

appeared to him, and that angels had restored the Gospel; and he made this declaration in the face of the fact that the world believed the time for receiving manifestations from God had passed away with the ancient Apostles, and that there was no need of these things in our day. He was therefore looked upon as an impostor, because he told the simple story that he had gone to his Father in heaven, who had heard and answered him, in accordance with the promise made by the Apostle James, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." It should be a comforting thing to the Latter-day Saints to know that although Joseph Smith in making this declaration was opposed and persecuted, he never wavered in the testimony borne by him in the beginning, that God had spoken from the heavens. He dared not deny that testimony, for he knew that his Father in heaven would hold him accountable for the knowledge he had received of the things of God.

There was nothing to induce men to receive this Gospel, so far as earthly things are concerned. Joseph was young, poor, and without influence; hence he could hold out no inducement for men to accept his message, except the fact that God had given it to him, and that he had authority to preach the Gospel and minister in its ordinances. The only motive a man could have for accepting this message was the conviction that Joseph Smith spoke the truth, for this step meant very often ostracism by former friends, and future persecution.

Many in the days of the Savior marvelled at His doctrine, and Joseph Smith taught as one having authority stating, as Jesus did, that the doctrine was not his but God's and promising a testimony of its truth to those obeying its principles. This testimony has followed obedience; and it is a fact that out of the hundreds who received the Gospel in early days, there were very few who were not true and faithful to the last. Something was given to them making them willing to forsake everything for the Gospel of Christ, and there are thousands today who would rather lay down their lives than deny this testimony. This proves that there must be some power in this religion, and that it has come from God. It has been manifested from the very beginning of the history of the Latter-day Saints, that they have been and are sincere; for in the face of all the persecutions they have endured, their allegiance to the truth has remained firm.

Their system of missionary work, by means of which the Gospel is carried to the nations of the earth, is in some respects without a parallel among any religious people in the world. From the earliest period of their lives the young men are taught to look forward to a time when they will go forth as missionaries, and when the call comes they regard it as an honor, and go forth willingly, without hope of reward so far as salary or advancement in worldly positions is concerned. Hardships and persecutions are often endured by these missionaries; attempts are made by ministers of other denominations to convert them; but they almost invari-

ably remain firm in the face of it all. If they did not have the Gospel of Christ, this would be impossible. And in spite of the fact that their education has been limited, owing to their having been employed in building up a new country, they are fully able to hold their own against the learned divines of the day. Opportunities of this nature are presented to them, for as soon as a "Mormon" begins preaching among a people he is more or less opposed, and has ample opportunity to prove the truth of his testimony against the arguments of those with whom he comes in contact.

It is a very common thing today when the Gospel is presented to the nations of the earth for the people to admit that its principles are scriptural; this they cannot deny, as the Elders preach from the Scriptures, and nothing else is presented. But while admitting this fact they say that these things are no longer needed. They say that there was a time in the days of the Savior when these things were necessary, but they are no longer so. In this the Latter-day Saints differ from the people of the world, for they believe the Gospel to be without change, the only plan of salvation devised in the heavens and given to men on earth. This view is supported by the writings of the ancient Apostles. Paul, in writing to the Galatians, expressed surprise that they were so soon wavering in the faith and he told them that if he or even an angel from heaven should preach any other Gospel to them, he should be accursed. No true Christian doubts the authority of the Apostle Paul in these matters. A like testimony is borne by the Apostle John in his Second Epistle, when he states that if any man comes among them without this Gospel, he should not be welcomed by them. The Savior himself said that not one jot of the law should pass away unfulfilled and if this was the case with the old law of Moses, how much more so must the higher law of Christ be without change.

The ordinances necessary for obtaining admission to the Kingdom of God were laid down by Christ in His statement to Nicodemus, when he stated that a man must be born of the water and of the spirit before he could see the Kingdom of Heaven. The common belief in the world is that when Christ said "It is finished," all these ordinances and observances were done away; but those professing this belief seem to forget that after the resurrection of Christ the Apostles continued preaching the necessity of obedience to these laws. On the day of Pentecost, when Peter was proving the divinity of the mission of Christ, the people, stirred with strange emotions, cried out, "Men and brethren, what shall we do?" Peter replied by enumerating the initiatory ordinances which the Latter-day Saints proclaim to the world in this day, declaring baptism to be for the remission of sins, and not, as the Christian world believes, "an outward sign of an inward grace."

The Latter-day Saints are now held responsible to God to preach this Gospel in all the world; therefore, the young men of this people should seek to un-

derstand who they are, and to appreciate the blessings conferred upon them by their God, in bringing them into existence at this time and among this people. They must call upon the people to repent, for the hour of God's judgment has come. Being the representatives of the Lord, they will be honored by Him, as he has always honored those who magnify their calling before Him. No greater responsibility has ever been placed upon a people than that given the Latter-day Saints in the dispensation of the fullness of times, when all things are to be gathered in one. We know that the great masses of mankind today know nothing about us, and nothing in regard to the Gospel of Jesus Christ. Millions of people know not God, and upon us rests the responsibility of preaching this Gospel to the earth.

If the young men of this community go ahead of their fathers they will have something to do, for their fathers have been willing all their lives to advance the interests of God's Kingdom. If the young men are not willing to do this, they will be in a deplorable condition, for where much is given much is expected.

In order to be prepared for the time when Christ will come, men must receive and put into practice the commandments of God to them. There is nothing to be compared with the excellency of the Gospel of Jesus Christ, as we understand it. When we look upon men who have been godly we know that their lives have not been in vain; but no matter how much a man may have gained from a worldly standpoint, if his life has not been righteous, it may be looked upon as a waste. May God enable the youth of this people to reach the place He has prepared for them.

PRESIDENT GEORGE Q. CANNON was the next speaker. He spoke of the many evidences of the truth of the testimony of the Elders, calling especial attention to the gathering of the Saints and their immunity from accident by land and sea.

He also mentioned the fact that a visitation from God and Jesus in our own day was necessary, in order that man might be given a correct conception of them. He also referred to the necessity of the visitations of the angels who brought the Priesthood, in order that man might have authority to administer in the ordinances of the Gospel. He closed by invoking God's blessings upon all.

The choir sang the anthem: "Let the Mountains Shout for Joy," after which the choir and congregation sang the Doxology.

Benediction was pronounced by Apostle A. H. Cannon.

It is now assured that the various college Greek letter fraternities will unite, first, in making a collective exhibit in the Liberal Arts Department of the Exposition, and, second, that they will hold a Panhellenic council, composed of accredited representatives from the different fraternities. This council will be held in July of next year, at a date yet to be fixed, and will discuss the relations between students, colleges and fraternities and how best to promote the best interests of all three.