

## DIVINE EVIDENCES OF TRUTHFULNESS

### DISCOURSE

*Delivered by Bishop Orson F. Whitney  
at the Y.M.M.I.A. Annual Conference,  
June 9th, 1895.*

Wherefore, I would speak unto you that are of the Church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which he can enter into the rest of the Lord, from this time henceforth, until ye shall rest with Him in Heaven.

And now my brethren, I judge these things of you because of your peaceable walk with the children of men.

For I remember the word of God, which saith by their works ye shall know them: for if their works be good, then they are good also.

For behold, God has said, a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing.

For behold, it is not counted unto him for righteousness.

For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

And likewise also it is counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such.

Wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring

forth bitter water. Wherefore, a man being the servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

Wherefore, all things which are good cometh of God, and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against Him continually; inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God, inviteth and enticeth to do good continually; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve Him, is inspired of God.

Wherefore, take heed my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore, I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in

Christ, and deny Him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they subject themselves unto him.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

The words which I have read are the words of a prophet of God, one of the last of a line of prophets who ministered unto the ancient inhabitants of this continent. These words among others were transcribed by his son, the last of these prophets, and hidden over fourteen centuries ago in a hill called Cumorah, in the western part of what is now the State of New York; and it was there that Joseph Smith, the prophet of the last dispensation, found the record which contained them. He found with them the Urim and Thummim, by which he was given power to translate them into the English language, and hence we now have them incorporated in the Book of Mormon. The prophet who wrote these words, or who made these remarks to a congregation of his people, was the Prophet Mormon, after whom the Book of Mormon was named; and the prophet who laid them away in the rock, where they were found by Joseph Smith, was Moroni, the same whose statue adorns the summit of the temple of God in this city. These teachings were doubtless appropriate at that time and to the condition of the people to whom they were given; but they are no less timely now, as the Almighty knew they would be when He caused them to be included in this sacred record, which was to

come forth in the last days, to test the faith of this generation, to prove whether they had sufficient of the light of Christ to receive these words, and to judge of this tree by its fruits. This is no new doctrine. It was enunciated by the Savior Himself, who declared that He was willing to submit Himself and His work to such a test. "By their fruits ye shall know them," said He. "Men do not gather grapes of thorns, or figs of thistles." "A tree is known by its fruit, and a fountain by the waters which flow from it." He pleaded with the people in His day, and showed them that there was indeed a way to judge, that they could decide for themselves, by the light which God had given them, whether He was a servant of God or a servant of the devil. And this has been the position of every prophet who has come forth from God. He has been willing to have his work examined and tested by this same criterion. It was no less so with Joseph Smith than with any other prophet.

It seems to me, my brethren and sisters, that we ought to remember these words and keep in mind these teachings, for we are living in a time when we must know for ourselves respecting what the world terms Mormonism. The day is coming, if it is not already here, that will test your knowledge and mine concerning this great work of God. You cannot rely solely upon the testimony of your parents. You cannot rely alone upon the testimony of your friends. If you stand in this work, if you endure faithful to the end, it will be because God has made plain to you that it is indeed His work. I remember distinctly when I faced this situation, when I found it necessary to know what my parents knew, what my brethren the authorities of the Church knew, and what they were continually teaching to the people. Although I had been reared under the droppings of the sanctuary, under the shadow of the ascend-



ing temple of God, although I had heard Mormonism preached from my childhood, and knew nothing but Mormonism, and yet knew very little of that, although these were the conditions, the environments around me, there came a time when I found that I must have something more than the words of my parents, something more than the testimonies of the servants of God; that I must know for myself whether Mormonism was true or false. I did not receive a testimony as early as some. Mine was a willful nature. I was one who loved pleasure and the things of the world. I could see no particular beauty or glory in religion and could experience but little happiness in attending the house of God and listening to the testimonies of His servants. I confess candidly that I preferred the open air and the sunshine. I preferred the concert and the theatre. I preferred the ballroom and the excursion. I preferred those things which lead one from God, that tempt one to disbelieve in God. I confess this. But there came a time when I awoke from this dream, when I found that I was building my house upon the sand, and that if I would stand in this work, if I should succeed in saving my soul, in working out my salvation, I must mend my course and must know for myself why I was here and for what purpose I came. Strange to say—and yet many of you, perhaps, have had the same experience—I did not learn that this was God's work until I had endeavored to lift the veil from the eyes of others in relation to it. I did not know of the truth of Mormonism until I had gone forth to teach it to others; and some time elapsed before I succeeded in breaking through the crust that had formed over my soul in those early years. But I finally discovered that beneath the crust there was a mine of ore that only needed to be developed and brought to the surface. I had thought, as many have thought, that I

was not naturally religious, and had been willing to let that part of the work out to those who were. I had attained the age of twenty-one years before God unscaled my eyes, and I saw what I never saw before.

As I remember, the first testimony I had of the truth of this work was in a dream that came to me while I was laboring as a missionary in the state of Pennsylvania. I have related this dream before, but it will not hurt to relate it again. I had been five months absent from home. I had not received much of the spirit of my mission. I had begun corresponding with the home papers. A very laudable undertaking, it seemed to me, to travel around see sights and describe them for the benefit of my friends and the general public. And it would have been a laudable work, a very proper work, if I had been sent for such a purpose; but I neglected my mission for it, for that which gave me greater pleasure; and the Lord warned me in a dream of where I stood. I learned what I have never forgotten—that when God places a mission upon a man, gives him a certain work to do, that is the work required of him, that is the work he is expected to perform, and he is not justified if he allows himself to be diverted and turned aside by that which may seem to gratify him more. I have learned, too, that if a man will perform the work which God has given him; if he will pray for the spirit of it to rest upon him, the spirit of it will come, and he will enjoy that particular work better than any other.

I dreamed that I was in the garden of Gethsemane. I saw the Savior and three of His Apostles enter the garden through a little gate at my right. The Savior left these three in a group and told them to pray without ceasing, while He crossed over to my left and began to pray. As He prayed the tears streamed down His face, and His whole soul seemed rent with agony, as

He asked the Father to let the cup pass from Him—the cup which was extended for Him to drink—if it were possible to spare Him the pain of the impending sacrifice.

They did not see me, I was standing behind a tree in the foreground of the picture; but I saw them, and I looked at those Apostles, and behold, they had fallen asleep. I saw Him arise and pass to them, shake them and rouse them from their slumber, and gently reprove them for falling asleep on their watch. He again exhorted them to pray, and then left them, and went back to His position, and prayed again. Three times this was done, until I was pretty familiar with His countenance, His features and His form. I shall never forget the great effect His grief had upon me. I began to weep out of sheer sympathy with His sufferings. It seemed to me that my whole heart went out to Him; that I would have died for His sake or done anything else that He required of me. Presently a change came over the spirit of my dream. The scene remained the same, but the circumstances had changed. Instead of being before the crucifixion, it was after that event, and the Redeemer, with these same three Apostles, was about to ascend to heaven, to leave the earth, their mission being completed. I could endure it no longer. I ran out from behind the tree. I fell at His feet, clasped Him around the knees and begged Him with all my soul that I too might go with Him. He bent down, took me in His arms, in the tenderest and gentlest manner possible, and with a smile of heavenly sweetness, such as I have never seen upon the face of man, He shook His head, as if grieved to deny my request, and said: "No, my son, you have not finished your work. These have completed their labors, and they can go with Me, but you must remain and finish yours." Still I clung to Him, and the vision or dream was so

vivid that I felt the very warmth of His bosom against mine. He was so large in stature that I looked up in order to gaze into His eyes. I clung to Him and said: "Well, promise me that when I have finished my career, after I have lived out my life, I shall then come to you." Again He smiled, sadly and sweetly, and said: "That will depend entirely upon yourself." I awoke, and it was morning.

Now, this might not have made a deep impression upon some minds. It was only a dream, some would say; but to me it was so real that it formed the turning point of my life, and I trace from that moment all the success in spiritual or in temporal things, whatever it may be, that I have since achieved. How did I know that this dream was from God? I judged it by the standard which is laid down in these words which I have read. It drew me nearer to God; it shook off the slumber and the sloth that rested upon my soul; it caused me to believe more in Christ; it caused me to love Him more, to labor for Him, and to resolve that I would die for Him, if need be, God giving me strength. That is why I knew it was from Him. It was the dawn of my testimony concerning Mormonism. I did not need to hear voices from above. I did not need to see the dead raised, the sick healed. That simple dream roused my soul, and from that moment, I knew that Jesus was the Son of God, and I knew, too, that the work in which I was taking part was the work of God, the marvelous work and wonder which the prophets had foretold. After that came a succession of evidences. I saw the sick healed in an instant by the laying on of hands. I have known water that was freezing cold suddenly turn tepid, that the servants of God might baptize therein; and it was done in answer to prayer. I have stood up stammering and faltering, to deliver my first testimony, and there poured forth from my lips a tor-



rent of language that was not my own. I have witnessed these things. I have experienced these evidences. But never has anything appealed to me more strongly than that dream which I had nineteen years ago, in the State of Pennsylvania.

I have been pondering of late upon the evidences that exist of the truth of Mormonism; for I feel in every fibre of my being that there is coming a time when we must know for ourselves that this is the work of God. The Prophet here informs us that the Spirit of Christ is given to every man. We are told in other places that it is "the light that lighteneth every man that cometh into the world." Therefore, we are accountable when the truth is presented to us. God does not present His truth where it ought not to be received. He does not send the Gospel to those nations that are to be redeemed without law. They are only to be judged by that limited measure of light which they have received. God does not send any truth where He has not first given the capacity to receive it. Consequently we are most accountable, if the Gospel of Christ is presented unto us. Other nations, other tribes, other peoples are accountable according to the measure of light, be it much or little, that is within them. But all men have received some light; for the light of truth, the eternal intelligence never was created, that cannot be destroyed, lighteth every soul that cometh into the world. It is the spirit that shows us the difference between right and wrong, between good and evil.

There are many evidences of the truth of Mormonism. I remember talking to an aged man who had left the Church, and who was once a prominent Elder. He had had a testimony of the truth, but had allowed that testimony to depart from him; for it is true, as it is written, that the Spirit of God may descend upon a man and yet not tarry with him. If the fire con-

tinued to burn, it is because fuel is thrown upon it; if the lamp continues to give light, it is because it is constantly replenished with oil. A man may know, as you and I know, concerning this work, and yet allow that knowledge to depart, that lamp to go out, for lack of care and attention. So this man had done. The Spirit had gone out of him, and yet he retained sufficient light to know that there was something extraordinary about this work. He said to me: "You tell me that Mormonism is true; why, don't I know it is true? Do I not see the evidences of it upon every hand?" He was trusting, then, to mere outward appearances, to the external evidence of Mormonism, but it seems that they were sufficient to convince him that this work was true. And yet that man had reasoned himself out of a belief in the efficacy of the atonement of the Savior.

I remember another man who never did join the Church, who came here as a correspondent of one of the great New York journals, who traveled up and down the Territory and recorded his impressions of the Mormon people, their institutions and the marvelous work accomplished in the wilderness. In the course of one of his letters he said: "Stand with me upon the bench land, between the plain and mountain in Cache Valley, gaze abroad upon those teeming acres reclaimed from the desert; farms and orchards dotted with the homes of a contented and happy people; gaze upon that picture, and then tell me you believe in your heart that Mormonism is either a fraud or a failure." Yet he was a Gentile. He had not been baptized. He had not received the gift of the Holy Ghost. He had had no dream, no vision, no communication from God; but his common senses, his reason, told him that a people who could accomplish such wonders, who were so industrious, so persevering, could not be a wicked people, a licentious people, as

represented. "Mormonism," said he, "is no fraud, for frauds do not accomplish such results. It is no failure, for failures do not produce successes." It was sufficient to show him that there was something extraordinary in this work. And yet to him it was not the special work of God.

The first evidence to which we call attention when we go forth to preach the Gospel is the scriptural nature of our doctrines. We hold aloft the Bible, and cite the words of Jesus: "Search the scriptures, for in them ye think ye have eternal life, and behold they testify of me." What the Savior said to the Jews, Mormonism says to the Gentile. You have a Bible; you revere it as the word of God. You say that holy men of old spake as they were moved upon by the Holy Ghost, and that what they wrote was scripture, profitable for doctrine, worthy to be studied and believed. Mormonism says through its servants, "Search your scriptures, for in them ye trust, and think ye will have eternal life through believing in them, and behold they testify of me." And is it not true? What young boy with the Priesthood of God upon him, has ever gone forth with even a superficial knowledge of the Bible, and has not been able to compete with the ablest professors of Christianity; with a few simple texts frequently putting to flight the most learned and scholarly among them? Why is this? It is because Mormonism is the doctrine of the Bible. It is because Mormonism is sustained by the Scriptures. Its doctrines are the ancient doctrines, and its history is largely the fulfillment of the predictions of the prophets of old. Test Mormonism by this standard. If you are not satisfied with the redemption of the desert, with the wilderness blossoming as the rose, then search the Scriptures, test the doctrines and claims of Mormonism by the words of the prophets, of the teachers, of the Apostles and the testimony of the Savior of the world. I

tell you—and I speak from experience as well as observation—that Mormonism will stand the test of such an investigation. If I wished to detain this congregation, I could prove this to you indisputably.

Others might comment on the durability, the elasticity, the indestructibility of this work, and cite that as an evidence of its truth. Five times within sixteen years was the Church driven with fire and sword from city to city. Mobs raged around it like the angry waves of the sea. Forty-nine times its Prophet was dragged before courts, only to be acquitted and declared innocent. Finally, he and his brother were murdered while in prison by a mob which had declared that if law could not reach them powder and ball should. The homes of the people were burned above their heads, their goods taken; they were robbed and despoiled, and at one time fifteen thousand men, women and children were driven at the point of the bayonet and the mouth of the cannon from their homes in mid-winter; and as they fled from their pursuers, they left upon the frozen snow their bloody footprints. In the last great exodus, they were thrown across an ice-bound river into the heart of the western wilderness, and traversed a thousand miles of almost untrodden waste until they planted their pilgrim feet here in the tops of the Rocky Mountains. Some have thought they were afflicted by Providence for their weakness, but it was the design of God that this test should come, to bring strength out of weakness, and prepare the Saints for what awaited them. As the betrayal of the Only Begotten led to the predestined sacrifice required of Him, and the effort to trample Him down only placed Him upon the throne prepared for Him, so the trials of this people carried them as on the crest of a mighty wave, toward their destiny. For it had been written: "In the last days the mountain of the Lord's house shall



be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many shall go and say, 'Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" This is one of the reasons why the Saints have stoically endured all the persecutions which have followed them from place to place.

They found, when they studied the problem, that in bearing the cross they were but making history and obeying Providence.

Another great evidence of the truth of Mormonism is its vastness. I have always gloried in the greatness and the grandeur of my religion. It may not be to all what it is to me and to many others. I bear in mind the experience of a man who left the Church many years ago and went to California. Meeting an Elder from Utah on the Pacific coast, he gave to him the reason that he abandoned Mormonism. He was a respectable man, a respected man, and this Elder was at a loss to account, as others were, for this unexpected ending of a useful if not brilliant career as a Latter-day Saint. The man from Utah said: "If you have no objection, I would like you to explain why it was that a man like you, prominent and respected in the community, so suddenly forsook your faith, left your people, and cast your lot from choice among strangers." He replied: "I will give you the reason, though it may seem a strange one to you. It was because Mormonism was too great for me. There was always something new coming along, requiring a constant exercise of faith, and in trying to reason out, to grasp and comprehend the great problem, I got tired of it. That is why I left the Church." I remember the case of another man who had aban-

doned Mormonism. He was being derided, or rather the Mormon people were being derided in his presence for their simplicity, their gullibility, their ignorance and credulity, and astonishment was expressed that they could believe such "nonsense," that they could yield submissive obedience to shrewd leaders who had nothing to feed them upon but these fabulous stories about golden plates, angelic visitations, miracles, gifts, etc., in which, of course, there was nothing at all. This man replied: "Gentlemen, if you imagine that the Mormon religion is anything small and paltry, you are egregiously mistaken. If you think that anything as contemptible as you represent it to be could exercise the mighty power and influence that it does, could cause people to leave their homes in every land, turn their backs upon father, mother, husband, wife, children and possessions, and come thousands of miles by land and sea, only to be fed with chaff, you are the mistaken ones. Mormonism be it true or false, holds out to men the greatest inducements that the human mind can grasp." And so it does. It takes the humblest child of God, and tells him that he is a son of God; or, if a woman, that she is a daughter of God, and teaches them that they can by growth, by development, by progress and expansion, ascend to those heights where sits enthroned in glory the God of this universe. It teaches men that they can become divine, that man is God in embryo, that God was once man in mortality, and that the only difference between Gods, angels and men is a difference in education and development. Is such a religion to be sneered at? It teaches that the worlds on high, the stars that glitter in the blue vault of heaven, are kingdoms of God, that they were once earths like this, that they have been redeemed and glorified by the same laws, the same principles that are applied to this planet, and by

which it will ascend to a perfected and glorified state. It teaches that these worlds are peopled with human beings, God's sons and daughters, and that every husband and father, may become an Adam, and every wife and mother an Eve, to some future planet. It teaches that all men will be saved except a certain few who are sons of perdition. It teaches that there is a glory of the sun, a glory of the moon and a glory of the stars, and as one star differs from another star in glory, so also is the resurrection of the dead. That all men will be rewarded according to their works, and God's justice thus be vindicated. That He will send no soul to hell for not having heard the name of Jesus Christ. That no wicked man will enter heaven for simply confessing on the scaffold that he believes in the Son of God. That rewards are meted out according to the merits and punishments according to the demerits of the children of men. Is such a religion to be despised? The only ones who thoroughly comprehend Mormonism, or think they comprehend it, flippantly assign it a place among the frauds and impostures that have been palmed upon the world, are they who stand at a distance and throw stones at it, knowing nothing of it, while they who have drawn nigh unto it, who have studied it, who have prayed over it and who say that God has revealed to them the truth of it, stand appalled at the threshold, amazed at the vastness of it. Its greatness alone, I say, tells of its truth. Satan never brought forth a work that was greater than the work of God. Satan can copy God's work; he can counterfeit it, but he can never surpass it; never equal it. The greatness of Mormonism ought to be a testimony of its truth: and it is to me an evidence of its divinity.

But God has not left us without a more certain guide than this. The Savior said to His ancient apostles: "When I go I will not leave you com-

fortless, but I will send you another Comforter, even the Spirit of truth, that proceedeth from the Father, and he will testify of me; he will bring things past to your remembrance; he will show you things to come; he will take the things of God and reveal them unto you." This, brethren and sisters, is the sure guide, surer than to have the heavens burst, and behold the faces of angels; surer than to receive dreams and visions, or gaze upon the outward successes, the material achievements of Mormonism. The spirit which accompanies this work is after all, the only sure and certain guide in relation to it. This is the power of which the prophet spoke, who said, "The way is as plain as the daylight from the dark night." The Spirit of God speaks to the heart—and it can speak to the heart of a little child, one who cannot reason upon the vastness of this work, one who knows nothing of its history, one who cannot grasp the idea of the wilderness blossoming as the rose, one who perchance never had a dream or a vision. The Spirit, gentle as a dove, resting upon the soul of an innocent child, can testify unerringly of the truth. The same can be said of many who are grown, but who are incapable of grasping a great philosophical problem, a great poetic truth, such as Mormonism presents, and who when you ask them how they know that Joseph Smith was a prophet; how they know that this is God's truth? can only answer—"I feel within me that it is the truth, that it is the voice of the Good Shepherd. I know not why, but I am willing to die for it, to leave my home, my possessions, my kindred and my associations, and cast in my lot with this unpopular people." It is this spirit, the gift and power of God, that is given to every baptized believer into this Church. It is the greatest and only sure guide, the most certain evidence of the divinity of Mormonism; and you who have received this evidence may always



know the difference between right and wrong. Follow the advice of the prophet and test all that comes by this standard and criterion. That which inspires you to believe in God, to serve Him, and love Him, to honor His servants and do labor in His cause, comes from God, and you may know it with a perfect knowledge; while that which causes doubts to spring up in your mind, which fills you with despair and discouragement, which causes you to hate your brethren and sisters, to disbelieve in God, to dishonor His priesthood and refuse to listen to their counsels, which breeds strife and jealousy, envy, anger and revenge—you may know with a perfect knowledge that that is from the evil one. Wherefore, beloved brethren and sisters, take these words home to yourselves, and see to it, that ye judge justly, for the spirit is given unto you to judge, and you may know as clearly as the daylight from the dark night, whether I speak the word of God or the word of the evil one.

My testimony is that this work is



divine. I know, although I never saw him, that Joseph Smith was a prophet. I know that Brigham Young was God's servant. I know that President Taylor was. I know that President Woodruff and his associates are men of God, and that it is safe to follow their counsels. I have had evidences of these facts. I was once greatly troubled in my mind as to the course I should pursue in a certain matter, and being unable to choose for myself, I went to the authorities and asked them to advise me. They did, but their advice was an awful trial to me, so I laid the matter before the Lord, and I prayed for three days that He would let me know unmistakably what was best to be done. Finally I heard the voice of the Spirit, and it spoke to me these words: "My son, go and do as my servants have told you, and it shall be well with you; for I the Lord judge all men by the motives and desires of their hearts; and in my hand are the issues of all things; and I will honor those who honor my priesthood. Even so, Amen."

## LIVING ORACLES VS. SCRIPTURE

### DISCOURSE

*Delivered by President George Q. Cannon,  
at the Davis Stake Conference,  
held in Farmington, Davis County,  
September 7th, 1895.*

It is a great pleasure to meet with the Latter-day Saints this morning in this place, and I trust that in our meeting together the prayer that has been offered will be fulfilled, and that the Spirit of God will rest down upon those who speak and those who hear, so that we may have a time of rejoicing. Personally, I never want to talk unless I can have the Spirit of the Lord, and it is not very edifying or profitable to listen to a person trying to speak who has not the Spirit of God with him.

As Latter-day Saints, we need constantly the guidance of Jehovah. We have the Bible, the Book of Mormon and the Book of Doctrine and Covenants; but all these books, without the living oracles and a constant stream of revelation from the Lord, would not lead any people into the celestial kingdom of God. This may seem a strange declaration to make, but strange as it may sound, it is nevertheless true. Of course, these records are all of infinite value. They cannot be too highly prized, nor can they be too closely studied. But in and of themselves, with all the light that they give, they are insufficient to guide the children of men and to lead them into the presence of God. To be thus led requires a living Priesthood and constant revelation from God to the people according to the circumstances in which they may be placed. A great many people fall into error very

frequently by quoting and seeking to apply to present conditions, revelations which were given to the Church in early days and which were especially adapted to the circumstances then existing. Of course, it is appropriate to quote from the revelations concerning principle; but in many instances the revelations that are contained in the Book of Doctrine and Covenants are not, I may say—and I say it with some degree of care—suited to the circumstances and conditions in which we are placed. They were given to the Church at a time when just such revelations were required. Nor must we fall into the idea that the world has adopted, that the Bible is all that is necessary for man's salvation. The Bible is of exceeding great value to us. The Book of Mormon is likewise of inestimable value. The Book of Doctrine and Covenants is also beyond price. And these records are of great advantage to the people, on the same principle that the Lord made known to Lehi. Lehi was commanded of the Lord to send his sons back to Jerusalem to obtain the records on the brass plates, in order that they might carry with them to the new land whither God was leading them a knowledge of the revelations of God and an account of the prophecies and other matters contained in those records. It is recorded in the Book of Mormon that without these plates they might have fallen into unbelief and

# COLLECTED DISCOURSES

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PRESIDENT WILFORD WOODRUFF,

HIS TWO COUNSELORS,

THE TWELVE APOSTLES,

AND OTHERS.

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