

in the past, even as the law shall go forth from Zion in the future as now and in the past? I am only pleading here for broad views concerning the things of God, and the ways of God. We Latter-day Saints do not want to contract our feelings, our sympathies, our opinions of the truth to the narrow limits of our own church fellowship; but we must recognize that God does things on a broad scale, and that He is directing, and that He is influencing, by His Spirit, His children; and they will become more and more susceptible to the influence of the Gospel. I hope that we will become more and more skilfull in presenting it, that by reason of the operation of these two things—our increasing skill and the world's increasing susceptibility to its influence—Zion shall be enlarged, and the Church of Christ shall be enlarged in her sympathies until we will stand locked fast in fellowship for righteousness with all the righteous men in all the world. Amen.

The choir and congregation sang the hymn:

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

President Smith announced that the closing session of this Conference will convene at 2 p. m.

Benediction was pronounced by Elder William McLachlan.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Prayer was offered by Elder Milton H. Welling.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

ELDER RULON S. WELLS.

My brethren and sisters, I do wish that I could occupy this responsible position without that feeling of fear and trembling which comes over me when I am called upon to address this vast congregation. I also hope that the Lord will be merciful and kind unto me. I trust that He will give me His favor, that I may enjoy the influence of His Holy Spirit, for without that aid, I would indeed feel my weakness.

I wish to bear testimony to the truths of the Everlasting Gospel. I endorse the testimonies that have been borne by my brethren who have preceded me in the various meetings of this General Conference. I find myself strictly in accord with their testimonies. I can endorse that which they have spoken, for I feel that we have been fed the bread of life. The Gospel has been restored to the earth for the accomplishment of a wonderful work among the children of men. This great message which has been delivered through the Prophet Joseph Smith is for the salvation of all

men. It is a matter which will come to all our Father's children, either in this life, or in the life which is to come. The forces, the influences, and the workings of this Gospel must be felt by all of our Father's children; it is an individual affair with each and every one of us. It therefore behooves the inhabitants of this earth to pay heed to the message, and there are none who will regret it, who do pay heed. Neither need they to feel that it is any condescension on their part, when they listen to the humble message of life and salvation. It is not anything that has been instituted by man for the purpose of self aggrandizement. This work is a labor of love, of sacrifice, and of good-will towards men. It is for this purpose that it was established,—the saving of every soul, and none can be justified who will reject it, after the opportunity has been presented to receive it, and to benefit by its workings upon them.

There are two things that are required of all men who are formed and fashioned in the likeness of their great Creator; and these two things are these: one is to learn to know the will of God, and the other is to do it. Therefore, every human being should feel that it is his duty to make it the effort of his life to find out what is the will of God; and it cannot be found out unless people do put forth some effort. The great enemy of the Kingdom of God is indifference, and a lack of disposition to seek and find, a lack of desire to know the truth, a lack of disposition to put forth the effort, to ask, that we might receive. Surely, any individual blessed with intelligence ought not to feel any hesitancy whatever in making an effort to find out God, and to learn

to know His will. If people do put forth this effort, it will be because they are yielding obedience to a fundamental principle of the Gospel which we proclaim; namely, faith in God, which will move us to action, and get us to appreciate the importance of knowing.

If we have no desire to know it is because we love darkness rather than light, because we are satisfied to remain in ignorance, which is darkness, even that gross darkness that covers the minds of the people. But if we want to know, if we have in our hearts a desire to know, let us manifest that desire by putting forth the effort, and asking Him alone who can give the answer; namely, God, our eternal Father. And even though it should call upon us to bend the knee, why should we hesitate? Is it not required of all of us that we should, in the presence of the Almighty One, be willing to humble ourselves before Him?

We cannot evade the responsibility of practicing these principles of life and salvation. We may exhort the inhabitants of the earth; we may, perchance, get many of them to start out upon this path of seeking to know the truth, but it should not end there. It behooves all those who have once planted their feet in the straight and narrow way, by beginning to seek, that they might know the will of the Lord, to continue to walk therein, by the constant and continued exercise of this principle of faith. As we grow in knowledge, that desire to know will still continue to grow within us, and we go on progressing in the knowledge of the Lord. Therein lies salvation, that we may grow in the knowledge of the truth, and that we learn to do the will of the Father.

While it may be the exercise of

faith which leads us to the knowledge of the truth, it is the exercise of the principle of repentance which teaches us to do. These are saving principles that the Lord has revealed. They are explained in Holy Writ; they have been proclaimed by holy men, but if we never had received the revelations of the Lord, if they had not been handed down to us by the prophets who have lived in ages gone by, these truths would still stand and be the same. They appeal to the very nature of mankind; without them, it is impossible to progress, and we each and every one of us have constant use and need for applying these principles in our daily vocations, in our daily lives.

The absence of light is darkness. By the continuation of growth in knowledge, which is the light of truth, the darkness will disappear, just as the darkness disappears from a building when we put into it the light. It should, therefore, be the ambition of Latter-day Saints to constantly struggle for the acquisition of light and knowledge, and truth. This can only be done in proportion to our faithfulness.

These principles are called first principles, but to me, they are first principles and last principles. These fundamental principles of the Gospel of Jesus Christ are: faith in the Lord, Jesus Christ, repentance from sin, baptism by immersion, that principle by which we obtain a remission of sins; and the securing of the Holy Spirit, by the laying on of hands. You have heard nothing else during the meetings of this Conference than different phases of these cardinal and fundamental principles. If we have heard something regarding the law of temperance, the Word of Wisdom, what is

it but one of the practical applications of the great law, that fundamental principle of repentance from wrong doing? Is it not evil to do those things that are harmful to the body, those things that often destroy this temple, in which the Lord designs his Holy Spirit shall dwell? What is the law of tithing? People are required to pay their tithes and their offerings. And who is benefited most? The people themselves, who observe to keep these laws and these commandments. They are most benefited for this reason: that it teaches them the exercise of faith in God and confidence in His work. Their hearts are in sympathy and in touch with the great work which our Father has inaugurated in these last days. They want to see Zion prosper; their hearts are in touch with that great work. They want to see the temples of God maintained; they want their children to be instructed in the ways of life and salvation; they want their sons to go out into the mission field and deliver this message unto the people; and all of these things require sacrifices, which they would not make if they did not have faith in God and in the triumph of His work. So we might apply it to every principle, to every requirement that is made of Latter-day Saints. It is founded on these fundamental principles. The first principles? Yes, and the last principles,—always, eternal, and forever. We ought to appreciate them as the plan of life and salvation, whereby the children of God can be brought back into His presence. And without observing them, no one can be saved.

I rejoice in the testimony of this work, for I know that the Lord is with us. I know that Joseph Smith

is a prophet of God. I cannot pick up the book of Doctrine and Covenants and read a single revelation from the Lord, without feeling thrilled, and being convinced that this is the truth.

In the opening address of President Joseph F. Smith, he made a number of comments on different topics, and gave the keynote of this Conference, all of which was interesting to me, and met with my hearty approval. When he finally came to bear his own testimony regarding the divinity of the mission of the Prophet Joseph Smith, my whole being was filled with the spirit of testimony, and in my heart I said, "Amen." I know, too, and so should all Latter-day Saints know, when the spirit of inspiration is resting upon them, that this is the truth. The Spirit of the Lord will bear witness, that Joseph Smith is a prophet sent of the Lord. I admonish the people to carefully read the revelations as they are contained in the book of Doctrine and Covenants, and ponder over them in your own hearts. No one can honestly read those revelations without being impressed that there is something in them, more than the power within men. This ability to know the truth, and this testimony which comes to us, is the result of the Spirit of God resting upon us; and if we will only put ourselves in such a condition, that we can receive the promptings of that Spirit, then we will grow in the knowledge of God day by day; and that we may do so is my prayer, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

My life and labors are devoted to this work. While it is true that

I have not been able to do my full and complete duty, because of my physical condition, yet I trust that my labors during the past fifteen or sixteen years have proven to this people, and to the brethren of the authorities, that I am loyal and patriotic to the Church of Jesus Christ of Latter-day Saints. I have never been ashamed to testify to the divinity of this work, when I felt that I had the Spirit of God. I have held the name of the Prophet Joseph Smith as sacred. When I was in the mission field, I said to the Elders: whenever you are moved upon by the Spirit of God, and the spirit of testimony, you are to testify that Joseph Smith is a Prophet of God, and I promise you it will make you all the trouble you can bear. I have never been afraid of the world, nor the children of men, when I have enjoyed the Holy Spirit.

I look over my past labors in the ministry, and I discover there were some things that I didn't know. I find at times that I have been over zealous; in fact, I believe that I have been almost fanatical, that I have said and done things that I now wish I hadn't. I have heard this, my brethren and sisters, and I am in no doubt about it: that I hold the Holy Melchizedek Priesthood, the High Priesthood; I am a Seventy-Apostle. I don't think I lack any Priesthood. I don't think there is anything in this Church to be done that I can't do, if the proper authorities tell me to do it, but there are many things they don't tell me to do, so I let it alone. It has taken me a long time to learn to mind my own business, to look after my own department, and not try to interfere