lord Jesus, if thou couldst but come into the consciousness of our souls this day, as thou didst come into the vision of the ancient Nephites in the Land of Bountiful, we would join their great song of praise and worship, saying—"Hosanna! Hosanna! Blessed be the name of the Most High God!" And we, like them, would fall down at the feet of Jesus and worship him this Easter day! Amen.

Master Stroke of Philosophy in the Book of Mormon

The Problem of Evil and Its Relation to God's Plan— The Kingdom of Heaven Attained by Conquest.

BY B. H. ROBERTS

Defines Tenet.

THE following questions were recently submitted to me by an unknown writer; and while it is a rule with me to pay no attention to unsigned communications, yet these questions were so interesting and knowing they have arisen in many minds, I have decided to give them consideration in this brief article.

"Why is it that the Book of Mormon represents that there must needs be an opposition in all things; that the very existence of all things depends upon such duality as good and evil; ease and pain; light and darkness; hope and despair; joy and sorrow; happiness and misery; sense and insensibility; corruption and incorruption; life and death; and the argument of the book is that if things and conditions did not exist in this duality there could be no existence at all—no, not even the existence of God! Stark defeat would attend upon creation. Nay, there would have been no creation, according to this book which you sometimes call the American Volume of Scripture; neither things to act, nor things to be acted upon, is the precise language. Indeed, to do full justice to the subject the whole clumsy passage should be read. It is found in II Nephi, Ch. 2:11-14."

(I herewith quote "the whole clumsy passage."—R.)

"For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

"Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God.

"And if ye shall say there is no law, ye shall also say there is no sin: If ye shall say there



B. H. ROBERTS.

"is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there is no happiness. And if there be no righteousness nor happiness, there is no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away."

And now to continue to quote the questioner:

"Of course it has to be admitted that one sees these opposite existences in being now, but why make them necessary existences—the necessary existence of evil, for example. And your Mormon book states these opposite existences in such manner that one can but get the impression that these conditions are eternal and necessary. That they will exist in the future as in the past. And if this be so, what becomes of the beatific vision that humanity—including Mormons, if I understand your people aright—through Christian hope and doctrine have been led to expect, that

kingdom of God wherem dwelleth righteousness unalloyed? Can you make sense of your Mormon book idea?"

An Interesting Theme.

This inquiry leads to an interesting theme, though scarcely to a new one. The questioner could be referred to a rather full, if not exhaustive treatise on the Prophet Lehi's doctrine of "Opposite Existences." (See New Witnesses for God, Vol. III, pp. 219-227.) The treatise there recognizes that Lehi's doctrine of opposite existences involves the problem of the existence of moral evil as well as physical opposites seen in the opposite forces of attraction and repulsion—the centripetal and a centrifugal force; in chemistry the decomposing and

recomposing substances; in electricity, the positive and the negative forces, and in the whole universe is to be seen what is called the antinomy or opposites of light and darkness, movement and repose, energy and matter, heat and cold, "the one and the multiple;" then again, in the moral order, good and evil, joy and sorrow, courage and cowardice, righteousness and wickedness.

The tremendous difficulty of the existence of moral evil in the world has long been recognized by the thoughtful. One refers to it as "the real riddle of existence, the problem which confounds all philosophy, aye, and all religion too." Then continuing, he adds that so far as religion is a thing of man's reason, "the real riddle is that evil should exist at all." Then, as showing the seriousness of this problem of the existence of evil he adds:

"Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface."—Limits of Religious Thought, Dean Mansel, p. 197.

The conclusion of my treatise in the New Witnesses (published 1909) is:

"In view of the utterances of the Book of Mormon already quoted (same as re-quoted in the foregoing) it must be said that evil as well as good is among the eternal things. Its existence did

not begin with its appearance on our earth. Evil existed even in heaven; for Lucifer and many other spirits sinned there; rebelled against heaven's matchless King; waged war; and were thrust out into the earth for their transgression.

"Evil is not a created quality. It has always existed as the background of good. It is as eternal as goodness; it is as eternal as law. It is as eternal as the agency of intelligences. Sin, which is evil active, is transgression of law, and so long as the agency of intelligences and law have existed, the possibility of the transgression of law has existed; and as the agency of intelligences and law have eternally existed, so, too, evil has existed eternally, either potentially or active and will always so exist.

"Evil may not be referred to God for its origin. He is not its creator. It is one of those independent existences that is uncreated, and stands in the category of qualities of eternal things. While not prepared to accept the doctrine of some philosophers that 'good and evil are two sides of one thing,' I am prepared to believe that evil is a necessary antithesis to good, and essential to the realization of the harmony of the universe. The good cannot exist without the antithesis of the evil—the foil on which it produces itself and becomes known.

"As there can be no good without the antinomy of evil, so there can be no evil without its antinomy, or antithesis—good. The existence of one implies the existence of the other; and, conversely, the non-existence of the latter would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there is no existence.

Cannot Be Otherwise

Such must necessarily be the conclusion of those who accept the doctrines of Lehi as truth from an inspired source. The conclusion is woven into the very fabric of things—of existences—of the universe. It cannot be otherwise. The opposite, the absence of one or the other member in a given series of antitheses is unthinkable. The fact of the existence of opposite existences must be recognized as a necessary truth—a truth the opposite of which is inconceivable.

The thing to marvel at is the fact of the statement of this truth being found in the Book of Mormon in the absolute, conclusive form in which it is couched; and this from any view point from which it may be approached. If regarded as the Book of Mormon presents it, as being the utterance of a prophet on the western continent early in the fifth century before Christ, hence an ancient out-giving, it must be said that it is the most explicit declaration of the doctrine known to

antiquity. Nowhere else in the theology or the philosophy of ancient times is there any utterance upon the subject equal to it in explicitness, comprehensiveness, and surely not in conclusiveness. While the problem of moral evil in the world had long engaged the attention of the thinkers of the ancient world—prophets, philosophers and poets—they had contented themselves with stating the problem and marvelling at its existence without attempting any solution of it, or giving out any thought that would help in the solution of it.

If the point of approach to account for this Book of Mormon passage is to deny the validity of the Book of Mormon account of its origin, and repudiate it as an utterance of an ancient American prophet, and hold it to be the awkward presentation of the idea by Joseph Smith while writing the Book of Mormon (most likely the view of my questioner), then the wonder of its presence in the Nephite record is not decreased. For either it must be said that Joseph Smith by innate, untaught philosophy reached these great and sublime heights of abstract thought (and that they are such heights of thought we shall see before the close of this article), or else it must be shown that such thoughts and conclusions upon the problems of opposite existences and the puzzle of moral evil were matters of such common knowledge and general discussion in the time and the vicinity of Joseph Smith when the Book of Mormon was undergoing production, that it was possible for him to gather up from such common knowledge and general discussion such ideas and put them into the mouth of his prophet Lehi of the fifth century B. C.

Is it possible that this could be the solution? Emphatically no, for the reason that no such ideas were prevalent anywhere in the time of Joseph Smith during the production of the Book of Mormon, 1823-1830; and most assuredly not in the vicinity of Joseph Smith during those years, viz., western New York and northern Pennsylvania. Surely he did not obtain Lehi's philosophical passage from books, for in the first place he was not a reader of books; and in the second place there were no books extant, I am bold to say, containing any such doctrine of opposite existences and founding upon them such conclusions as those arrived at by Lehi. That there may have been casual mention of the time-worn problem of evil in the books extant at the time—early decades of the nineteenth century—may be true; but what I deny to the books of that period and available to ordinary readers of those times is any book dealing in a large way with these problems, and in none of them where casual mention is made of the problem of evil will be found conclusions of the nature of Lehi's pronouncements.

Supported by John Flake
Since the publication of the Book of Mormon (spring of 1830), consideration of this subject has been more frequent and fuller, but in none of these more recent discussions do you find those who in the discussion of the theme take on the coloring of Lehi's conclusions until you come to John Flake, professor, historian and philosopher of Harvard fame, from whose writings it to be obtained full warrant for all that the Book of Mormon passage on opposite existences sets forth, and this in his great treatise on the "Mystery of Evil"—1893, and published in his "Studies in Religion" (Riverside Press, Cambridge, Edition 1902). By summary, let the reader be reminded that Lehi's doctrine of necessary opposition in all things rests upon the recognition that there is that which acts and that which is acted upon; that the antinomy of things or the necessary opposition in all things starting here runs through the whole category of existing things and relations, without which there could be no righteousness nor wickedness, neither happiness nor misery, neither good nor bad, neither holiness nor sin, neither life nor death, neither sense nor insensibility. Lehi carries his thinking up to the daring height of saying that existence itself can only be conceived through the existence of these opposites; otherwise, oblivion. And this up to the annihilation of God! "If these things (i. e., opposite existences enumerated) are not, there is no God," are his precise words. "And," he continues, "if there is no God, we are not; neither the earth; for there could have been no creation of things, neither to act or to be acted upon; wherefore all things must have vanished away." Or, perhaps, better say, would never have existed. This is a bold doctrine and some might say, my correspondent among them of doubtful philosophical soundness. But listen to John Flake on the same theme:

"Whatever exists is part of the dramatic whole, and this can quickly be proved. The goodness in the world—all that we love and praise and emulate—we are ready enough to admit into our scheme of things, and to rest upon it our belief in God. The misery, the pain, the wickedness, we would fain leave out. But if there were no such thing as evil, how could there be such a thing as goodness? Or to put it somewhat differently, if we had never known anything but goodness, how could we ever distinguish it from evil? How could we recognize it as good? How would its quality of goodness in any wise interest or concern us? This question goes down to the bottom of things, for it appeals to the fundamental conditions according to which conscious intelligence exists at all. Its answer will therefore be likely to help us. It will not enable us to solve the problem of evil enshrouded

as it is in a mystery impenetrable by finite intelligence, but it will help us to state the problem correctly, and surely this is no small help. In the mere work of purifying our intellectual vision there is that which heals and soothes us. To learn to see things without distortion is to prepare one's self for taking the world in the right mood, and in this we find strength and consolation. Again:

"It is an undeniable fact that we cannot know anything whatever except as contrasted with something else. The contrast may be bold and sharp, or it may dwindle into a slight discrimination, but it must be there. If the figures on your canvas are indistinguishable from the background, there is surely no picture to be seen. Some element of unlikeness,

some germ of antagonism, some chance for discrimination, is essential to every act of knowing. I might have illustrated this point concretely without all the foregoing explanation, but I have aimed at paying it the respect due to its vast importance. I have wished to show how the fact that we cannot know anything whatever except as contrasted with something else is a fact that is deeply rooted in the innermost structure of the human mind. It is not a superficial but a fundamental truth, that if there were no color but red it would be exactly the same thing as if there were no color at all.

"If our palates had never come in contact with any tasteful thing save sugar, we should know no more of sweetness than of bitterness. If we had never felt physical pain, we could not recognize physical pleasure. For want of the contrasted background its pleasurable-ness would be non-existent. And in just the same way it follows that, without knowing that which is morally evil we could not possibly recognize that which is morally good. Of these antagonist correlates, the one is unthinkable in the absence of the other. In a sinless and painless world, human conduct might possess more outward marks of perfection than any saint ever dreamed of; but the moral element would be lacking; the goodness would have no more significance in our conscious life than that load of atmosphere which we are always carrying about with us.

"We are thus brought to a striking conclusion, the essential soundness of which cannot be gainsaid. In a happy world there must be sorrow and pain; and in a moral world the knowledge of evil is indispensable. The stern necessity for this has been proved to inhere in the innermost constitution of the human soul. It is part and parcel of the universe. To him who is disposed to cavil

at the world which God has in such wise created, we may fairly put the question whether the prospect of escape from its ills would ever induce him to put off this human consciousness, and accept in exchange some form of existence unknown and inconceivable. The alternative is clear: on the one hand a world with sin and suffering, on the other hand an unthinkable world in which conscious life does not involve contrast.

"The profound truth of Aristotle's remark is thus more forcibly than ever brought home to us. We do not find that evil has been interpolated into the universe from without; we find that, on the contrary, it is an indispensable part of the dramatic whole."

Positive Support.

This cannot be regarded otherwise than positive support of Lehi's doctrine and the high standing of John Fiske in the intellectual philosophical and educational world cannot fail to give standing to the doctrine of Lehi, published in the Book of Mormon in 1830.

Unfortunately, as I think, Fiske in concluding his reflection on the necessity of accepting evil as a necessary "part of the dramatic whole" declared that "God is the creator of evil." This is repulsive to the thought of God as "being righteous and just and merciful and holy." The origin of evil as well as its presence may be difficult to account for, but the mind is not driven by any necessity to ascribe its origin to God. As a means of considering the difficulty the familiar doggerel may be recalled:

"It always is the devil's fault
when people go astray;
But who was it that led him
from the safe and narrow way?
Is there an elder devil, then,
and is this one his son?
Or was it from the Lord himself
that evil first began?"

Closely associated with this inquiry is that series of inquiries known as the "Antithesis of Epicurus." The supposed facts on which the inquiries are made are these: Evils exist in the world, both physical and moral evil; God is represented as omnipotent—all powerful; also as all good, with evil as foreign to his nature, repulsive to all his attributes. And now Epicurus:

"Is God willing to prevent evil but not able? Then he is impotent!

"Is he able, but not willing? Then he is malevolent!

"Is he both able and willing? Then why is evil?"

And what is the answer to all this? It rests upon the eternal nature of things, of existences in both their eternal positive and negative forms. God did not create space (i. e. expanse or extension in which things exist); God did not create duration—limitless time; God did not create matter—the stuff that things are made of, and that occupies space; God did not

that one may not be destroyed without destroying both, why wreck the universe in order to prevent evil? And which if achieved would be the greatest of evils?

"Why then is evil?" the last of the questions of Epicurus. The answer is, that it is a necessary and eternal part of "the dramatic whole," as set forth in both Lehi's philosophy and John Fiske's faultless reasoning. And the kingdom of righteousness wherein dwelleth peace—the beatific vision and hope of Christian peoples, is the kingdom of conquest over evil, and which never would be realized but for that conquest.

to do evil and rebelled against good and against God, and have had perverse inclination to seek to induce other intelligences to follow their evil course. There is no more mystery about the existence of devils than there is about the existence of evil men. Meanwhile, but apart from devils or evil-minded, wicked men, evil exists eternally, active or potential. By the side of the virtue of courage lurks the evil of danger, without which courage would be unknown. In the same way, good must have its background of evil, else it would never be known; to employ Fiske's illustration: "If the figures on your canvas are indistinguishable from the background, there is surely no picture to be seen."

So It Stands.

So it stands that evil is as eternal as good, as eternal as space, or duration or matter or force. God did not create any of these things, nor is he responsible for them. He found himself, so to speak, co-eternal with these other eternal things, and so works out his creative designs in harmony with those existences, not creating intelligences but begetting intelligences, spirits. God is not responsible for the inner fact of them—the entity which ultimately determines the intellectual and moral character of spirits and of men, which are but spirits incarnate in human bodies. God is not responsible for their nature as if he had created them absolutely of nothing—Intelligences, spirits, men; and created them as he would have them, measuring to each severally as he pleased to have them in intellectual degree and intensity of moral value. Had he so absolutely created them, he could have made the man of lowly degree the same as the man of highest degree; the man of brute mind and nature the same as the man of refined sentiment and aesthetic instincts. Why this inequality, if God absolutely created men, intelligence, spirit, body; and created them as he willed to have them, and could have had them different had he so willed? Why then did he not have them of higher grade all round? Why were not all the men made brave and all the women fair?

In the light of these reflections the antithesis of Epicurus is not nearly so serious as at first it might appear. God may not be able to prevent evil and destroy the source of it, but he is not impotent for he guides intelligences, notwithstanding evil, to kingdoms of peace and security. God may not be able, nor willing if he were able, to prevent evil, and yet he is not malevolent. For knowing that evil exists in the whole scheme of things as the

The Affair in Eden: The Fall of Man

More Book of Mormon Philosophy Sustained by Dr. John Fiske, Late of Harvard, American Historian and Philosopher

BY B. H. ROBERTS.

(This article should be regarded as supplementing or forming a second part of the article, "A Master Stroke of Philosophy in the Book of Mormon" published in the Saturday News of June 16, 1928.)

"All things have been done in the wisdom of him who knoweth all things."—II Nephi II:

NEXT in importance to Lehi's doctrine of the necessity of opposite existences—good and evil, joy and sorrow, life and death—in order to the maintenance of existence at all, and the implied eternity of evil in these necessary opposite existences, is the Book of Mormon doctrine of the Fall of Man in Eden. And here, as in Lehi's doctrine of opposite existences, it will be seen that the "Mormon Book" registers another master stroke of philosophy.

The attitude of Christendom, both in Roman Catholic and Protestant divisions of it, in dealing with the affair in Eden—The Fall of Man—is one of profound regret that the "Fall" ever happened. As self-constituted interpreters of the events these churches deplore the Fall and strongly hold that man and the world would have been better off had the thing never happened. And upon Adam is laid a heavy burden of responsibility. It was he, they complain.

"Who brought death into the world and all our woe."—(Paraphrase Lost).

Conversely to all this, the Book of Mormon sets forth the doctrine that the Fall of Man was an absolutely necessary thing to the achievement of the purposes of God, with reference to the earth-life of man; and so far removed is the "Fall of Man" from an event to be deplored and denounced, that properly understood it is something over which to greatly rejoice, and is positively provided for in the purposes of God in his highest wisdom; and Adam and Eve, direct participants in the affair, instead of being justly subject to denunciation and abuse, impliedly are worthy of all praise and commendation under the circumstances in which they acted.

That the fact of the sharply contrasted position between "Christendom" and the Book of Mormon respectively may appear, let me set it forth in orderly fashion.

The Roman Catholic View.

First, the Roman Catholic doctrine of the Fall is set forth straightforwardly in the Douay Catechism, from which I quote:

Q. How did we lose original justice?

A. By Adam's disobedience to God in eating the forbidden fruit.

Q. How do you prove that?

A. Out of Rom. v:12: "By one man sin entered into the world; and by sin death; and so unto all men death did pass in whom all have sinned."

Q. Had man ever died if he had never sinned?

A. He would not, but would live in a state of justice and at length would be translated alive to the fellowship of the angels.

"The Catholic Church teaches," says Joseph Faa' Di Bruno, D.D., "that Adam by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul."—"Catholic Belief," Bruno, pp. 6, 330. The work carries the approval of the Archbishop of Westminster.

And again:

"Unhappily, Adam by his sin of disobedience, which was also a sin of pride, disbelief, and ambition, forfeited, or, more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoilation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but by having willed it with the will of our first parent, to whom we are linked by nature as members to their head."—Ibid. p. 130.

From a Protestant source I quote the following from Buck's Theological Dictionary, published in 1844—American Edition. It was

the Protestant Encyclopedia of Protestant theology of the period of publication:

"In the fall of man we may observe, 1. The greatest infidelity. 2. Prodigious pride. 3. Horrid ingratitude. 4. Visible contempt of God's majesty and justice. 5. Unaccountable folly. 6. A cruelty to himself and to all his posterity. . . . That man is a fallen creature, is evident, if we consider his misery, as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance and nakedness, the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death."

"God, it is said, made man upright, (Eccl. VII:29), without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affection. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he is necessarily in a state of happiness. He was a very glorious creature, the favorite of heaven, the lord of the world, possessing perfect tranquility in his own breast, and immortal. Yet he was not without law; for the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit. (Gen. II:17) under the penalty of death, natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of the natural and spir-

that life, but have been transported to the upper paradise. Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good; his nature was corrupted; his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favor of God, to obey his commands perfectly and to satisfy his justice." (Buck's Theological Dictionary, pp. 182 and 335).

From another Protestant source:

"The tree of knowledge, of good and evil revealed to those who ate its fruit, secrets of which they had better have remained ignorant; for purity of man's happiness consisted in doing and loving good without even knowing evil."—Old Testament History, William Smith, L. L. D., Chap. II.

One Slight Modification

All this severity is relieved but by one division of Christendom of any considerable numbers and standing; and by that division the modification is but slight. This is by the Presbyterian church in its Westminster Confession of Faith and the authoritative comment upon it by A. D. Hodge. The confession, dealing with the "Fall" concedes that "God was pleased according to his wise and holy counsel to permit it (the Fall) having purposed to order it to his own glory." (Westminster Confession, Ch. VI, Sec. 1.)

In the authoritative exposition of this chapter, it is set forth that this aim (the Fall) was permissively embraced in the sovereign purpose of God.... Its purpose being God's general plan, and one eminently wise and righteous, to introduce all the new created subjects of moral government into a state of probation for a time in which he makes their permanent character and destiny depend upon their own action."

Still, this sin described as being "permissively" embraced in the sovereign purpose of the Deity, God designed "to order it to his own glory," etc., but it nowhere appears according to this confession of faith that the results of the Fall are to be of any benefit to man. The only thing consulted in the theory of this creed seems to be the manifestation of the glory of God—a thing which represents God as a most selfish being—but just how the glory of God can be manifested by the "Fall" which, according to this creed, results in the eternal damnation of the overwhelming majority of God's "creatures," is not quite apparent.

Those who make this Westminster confession, as also the large following which accept it, concede that their theory involves them at least in two difficulties which they confess it is impossible for them to meet. These are, respectively:

First—"How could sinful desires or volitions originate in the soul of moral agents created holy like Adam and Eve;" and, Second—"How can sin be permissively embraced in the eternal purpose of God and not involve him as responsible for the sin?" "If it be asked," say they "why God, who abhors sin, and who benevolently desires the excellence and happiness of his creatures, should sovereignly determine to permit such a fountain of pollution, degradation and misery to be opened, we can only say, with profound reverence. Even so, Father, for so it seemed good in thy sight!"—(Commentary on the Confession of Faith, A. D. Hodge, pp. 105-108.)

Doctrine of the Fall According to The Book of Mormon

And now the Fall under the Book of Mormon doctrine. Lehi relates this incident much to the same effect as given in Genesis, Ch. II. A tempter is present in the person of a fallen angel; and he said unto Eve:

"Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the Garden of Eden, to till the earth.

And they have brought forth children; yea, even the family of all the earth." II Nephi II: 18-20.

And now as to the effects of the Fall:

"And now, behold, if Adam had not transgressed, he would not have fallen. But he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which

they were, after they were created; and they must have remained for ever, and had no end.

And they (Adam and Eve) would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But, behold, all things have been done in the wisdom of him who knoweth all things. (II Nephi 2:22-24)

The parts to emphasize in these statements are: 1. But for the "Fall" all things must have remained in the same state in which they were created without end—no change, hence no progression; 2. The state of man's innocence before the "Fall" would have brought no joy, for in it man knew no misery; 3. Adam and Eve could do no good for they knew no sin, no evil.

Shall Creation Remain Static?

What then? Shall the creation in which they stand remain static? Know no good, because, forsooth, to know good and to do good, evil must also be experienced? And that because of the eternal nature of things, for which no one is responsible? No one has created that "eternal nature of things" any more than space, duration, matter and force were created, and these are eternal things; so, too, are good, beauty, truth, righteousness, life, peace, joy. These, however, may be known only in duality—they are known only in contrast with their respective opposites; good by its opposite or antinomy of evil; joy by its opposite of sorrow; life by its opposite of death, and so following. To know any one of these you must experience its opposite. The question resolves itself into this: Is the knowledge of the good, the beautiful and the true; the realization of life—even immortal life—worth while? Is conscious existence better than non-existence? Even when conscious existence involves misery and suffering, but is attended by the hope that some time, some where, there will be relief, such as "weeping may endure for a night, but joy cometh in the morning?" On which side do you cast your vote in the issue, friend reader? For existence or non-existence? For life or death?

These were the questions involved in the Fall and Adam and his spouse heroically chose the way of life, even the way of immortal and eternal life, though the way led through the valley and the shadow of temporal death; and though by necessity experiencing the mingled joys and sorrows of a world of broken harmonies, with good and evil, life and death in conflict—and fiercely in conflict—disclosing the pain of the universe. Yet in all this Book of Mormon doctrine, there is no complaint of the hard conditions the "Fall" imposes on the participants or their descendants who fall heirs to their woes; no upbraiding of the Creator. No, on the contrary the affirmed assurance is:

"All things have been done in the wisdom of him who knoweth all things."

Later, when prophetically the coming of Messiah in the fulness of time is made known to Adam and the men who by now were with him and the purpose of Messiah's coming and mission is declared to be the redemption of "the children of men from the Fall," then listen to the full organ-tones of the joy in which these things are recounted, and it will not be difficult to understand how the "Fall" is really held to be "the beginning of the rise of man."

"And the Messiah cometh in the fullness of time, that he may redeem the children of men from the Fall. And because that they are redeemed from the Fall, they have become free forever; knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the

...and last day, according to the commandments which God hath given.

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."—II Nephi 11.

The Fall Brought Forth the Need of the Redemption.

I shall doubtless be told, however, that this rejoicing is over the "redemption from the Fall" rather than rejoicing over the Fall; but it was the "Fall" which brought forth the need of the "redemption;" and therefore, mediately if not immediately the cause of the rejoicing. Moreover, it is the things brought about by the "Fall" that are mentioned as the occasion for the rejoicing: Men have a new-found freedom—"they have become free forever;" they now knew "good from evil;" that knowledge came through the Fall; henceforth they will be free "to act, and not (merely) to be acted upon," save to meet the consequences of their acts in judgments. A great change has been wrought in their status. Henceforth they will be self-centers of free agency, agents of self-determining power, centers of intelligent force with power of origination. They are awakened to a knowledge of good and evil; they have found themselves; their eyes are opened; they have become "as God, at least so far as to know good and evil; and have become conscious of the power to choose between them. This affair in Eden, the "Fall," is something more than a thing "permissively embraced in the sovereign purpose of the Deity," which he "designed to order to his own glory." The necessity of its taking place was something, rather than is imbedded in the very constitution of things.

The only way by which man could come to knowledge of good, and to do good, was partaking of the "fruit of the tree of the knowledge of good and evil." This the only way to be as God in respect of knowing good and evil; which knowledge is the source of man's free agency; the consciousness of the freedom of the human will; of true morality; and of self-given loyalty to God. With so many things of high import and precious to man and dear to God, there can be no doubt but what the "Fall" was as much a part of God's earth-planned life for man as the "redemption" provided for him; indeed there would have been no need of redemption but for the Fall, and none would have been provided but for anticipation of that "Fall."

But why do all the great divisions and sub-divisions of Christians in their creeds and catechisms and other authoritative books and their sermons so bitterly de-

plore the Fall, and denounce Adam and Eve for the part they took in it. The life in Eden, apart from the "Fall" and what resulted from it was impossible as effective and desirable life. The participants in it would have remained in a state of innocence, it is true, but "having no joy for they knew no misery"—background and picture all of one coloring, hence no picture. Doing no good, for they knew no sin—a world all and absolutely white, and no shadows, is a world without color or beauty.

Nor is the Book of Mormon the only voice that gives utterance to this conviction of the undesirability and impossibility of life in Eden without the "Fall" and what came of it. The philosopher of Harvard, John Fiske, bears ardent testimony of the truth of it.

Harvard's Philosopher, John Fiske, Sustains the Book of Mormon

"What would have been the worth of that primitive innocence portrayed in the myth of the garden of Eden, had it ever been realized in the life of men?" he imperatively asks.

"What would have been the moral value or significance of a race of human beings ignorant of sin, and doing beneficent acts with no more consciousness or volition than the deftly contrived machine that picks up raw material at one end, and turns out some finished product at the other? Clearly, for strong and resolute men and women an Eden would be but a fool's paradise. How could anything fit to be called character have ever been produced there? But for tasting the forbidden fruit, in what respect could man have become a being of higher order than the beasts of the field? An interesting question is this, for it leads us to consider the genesis of the idea of moral evil in man."—(Studies in Religion, p. 252, Riverside Press, Cambridge Edition, 1899).

"We can at least begin to realize distinctly that unless our eyes had been opened at some time, so that we might come to know the good and the evil, we should never have become fashioned in God's image. We should have been denizens of a world of puppets, where neither morality nor religion could have found place or meaning."—Ibid p. 266.

In this passage, the Harvard philosopher unwittingly supports the sober doctrine of the Book of Mormon that partaking of the fruit of the tree of the knowledge of good and evil was an absolute necessity; thereby bringing to pass the broken harmonies of the world out of which would be forged the experiences that would lead to virile manhood, high character, human freedom, morality, and true loyalty to righteousness; and therefore the "Fall" is not an incident to be deplored. It was "the beginning of the rise of man."

One item mentioned in this passage from the Book of Mormon (II Nephi 11) has not yet been mentioned in these comments, but is worthy of a paragraph, viz:

"And all things... must have remained forever and had no end. And they would have had no children. * * * Adam fell that men might be, and men are that they might have joy." (verse 22, 23, 25).

From this we learn that in some way, the "Fall" seems to be associated with "the having of children," and also we learn that the purpose of man's existence is that "he might have joy." That is God's good intent towards him. Tentatively I suggest the following as a possible solution of this phase of the "Fall."

Paul in his first letter to Timothy, referring to the experience in Eden said:

"Adam was not deceived; but the woman being deceived was in the transgression. (I Tim. 1:14.)

Reference to the order of the happenings in Eden verifies the truth of this statement. Eve was persuaded to eat of the forbidden fruit, and undertook the persuasion of Adam to the same act of disobedience. Eve was already "in the transgression," and stood in the shadow of the penalty of the law—banishment from Eden, separation from God, death! Under these circumstances what shall Adam do? Conjointly they had received this commission to "replenish the earth"—refill it with inhabitants. If this penalty falls upon Eve alone there will be separation of the pair and the high purpose of their conjoint mission will be defeated. Again, what shall Adam do? Draw about him the consciousness of his own self-innocence, and let his spouse bear the burden of her violations of the law pertaining to the knowledge of good and evil? I refrain from what my comment would be could I think the progenitor of the human race guilty of such procedure. But no! "Our Prince Michael" did no such thing. Not deceived, with eyes open, and knowing all the consequences, he ate the forbidden fruit offered by a loving hand—one who so loved him that she would have him as "God, knowing good and evil!" He resolved upon fulfilling the major part of his mission, which might not be fulfilled in separation from Eve. And hence "Adam fell that men might be, and men are that they might have joy"—out of all their travail.

Permit me here to note the rather splendid "appreciation" of my article under the caption "A Master Stroke of Philosophy in the Book of Mormon," by Dr. Joshua H. Paul of Utah university, which appeared in the Saturday News of June 23. My "Master Stroke" article was published in the Saturday News of June the 16th: The "appreciation" is all the more prizing

when I remember that Dr. Paul majored in his university course in Philosophy, and therefore was competent to speak with assurance on the subject. I now present to him this present article in response to his suggestion in appreciation of my former article that "more would be welcomed."

THE GOSPEL IS THE POWER OF GOD UNTO SALVATION AND IF OBEYED WILL REDEEM MEN FROM THE BONDAGE OF SIN AND BRING THEM LIFE ETERNAL

Address Delivered in the Salt Lake Tabernacle Sunday, September 9, 1928, by

ELDER BRIGHAM H. ROBERTS.

Reported by Joseph Anderson.

My dear brethren and sisters, my purpose this afternoon God willing, and aiding me in the task, is to speak to you upon a subject which, if I were to announce it now, you perhaps would think of it as trite, perhaps worn-out by much discussion of it; and with little hope perhaps of hearing anything new in relation to it. And yet, of course, I feel that it is a subject that should occupy our attention. It is something worth while, else I would not introduce it on this occasion. To keep you no longer in suspense about it I may say that it is my intention, under the provision I have already made of Divine assistance, to preach the gospel, not about it, but "The Gospel."

Very much of the time when men preach, as they suppose, the gospel, they are preaching about it, and about it, and about it. The temptation to our ministry is very great to do that sort of thing, because in our work and ministry the ends of the earth are meeting, and we have so many relationships to this thing, that we call the gospel that we can preach about it almost without limit.

We have a larger and a clearer history of the gospel than anyone else, in the knowledge we have received by the revelations of God in our day concerning the successive dispensations of it, from the days of Adam until the present time. The dispensation of the gospel to Adam, to Enoch and Noah and Melchizedek and Abraham and Moses, and the dispensation of the meridian of time—we have a relationship to all these former dispensations, because they are being gathered up into and constitute that great and full dispensation which we are associated with, in which will come the culminating events of all former dispensations. As all rivers to the ocean trend, so all these dispensations converge into this one great dispensation of the fulness of times, even as rivers ultimately reach the great ocean.

Sometimes our ministry feel it necessary to trace the departures men have made from these various dispensations of the gospel, especially the great "falling away" that took place at the close of the apostolic era, of the dispensation of the meridian of time, when was ushered in that dark day of apostasy that hung like a black pall over the earth for ages. And then the coming of the new dispensation of the gospel—its restoration.

We also have to think about the application of the gospel to those who have lived upon the earth when the authority of God to administer in the ordinances of salvation was not here; and even to those people who once heard the gospel but turned a deaf ear to it. There was such a time in the generation in which Noah labored. We read in the scriptures that after the crucifixion of the Christ, the separation of his spirit from the body, he who had once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, was quickened, nevertheless, by the spirit, and went and preached unto the spirits that one time were disobedient in the days of Noah. So not only those who have never heard the gospel, but those also who have once heard it and in their blindness have rejected it must have it presented to them.

I might go on to recount the many and various other things that enter into this great dispensation of ours, and which present to the minds of our ministry such a multiplicity of things that it is not to be wondered at if once in a while we are found preaching "about the gospel" rather than preaching "The Gospel"—going straight to the heart of it and the fundamental principles of it and ascertaining what it is in its central reality.

Study Required.

We treat the gospel like some people treat the study of Shakespeare. They read the commentators and those who an-

alyze the drama and poems, and they read "about Shakespeare." Instead of reading Shakespeare. Yet the only way we can get to the heart of that great and wonderfully inspired British poet is to read his works. If you would know anything about Hamlet, let read Hamlet. Study at first, hand the great mystery of Hamlet, and get from the inner soul of him the deep meaning of all his hesitancy and failure to bring to pass the vengeance he thought due to his father's death. If you would know the wonders of the drama "Measure for Measure," you must read "Measure for Measure." And so throughout the whole catalogue of the great dramas through which Shakespeare enlightened the world in regard to the deeper things of human nature, the mainspring of human action, that he studies and unfolds to our vision.

Well, perhaps this is enough for illustration; let us not now defeat our purpose and get to preaching about these things instead of going directly to our task.

The gospel? I wonder what it is! We need a definition, of course. All right, there is one comes to mind: It is the best I have found. I believe it is the best that can be found! and he who gives the definition is competent to give it, for he understood the subject. The definition is by Paul. We find it in his letter to the Romans. It is accompanied with an explanation. He had long desired to go to Rome to preach there, but had been many times hindered. Paul you know was accounted an heretic by many, even of the Christians. A great many of them had no love for him; he was too liberal in his views. He wanted to enlarge the application of the plan of the Christ's salvation—the gospel, beyond the circle of his own people, the Jews. It was the mental attitude of the Jews in those days to think of "salvation" as being not only of the Jews, but for the Jews, and unhappily

of nobody else. They had schools of themselves into the thought that they were exclusively the people of the Lord. The temple of the Lord—the Temple the Lord gave us—was their dogged cry. There was much in their attitude that reminds one of some nowadays who have similar ideas. Their sentiments I think are pretty well represented in the doggerel:

We are the choice, selected few.
Let all the rest be damned.
There is room enough in hell for you.
We won't have heaven crammed.

So it was with the Jews. Paul had different ideas. He believed that the salvation which had come into the world through Christ Jesus was for the whole world; and so he labored to lift the thought of his own people, the Jews, to that conception; but there were a great many of them that did not take kindly to it. Some of these lived in Rome, and they used to say of him, "That heretic won't come here to preach his doctrine." Paul made several efforts to visit Rome, but failed for some time, so at last he wrote them an epistle—the epistle to the Romans in which he said:

"For I am willing to preach the gospel to you that be in Rome also."

He would not be afraid or ashamed to preach his gospel in Rome.

"For I am not ashamed of the gospel, for it is the power of God unto salvation; to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed, from faith to faith."

Gospel That Power of God.

Paul himself, you see, referred to the issue between himself and the Roman Christians. He was not afraid to announce that the gospel was for the Greeks or Gentiles as well as the Jews, right in the very teeth of the saints at Rome he raised the issue! But we have most to do with that definition: "The gospel is the power of God unto salvation."

I wonder if you have read that as I think it is possible to read it? Let me give you a tri-reading of it, by separating it a bit, and pointing out some of its emphasis.

The Gospel is POWER. That is the first thing to know. It is not a book—not even the Bible! And it is not an organization—not even the Church! It is a POWER.

The second thing to note about it is, that it is the power OF GOD. Then if it is the power of God, it is a power that is going to succeed. It is a power that will be adequate; it will not disappoint you. It cannot be defeated, for it is not only a power, but it is the power OF GOD. Well, being that, we can be assured that we are dealing with something which has substance in it; that from the beginning promises success—it being THE POWER OF GOD.

Another—and the third way of reading it would be—

The Gospel is the power of God unto SALVATION.

That is something to conjure with! Something worth while—SALVATION! Now, let us give it the tri-reading promised.

The Gospel is POWER.

The Gospel is power OF GOD.

The Gospel is power of God unto SALVATION.

Now read it through: The Gospel is the POWER—of GOD—unto SALVATION.

How solid and substantial that declaration seems to be, as you get hold of the spirit of it, and emphasize all the important parts equally! The power of God—unto Salvation! But Salvation from what? There is the crux of the matter. Salvation means rescue. Salvation means redemption from, and so on. What are we rescued from by the Gospel? What are we saved from?

Now here is a problem that surges in upon us in this modern world of ours, especially during this half century past. The great difficulty of getting men to understand that they are in any way in need of salvation. They are not conscious of having been lost; and so, if they have no consciousness of being lost, you will have hard work getting into their heads the notion of their being saved or rescued.

The philosophy that obtains in the world at the present time in relation to man and his existence in the earth is that he has come up from the lower and the simpler forms of life, until he has differentiated into the kind of being we now know him to be, a sentient, intelligent personage, a man of marvelous intellectual power and understanding. All life, according to this theory, began in some very simple substance, a splash of protoplasm from which through differentiations came the various forms of life; until life, climbing out of the slime of the ocean, won its way to becoming some simple form of land animals, and then to animals that flew in the air, as well as those that stalked the earth. Through various gradations and slow processes, taking millions of years, life went on in this course of evolution, taking advantage of favorable variations, and improving upon them until we have the present manifestations of life in

the world in all its varied forms—vegetable life, animal life and human life. The "story of evolution" has been one of continuous increase of excellence and development until we see it now manifested in a well-forged perfect animal that we call man. There has been no break in this line of development. Man has been constantly progressing. He has not fallen back; he needs no redemption; there has been unbroken progress. Those who have given earnest thought to the theory hope that this evolution progress will go on, from man's present excellence, until it shall result in producing some kind of super-man. A man of higher development than we now know.

What of Salvation? And so all this talk about "salvation"—saying men from something rescuing them from something—is foreign to the thought of this generation. They are not conscious that they were ever lost, and hence scoff at the idea of being saved.

Well, let us investigate it. Suspend your thoughts for the moment along this line, and let me submit some questions to you.

What would you say were the three most important things in human experience? What three things would you select? I ask you to think upon it a moment. What would you select as the three most important things within human experience as to individuals, or for the race? I wish we could take time and get some of you to react to that question, and tell me what the three great important things in human experience are. Of course that is impracticable, and I hope you will accept my suggestion about the question.

The first most important thing in human experience is the fact of birth; existence itself, with all its mystery and wonderfulness. For it is both mysterious and wonderful—the fact that we do exist, that we are born, and that we live. That is the most important thing to us in life, the fact that we are brought here through birth. Do you agree?

Well, what is the next important thing? I will skip the middle answer and take the third, and come to what lies between later. The third (though I am speaking of it as the second just now in the order of treatment) the third important fact in our human experience is death, and it is universal. It seems to be so permanent too. It is a tremendous fact in human experience and it confronts all of us. All who have preceded us in earth life have passed through the experience of it, and in a short time no one of us now living upon the earth will be alive. That is a fact. The population of the earth changes three times in a century. So from that reckoning none of us is going to be here very long. So it is a tremendous fact that we are facing death. It does not matter today how bright your eyes may be, or how erect your form, or how elastic your step, or how beautiful the bloom of health is upon your cheek. All that will fade. The strong body will be bent and the elastic step will begin to drag and falter and the erect body will be bent under the weight of the passing years. Old Father Time will draw his fingers through your hair and either take it off or turn it gray (and I do not know which is the worst). Of the two, however, I think I would prefer mine to stay on; but time plays that kind of tricks with us. He will draw lines in your face that will scar and twist it up. Of course that is not true with the sisters. Those lines you see in their faces are just character lines. They are only wrinkles when they appear on man's facial map. But he plays havoc with men in their appearance with his confounded wrinkles—the infernal democrats that do not flatter.

Now, this change is coming, and at last we will fall into oblivion. As Shakespeare puts it: "Sans eyes, sans teeth, sans taste, sans everything." Oblivion—death! One of the most important facts in human experience. It is only a few steps from the cradle there to the grave here, even in the longest of lives.

Now, what lies between? Between birth and death? Life's experiences, much of which is made up of sin; and sin produces sorrow, produces a sense of shame, humiliation, a sense of being out of harmony with the good, and the beautiful, and the true. Sin alienates men from the best things that exist. Sin is the transgression of law, and there is no man without law in this world. Oh, it may not be the law of the Christian man or woman. It may not be the law of the philosophically good man, who acquires his uprightness and moral life from his own deduction of what is better and best in life, and a sensible adherence to it. It may not be that, because we have men in the world who fear not God and who regard not man; and seemingly are a law unto themselves. But, nevertheless, I proclaim all men as being under law; and if it is not the law of righteousness as revealed in God's commandments, nor the conception of law acquired by reasoning upon what produces the greatest happiness, the righteousness of the philosopher, then it is the "gang law" of the wicked. The honor which is said to obtain among thieves. Or the sense of honor each man builds up in his own conscience. When he is untrue to those standards that he raises, whether of the gang or of himself, when he violates them, the result is always the same, that is, it produces sorrow, fear, and trembling and consciousness of having not lived up to his ideals, and hence depression of spirit in consequence of his not being true to his conceptions of what should control him—the "oughtness" of his life.

Sin a Reality

And so sin is a reality and the suffering it produces is a reality. It drags upon the life of man and hinders his boldness and freedom, which can only be borne of a consciousness of rectitude and uprightness. Here then is something for salvation to work on—sin and death.

Death is called the dread monster of the world; and all must die, and with death goes everything else; wealth, fond associations, the ties of friendship are broken; husband and wife are separated, children and parents are rent apart. And oh, the sorrow of it and the pity of it! Much of death comes to the human race in infancy and extreme youth; and when ever it comes it is always a terror to the human heart; for as a rule men know not what lies beyond. "And, oh, to be saved from it! How pitiful life seems to be as we get this short view of it between the cradle and the grave, and how disappointing it is even in the most fruitful and best of lives!

It happened to recall an expression made by that splendid English statesman, Cecil Rhodes, one of the most noted British figures in our modern history. His life is wonderfully interesting. In early youth he was designed for the military by his family. He was physically weak and unpromising, so they concluded that he would need an occupation that would not distress him overmuch physically; and they sent him to Oxford to study theology in that institution. But his health failed him there. He could not endure the strain even of that line of study; and so, under the advice of his physician, he went to South Africa, to live in the open. He regained his health and something of ruggedness. So much improved was he that he went back expecting to take up the line of activity designed for him in his youth—Theology. When he got to Oxford, however, he found things disrupted there. Charles Darwin in the meantime had issued his wonderful book on the subject of evolution; and the English church was under the first shock that came from that philosophy. Rhodes decided against the church and in favor of evolution. As he studied that scheme of philosophy he came to this conclusion: That while evolution—physical life—evolution—had produced man, evolution in civilization had produced the British Empire, and if there was a purpose in the movement, known as evolution, then he felt that that purpose was answered in the production of the British Empire, the greatest instrument, as he viewed it, for the advancement of civilization. So he concluded to devote himself to the upbuilding and expansion of the great British Empire. He had his dream of an "all-red map" for Africa, meaning by that, British possession of Africa. Britain, as you know, on her maps marks all her possessions in red. So an all red map for Africa—all Africa for expansion of the British Empire. His schemes included a railroad from Capetown to Cairo, northern Egypt—a railroad some seven thousand miles long, to unite together the British possessions in those two extreme parts of Africa.

You will recall how he founded his "Rhodes scholarships" for Oxford in behalf, not alone of the youth of England or Britain, but in behalf of the whole Anglo-Saxon race. He includes our own States, within it, and Germany and some other countries of Europe, selecting the strong, and educating them for leadership in the world's affairs, especially in those activities that involve risk and adventure. Others had consecrated fortunes to care for the blind and the lame, and the halt. His theory was that he would use one of the ideas of evolution, he would "create the fit" to survive; he would help the strong to become stronger, more valiant in their leadership, and by aiding the strong would "create the leadership of the world. He devoted millions to that end, and the foundation that he then made is

still going on with its work of providing scholarships at Oxford. Some of our own youth from Utah have taken advantage of his munificence and have had Oxford training.

Well, that was his view of helping the world. At forty-nine, he lay dying, after establishing the colony of Rhodesia in South Africa, one of the provinces of Great Britain now included in the British commonwealth of South Africa. He was dying and his friend, Jamieson, who had been associated with him in some of his enterprises was sitting by the couch as the dew of death gathered upon his brow, and in those moments, Rhodes said to his friend, Jamieson, the great trouble with life is that it is too short. You no sooner become acquainted with the game and learn how to play it, than you have to give it up.

That might be said by all men—Life is so short! Men achieve so little, but some of them reveal to us life's tremendous possibilities—these great leading minds—a Cecil Rhodes, a Bismarck, a Gladstone, a Disraeli, a Washington, a Jefferson, a Wilson, a Roosevelt, and all the great leaders in our world—sculptors, philosophers, statesmen—by what they achieve they reveal to our vision, what might be if only, instead of the limited three score years and ten, there could be, say, five hundred years, a thousand, five thousand, ten thousand, a hundred thousand, a million years! What could not such minds achieve if blessed with physical vigor such as they knew in manhood's prime, with such intellectual power as they then possessed, with a constantly growing experience—living wisdom and skill with the passing years, on and on, in the development of the possibilities of man's power—in a few million years they might become intelligences worth while. But ah me, death steps in and cuts them off before they reach the development of the fullness of their powers. How sad that is! Oh, for some salvation from this monster death, which strikes down not only the common people but the shining examples of the better order of the sons of God.

Message of the Gospel

Well, the gospel is the power of God unto salvation, and salvation from this thing we call death, through the resurrection from the dead. That is the great message of the gospel of Jesus Christ. God sent this thrilling message through his ancient servant, Isaiah, when he would comfort his people as they lay beneath the consciousness of failure in the achievement of the things that had been promised to them. Their Prophet Isaiah took their troubles to Jehovah, and Jehovah to comfort them said:

"Thy dead men shall live, together with my dead body shall they arise." Awake and sing, ye that dwell in dust, for thy dew—that is, the evidence of their sorrow—is as the dew of herbs, and the earth shall cast out the dead."

Seven hundred years afterwards the historical event happened, and we have it recorded by Matthew that at the death of the Son of

and even of the temple was raised from top to bottom, an earthquake made the ground to tremble and many of the ancient saints arose from their graves and appeared unto many in the holy city, thus fulfilling the words of Isaiah, at least in part, and giving us the assurance that that thing is going to be universal—the resurrection from the dead—that “as in Adam all die, so in Christ shall all be made alive.” And it is going to be a real life. It is not going to be a life the like of which is promised by other cults and philosophies, a mere survival of life in some sort of consciousness or other, something that shall survive as the perfume of the rose survives as the petals of the flower die. No, not that; but a reunion of the body and the spirit, element and spirit brought together again in a glorious resurrection, the spirit of man clothed with a garment known as the body, to become indissolubly united into one personage, the spirit taking on the garment of the body and becoming blended into one spirit personage, no more to be sundered. That is what death is. You know, the separation of the spirit from the body; that is all. You have the example of it in the story of the Christ’s crucifixion, when he cried out in his agony, “Father, into thy hands I commit my spirit,” and gave up the ghost. The spirit departed from the body and the head fell forward and he was limp and dead, the spirit having departed. That is death, the separation of the spirit—the fire element—from the body; and the body goes to decay. Then we have the promise of the Christ that in this salvation that the gospel speaks of, there shall be a resurrection from the dead; and this great terror that has come into the world shall lose its terror because men are going to receive the immortality which God seeks to establish through this earth life of ours. He is creating mortals that he might have the material out of which to make immortals.

That is one of the promises of salvation to be wrought out by the power of God, and in truth it must needs be by the power of God, for there is no power this side of God’s that can possibly bring this to pass: And “as in Adam all die, so also in the Christ shall all be made alive.” The assurance of immortality is just as strong as the decree that all men shall die. We are promised that salvation in the gospel of Jesus Christ; and as the Christ was literally raised from the dead, so shall man be raised from the dead. You remember, do you not, how strong and positive the testimony is about the reality of that resurrection? All the evangelists speak of it. There could be no doubt about it. The Savior dispelled all doubt when he appeared to the disciples. They thought they were looking upon a spirit. He corrected them by saying, “Behold, I am I myself. A spirit hath not flesh and bones as ye see me have.” And while they still could not comprehend the reality of it, He said: “Have

you any meat here?” So they brought him a fish and a honeycomb and he did eat in their presence. Afterwards, having heard doubtless of what Thomas had said, viz. that he would not believe the testimony of his brethren unless he could thrust his fingers into the wounds in the Lord’s hands and feet—“Until I can thrust my hand into the wound in his side, I will not believe.”—a week later the Savior came and once more stood in their presence. Then—“come hither,” Thomas, reach here thy finger and thrust it into the wounds of my hands and my feet. And behold the wound in my side, reach hither thy hand and thrust it into it.” And he did. Then he fell at the feet of the Christ, face downwards, as was fitting to humility, saying: “My Lord and my God.” Thus his testimony comes down through the ages to us.

Christ Among the Nephites.

A like scene happened in America, when the risen Christ appeared to the Nephites, he gave them the same privilege that he granted to Thomas, and raised up a multitude of witnesses who had touched the wounds of the risen Christ, and we have their testimony to present to the world to make stronger the testimony of the Judean evangelists. We have this assurance not only of a resurrection from the dead but of the reality of it, and the reality of that future life which follows upon it, and to which the gospel invites us. And we shall live, not in decrepit, worn out or deformed bodies, but in bodies restored to the full stature of the spirits they are to clothe. We shall inhabit them erect and strong and young and unwrinkled; with every power increasing and developing through all the ages that we shall live. And we shall have our opportunity to achieve, not limited to three score years and ten, nor a few thousand years, nor a few millions or hundreds of millions of years, but eternally; for while the sun itself may grow dim with age and nature sink in years, yet resurrected man shall flourish unhurt amidst the war of the elements, the wreck of matter and the crash of worlds. We shall stand secure from destruction in that immortality that God has promised as a heritage unto man. Nor is that half of the gospel as the power of God unto salvation. For we are to be saved not only from physical death, but we are to be saved likewise from spiritual death. There are two kinds of death, spiritual and physical. I have said all I care to on the subject of physical death, and physical immortality. But I want to say a word to you about this thing that we call and recognize as spiritual death. I hope what has been said about the physical death will help us to understand the spiritual death. I pointed out to you the fact that physical death consists of the

separation of the spirit from the body, and when so separated the body dies, turns to dust, and mingles with the elements. Spiritual death is closely analogous to that, only spiritual death is the separation of man from God. Man’s spiritual life depends upon his union with God, I presume that statement is sufficiently clear without making any lengthy argument about it. Yet let me present this to you as an explanation of this wonderful thing we call spiritual death.

Spiritual life means relation to and participation in all the higher and better things the good, the true, the beautiful, the pure, the refined, the noble, the courageous, the unselfish, the merciful, united with perfect justice, knowledge, wisdom, power, intelligence. To be identified with and participating in this splendid list of moral and spiritual qualities is spiritual life. The heart of all this, the very center and circumference and the life of it is and must be God; and to so deport oneself that he is thrown out of harmony with all this, separated from fellowship with God, which means separation from him who is the life of all this volume of higher and better things this body of soul qualities, this ocean of righteousness—to be separated from it is death indeed! Yes, spiritual death, death as real as any physical death can be.

Spiritual Death.

The following is an inspired statement from one of our modern revelations on this subject of spiritual death. I am quoting from the twenty-ninth section of the Doctrine and Covenants:

“Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment wherein he became subject to the will of the devil, because he yielded unto temptation.”

Let us pause long enough to comment there. He became subject to the devil. Why? Because he yielded to temptation; and men do not become subject to the will of the devil without yielding to his temptations. I continue the quotation:

“Wherefore, I, the Lord God, caused that he (Adam) should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death; even that same death which is the last death, which shall be spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.”

There was separation from God, and separation from God is spiritual death. The Lord said to Adam, respecting the forbidden fruit: “In the day thou eatest therefore thou shalt surely die.” A good many infidel lecturers—some of whom I have listened to—have pointed out how the scripture here is not consistent with itself, for the scripture says, “In the day thou eatest thereof thou shalt surely die.” And Adam lived nine hundred and thirty years after his transgression. He did not

...they would say, in the day that he partook of the forbidden fruit. Oh, yes, but he did die. He died spiritually, and became fallen man, alienated from God by his act of disobedience to the commandments of God. Afterwards he fulfilled the decree, respecting physical death—"Dust thou art, and unto dust thou shalt return."

Now this gospel, the power of God unto salvation, has provided a salvation from the spiritual death as well as from the physical death. And this provision for salvation from the spiritual death is by a re-birth. We must be born again, a re-birth into fellowship and union with God by which we shall have access to this great fountain of righteousness and truth, and beauty and power, to which I have called your attention, and of which God is both center and circumference, and the life-giving force and power of it. Men are to be re-born into fellowship with him, which means that our spirits are to be taken up into communion with his spirit, and we shall know the throb of spiritual life as his rich, spiritual life, touches and flows into our spirit life, and we become one with God, ultimately too, like him, as sons of God, possessing the nature of the Father.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. * * Beloved, now, are we the sons of God; and it doth not appear what we shall be; but we know, that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure. (I John, 3:1-3.)

"The gospel is the power of God unto salvation! And, Oh! What it means, this salvation! To be put in the way of eternal progression; to be associated with the Church of the First Born, both in heaven and on earth; with angels and arch-angels for associates and guides; increasing in knowledge and having wisdom with the passing years. Having triumphed over death, physical and spiritual, there is no more fear of death, or stoppage in the path of progress. With good men for associates and God for leader and guide, we may go on and on, up the shining heights, of God's great highway, until we make ourselves masters of the surrounding universe in the midst of which we live. Light and intelligence and love will be aglow in our hearts then. All the beautiful relationships that were formed in earth life will be re-established there; husband and wife, children and parents, kindred and friends, knitted together in kinship; and brotherhood will abound, touching the life of that brotherhood, which binds God's moral and spiritual universe together through the union of all the great intelligences governing therein. Those who participate in this gospel salvation will be members of such brotherhood going on and on in spiritual and moral and intellectual progress without limitation.

I know not how you feel, my brethren and sisters on this occasion, after this review of this great theme, salvation, but I find my own soul stirred with immense gratitude to Almighty God for this gospel of

his, and I feel to say in my heart, O God the Eternal Father, thou who so loved the world that thou didst send thine Only Begotten Son, Jesus Christ, that whosoever believed in him might not perish, but have everlasting life, participate in this salvation. From my heart I thank thee for the sacrifice that thou didst make, and that our elder brother, the Christ, consented to make, to manifest the love of God and the power of God unto salvation to the children of men. I am profoundly grateful for this gift of thy son to the world, and for this hope of eternal life, spiritual life and physical life, to be fused into one glorious life, like unto the life of thy son Jesus; like unto thy life, O God, the Eternal Father. Before thee and in the presence of this congregation, and knowing that thou hearest me, I render devout thanks for thy mercies unto the children of men, and I bless and glorify thy name. I thank thee for the assistance thou hast given to me this day to unfold these truths to the contemplation of this worthy congregation here today. O, let the memory of it live with them and sanctify their lives, and draw them into this prayer of gratitude to thee for the hope of everlasting life and for the sacrifice which purchased the possibility of it, the death and suffering of thy dear son, our brother!

So, dear people, let your hearts go out in this spirit of gratitude, and give honor and praise and glory unto God, the Eternal Father, to his son, Jesus Christ, and to the Holy Ghost, which last is the witness in our hearts of these truths—I humbly pray in the name of Jesus Christ. Amen.

EXCERPTS REFERRING TO THE BOOK OF MORMON
FROM THE WRITINGS OF B. H. ROBERTS AS
PUBLISHED IN THE
LIAHONA THE ELDERS' JOURNAL

(Chronologically arranged)

FEBRUARY 5, 1929

[Three years subsequent to this first revelation [First Vision], this same young man received the visitation of an angel, who said that he was one of the ancient prophets that lived among the ancient inhabitants of America. He had been resurrected from the dead, and was now sent to him to reveal the existence of a record of the ancient inhabitants of the American Continent;] which contained not only an abridged history of those people and the source from whence they sprang, but also contained the fullness of the Gospel as taught to them by the inspired servants and prophets of God who lived among them, and by the glorified and risen Redeemer who had visited them, after leaving his disciples in Palestine.

"The plates upon which this record was engraven were first shown to Joseph Smith on the 22nd of September, 1823; and four years later he received them at the hands of the heavenly messenger to translate into the English language, by means of a Urim and Thummim that had been hidden up with them. A man by the name of Oliver Cowdery, attracted by the story of Joseph Smith having the metallic plates, enquired him out, believed the declarations the boy prophet made to him, and assisted in the work of translation by becoming the scribe of the young man, who dictated to him the translation. The work of translation was completed in 1829.

"Besides the testimony of the youthful prophet to the existence of this ancient record, is that of his scribe, Oliver Cowdery; David Whitmer and Martin Harris. The same heavenly messenger who revealed the existence of the record, exhibited the plates to these three men; and there were eight others to whom the Prophet Joseph himself showed the plates, and who handled them and examined the engravings thereon, and all these bear witness to what they had seen and handled." ("Christian Argument Applied to 'Mormonism,'" 26 [February 5, 1929], p. 391).

[But let us see if 'Mormonism' fulfills the Doctor's conditions:

"First, then, the story is miraculous. It deals with direct revelations from God, the visitation of angels, the translation of an ancient record by the inspiration of God; receiving authority from heavenly messengers to preach the Gospel, which is to be attended by all the gifts and graces ever enjoyed by the saints."] (Ibid., p. 392.)

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, than 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

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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

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.

The Book of Mormon a Witness for the Christ.

[The all-important matter connected with the Book of Mormon is the fact that it gives an account of the visit of the resurrected Christ to the ancient inhabitants of the western world.] It also gives an account of the Christ teaching the Gospel to men of the western world, and founding a Church among them, which ministered the Gospel to the salvation of many through several generations.

The manner of the appearing of the Christ to the former inhabitants of America was on this wise: During the crucifixion of the Christ in Judea, and the period of his body lying in the tomb, America, in fulfilment of predictions of inspired prophets among the people, was visited by dire calamities of storm and tempest and earthquakes, followed by three days of intense and continuous darkness. Following these calamities, as a company of survivors in a land called Bountiful were viewing and commenting upon the great changes wrought by tempest and earthquakes, and were speaking of the Christ, of whose death and resurrection these terrible disturbances in nature had been a sign, according to their prophets, they were thrilled by hearing a voice vibrate through the air. At first they understood not what was said, but the third time they heard it they understood, for it said: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear him."

Then out of the expanse of heaven they beheld a man descending. He was clothed with a white robe; he came down and stood in the midst of them and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world: And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven" (III Nephi, Ch. 11:10, 11, 12).

The visitation of the Christ to this people was attended by the calling of twelve disciples to found a church, and to teach the Gospel; the ordinances of which, together with the law of righteousness, which ever attends upon the Gospel, were expounded. The Sermon on the Mount, first delivered in Judea, was repeated in substance, and all the ordinances of the Church of God were established for the salvation of the people.

Righteousness prevailed through several generations, then came the period of spiritual and moral declension which resulted in the barbarism in which the American race was found at the advent of the Europeans in the western world, 1492.

Thus in this New Dispensation, in which God is speaking, was brought forth a New Witness for God and the Christ; a New Witness to the great truth that salvation is of Jesus Christ, the Son of God, "the Lord Omnipotent" (Book of Mormon, Mosiah, 3-17 id. 5:8 and 2nd Nephi 25:20).

It was for the purpose of convincing "the Jew and the Gentile, that Jesus is the Christ; the Eternal God," that the Book of Mormon was written, sealed up and preserved from destruction, and brought forth in these last days.

[This book, so strong a witness for the divinity of Jesus Christ, is equally strong as a witness for the Gospel.]—God's plan for the salvation of men: "I say unto you," one of the prophets of the book is represented as saying, "that there shall be no other name given, nor any other way, nor means, whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. . . . Salvation was and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (Mosiah 3:17, 18).—From a recent brochure by Elder B. H. Roberts.

[I happened to be reminded today that next April it will be fifty years since I commenced my public ministry in the Church.] Fifty years since I was called in a conference of the Church such as this to become a traveling elder; and between then and now what wonderful experiences are stretched out! Will you pardon me just a moment if I refer to some of these things? During that time my labors have been almost incessant in the interest of this work, in preaching from the pulpit, in lecturing from platforms, in writing books—expository books, defensive books, historical books—until I think I may say, without disparagement of others, at least the volume of my work in this kind—in the contributions I have made to the Church—is not exceeded by any other man in that fifty years. I mean as to the volume of the contribution. As to the value of that contribution of course others may have written more valuable books. I will not go into that. I want to bear testimony to you that I have at least been busy in the period mentioned. I have preached the gospel in many lands; not in as many as some, but I have traveled almost as much as any man within the last fifty years—not perhaps to such great distances as others, but within the English-speaking races I have covered as much territory.

[I am mentioning some of these things in order that my profession of faith that I have made here today may be supported by the evidence of steady, persistent effort on my part to develop and to advocate and to establish this great work of God.] I have preached under many circumstances; within prison walls where I myself was a prisoner for the sake of this work; and in the halls of congress too, where if I did not fill the term of my office I had the opportunity at least of bearing witness to the truth of this work. I saw the wrath of a nation rise to break upon my head; and when I took my station in the hall of Representatives before the speaker's desk, to take the oath of office, I was confronted by a petition signed by seven millions of people, rolled in upon trucks before the speaker's desk, to protest against my installment into office. And I was thrust away from the first rung of the ladder that I had dreamed and hoped might lead to a career of usefulness in behalf of my people. This, too, for obedience to the doctrine of the New Dispensation. I was crushed and mangled in the lone fight; for it was a lone fight, so far as human aid is concerned, with the exception of a few dear hands that were thrust out to render a little assistance in a material way, all of which I returned for the most part. But the helpers were very few.

I still held on in spite of these things. I have faced both in the old world and the new, the violence of mobs. I have known men to be practically shot from my side, martyrs to the cause of God; and I did not desert them. I took my risk with them to render them service, dead though they were. I do not know how I shall ever obtain your pardon for such references as these to personal services in this, God's work. [But this is my object, and my object alone; that after bearing testimony to the fundamental things of this work, and my confidence in it, I hope that if anywhere along the line I have caused any of you to doubt my faith in this work, then let this testimony and my indicated life's work be a correction of it. I make reference to these personal things in fifty years of service so that you may know that my testimony has some sanctions for it in the life of service I have given to the cause.] And if to your minds, I say again, there does not occur remembrance of this service, then let the shame of it be mine. It would not be good taste for me to make further allusion to such things.

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volumes, each from five hundred and sixty to six hundred pages per volume, making in all over 3,400 pages. That work, with the verbal remarks I am now making, will constitute my discourse at this first centennial conference of the Church, covering one hundred years of organized existence.

Of course you will surmise by now that I am making reference to the *Comprehensive History of the Church, Century I*, which the Presidency of the Church has directed to be published as one of the features of this centennial conference; and which they directed me about a year ago to prepare. I can now report that five of those volumes are printed and bound, and that the sixth will be printed and bound by the middle of April or at farthest by the first of May.

I would not have you think, however, this history of a hundred years has been wholly prepared in the time limit of a year. Its present publication is rather the culmination of many years—I might say of a life-time of work. Under circumstances quite remarkable—but too full of detail to speak of now—an opportunity came to me to write for a New York magazine what its publishers called a detailed "History of the Mormon Church." To make space for it they changed the magazine from a bi-monthly to a monthly periodical; enlarged its size, and at the same time changed its name from "The American Historical Magazine" to "Americana." "The History of the Mormon Church," as the article prepared was then called, ran through six years of that publication, beginning in 1911, and ran at an average of forty-two pages per number. After its publication in that form, two years more were spent in verifying its numerous references and improving its arrangement; and now another rather strenuous year has been devoted to its final preparation for the press.

I will ask you to remember that this publication is not mine beyond the mere matter of construction. The publication of it both in the first instance and now was made possible by action of the Presidency of the Church, by President Joseph L. Smith, and now by President Heber J. Grant. From first to last the Presidency will have advanced for the publication as it now issues from the press at least \$100,000; and they propose to have it sold at such prices to the people—as I understand it—so nearly the cost of producing it, that I am doubtful if they will ever recover from the sale of it the money they have advanced for its production and reasonable interest upon it.

Permit me to say that financially this work means nothing to me. Its publication and sale will not bring me one dollar for its preparation; if it did I should shame to speak of it here as advertising my own wares. But this is not so, the work is not mine financially, I could not have financed it, neither shall I profit financially by it. My work in connection with it has been given in the ordinary service of my regular work in the Church, prompted and sustained through all the years by my deep love of the subject, and my desire to leave on record *our sermon* on the New Dispensation of the Gospel. And I am grateful to

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

My dear brethren and sisters: I am going to read my remarks on this occasion in the interest of brevity, but chiefly in order that I may know when I am through. I warn you, however, that I read very much worse even than I speak. If I do not present all I would like to say on this occasion I shall still be very happy, because I am going to ask leave "to print" the parts that must be omitted in my verbal remarks. In this, too, I shall be happy, because the printed parts of the speech are already set up by the printers, and those parts constitute six large

those who have made possible the production of my discourse that requires six large full volumes to contain it. In my remarks, then, I am just reporting a work which the Church has undertaken and has brought to what I venture to think is a successful termination.

Some may question the need of so voluminous a work. Six volumes! Why could not the history of a hundred years of the New Dispensation have been written in one volume, or at most in two? For some purposes that might well be. But I desire to say a word of justification for the largeness of this work.

In the first place you have to deal with an immense subject. You have to consider the first century of the Dispensation of the Fulness of Times. That is the dispensation of *all* dispensations; the one which will gather into itself all the dispensations of God's revealed will through all the ages, from the days of Adam until the present time; the dispensation when God will "gather together in one all things in Christ, both which are in heaven and in earth, even in him" (Eph. i). The history of this dispensation then is some contract. In it the ends of the earth meet. It comprises in a way, the history of the world and of the human race. It will have to deal with all true philosophy and all true religion, and the contact of these with false philosophies and false religions and the struggle for existence between the two—the false and the true. Of course, I have not attempted in my puny six volumes to go into the treatment of all this vast field. My work covers merely the first century of this New Dispensation; but even so the work, as you see, is necessarily a large one, and needs scope for its treatment; room for the consideration of its mighty themes and the correlation of them with past, present and future. So that the very largeness of the theme alone would justify and demand a large work. I have found the scope of six volumes inconveniently narrow in places for an adequate treatment of some phases of the great subject in hand. There are other considerations also which justify the employment of so large a treatment of the subject besides mere largeness of it.

A few years ago a critic of some standing in the Christian world—he was secretary of a large group of so-called Christian churches—conceded that "the Mormon church is possessed of elements of great power. These elements are founded in its principles of centralized power, and in its social program." He said, "there is no real menace in the Mormon Church to our (i. e. United States) political institutions," dangers along that line were past. And then:

"Mormonism has reached the zenith of its supernatural visions, is receding, gradually fading in the Mormon consciousness itself. The time spirit will cure it of its abnormalities. It will die amid its own worshippers."

"The way to oppose Mormonism is not to throw mud upon it. A campaign of detraction only helps it to grow. The thing to do is to treat it with candor and fairness. * * * It must fall of its own weight, if it is so to fall at all."

Then he treats us to this reflection with its implication:

"Our little systems have their day;
They have their day, and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they."

This critic is Wm. Oeschger, Secretary of the Nebraska Christian churches (*State Journal, Nebraska*, Nov. 24, 1918).

At a public meeting in Reading, Penn., a lady submitted the following question to me:

"In view of the fact that the drift of the world's thought is away from acceptance of the miraculous, what is to be the future of Mormonism?"

The question is a thoughtful one. It is a fact that the trend of the world's thought is away from acceptance of the miraculous. It is also true that Mormonism had its birth in what men call miracles; in such miracles as are said to tax the credulity of the mind of man to accept, and of modern man in particular. In view of these premises, then, what is to be the future of your faith, Latter-day Saints? The future of Mormonism? Is it the case of an inflowing tide that has carried a ship far up a gently sloping shore, and that now the tide ebbing, leaves the ship beached on the shore, to become a helpless derelict that in time must perish?

Another suggestion: A recent writer, as late as January, 1930, discusses what to him are the necessary limitations of Mormonism. Permit me to say that this writer knows his subject, and our protagonists will not find it the easiest task in the world to meet all his criticism. This writer concedes that of the whole group of religious movements in America that arose about the same time that Mormonism had its origin, Mormonism alone has survived; that is, in any way worth while, and is today a really "going concern." Then he asks, this being so, "Why then has not God's kingdom overspread the Republic?" His answer is: "*Simply because it is self-limited.*" And he argues that matter of self-limitation of "Mormonism" in this way:

"The quest for the perfect American religion could be successful only on the lowest level of intelligence. Piety and business could only be completely fused by means of a creed too ridiculous for any widespread acceptance. * * * The doctrines of Mormonism are indispensable to its system."

The critic is right on that point. "The doctrines of Mormonism are indispensable to its system." Mormonism must be wholly accepted or wholly rejected. Its doctrines, and the whole-hearted acceptance of them is indispensable to membership in its system. The miraculous visions of Joseph Smith, the miraculous visitation of Moroni, and the miraculous translation of the Book of Mormon, the fact of direct and continuous revelation from God, all must be accepted or Mormonism can have no standing; nor can anyone have a standing in Mormonism without acceptance of these doctrines. Then our author proceeds:

"If they [meaning the doctrines] are altered or rejected in any particular, the system must collapse!"

Nothing more true was ever said of Mormonism than that; and I hope Latter-day Saints appreciate the fact of it. Then our writer launches his thunderbolt:

"And they (the doctrines of Mormonism) compose a body of belief almost incredibly absurd. Mormonism made a formidable effort to include all the imbecile dreams that were contemporary with its rise. It was and it remains, at once, millennial restorationist and perfectionist. Fossilized in its canons is nearly every metaphysical, theological and liturgical insanity of the American pentecost. It epitomizes the religious nonsense of a full half century. It was too fundamentally a reaction, as creeds of restoration must necessarily be, so that it retains notions long since discarded by its competitors. A body of beliefs as absurd and grotesque may exist on a small scale here and there, in Los Angeles or Zion City, but none so grotesque is accepted by any number comparable to the Mormons."

And these "absurd" and "grotesque" miraculous doctrines, it is argued, will constitute the limitations of Mormonism, and confine its acceptance to a few. That is to say, according to this view Mormonism may become a tolerated, minor sect, but never will be a world movement—God's kingdom, overspreading the republic and the world. To recur to my Reading, Penn., lady's question—for involved in that, by implication, is the same argument and conclusion as in this American Mercury writer's discussion—"In view of the trend of modern thought away from acceptance of the miraculous, what is to be the future of Mormonism?"

Which is it to be, Latter-day Saints, a limited but tolerated sect, or a world movement? A beached ship on the shore—derelict of the receding world-thought-tides, or the kingdom of God overspreading the nations? What is to be your answer, Oh Church of Latter-day Saints, to these criticisms and this prediction based upon your alleged self-limitations, which are relied upon as marking your defeat as a world movement?

Again what is to be your answer? My answer is—Your history of one hundred years will be your vindication; will effectively prove your claims to the world movement character of your religion and your church. Not a sect, but the universal religion founded upon Jesus Christ—his Gospel and the New Dispensation of it, the complement and fulfillment of all that has gone before, and prophecy of what shall be hereafter. To make this appear, however, your historic statement, your history must not be merely a recital of events. The events must be coordinated and so linked together that the *rationale* of successive events shall be made apparent; and how they link in with the world movements which but spell out God's purposes struggling to get expressed. All this requires ample space—every word of six volumes!

Above all, your history must be honest and fearless. Not mere eulogy of what may be your own side, and a convenient silence, or a half concealment of the facts and consequences that make against you. If it be the duty of the drama and acting to so hold the mirror up to nature as "to show virtue her own features, scorn her own image,

and the very age and body of the time his form and pressure," still more is it the duty of history to so mirror truth and only truth. All this that your History may command the respect of mankind. In our case the History must be so full and frank and fair that truth and the spirit of truth shall be what sunlight is to the atmosphere, so permeating it as to be in and through it an everywhere present spirit of truth, as the Spirit of God is everywhere present through his creations. Such a presence that can no more be separated from your History than sunlight can be plucked from the atmosphere. Such a statement of, and such a treatment of the great truths brought forth in Century One of the organized existence of the Church of the New Dispensation; and so related to what must be the grand purposes of an All-wise and All-loving and Just and Merciful and Righteous Heavenly Father, that the truth will stand vindicated and self-evident to the minds of the men of good will by the mere statement of it, largely enough accepted to make it the dominant kingdom of truth. Here a doctrine of our first prophet, Joseph Smith, helps us:

"Every word that proceedeth from the mouth of God has such an influence over the mind that it is convincing without other testimony. Faith cometh by hearing."

That is to say, Truth has a native power of its own, and if stated clearly and fully it will be its own witness.

"No," said Joseph Smith, so sure was he of this principle—"No, I don't want anyone to tell I am a prophet, or attempt to prove my word." He was confident of the self-evident truth of the spoken word. This being true, our cause shall suffer little from the threat of self-limitations, and the menace of unbelief because of our doctrines being "absurd" or "grotesque," since the truth of them may be established by a clear and effective statement of them; the truth being its own witness. Tell your story, preach your sermon. Write your History in the very spirit of truth; and the spirit of truth will rise up to confirm it: "its own convincing power will be its witness."

I have so tried to write your history.

As to whether Mormonism will be merely a tolerated sect, or a world movement, the veritable kingdom of God to spread over all nations, it but remains for those who are the members of this Church which God has founded, who constitute its priesthood and its membership; it only remains for them to keep the vision splendid before them with which this work began; and I predict a world movement, not a sect will be its character.

God, who at sundry times and in divers manners made known his plans and purposes with reference to man's earth life; such revelations being known as dispensations of his Gospel, has in these last days made known that these successive dispensations have come through the ages as an intermittent stream flows through a valley, fed at times from side streams coming in from right and left. Sometimes the river

may become wholly dry; then the river springs up again to flow for a time copiously, with life-giving force, only to sink again from view. But finally God, fulfilling his purposes designed from the first, opens the heavens and gives such floods of rain that so start the stream from all its sources, that it shall never again run dry or spread out and be lost in desert sands. It will constantly widen and deepen until ultimately it will merge with the ocean, which is its home. So God's dispensations shall be gathered and flow into one, the Dispensation of the Fulness of Times. Your dispensation and mine, meaning the one in which we work; God's dispensation, really, in the which he will gather together in one "all things in Christ, both which are in heaven and which are in earth, even in him."

This, then, is the message of our Church voiced from Century One of our organized existence to the world—the *incoming of the final dispensation of the Gospel of Jesus Christ*.

"Hear, O Heavens and give ear, O Earth, for God hath spoken!" The veil between heaven and earth has been rent from top to bottom. Heaven's pavilion is taken up, and God the Father and Jesus Christ his Son are revealed anew.

God's plans and purposes in all the dispensations are made known, there has been a unifying of the truth of all the dispensations of God to menward.

The everlasting covenant, of which the blood of the Christ is both sign and seal, has been renewed.

A true priesthood, which is God's power and authority given to man, which becomes God working through men, has been conferred on man in regular order of succession.

The Church of Jesus Christ has again, and for the last time, been set up and made the depository of God's truth and the fulness of it; and has been given the mission of proclaiming that truth and the fulness of it to every nation and kindred and tongue and people. Also to this Church has been given the high mission of perfecting the lives of those who receive its truth.

The gathering of all Israel has been proclaimed, and the restoration of Judah to Jerusalem with commandment to resume his national life.

Joseph, son of Jacob, his place as prince in Israel has been made known; and to him has been given the gathering of the tribes, to receive their blessings at the hands of Ephraim, preparatory to going to their own and final lands of inheritance.

The Record of Joseph in the hands of Ephraim, the Book of Mormon, has been revealed and translated by the power of God, and supplies the world with a new witness for the Christ, and the truth and the fulness of the Gospel.

The Zion of God, the capital of the empire of the Christ in the new world, the place of it is revealed, and for many years proclaimed and will not be moved out of its place.

Elias who held the keys of God's Church in the days of Abraham and blessed him, has restored the patriarchal powers and graces of the priesthood, to link together the families of men in patriarchal order, from now to the time of the end.

Elijah, translated to heaven without tasting death, and therefore made the man of two worlds, heaven and earth, and by that token capable of working in each and both, has restored the keys of the long promised priesthood that turns the hearts of the children to the fathers, and the hearts of the fathers to the children. In this first century of existence for the Church, and in consequence of this, Elijah's mission, more than seven millions of baptisms for the dead have been performed, and more than fifteen millions of ordinances (including the baptisms) have been performed for the dead. Seven temples have been erected in various parts of the land of Zion, for a continuance of this holy work, and more will yet be builded. Think what that work may be when there are a hundred temples instead of seven!

Stakes of Zion are multiplied in the land of Zion, in Canada, in Mexico, in the midst of the Rocky Mountains, and also along the Pacific slope; and soon, as our first Prophet declared, and but three months before his death, on the Atlantic seaboard likewise would stakes of Zion be organized, naming specifically stakes of Zion to be established in Boston and New York, and other great cities. The Atlantic ocean but washes the shores of Zion land on the east, as the Pacific ocean washes the shores of Zion land on the west; and the great interior valleys of the Mississippi and his mighty tributaries, will also be places for stakes of Zion, and the Gulf slopes—the south-land—as well.

Zion is lengthening her cords and is strengthening her stakes, and multiplying her altars to the true God by the erection of temples, stake houses, and chapels throughout the land. It seems to me that the chief activity of our President, Heber J. Grant, in late years, has become the dedicating of places of worship throughout and in all parts of the land of Zion.

And these things will increase more and more. And while, as the prophets of the Book of Mormon foresaw, the possession of the saints upon the land of promise would be few, and scattered upon all the face of the promised land (1 Nephi, chapter xiv:12), yet will they be multiplied until they shall become a mighty people; and from among them will arise those who shall be able to move in upon and redeem Zion, the centerplace thereof, and fulfill God's word and purposes as to the mission of the capital city of the Christ's spiritual, growing empire in America.

May men truthfully call this a work of narrow limitations? The business and work of a merely tolerated sect—one of the broken lights of God? Or is it the beginning of a world movement for the decreed fulfillment of all the purposes of God? A world movement, I say, for the completion of God's purposes with reference to the establishment

of Zion, the salvation of men, the redemption of the earth and the fulfillment of all the words of the holy prophets since the world began!

A PRAYER

And now, O God, the Eternal Father! Here as to an altar, I bring this work of mine, and dedicate it unto thee and to thy cause. If there is any way of excellence in it, I am sure it is of thee, and unto thee belongs all glory and all praise and honor. As thy dear Son, the Christ, in the council before the world began, when accepting the mission to redeem the world, said, "Father, the glory be thine;" so now, in this so infinitely smaller matter, but I trust in that same spirit, I say in the presence of all these people, Father, the glory be thine for this work accomplished.

MINUTES OF SELECTED STAKE CONFERENCES GIVING SUBJECTS
DISCUSSED BY B.H. ROBERTS

MAY 24-25, 1930 - LOS ANGELES STAKE

First session subject: Priesthood and duties of the men holding it. "The only cure for indifference is the creation of faith." [Spoke of his experience with the Jewish 'Rasha.'] Jews are of Israel, but Ephraim is firstborn."

New Dispensation Thoughts

ENLARGEMENT OF EVIDENCE FOR FAITH

"I am the good shepherd, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (St. John x:14-16).

The exposition of this passage by commentators is that the Master here had in mind the Gentiles as members of the other fold.

On one occasion, however, the Christ answering the solicitations of the apostles who would have him send away the importunate Canaanitish woman, pleading for him to heal her daughter of possession, said unto them: "I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL." Therefore, when he says in St. John, "other sheep I have which are not of this fold," in Judea, them also I must bring, and they shall hear my voice, etc., the language is too strictly personal to believe that he could have in mind any other than some branch of the house of Israel, whom he must visit and we of the New Dispensation know that he had in mind the branch of the house of Israel who had been led by the providences of God into the western continents we now call America.

The second step in the unfolding of the New Dispensation was the revelation which made known that this other "fold" of the Christ, who were to hear his voice, were no other than the branch of Israel in America. Hence came Moroni, an ancient prophet among that people, now an angel of God, to make known the visit of the Christ to them, that their testimony of the Christ might be added to the witness of those of the eastern continents for evidence for the enlargement of faith.

B. H. ROBERTS.

New Dispensation Thoughts

DOUBLING THE EVIDENCE FOR FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1).

Faith is the evidence of things not seen. The point to be emphasized here is that Faith rests on evidence; and it must follow that there is a proportion between evidence and Faith. When the evidence is large and strong, the Faith will be correspondingly strong. As you increase or intensify the evidence, so also you increase the Faith.

At the beginning of the New Dispensation—over a hundred years ago—the world's great need was undoubtedly Faith, and hence the logical step to be taken in the development of that New Dispensation after God had raised up his first Witness, Joseph Smith, was to increase the evidence for the supreme religious truths, and hence the coming forth of the Book of Mormon, the record of God's hand dealings with the ancient inhabitants of America, chiefly a branch of the house of Israel, descendants of Joseph, son of Jacob.

The express purpose for which this record was written, preserved, revealed, and published in the New Dispensation was that it might convince "the Jew and Gentile that Jesus is the Christ the Eternal God." (See Preface of the Book of Mormon on title page current edition). This book is virtually a new volume of scripture, the voice of the inhabitants of the western continent testifying that they were not neglected for God in the matter of making known to them the supreme truths of his revelation to man—the existence of God, that Jesus Christ was his Son, and the Saviour of the world. Bringing forth this book may be said to double the divine evidence for these truths, and it must follow that those who accept it greatly enlarge their Faith by reason of thus increasing the volume of evidence for Faith.

B. H. ROBERTS.

AND LIBERTIES OF SMALL NATIONS, FOR A UNIVERSAL DOMINION OF RIGHT—BY SUCH A CONSORT OF FREE PEOPLES AS SHALL BRING PEACE AND SAFETY TO ALL NATIONS, AND MAKE THE WORLD ITSELF AT LAST FREE."

Those were the purposes, to achieve which the United States of America took up the gage of battle with Germany, and marshalled the forces of this great nation for the conflict.

I do not know if you have ever contemplated how majestic that arising was that followed the acceptance of this message by the legislative power of the United States, in the declaration of war; but it was the most stupendous demonstration of national power that this world, I think, has ever seen. Those in charge of the administration appreciated the fact that they were undertaking no light task. Their purpose was not to be achieved by sending a few regiments over to immediately participate in the conflict then going on. The resources and powers of the nation would need organization, would need marshaling, and the force to be displayed become so tremendous that those opposed would know they had to meet America aroused and scientifically organized and prepared to carry on the war to a successful termination.

In One Convoy.

I remember the little glimpse that our regiment from Utah got of this wonderful display, when our regiment with a force of forty-two thousand other troops were sent over in one convoy. When we moved out of New York harbor, a great Zeppelin, at least the length of this hall (the Tabernacle), from the stand to the far end, led the way on the outlook for any appearance of danger, for German submarines within a few days had made their appearance along the coasts of Newfoundland, and the oceans for our convoys were dangerous even on this side of the Atlantic. Then on each side were stationed the United States cruisers which were to accompany us all the way over seas. Airplanes right and left and over this little fleet were constantly moving to guard us from attack while submarine chasers and destroyers were on either side for the same protective purpose. After a bit the coast guard of airplanes and submarine chasers on this side left us, and moving far to the north our convoy of fourteen troop ships and two cruisers passed close to Iceland, and so came through the Irish Sea under guard of Great Britain's war craft.

It was reported that one of the rear vessels was threatened by the rising of a German submarine, but one of the group of English destroyers dashed at it with depth bombs, and it was reported destroyed. So we came to England, to Liverpool, disembarked, and then by train went to Southampton, where again we embarked in a vessel that had brought over that morning three thousand German prisoners, with all their livestock—cooties, I mean. We embarked and crossed in the night the British Channel, and arrived at Le Hayre and then began our march through France.

THE U. S. WAR FRONT.

Well, this is but a glimpse of what was going on. The United States by this time had along the irregular battle line between Switzerland and the North Sea—a distance of two hundred and fifty miles—two millions of men. Two more million men were in the training camps of America ready to move overseas in great convoys of from forty to seventy thousand troops in number, guarded as we were guarded. But from that two hundred and fifty miles of battle front, the battle line of America flared to the rear of it to the shores of Biscay's restless bay to and across the Atlantic; then two thousand miles further westward to the Pacific coast. This was the battle column of the United States from the front in France to the Pacific. In addition to the two millions of troops at the front, and two millions in the camps under training, nine more millions of men were under draft to go into training as fast as they were needed. Hence our battle front, while only two hundred and fifty miles in length, had back of it this great depth of war resources in movement, nearly seven thousand miles in depth, being the resources to be drawn upon when the battle line at the front should require them.

The world saw the United States of America rise in her magnificent power in this war, and no wonder that the hands of the high command of the Central Empires of Europe dropped, and they cried for a cessation of hostilities.

It would not be becoming in me to say "who won the war," the World's War, least of all for me to say that the United States won it; but it is within modesty to say that our country was a mighty factor in winning the war. However, I think what General Maurice, who was the commander in chief of the British army in the last drive of the war, said on winning the war, was most appropriate:

"If victory is to be attributed to any one cause, then that cause is not to be found in the wisdom of any one statesman, the valor of any one army, the prowess of any one navy, or in the skill of any one general. OUR TRIUMPH WAS DUE TO THE JUSTICE OF OUR CAUSE, AND TO THE FAITH TO WHICH EVEN IN THE DARKEST DAYS THE FREE PEOPLES OF THE WORLD HELD FIRMLY—THE FAITH THAT RIGHT IS MIGHT."

In other words, God gave the victory to the right in the great issue of the war, to the perpetuation of liberty that he designed all the nations of the earth should participate in. Even to a fullness of liberty.

That is my faith as to who won the war.

Came the Treaty.

Following the signing of the armistice came the treaty of peace, and here not only were the terms of the treaty fixed and agreed upon by the councils of the nations at Paris, but also a covenant of peace, a covenant for the perpetuation of what had been won by the war, was offered to the nations—the "Covenant and League of Nations," and the nations accepted it.

We should not think that the League of Nations was unsuccessful because the United States would not permit herself to become a party to that league and covenant. Fifty-two nations, from first to last, accepted that league, and it has functioned through all these twelve years, and functioned gloriously, too, for there has been no movement that has been made in the way of outlawing war, or establishing a high court of justice, or any treaty such as the Lucarno treaty, or the convention at London, or any of the subordinate peace movements that have been made, that have not been largely influenced by the existence of this free concert of nations known as the League of Nations. The fact that the United States stayed out of it, though the administrative head of our nation proposed it, has not thwarted, though it may have hindered somewhat the progress made under that league. But it subsists to this day, and even in your newspapers of this morning you may have seen the exertion of its influence in upholding preparations being made to maintain international peace.

A Close Observer.

The United States remained out of the league, however. But even though out of it, the U. S. has been a close observer on the outside, and frequently its voice has penetrated within its councils and had its influence. Ultimately, of course, I hope that it will take its station proudly as a full-fledged member of that league and covenant that looks to the preservation of the peace of the world; and if international peace is maintained in the world the most potent voice for that maintenance of peace will be, in my judgment, the voice of the United States.

The United States of America is a world power. Our relationship to all the nations of the earth is so close, and our national power so great—for today the United States of America is recognized, not only as the foremost nation of the western hemisphere, but the foremost nation of the world. Being so recognized it is impossible for the United States to avoid the responsibility which goes with that position. It cannot be done, unless her statesmen, and her people, shall repudiate the election of God to that station.

From the Beginning.

From the beginning there has been a divine providence overshadowing the development of the United States of America, in this "land of promise." The revelation I am about to read from was given in 1833. The Church of Jesus Christ of Latter-day Saints, living in Jackson County, Missouri, had been driven from their homes, and were bivouacked on the Missouri bottoms in temporary shacks and tents, such as could be improvised. In answer to the prophet's inquiry what course should be taken in respect to this situation the Lord advised that the people should petition the government for redress of their grievances:

"It is my will that you should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, accord-

November 15, 1930
Salt Lake City, Utah

If Only America Is True to Itself!

*Address Delivered in the Tabernacle at Salt Lake City, Utah, Sunday,
November 9, 1930.*

By ELDER B. H. ROBERTS

"And there were great voices in heaven, saying: 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever.'"

TWELVE years ago today I was with my regiment at Camp De Souge, in France, and then for the first time we heard that an armistice had been signed, which would put an end to the war. The report at that time was a false one, and my recollection is that you in this country heard of a like report on the 9th day of November, and started a celebration of the close of the war.

I remember it distinctly for the reason that our regiment had been ordered that night to take their last drill in the use of the gas mask, and in entering trenches in the darkness of night, while another regiment was vacating the trenches that we were to occupy. We had received our orders to go to the front, and our equipment on which we were waiting was rapidly coming in.

As we marched from our station in camp, which was in the north of it—and we had a journey of about two miles down the center of the camp to make to reach the woods where our practice was to take place—I remember that regiments from Iowa and also from Illinois, stationed at this camp, came rushing from their tents and lined the road, and geyed the Utah regiment considerably, and asked if we "Utah boobs" didn't know that the war was over, giving credence to the rumor that the armistice was signed.

In the Darkness.

We marched on to the place of our practice, and in the darkness of the night, and amid bursting bombs of gas, we changed places with the regiment that was withdrawing from the trenches, and then it was supposed that an attack was made upon us which was successful, and

we had to beat a retreat through the darkness of the woods to our place of entrance to them. This maneuver was performed, after which we were gathered together and given an experience with tear gas, the first we had. Our regiment was broken up into companies and marched through a building in which tear gas was let loose upon us, and I think for about the first time I really felt fighting mad to think such methods of warfare as this had to be met. Though I presume our armies would also use them at the front.

We returned to camp that night, and two days later, with a company of soldiers in a large truck, I visited Bordeaux, the second city in France, to transact some business for our colonel, preparatory to our moving out of Camp De Souge to give place to other regiments that were coming in for training.

About 1 o'clock, I should say, or between that and 2, we noticed the formation of airplanes over the city of Bordeaux, and presently they were breaking up packages of leaflets and throwing them out of the airplanes, to filter down onto the sidewalks and streets and squares of the city; those leaflets announced that in the eleventh month, of the year, the eleventh day of the month, and the eleventh hour of the day, the armistice between the opposed nations had been signed and peace was assured. So that on Armistice day, 12 years ago, I happened to be in this second city of France and saw the effect of this announcement upon the populace of that city. It was rather strange!

Gradual Awakening.

There was no immediate enthusiasm manifested. Perhaps the false rumor of two days before had its effect upon the people and made them uncertain about the announcement. They picked up these leaflets rather listlessly, and looked at

New Dispensation Thoughts

Dec 12, 1930
JESUS IS GOD REVEALED.

"Behold I am Jesus Christ, whom the Prophets testified should come into the world. . . . And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth." And when they arose "they did cry out with one accord saying: Hosannah! Blessed be the name of the Most High God, and they did fall down at the feet of Jesus and did worship him"—an acknowledgment of Deity in Christ. (BOOK OF MORMON, III Nephi xi:10, 12, 17). In the title page Preface of the BOOK OF MORMON it is also said that the Book had been written "TO THE CONVINCING OF THE JEW AND GENTILE THAT JESUS IS THE CHRIST, THE ETERNAL GOD."

[Surer recognition of Jesus being God may not be found in sacred writ. Being God both in his person, in his attributes and all things that enter into the conception of God, Jesus becomes to man the revelation of God—WHAT GOD IS! And this is plainly manifested also in the New Testament scriptures.

"Without controversy great is the mystery of Godliness. God was manifest in the flesh in Oxford Bibles and some others the marginal reading is 'manifested', justified in the spirit, seen of angels, preached unto the Gentile, believed on in the world, received up into glory" (1 Tim. iii:16). All this in plain allusion to the Christ, and hence the Christ is God manifested or revealed in the flesh. And with this St. Paul is in accord:

"In him dwelleth all the fullness of the Godhead bodily" (Col. ii:9).

So it follows that if men would know God, his form, his attributes, his creative and world-sustaining power, his justice and mercy, his judgment and righteousness, and above all his love of man, they have but to hold up a clear vision of the Christ in order to have God revealed to them.

B. H. ROBERTS.

thing one of the predictions to come to pass in the last days, namely, "that the law shall go forth from Zion," as the "word" of the Lord, in the person and gospel of Jesus Christ "went forth from Jerusalem." And now comes also, as I believe, "the law" that is to become, the underlying principle of all national existence—the principle that "governments derive their just powers from the consent of the governed." This has gone forth from Zion, to be the universal law of the nations, in principle, in effect, in liberty, in religious freedom, in all that makes for human uplift, and shall continue until the prophecy with which my remarks began shall be realized, when great voices speaking out of heaven, shall be heard, saying:

"Now the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever."

May we believe that the armistice which was signed in the eleventh month, on the eleventh day, in the eleventh hour of 1918, was an epoch in the world's history, a completion of, let us hope, the world's last great international war? Most heartily do I pray for it.

In Behalf of Our Nation.

In conclusion, may we all pray for the consummation of this thing? May we pray for this nation, upon which God has laid such honor and such responsibility of leadership in bringing to pass his high purposes in the earth? Let us stand at attention, in our souls, at least, before God, and pray in behalf of our nation and its mission:

O God, the Eternal Father, passing through all these great reflections in relation to the affairs that pertained to the great World's war, and to the revolutions that took place in the world among nearly all nations of men; calling to mind the great things that thou didst accomplish in this conflict, in the forwarding of liberty, the hastening of international peace, and the consummation that ended so much of the affairs of the old nations, and brought in new ones with new ideas of liberty and international responsibility; viewing the great mission laid upon the United States of America, by reason of the prominence and greatness that thou hast laid upon that nation; remembering that they have acknowledged thee in song and anthem; holding thee as the only "king" to which they owe allegiance—to which they will submit their minds, man's highest acts of worship; remembering all of this, and remembering how dependent nations are upon thee, with our whole hearts, O Lord God, we ask thy blessing upon the United States of America! Bless its administrative department; its legislative department, its judiciary and all these same divisions in the states, as well as in the nation. Inspire this nation, thy nation! Let it be the first of all the nations to pro-

claim thy kingdom in the world, in the going forth of those principles of liberty that shall make a brotherhood of all the nations of the earth. Inspire it in every department and may the nations of the earth, looking upon it, as we have looked upon it, exclaim with rapture and conviction—"Behold what God hath wrought!" And O Lord, make this nation invincible in the wisdom of its councils, and also in every department of its activities and give it grace in thy sight. May the day speedily come when thy word shall be fulfilled and the nations of the earth shall know thee as Lord God, the sole king of all the earth, the one to whom they shall give supreme allegiance.

May thy kingdom come, thy will be done on earth as it is in heaven. We humbly pray, in the name of Jesus. Amen.

Since we have started on statistics let me go a little further, in order that we may have present in our consciousness something of the greatness of this world's upheaval of war, that we have learned to call the "World War."

From first to last there were 16 nations directly and formally entered into that war—16 nations! That doesn't take into account the three nations that were born of this world conflict, the nations of Poland, of Jugo Slavia, and Czecho Slovakia. Just what their sacrifices were I have no means of judging: I have seen no returns from their statistics, nor could find any.

Sixteen nations, then, locked in war! They mobilized in this war, 59,500,000 men in arms. Of these, 7,781,806 died in action. That doesn't take account of those who died from famine, disease, and from massacres. Those who suffered death from these causes numbered more than 9,000,000. So if you add those to the casualties of the dead in battle, the losses by death in the war were more than 16,000,000 of deaths!

There were 18,681,257 that were wounded, and 6,000,000 of these, one-third of the number, or more—became total wrecks, and entirely thrown upon the charity of their respective nations.

No Guarantee.

Of prisoners and missing there were 7,080,580, making the total casualty list from the war of 33,434,443. SOME WAR! We may justly refer to it as "THE GREAT WORLD WAR" of 1914-1918! Pray God there may never be such another one! And yet, of course, we have no absolute guarantee that it will be the end of international war. War clouds are recog-

nized already as hanging over some of the nations; and such are the conditions of the nations, being so inter-related that it is almost impossible to think of any of the great powers participating in a war that will not again involve all; and in a war that will be more terrible than the Great World War; because the engines of destruction will be more effective in the next war, if it should come, than it was in the last. It will be fought chiefly in the air, and by means of murderous saltpeter in various forms, but this time in gas clouds, most difficult of all methods of warfare to successfully resist, and I tremble when I contemplate the possibility of international war breaking out again. I tremble for the security of the civilization of the nations of the earth if war should break out again. And so far as the United States keeping out of it, should such a war break out—such a thing would seem as impossible as to extract the sunshine from the atmosphere, so closely are we related to the affairs of the world, and so closely conjoined are all our means and methods of communication and our interests.

A Success!

Well, this is the war that I have, in brief, described in its results which the Armistice of twelve years ago brought to a close. The allied nations were successful in the war. They forced Germany to seek the armistice, the cessation of hostilities, and the allies prescribed the things that were to be done in order to secure the peace that was desired.

Those terms thrust upon Germany an enforced confession of war—guilt, responsibility for the war—for the commencement of it. Also, the armies of the central powers were required, forthwith and without condition, to retire from the territory they occupied in the Allied nations. Next they were to surrender Germany's fleet, which had been built up by considerable sacrifice of the German nation, and which had been built before the war began, in spite of oft-repeated protests against such procedure by the government of Great Britain, as endangering the prospects of European peace.

I remember very well an article that was addressed to America by the late great English statesman, Lord Balfour, whose career, by the way, I had the opportunity of watching from the time he had entered British politics, under the patronage of his uncle, Lord Salisbury, prime minister of England. Mr. Balfour pointed out, in this notable document, that Germany had no such occasion for a great navy as Britain had, in order to give unity to her far flung commonwealth of nations, and that the building of this fleet in rivalry with Great Britain could mean but one thing, and that, war with England; and in the name of all that was common sense and true statesmanship, Lord Balfour pleaded with Germany to abandon her policy of rivalry with England in that line. He made his appeal not only to the United States, but to the world. And this two years before the World war broke out.

Germany Complied.

Germany complied with the demand of the armistice by bringing her fleet into the North sea, but instead of surrendering it ship by ship, she blew the bottom out of the vessels and sank them in the sea.

The abandonment of Germany's colonies in all parts of the world was another condition of the armistice, and was complied with.

The occupancy of bridge-heads of German territory along the Rhine frontier until reasonable assurance of fulfillment of the armistice agreements were given was provided for; and lastly, an immense indemnity must be paid as reparations, in part, for the destruction wrought by the invasions of Germany into Allied territory.

These terms were complied with, all of them, and the armistice was made effective.

Now I desire to call your attention to the entrance of the United States into the war.

When war broke out among the European nations the government of the United States straightway proclaimed a strict neutrality, so strict, indeed, that it was doubted if it possibly could be maintained. However, the government's decision was firm and the neutrality declaration carried out on the part of the United States. The contin-

ued aggression of the submarines, however, especially through the German submarine policy, sorely tried the patience of America and the determination of the United States government, to preserve neutrality. So atrocious was the cruelty of this submarine warfare against neutrals, and especially against the United States, that at last the president of the United States felt called upon to declare that a state of war really existed between Germany and the United States, and called upon the government of the United States to make a formal declaration of that fact.

Cannot Be Forgotten.

The proposition of war that was made by the president of the United States, at that time, ought never to be forgotten and cannot be forgotten whenever this subject of the armistice and the "World War" is considered.

After recounting the depredations against our rights as a neutral nation, and upon the rights of our people upon the high seas, in the pursuit of their legitimate business and pleasure—showing how arbitrary and unjust the German government had been against the interests of the United States, the president said:

"We are now about to accept the gage of battle with this natural foe to liberty, and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its power."

"We are glad, now that we can see facts with no veil of false pretense about them, to fight thus for the ultimate peace of the world; and for the liberations of its peoples, the German peoples included; for the rights of nations great and small, and the privilege of men everywhere to choose their way of life and of obedience."

"The world must be made safe for democracy. Its peace must be planted upon the trusted foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnity for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when these rights have been made as secure as the faith and the freedom of nations can make them."

In Passing.

I ask you to note the nobility of those sentiments, in passing. Later on in his message President Wilson said:

"It is a fearful thing to lead this great peaceful people into war, into the most terribly disastrous of all wars, civilization itself seeming to be in the balance; but the right is more precious than peace, and we shall fight for the things which we have always carried nearest to our hearts, for democracy."

Note this principle: "FOR THE RIGHT OF THOSE WHO SUBMIT TO AUTHORITY, TO HAVE A VOICE IN THEIR OWN GOVERNMENTS, FOR THE RIGHTS

New Dispensation Thoughts

TESTIMONY OF THE NEW WITNESS THE BOOK OF MORMON.

THE heart of the Book of Mormon—the American Volume of Scripture—is its testimony for the Christ. The record gives the account of the fulfillment of the signs promised to the Nephite people of the birth and death of the Christ. The signs of the death were to be three days of darkness with great seismic disturbances, storms, earthquakes, the sea heaving itself beyond its bounds, etc., etc., all which were fulfilled. These things having passed, darkness and silence brooded over the land and there was heard—may we say broadcasted—the voice of the Christ in every part of the land, saying:

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (Book of Mormon, III Nephi, ix:15-23).

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New Dispensation Thoughts

DIRECT TESTIMONY OF THE CHRIST OF HIMSELF

NEXT to, but higher in importance than the voice broadcasted through the Book of Mormon in witness of the Christ, is the direct, personal testimony of the Christ himself, when after his resurrection he appeared to the Nephites. This appearance was to a number of people in the land called "Bountiful," near a temple that had escaped the general destruction that had taken place in the land during the period of storm and seismic disturbances attendant upon the death and entombment of the Christ. This group, as they were viewing with wonder the changes that had taken place in the land, heard the sound of a voice, but not distinctly, coming from they knew not where. The second time they heard the voice but not yet articulate words. Then the third time, and they heard what the voice said:

"BEHOLD MY BELOVED SON, IN WHOM I AM WELL PLEASED, IN WHOM I HAVE GLORIFIED MY NAME—HEAR YE HIM."

Then the heaven opened and "they saw a man descending, . . . clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him. . . . He stretched forth his hand, and spake unto the people, saying:

"Behold I am Jesus Christ whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And . . . when Jesus had spoken these words the whole multitude fell to the earth for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. And with one accord the multitude shouted, saying: Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

"Other sheep I have which are not of this fold [Israel in Judea] them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd." (St. John x:16).

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ing to the laws and constitution of the people, which I have suffered to be established and should be maintained for the rights and protection of all flesh."

The rights to be maintained were not limited to the people of the United States alone, you will observe, but were declared to be the heritage of "all flesh"—they were to be maintained "According to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I (the Lord) have given unto them, that every man may be accountable for his own sins in the day of judgment."

"Therefore, it is not right that any man should be in bondage one to another."

"And for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

By the Blood of Patriots.

The sacrifice was sealed by the blood of the patriots, and the mission of this great Republic, whose constitution God had thus inspired, that all flesh might be free, especially in the matter of religious freedom, and be directly accountable to God for their own conduct—that was the thing that was set on foot when the United States was given an independent station among the nations of the world.

In addition to this I desire to call your attention to a word of prophecy—might I call it "the more sure word of prophecy" given upon this subject to Nephi the prophet, who led a colony from Jerusalem to this land of America. To him was given a clear vision as to the development of a great Gentile nation in America—"the promised land" to Joseph, son of Jacob, and his seed. Nephi even pictures the man upon whom the Spirit of God would rest, that would first open the way of the Europeans to this land of America, and describes the voyage and arrival of Columbus upon the land. In furtherance of the vision Nephi said:

"And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations."

"And it came to pass that I, Nephi, beheld that they did prosper in the land," and now this, in a subsequent passage:

"Thou beholdest that the Gentiles, who have gone forth out of captivity, and have been lifted up by the power of God ABOVE ALL OTHER NATIONS UPON THE FACE OF THE LAND, WHICH IS CHOICE ABOVE ALL OTHER LANDS, which is the land that the Lord God hath covenanted with my father, that his seed should have for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren;

Greatest of All.

The prophecy is fruitful of many things. I merely want to call your attention to this one item in it, that God declares, that this Gentile nation shall become the greatest upon all the land of promise, the land choice above all other lands—the land of America.

There is still another prophecy concerning this subject. You remember, perhaps, that our Book of Mormon proclaims in many places the fact that this land of America is a land of promise, sacred first of all to the descendants of the house of Joseph, son of Jacob; and in connection with them, sacred to the Gentile nations whom God would bring hither. And in respect of these matters, the Lord said—Jesus the Christ speaking:

"Thus commandeth the Father that I should say unto you: At that day when the gentiles shall sin against my Gospel, AND SHALL BE LIFTED UP IN THE PRIDE OF THEIR HEARTS ABOVE ALL NATIONS, AND ABOVE ALL THE PEOPLE OF THE WHOLE EARTH."... Such a day of exaltation then is to come, when the Gentile nation in America is to be so lifted up above all other nations.

You saw in my former reference to the Book of Mormon how this nation of the gentiles brought forth upon the face of the land, was to be the greatest of all the nations in the promised land; and now it is declared that a day would come when it would be "lifted up in the pride of their hearts above all nations, and above all peoples of the earth."

In 1830.

That was prophesied in a book published in 1830, when the possessions of our country were small, as between then and now; and at a time when democracy was very limited in the world. It existed in the city of Genoa, in the city of Venice, and in the little country of Switzerland in central Europe. Those were the only spots on the map where democracy obtained.

I have before me, two maps—I wish they were large enough to display before you—two maps showing the extent of democracy at this time, these spots in Europe, and within the line of British colonies along the Atlantic seaboard of America. All the rest of the world in this map is marked black, indicating the existence, at that time, of autocratic or monarchical governments that dominated the world.

Now, after the close of the great World war another map is before me, in which democracy has wiped out the black, representing monarchies, and is changed to white or semi-white colors, to indicate the growth of democratic institutions in the world. Empires and kingdoms have been overthrown, constitutional monarchies with democratic rulers, or republics have taken their place. The United States has been God's great object lesson to the world by which this great revolution in civil government has been brought to pass.

A Signal Victory.

The great fundamental principles of Americanism underlying our Constitution, and for which our Constitution was framed in order to maintain, have won a signal victory. At the close of the Revolutionary war, with the adoption of the Constitution of the United States, the principles were rendered vital that had been proclaimed by the American Declaration of Independence.

"We hold these truths to be self-evident," said that Declaration: "that all men are created equal." That is, of course, under the law; not equal in moral worth, not equal in intellectual development, not equal in possession of mental powers; but equal under the law.

equal in their rights, and in their liberties. We hold that all men are thus created equal; that they are endowed by their Creator with certain unalienable rights. Meaning by that these rights may not be abandoned even by themselves; they are unalienable; that men are endowed with the rights of life and liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. And when any government becomes destructive of these ends, it is the right—and may I add, the duty—of the people to alter, or to abolish them; and institute new governments that to them shall seem most conducive to secure these ends for which governments are instituted among men.

Those were the principles underlying the democratic thought of the founders of our Republic. Those are the principles for which the constitution of our land was fashioned to maintain, and to extend to all people that might wish to adopt them.

Washington's Prayer.

On this head I have in mind here the prayer of our great Washington, when he was about to retire to private life, from the high office of President of the New Republic, bidding farewell to the people, he said, or rather he prayed:

"That the free Constitution which is the work of your hands may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete by so careful a preservation, and so prudent a use of this blessing, as will acquire to them the glory of recommending it to the applause, the affection and adoption of every nation which is yet a stranger unto it."

Such his prayer: And surely the prayer is under process of fulfillment, for these principles, these American principles, are so reforming the ideas of men pertaining to civil government, that they are coming to universal acceptance by being adopted, in effect, by other peoples and nations, and chiefly also in the same form.

Is it not wonderful that such a nation should be given birth, should have such resources, should have such a call to leadership in the world until that which was looked upon as a mere "experiment in government" has achieved the most glorious realization, that national existence has brought forth in the world.

Unto All Flesh.

As I view the rise and development of our nation to world leadership, I cannot but exclaim in my own heart. "What a wonderful instrument in the hands of God this nation shall become, if only it is true to itself, true to the mission appointed to it—to proclaim liberty, not only to its own people, but unto all flesh; to all the inhabitants of the earth. Sometimes I am tempted to believe it is

them. By and by they would exchange views, one with another, as they met, read the announcement together, and pass on.

By and by I noticed that the maimed, the wounded, some with their bandages still on, were gathering into the streets, and around these groups were formed that manifested a little enthusiasm. American soldiers passing along the street would be halted, and a little circle gather around them, which later turned into a sort of an ovation for them by

the people—especially the youngsters—circling about them. Sometimes they were kissed on both cheeks. Gradually, but very gradually, the spirits of the people seemed to be awakening.

We were not through our business, this group of soldiers that I was with, until well on towards evening. By this time the streets were thronged, and there was laughter and shouting. I noticed, that the churches were being thronged; they were soon filled up to the doors, and the squares outside occupied by kneeling multitudes.

Our way out of Bordeaux to Camp De Souge usually led us past St. Andrew's cathedral, which is the chief cathedral of the city. St. Andrew is the patron saint of Bordeaux as perhaps you know. Not only was the cathedral filled but the square about it was so jammed with praying people that we found it impossible to pass that way, and had to make a circuit of some distance to get around the cathedral, and finally back to our encampment.

Alive With Enthusiasm

The next day it became my duty to visit the city again with a squad of soldiers, and this time we found the city fully alive with the enthusiasm that the confidence that peace had come brought to the hearts of the people; and now all was hilarious joy; greetings on every hand. The wounded, the blind, the variously maimed, were led through the streets, and everywhere idolized, I should say, and for a whole week the celebration, informal but hearty and joyous, continued.

It was a wonderful thing to watch the awakening of the people of that great city, brought to a realization that the dreadful war which had dragged through more than four years, was at an end. It is really no wonder that the people were slow to awaken to the realization of the coming of peace, when you take into account the sacrifices they had made; in the many overwhelming defeats that had been administered to their armies.

Perhaps a little consideration of the volume of their sacrifices will help us to realize how benumbed a people must be to pass through an experience such as theirs.

When France entered the war in 1914 her continental population, not counting her colonies, amounted to less than 40,000,000 of people, and her assessed national property amounted to \$65,000,000,000.

In Contrast.

Perhaps a contrast with the United States when our nation entered the war, in respect to some of these things, might be interesting to you. When the United States entered the war, in 1917, her continental population was 102,000,000, and her listed national wealth twice that of France, \$130,000,000,000.

France mobilized in the World war 7,500,000 soldiers. You remember that France had a population only a little above one-third of the population of the United States.

Her dead, killed in action, numbered 1,385,300. Her wounded numbered 2,675,000. Prisoners and missing numbered 446,300, nearly half a million. The total of her casualties from all these three sources numbered 4,506,600—with a population only a little above one-third the population of our country!

She bore tremendous burdens, this nation of France, in the World war, and the only idea that seemed to possess the people, so far as I could judge it, was the expectation that the fighting would go on and on, to what end no one knew; but there was a grim determination to go on with the conflict in support of France until victory would rest with them.

Comparing the United States casualties with those of France the account stands as follows: The United States mobilized 4,272,521. Of these, only 67,813 were killed in action. There were wounded, however, 192,483. There were prisoners or missing 14,363. But the total casualties of our great nation amounted to less than 275,000 altogether. France had been in the war more than four years. We were in the war one year and about seven months.

I suggest that you weigh a little the difference between the sacrifices of France and her power to meet those sacrifices, in contrast with the greater nation of the United States of America, and that you take some note, in your reflection, upon the difference of time in which our country was engaged in the war and the time France was in it.

Excerpts Referring to the Book of Mormon
From the Writings of B.H. Roberts As
Published in the
Liahona The Elders' Journal

NOVEMBER 25, 1930

[“Alma, in his inspired utterance in the Book of Mormon, fixes that, saying that after the resurrection there is no dissolution that takes place, but spirit and body become inseparably united into one spiritual personage, spirit predominating, and that is why the revelations say, ‘Man is spirit.’”] In the main fact of him, he is so; but the spirit and the body constitute the soul of man, and not only s-o-u-l but s-o-l-e; one and inseparable and indestructible, fit to live through all the ages and fitted for progress.” (“Purpose of Man’s Creation,” 28 [November 25, 1930], p. 274).

New Dispensation Thoughts

JESUS THE CREATOR

Samuel the Lamanite Prophet, a few years before the coming of the Christ in the flesh, in announcing his mission to the Nephites, stated that he had come unto them that they might know of the coming of Jesus Christ the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning (Helaman xiv:12). This doctrine of Jesus as the “Creator of all things” is not so much a thought exclusive to the New Dispensation as the peculiar phrasing of the thought is in representing the Christ as “the Father of heaven and of earth.” It is to be found so many times phrased in the Book of Mormon that it may be said to be peculiar to the Nephite Scriptures, for it is repeated in that form by Mosiah, Alma, Nephi, and also by Moroni in the Book of Ether, and always in connection with the idea that Jesus is “the Creator.” This peculiarity of phraseology is noticed here because it infuses into the word “Father” the idea of “Creator” and it may well mean that “Creator” and “Father” are intended to be understood as synonymous; that to be “Creator” of a thing is to be “the Father” of the thing; and to be “the Father” of the thing is to be recognized as its “Creator”; hence “the Father of heaven and earth” is to be “Creator” of heaven and earth; and conversely, to be “Creator of heaven and earth and all things from the beginning” is to be the “Father” of that heaven and earth. And this may supply a key to an understanding of many scriptures which perhaps will be

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considered later. Now, however, I am concerned in closing this statement from the Book of Mormon as to Jesus being the “Creator” by reference to two or three passages from the New Testament, that it may be seen that the Book of Mormon doctrine is in harmony with the Christian scriptures on the Christ being the “Creator of heaven and earth.” St. John speaking of the Word that was made flesh says that “He was in the world and the world was made by Him” (St. John 1:10). St. Paul says, “God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds” (Heb. 1:2). And again speaking of the Christ as the image of the invisible God, the Firstborn of every creature, St. Paul says: “By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by Him and for Him . . . And by Him all things consist, i. e. subsist, or are sustained” (Col. 1:15-16). After this there can be no doubt as to the Christ being the “Creator” or the “very Father of heaven and earth” and with that draws tremendous consequences.

B. H. ROBERTS.

NEW DISPENSATION THOUGHTS

Des. News

JESUS' THE REDEEMER.

Dec. 13/30

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the World." (Doc. & Cov. Sec. xix.)

Again: "Verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead; and the spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul." (Doc. & Cov. Sec. lxxxviii:14-16.)

[And now the Book of Mormon: "The Messiah cometh * * * that He may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are at liberty to choose, liberty and eternal life through the great mediation of all men." (II Nephi ii:22-7.)

It is to be observed in the above that the redemption referred to is a redemption in which all men are to participate; that inasmuch as this death—the separation of the spirit and the body—was a necessity to the accomplishment of the purposes of God in the earthlife of man, a free redemption through the Christ is assured unto all men; or as Paul puts it: "For since by man came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Christ shall ALL be made alive." (I Cor. xv:20-21.)

In other words, the resurrection from the dead is to be as universal as death is. And because the Christ brings to pass the universal resurrection of the dead, He is proclaimed the REDEEMER OF THE WORLD.

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New Dispensation Thoughts

Des. News

JESUS THE SAVIOR

Dec 20/1930

THE terms "Redeemer" and "Savior" as applied to Jesus the Christ may reasonably be placed in apposition; so closely alike are they in meaning as to be near synonyms. And yet in our New Dispensation revelations one may feel rather than see distinctly, perhaps, a difference in the mingled use of the words in some of these scripture passages, as for example:

* * * Man had fallen, but the suffering and death of Christ atoned for their sins through faith and repentance. * * * He [the Christ] breaketh the bands of death that the grave shall have no victory." (Alma xxii:14.)

* * * Behold the resurrection of Christ redeemeth mankind. * * * Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down i. e. not destroyed, but whosoever repenteth not is hewn down [destroyed]." (Helaman xv:18.)

Observe in these Book of Mormon scriptures the dual effect of the Christ's work—it breaks the bands of death for all that the grave shall have no victory; and the death of the Christ bringeth to pass the condition of repentance; his sufferings atone for the sins of men through faith and repentance. That is, universal redemption from physical death through resurrection; and salvation from the effects of individual sin through faith and repentance.

This matter of salvation from individual sin is further emphasized in New Dispensation revelation in such passages as these:

* * * Behold, I, God, have suffered these things, the pains due to sin for all that they might not suffer if they would repent; but if they would not repent they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain and to bleed at every pore, and to suffer both spirit and body." (Doc. & Cov. Sec. xix.) And so relief from suffering for personal sins comes to men on condition of repentance, and this through the Christ, who took upon himself the task of atonement for the sins of men, thus becoming the personal Savior of men as well as the Redeemer of the World through the universal resurrection.

The whole significance, then, of Christ the "Redeemer" and Christ the "Savior" could be expressed in nice distinction of phrase—Christ, Redeemer-Savior.

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P. S. See also last week's number "Christ the Redeemer."

DESERET NEWS
December 20, 1930

JANUARY 11, 1931 - ALPINE STAKE

First session subject: Marks of good Church members. [He spoke of the sacrament of the Lord's Supper and analyzed the sacramental prayers.]

Second session subject: Continued the subject of marks of good Church members--tithing, secret prayer, missionary work, temple work. ("We will have some day a thousand temples.")

Third session subject: ["Spoke on his visit to David Whitmer and David Whitmer's testimony of the truthfulness of the Book of Mormon."] "

DESERET NEWS
January 1, 1931

New Dispensation Thoughts
Des. News 1/1/31
THE HOLY GHOST—THE REMEMBRANCER

"If ye will enter in by the way, and receive the Holy Ghost, it (He) will show unto you all things what ye shall do" (Book of Mormon, II Nephi xxxii:15.)

"But the Comforter, which is the Holy Ghost, . . . He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" (the Christ to his Disciples—St. John xiv:26.)

"Thine ears shall hear a word behind thee, saying: 'This is the way, walk ye in it,' when ye turn to the right hand or when ye turn to the left" (Isaiah xl:3.)

Undoubtedly the gospel of Jesus Christ requires men to live above nature; to mount and maintain a higher level of living than that which is agreeable to human nature. Man's natural impulse is to answer railing with railing; give blow for blow; demand an eye for an eye; to love his friends and those who do good to him, but to hate his enemies; "pay me what thou owest to the utmost farthing or I will be revenged on you." Such man's native impulses, his natural disposition, and law of action. But that is not the law of the gospel. Listen to the Christ as he gives the law in these respects: "Thou shalt love thy neighbor as thyself; thou shalt love thine enemies, bless them that curse thee, do good to them that hate you. Pray for them that despitefully use you and persecute you."

"All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." (Sermon on the Mount.)

But how shall this law of the gospel, so far above man's native impulses and human disposition, be lived?

Men will need some greater power of righteousness in their souls than is native to them—man's natural law. And the gospel has provided for that by giving to those who enter Christ's church, and by that act have become committed to this higher law of life—this life above human nature. And God has provided for that needed help by granting to man the great REMEMBRANCER, the Holy Ghost; as quoted at the head of this day's Thought from the Book of Mormon, which will show unto them "all things that they shall do," and, of course, at the moment of need.

Also according to the words of the Christ to his Disciples, the Holy Ghost shall bring all things to their REMEMBRANCE, whatsoever the Christ has said unto them; and, of course, at the moment of need. Also according to Isaiah, they shall hear a voice behind them, saying, and again at the moment of need, "This is the way, walk ye in it." This the REMEMBRANCER—the Holy Ghost. This the power of righteousness in the soul of man that makes it possible for him to live the law above human nature, the moral and spiritual law of the gospel, through the help of the REMEMBRANCER.

B. H. ROBERTS.

JANUARY 23-24, 1931--PALMYRA STAKE

First session subject: Promises and blessings mentioned in the Doctrine and Covenants. "He then directed his remarks to the trials met within the bringing forth of the Book of Mormon.) He said the evil one has great power also. He spoke of many incidents happening while in the Southern States Mission. By illustration, he showed how the evil power works. In closing his remarks, he bore strong testimony to the truthfulness of the gospel."

Second session subject: Some of the marks of a true Latter-day Saint. "He said a true mark of a Latter-day Saint is to attend sacrament meetings for the purpose of worshipping the Lord. He said the administration of the sacrament is one of the most solemn and glorious orders in the Church, for it refers to the Father and the Son. [He explained the beautiful thoughts in the sacrament blessings. He said that the Savior bore the sins of the world for us and it is at the sacrament meetings that we take upon us his name and promise to always remember him."

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THE HOLY GHOST—WITNESS OF THE FATHER AND OF THE SON.

It is recorded in Holy Scripture that as many as would believe and be baptized in the holy name of Jesus Christ and endure in faith to the end should be saved and should also receive the Holy Ghost as a gift from God, and this to apply as well to people who lived previously to the coming of the Son of God in the flesh as well as to those who lived after his coming to earth; even unto all is the promise made who shall believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son." (Doctrine and Covenants, section xx.22.)

This was the word of the Lord to the forming Church in 1830, and the part on which I would lay stress is that the major work of the Holy Ghost is to bear record of the Father and of the Son.

[With this the BOOK OF MORMON—a new dispensation scripture—is in strict accord.] In one place it represents that a terrible gulf separates the righteous and the ungodly. "Yea, even the word of the Eternal God and the Messiah, who is the Lamb of God, of whom the Holy Ghost beareth record from the beginning of the world until this time, henceforth and forever." (1 Nephi xii:18.)

Again: "And the Holy Ghost beareth record of the Father and me [the Christ speaking]; and the Father giveth the Holy Ghost unto the children of men because of me." (III Nephi xxviii:11.)

And to this the New Testament agrees: "But when the Comforter is come [which is the Holy Ghost, see context], even the Spirit of Truth, he shall testify of me." (St. John xv:26.)

"No man speaking by the spirit calleth Jesus accursed; and no man can say that Jesus is the Christ but by the Holy Ghost." (1 Cor. xii:3.)

Bearing witness, then, of the Father and of the Son—and especially of the Son—seems to be the major function of the Holy Ghost—Supreme Witness for God.

But the world can not receive this precious gift of the Holy Ghost," says the Christ himself, "because it seeth him not, neither knoweth him." (St. John xiv:17.) This precious knowledge of God, the Father, and Jesus Christ, the Son, is reserved for those who give to God the supreme evidence of their faith by obedience. "What shall we do," cried the multitude on Pentecost's glorious day, "repent every one of you," replied St. Peter, "and be baptized for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts ii:37-38); and not otherwise, as a gift from God, to abide with them forever. But who would not meet the conditions for such a gift? The knowledge of God and of the Son of God! The solvent of reality! The key to the solution of spiritual and religious problems! For "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent;" (St. John viii) and men may only "know" through the Holy Ghost.

B. H. ROBERTS.

MARCH 7-8, 1931 - JUAB STAKE

First session subject: He referred to the nearness of authority which we hold. Illustrated by the tracing of his authority to Jesus Christ. Referred to this dispensation and the unfolding of the great blessings resulting from it.

Second session subject: Discussed the subjects of the sacrament, tithing, and prayer.)

DESERET NEWS
March 7, 1931

3/7/31

New Dispensation Thoughts

MAN (3)-PURPOSE IN MAN'S LIFE

"Men are that they might have joy" (Book of Mormon; II Nephi, 11:25.) Such the declaration of the Prophet Lehi to his sons; and the statement is followed by the prophetic utterance respecting the mission of the Christ - I say "prophetically uttered" because Lehi lived some hundreds of years before the Christbirth. This his declaration: "And the Messiah cometh in the fulness of time that he may redeem the children of men from the fall (i.e. of Adam.) And because that they are redeemed from the fall, they (men) have become free forever, knowing good from evil to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments that God hath given. Wherefore men are free according to the flesh; and all things are given them which are expedient unto men, and they are free to choose liberty and eternal life through the great mediation of all men. Or to choose captivity and death, according to the captivity and power of the devil." (Book of Mormon II Nephi, 11:26-7.)

And now a brief capitulation under these thoughts about man:

This is God's purpose in the creation of man, to bring to pass the immortality and eternal life.

An indissoluble union of spirit and element is essential to the complete joy of man, hence his immortality.

The purpose in this immortal existence of man is that he may have joy; and joy, as we shall see, through progress.

Another statement of New Dispensation thought is that "the spirit and body is the soul of man, and the resurrection from the dead is the redemption of the soul" (Doctrine and Covenants, section lxxxviii:15-16.) Spirit and body are fused into one, indestructible personage.

A Nephite Prophet speaking of resurrected men says: "they can die no more: their spirits uniting with their bodies, never to be divided, thus the whole becoming spiritual and immortal" (Book of Mormon, Alma, xi:45.) Such the equipment of man for a career of progress throughout the eternities if he wills it so. If not and he chooses the course of evil, to him be the consequences until he learns obedience to righteous law by the things which he suffers. But "Man is that he might have joy" is God's purpose.

B. H. ROBERTS.

DESERET NEWS
March 14, 1931

New Dispensation Thoughts

3/14/31

MAN (4) IN WHAT HIS "JOY" CONSISTS.

"Men are that they might have joy." (Book of Mormon, II Nephi 1:25)
What have we here? The reappearance of the old Epicurean doctrine, "Pleasure is the supreme good and chief end of life?" No, verily, nor any other form of old Hedonism—the Greek ethic of gross self-interest. For mark in the first place the different words "joy" and "pleasure." They are not synonyms. The first does not necessarily arrive from the second. "Joy" may arise from quite other sources than pleasure; from pain, even, when the endurance of pain is to eventuate in the achievement of some good, such as the travail of a mother in bringing forth her offspring. The weariness and pain and danger of toil by a father to secure comfort for loved ones. Nor is the "joy" here contemplated the "joy" of mere innocence. Mere innocence, which, say what you will of it, is but a negative sort of virtue. A virtue that is colorless, never quite sure of itself. Always more or less uncertain because untried. Such a virtue—if mere absence of vice may be called a virtue—would be unproductive of that "joy," the attainment of which is set forth in the BOOK OF MORMON as the purpose of man's existence. [The "joy" contemplated in our BOOK OF MORMON passage is to arise from something more than mere innocence. The "joy" contemplated there is to arise through knowing misery, sorrow, pain, and suffering; through seeing good and evil locked in awful conflict; through a consciousness of choosing in that conflict the better part, the good; and not only in having chosen it, but in having wedded it by eternal compact; made it his by right of conquest over evil. It is a "joy" that will arise from a consciousness of having fought the good fight, of having kept the faith. It will arise from the consciousness of moral, spiritual and physical strength, of strength gained in conflict. A strength that comes from experience, from having sounded the depths of the soul, from experiencing all emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A "joy" that will come to man from a contemplation of the universe and a consciousness that he is an heir to all that is—a joint heir with Jesus Christ and God; from knowing that he is an essential part of all that is. It is a "joy" that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realizations of existence's limitless possibilities. A "joy" arising from association with the intelligencies of innumerable heavens. A "joy" born of consciousness of being, of intelligence, of faith, of knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions, all heights and all depths. "Men are that they might have joy," and that "joy" is based upon and contemplates all that is here set down.]

B. H. ROBERTS.

New Dispensation Thoughts

MAN (5) FREE AGENCY OF.

"The Lord gave unto man that he should act for himself. Men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (Book of Mormon, II Nephi ii:26-27.)

"I know that He [God] granteth unto men according to their desire whether it be unto death or unto life; yea I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction." (Alma xxix:4.)

The doctrine of free agency of man could scarcely be more strongly set forth than it is in these passages. Of course, free agency is one of the great theological questions of all time, and recently has been creeping into scientific formulas also. By the phrase "free agency" it is meant here to represent that power or captivity of the mind or spirit to act freely and of its own volition with reference to such matters as are within the power of its achievement; that is to say, it is not meant that by an act of will men may overcome the force we know as gravitation and leave the earth at their pleasure; or that they can pluck down the moon by an act of will, or influence a mass of people at their will and against the will of others; or create two mountains without a valley between them. But what is meant is that man possesses the quality of determining his own actions, his own course with reference to things that are within the realm of the possibilities of his achievement and more especially with reference to moral questions. Man has the power to take a course in harmony with those moral ideals that he has created by his own intellectual force or experience; or that have been created for him by his education or the environment in which he has lived; that he can decide for himself to walk in harmony with these ideals, or that wantonly and against all that he conceives to be his best intelligence he can violate them and walk contrary to what in his heart he knows to be right and true. This constitutes his freedom, his agency; and it is because of this that he is morally responsible for his conduct.

Needless to say this is what constitutes the real dignity of human character, and presents man as something that acts from his own volition and not merely something that is acted upon. He is an intelligence that may glory in the thought. "It is in ourselves that we are thus or thus. Our bodies are the gardens to the which our wills are gardeners." (Iago-Shakespeare.) If saved it will be because man chose to obey the means of salvation as he determines. It will be his own responsibility. "It is in ourselves that we are thus or thus."

B. H. ROBERTS

Excerpts Referring to the Book of Mormon
From the Writings of B.H. Roberts As
Published in the
Liahona The Elders' Journal

APRIL 2, 1931

"At the beginning of the New Dispensation--over a hundred years ago--the world's great need was undoubtedly Faith, and hence the logical step to be taken in the development of that New Dispensation after God had raised up his first Witness, Joseph Smith, was to increase the evidence for the supreme religious truths; and hence the coming forth of the Book of Mormon, the record of God's handdealings with the ancient inhabitants of America, chiefly a branch of the house of Israel, descendants of Joseph, son of Jacob.

"The express purpose for which this record was written, preserved, revealed, and published in the New Dispensation was that it might convince 'the Jew and Gentile that Jesus is the Christ, the Eternal God.' (See Preface of the Book of Mormon on title page, current edition). This book is virtually a new volume of scripture, the voice of the inhabitants of the Western continent, testifying that they were not neglected of God in the matter of making known to them the supreme truths of his revelation to man--the existence of God, that Jesus Christ was his Son, and the Savior of the world. Bringing forth this book may be said to double the divine evidence for these truths, and it must follow that those who accept it greatly enlarge their Faith by reason of thus increasing the volume of evidence for Faith." --Deseret News. ("Doubling the Evidence of Faith," 28 [April 2, 1931], p. 543).

DOUBLING THE EVIDENCE OF FAITH

By Elder B. H. Roberts

"Now faith is the substance of things hoped for, the evidence of things not seen."
(Hebrews 11:1.)

"Faith . . . the evidence of things not seen." The point to be emphasized here is that Faith rests on evidence; and it must follow that there is a proportion between evidence and Faith. When the evidence is large and strong, the Faith will be correspondingly strong. As you increase or intensify the evidence, so also you increase the Faith.

At the beginning of the New Dispensation—over a hundred years ago—the world's great need was undoubtedly Faith, and hence the logical step to be taken in the development of that New Dispensation after God had raised up his first Witness, Joseph Smith, was to increase the evidence for the supreme religious truths; and hence the coming forth of the Book of Mormon, the record of God's handdealings with the ancient inhabitants of America, chiefly a branch of the house of Israel, descendants of Joseph, son of Jacob.

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—*Deseret News*

JANUARY 24, 1932--PIONEER STAKE

First session subject: Marriage. The results of unemployment. "President Roberts said there was no occasion for Latter-day Saints becoming alarmed. They had accepted of the truth and if they did that which was right could depend upon it that the Lord would bring them out victorious in the end. Quoting a distinguished scientist in the electrical world, President Roberts said that so long as the fundamentals of Mormonism continued true, this work would grow and advance. The speaker referred to the testimony of David Whitmer concerning the plates from which the Book of Mormon was translated. He said that in a conversation with Mr. Whitmer prior to his death he stated that the angel Moroni, in a seeming warning to him, said, 'David, blessed is he who remaineth faithful to the end.' Peculiar as it may seem, David Whitmer was the only one of the three witnesses who did not return to the Church."

"President Roberts discoursed upon this subject at some length, giving the views of many distinguished scientists to the same effect. Notwithstanding this theory, he said, the Lord had made known the doctrine of immortality, not alone with respect to the soul of man, but also as touching the universe itself, which must continue to exist if God's word is to be brought to pass.

"Elder Roberts paused for a moment while the choir sang, 'The Heavens Are Telling the Glory of God.' Continuing, he said that in all his 50 years of service in the Church, he rejoiced that there was something greater and grander in the Church of Christ than mere trivialities. When the Prophet Joseph asked God for wisdom, he was told that all the churches had gone astray, had departed from the faith and taught for doctrine the commandments of men. Subsequently, the Lord restored through this Prophet the authority to act in His name and the Church of God was reestablished in the earth, never more to be thrown down or given to another people. This was the big thing in Mormonism. It transcended in importance the mode of baptism and other phases of Church doctrine. And it must be taken into account when the theories of men seemed to conflict with the word of the Lord. God said, 'This is my work and my glory, to bring to pass the immortality and eternal life of man'; and with such a mission, followers of Christ could not do other than resist the theory, scientific though it might be, that the universe was coursing its way to complete and perfect annihilation.

"Elder Roberts, in concluding, reaffirmed his allegiance to the work of the Lord and pledged the remaining days of his life to advancing the interests of God's Kingdom upon the earth."

L.D.S. Conference Report
April 1932 p. 97.

Then another mighty stride forward was made, when God revealed the scriptures of the American continent, and brought them to the knowledge of men. He raised up witnesses to bear special testimony to that great event. And these three whom he favored with what is called a "miraculous testimony"—a vision from heaven in relation to these things—he told them that they would be called upon to choose other witnesses, even twelve. So it came to pass in this new dispensation that twelve were chosen as special witnesses. Then groups of seventy special witnesses were to follow them in the great work of preaching the Gospel in all the world. I would like to dwell a little on that, but time will not permit.

I can only ask this question: Must the same consequences follow the testimony of these witnesses in the new dispensation as those in the time of the Christ? Yea, verily! Brother Rudger Clawson has read to us just now how some of these things will be. Let me hastily say: God gave unto them the same commission he did to the ancient witnesses. He named the same consequences that would follow their proclamation of the truth: He that believes and is baptized shall be saved. Those that believe not, and are not baptized, shall be damned. The same positiveness—and I don't undertake to make any limitations about it.

Then he enumerated the great blessings that were to follow their preaching and bearing witness of the truth, for God said:

"As I said unto mine apostles, [meaning the ancient ones] even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of his sins, shall receive the Holy Ghost."

What man is authorized to say that of a group of witnesses he is sending out into the world? It is in the first great promise to be fulfilled, also that they shall have power to impart the Holy Ghost.

Then further on:

"And these signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak. * * *

APRIL 23-24, 1932 - SAN FRANCISCO STAKE

First session subject: Restoration of the gospel because of the apostasy, not a new religion but "by restoring the one and only gospel of Jesus Christ."

Second session subject: "B.H. Roberts continued his subject of Saturday evening. There is one gospel, one plan of God's salvation for the children of men. That was the message of Joseph Smith and still the message of the Church today, said President Roberts. [He discoursed on the works of Joseph the Prophet, using as a text the words of Christ to the Jews, 'If ye believe me not, then believe the works that I do.' He recounted the many things accomplished by the young prophet, the hallmarks of a man inspired of God, which gave powerful refutation to the charges made against him by his enemies."

Third session subject: "President Roberts continued the theme developed in the morning. He carried further his investigations of the works and words of Joseph Smith. He analyzed the 'prayer perfect,' the sacramental blessing as given in the Book of Mormon. Proof of its divine origin is found that not a word can be added or taken from it without destroying or lessening its power. This was not the work of an unlettered youth, declared the speaker, but evidence of divine inspiration. When this prayer is thoughtfully considered, it gives great weight to claims of the modern prophet."

L.D.S. Conference Report
April 1933 pp115-120.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

Sometime about the middle of March I took note that the governor of this state issued a proclamation to the citizens thereof, appointing a day, the 12th of March, if I remember right, on which the churches of the state were asked to hold special services of a rather patriotic nature, giving voice and prayer to convictions and ideas that would be uplifting, to establish confidence in our nation, and to entreat the favor of God towards it. I think there was quite a general response to that proclamation, as indeed there ought to be to such proclamations, whether by the presidents of our country or the governors of our state, in such matters as thanksgiving days, and if necessary, days of fasting and of seeking any special favors of God.

It is peculiarly fitting that a people who profess, as an article of their faith: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring, and sustaining the law"—to such a people it is highly fitting that heed be given to the announcement made for reverence in our feelings and faith toward God. I visited some stakes in the Church, however, where circumstances, which I suppose were beyond control, did not admit of giving heed to this proclamation of our governor, a man in every way worthy of our confidence, and worthy of our confidence in his sincerity and his faith when making such a proclamation as the one I refer to—and I speak somewhat understandingly, because I have known him from his boyhood, and know the value and virtue of his life.

I am wondering if just a word might not be spoken here, at this General Conference, that would be fitting and proper, to recall his proclamation and the purpose of it, even though we may have to do so hurriedly. I think, perhaps, that would be as good a contribution as I could make to this conference session. Especially do I believe that because I think that the Church of Jesus Christ of Latter-day Saints occupies a certain "pride of place" in connection with a knowledge of the terms upon which the prosperity and the redemption of this nation rest.

I remember to have read in the Book of Mormon certain passages that bear upon this thought. We are told in that precious volume of scripture that when the floods receded from this land it became a very choice land unto the Lord, a land that, through this word of the Lord from the Neplite race, receives its most precious descriptive name. At any rate, this was the decree: "After the waters had receded from off the face of this land, it became a *choice land above all other lands*, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof."

This is recorded in the Book of Ether, which Moroni translated and added to the compilation made by his father. And further it is said—and this information was first imparted unto the Nephites—as I remember it, Brother Ivins quoted part of it—that all those who should come to this land should be brought of the Lord; that it was a choice land in which should be assembled those whom God would lead, by the inspiration of his Spirit, unto this land. This truth was especially made known unto the Jaredites, and stands as follows—that if they kept not the commandments of God they should be swept off when the fulness of his wrath should come upon them:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. * * *

"Wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. * * *

"And this cometh!"—

And this, by the way, is the comment of Moroni upon this fact which had been brought vividly before him from the Jaredite record. Now, he makes a very wonderful contribution in this comment:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done."

Now, of course, Moroni, in making this comment, had before him the vivid recollection of the destruction of the Jaredites to the last man, and he had before him also the destruction of the Nephites, with the exception of a few who had fled to the land southward. Hence these lessons, so vividly before him, warranted him in sounding this note of warning unto the great Gentile nation that was to occupy this choice land in the last days, the land choice above all other lands.

"That ye may repent," he continues, "and not continue in your iniquities until

the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, *who is Jesus Christ*, who hath been manifested by the things which we have written."

Then again, there are two great prophecies in the Book of Mormon, and I think after the witness which the Book of Mormon bears to the divinity of the Christ, affirming that he is the Son of God, and after affirming that he is the Savior of the world, and after bearing witness to the truth of the Gospel—then I think that this new American witness for God has its next important item in the fact that it lays down these prophecies concerning the great Gentile nation that should rise and which would scatter the children of Israel upon the face of the land, and yet, afterwards, be touched by the spirit of pity and concern which would lead them to seek the preservation of the inhabitants of the land; that the seed of Joseph, so wonderfully gathered here and developed into a multitude of nations, should not be utterly destroyed, but should be preserved, and that, too, by this great nation that should be such an instrument in scattering them in the earth. The promises of the Lord in respect to these things are very wonderful and make the Book of Mormon one of the most valuable books that has ever been preserved, even as holy scripture.

This is said in regard to the above nation, which constitutes the first prophecy, namely:

"Thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above *all other nations*, upon the face of the land which is choice above all other lands, * * * thou seest that the Lord will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren."

So there was this prediction. Now, of course, perhaps the world will not admit that this was a prophecy uttered some six hundred years before the coming of the Christ upon this land; but it must be inevitably conceded that these words are prophetic, because they were uttered in 1830, when the Book of Mormon was published. At that time, of course, the Gentile nation here under the government of the United States numbered but about thirty millions; and now, behold, the great Gentile nation has become so increased in numbers and in power that there are perhaps nearly a hundred and thirty millions that constitute the citizens of the United States.

As for its power and dominion above all other nations of the earth, it has become somewhat customary to speak of America, but we generally mean the United States of America. Some of the Latin American republics take exception to this assumption of supreme domination in the western world, and demur from such homage being given to the United States. But nevertheless it is a fact which exists, and the dominating political power, the master spirit and dominant power in a political way, is this Anglo-Saxon republic known as the United States of America.

That nation alone was competent to state the great Monroe Doctrine, to the effect that these continents were closed to the establishment of the political systems of Europe, and they could not attempt to introduce such systems as theirs in this country, without giving offense to the United States of America; and behind the utterance was the necessary force to maintain such a declaration; it was inherent in the great Anglo-Saxon republic of this country.

The above is one prediction of the rise of a great nation that should be the greatest nation upon the face of this choice land. But that is only part of the prophecy. During the time that Jesus Christ visited this promised land he gave an utterance in regard to this matter that is extremely important. I want to read to you his words, the choicest words that can be spoken in relation to the land, and which join in the music from the inspiration of God, under which these, my brethren, have been speaking to you, in relation to the deliverance from distressing problems and disastrous circumstances into which we have been plunged. The Christ makes this declaration—the resurrected Christ, while ministering among the Nephites:

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled!"—

and I ask you to note especially this list of American sins—

"— shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

I think possibly it could be held as true that they did that when the members of the Church of Jesus Christ of Latter-day Saints were expatriated from Illinois and finally from the United States itself, and had to come to this high mountain valley, then the territory of the republic of Mexico. But mark this:

"And then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them:

"But I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you O, house of Israel, and ye shall come unto the knowledge of the fulness of my gospel."

"But if"—I wish to emphasize this—"But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel."

"And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father."

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor."

There is not time for me to dwell more at large upon these things, but I think I have before you now the word of the Lord sufficiently to

cooperate with the declaration that has been made here, that though the great Gentile nation shall commit that long list of very serious and grievous sins, still *if they will repent* they shall have lot and part with the people of the Lord in building up Zion and accomplishing the purposes of the Lord. That is the great truth that I wish to emphasize in my remarks, and that we may have hope, under these teachings of the Son of God, for the great Gentile nation upon this land.

I believe that it is our duty and responsibility to sound this note of warning, and point out the way of escape: that if the nation that inhabits this land will hold its place by adhering to the things of God, and by doing his will and honoring the God of the land, who is Jesus Christ, the nation can be preserved. The scriptures definitely say so.

Now, I ask myself of late: How far is the great Gentile nation honoring the God of the land? Well, there is much in their favor in that respect. I look down the line of that splendid list of men who have been the presidents of the United States, and the most of them may have claim upon faith in Christ, faith in the Christian religion. They may not have been devoted as partisans to this church or to that church, but they have had broad-minded views and have felt the necessity of honoring the God of this land in their faith and in their actions.

While listening to the inauguration-day proceedings of our present President of the United States, I felt a thrill of happiness go through me when I found him, on his way to pick up President Hoover to go to the inaugural ceremonies, stopping to visit his church, to approach its altar and remember God in prayer.

I was happy when I heard the proceedings in the House of Representatives, and found that a prayer—and I believe an earnest, Christian prayer—was offered up in the House of Representatives and in the Senate. And I was still happier when I heard the President, in his inaugural address, admonish the people to have faith in God and to trust in him, and pray that the people might be guided by the inspiration of the Lord; and especially when he said, near the close of his remarks, that he prayed that “God would guide him in the days to come.”

Now, all these circumstances are hopeful. There is still faith in this great people that God has raised up upon this land to direct in the civil affairs of men. I think sometimes when I read those great words in the Declaration of Independence, that governments derive their just powers from the consent of the governed, that truly and really the law of the Lord is going forth from Zion as the word of the Lord—even the word of him that is the Word that was in the beginning with God, and that was God, and that was made flesh and dwelt among men, where men could behold his grace and his power, the Lord Jesus Christ—went forth from Jerusalem.

My brethren and sisters, I think we have reason to hope for our nation. I believe the testimony of President Ivins to be true, that we have a God-established government here, and also under its protecting aegis we have the Church of Jesus Christ established in the fulness of time, for the last time, to bring to pass the purposes of God in the salvation of men.

I see a beautiful unity in these things found in the Book of Mormon and the testimonies to which we have listened during this conference. I think we have the right to lift up the drooping hand, and to speak the word of encouragement to the people of the United States, and chiefly for this reason, that neither the government of the United States, in its achievements and in its character of great leadership, nor the Church, has yet reached the climax of those things for which they were established. So my faith is that we have a right to expect recovery and renewal of faith with God, and fellowship with him; for we still bow the knee and still proclaim that Jesus is the Christ, the God of this land and of all the earth. And as long as that is our national attitude, I believe that the light of hope is not obliterated.

I pray God to bless the nation, to bless the Church, and all that pertains to it, in the name of Jesus Christ, Amen.

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