

to carry on this work. His servants are determined men of God. Men of faith who believe that God has spoken; who are assured in their very souls that this is His special work; that He has established it, and they believe and accept it without reservation or equivocation. I bear witness of it. Jesus Christ is the Son of the Living God, whom to know is life eternal. I bear witness of His mission, of His life and of His resurrection. If we Latter-day Saints do not stand for this faith, shall the Son of Man, when He cometh, find faith on the earth? I tell you, mighty little, indeed, unless the Latter-day Saints, and their sons and daughters after them, carry out the mission whereunto we are called.

I know that these men who are called to preside over the Church of Christ are men of God. I bear witness of that also, for I know them. It has been my high privilege to know, better than most men, better than almost any, of the life and labors of President Joseph F. Smith, and I know what manner of man he is. I testify to you that he is a man of God, choice and most precious, as I believe, above every man whom I know or have ever known; honest, sincere, devoted, patient, forgiving, loving and most precious. This is the kind of man that God has called to lead His Church, in this the beginning of the twentieth century. At the beginning of this century Lorenzo Snow was President of the Church; and, by the way, Pope Leo, the thirteenth was sitting in the papal chair at Rome as president of that Church. It is scarcely worth while, except to refer to association of individuals or societies, to

I bear testimony to you, also, con-

cerning the integrity of these men, the twelve apostles, special witnesses of Jesus Christ, that miraculous Jesus, that same Jesus, the risen Lord. They are men of God, every one of them, and on Easter Sunday and indeed on every Sunday and every other day, they believe with all their souls,—with all the earnestness that men and women command, and they try to make other people believe that Jesus has indeed risen, that He is the Redeemer of the world; and they try to instill that faith into the hearts of the children of men. I bear witness that these seventies are of the same high class of men, men of faith, men of God, who have that same testimony in their hearts, ready to stand before all the world and testify that God, our Eternal Father, has revealed that Jesus is the Christ, that He has risen, that He lives and that He will come and reign upon the earth.

Now, my brethren and sisters, this then is the great mission of "Mormonism" and herein is the great need of "Mormonism" in the world. It has its practical and temporal affairs, all of them good, as we heard from our president at the opening of the conference; but with all that, with all its good work in practical matters, the greatest and highest need of all is this testimony of Jesus Christ, which must stand, and which we must not allow to perish from the earth. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

It has become something of a truism with the Latter-day Saints, that every conference is the best one. The last conference is always the best. I feel in my own heart

that this is the best conference I ever attended. My spirit, in listening to the brethren, has been lighter and my heart better satisfied when contemplating the truths to which our attention has been called. I do not know how well I shall succeed in concentrating my thought and giving expression to some reflections that have passed through my mind; and certainly I never felt more dependent upon the Lord and the inspiration of His spirit than I do at this moment. There is one thing that has occurred to my mind several times, by reason of that which has been spoken to us. It is an historical incident. It is recorded of the first Christian emperor of Rome, that when leading his armies against those who were contesting with him the mastery of the Roman empire, that at mid-day he saw in the heavens a luminous cross, and written upon a scroll were these words, "By this conquer." This vision of the day was supplemented by a dream of the night, in which the Christ appeared to Constantine and instructed him to place this insignia of the cross and these words, "By this conquer," upon his banners, and success should crown his arms. It is a question with historians, whether this circumstance really happened, or was only an invention of a man noted for his cunning, Constantine, and if we judge the circumstance by the character of the man, we could at least readily believe that it was an invention. But whether an invention or not, it is certainly a wonderful legend, and it will introduce an idea that came to my mind in respect to the matters of our conference, and in relation to the Latter-day Saints and the great work of God committed to their hands. If you view our people with reference to their

numbers of course we are an insignificant people. If you regard them in relation to their influence in the financial world, we are almost a negligible quantity. If we think upon ourselves as we are regarded by the great religions of the world, we are almost contemptible. If you regard us from the viewpoint of learning and philosophy, we cut no great figure. And so, viewing the matter, I asked myself the question, and submit it to you, wherein, then, lies our strength? From what source shall we draw confidence needful to our strength in the great conflict with the world, that confronts us. When I asked myself that question I can, at least in mental vision, see in the heavens a scroll, and upon it, these words—"Principles—by these conquer." The principles, of course, are those of the gospel of Jesus Christ. Therein lies our strength—not in numbers, not in wealth, certainly not in political influence, certainly not in renown for learning, but in the truth or principles we have received from God, we are strong; not so much, either, because of the little truth that has been revealed to us, the little knowledge to which we have attained, but more because of that great ocean of knowledge that we have access to, through one of the great principles we announce as a doctrine to the world, namely this: "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 truths pertaining to the kingdom of God in these last days." Through the acceptance of that doctrine we have access to God's hidden treasures of knowledge; which, in comparison of that which men in this world have received, is as some mighty ocean to a lakelet.

We have only a part of that truth; but we have in the foregoing article of our faith the principle through which more of that truth can be learned. Now, do not misunderstand me; I do not for an instant belittle the truth we have already received, because of this great ocean of truth that exists, at present, outside of our consciousness. In this new dispensation of the gospel, we indeed have received great truths, and precious withal. God has revealed himself unto His Witness of the new dispensation, Joseph Smith, in a most effective, splendid manner. We know something of the character, and even something of the form and features of that mighty Intelligence that stands in the councils of the gods, and out of whose wisdom and power creation and guidance comes as to the affairs of this universe. God has made known unto us, indeed, that Jesus Christ is the express image of the Father, and that as the Christ was, in form and feature, in intellectual and moral quality, in the attributes of soul, so indeed also is the Father. To know this and to know it well, to have it take possession of the consciousness, so that when God is spoken of, the image of the Christ, holding—as He announced to His disciples that He did hold—all power in heaven and in earth; to have such a consciousness of God, so that when His name or title is spoken this vision of God, revealed through the person and nature of the Christ arise, is a very great truth indeed.

The efficacy and power of the atonement of the Christ has been revealed to us. The Church of the Christ with all its order of officers, and with the channels of communication that it opens with God, has been established, which is great

gain. To know the means through which we can appropriate the atonement by the Son of God for man—that indeed is great and precious knowledge. These truths, spoken this morning, by Elder Penrose, in relation to the eternity of the relationships of men and women in and after the resurrection of the dead; the renewed assurances of the resurrection from the dead—all these truths that God has made known to His Church, through the principle of revelation, that we accept as true; and as the medium through which God imparts truth unto His Church and unto the world—these, indeed, are great truths and should be held—and we do so hold them—in reverence in very deed. So that in my passing remark and imperfect way of putting the thing, as to the little we know in comparison of what there is yet to learn, it was not my intention, for a moment, to discredit these splendid truths that we have received, merely because I called attention to the fact that outside of these things are many, very many things, yet for us to learn and for God to reveal. The truths of the gospel, and God's method of teaching those truths to the world are such that they appeal to the humblest people. We may say, as one of the world's great poets once said: "Religion * * * is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich." One of the most beautiful things in the New Testament is the declaration of the Son of God, in reference to the class of people to whom the gospel was preached in His day. You will remember that His forerunner, John the Baptist, was thrown into prison, and while passing through that gloomy period of his life, he

sent messengers to the Christ, saying, "Art thou he that should come, or look we for another?" Jesus sent the disciples of John back to him with this message, "Say that the sick are healed, that the blind see, that the lame walk, and *unto the poor is the gospel preached.*" So far in our experience, it has been with us as it was in the former dispensation of the gospel, namely, that it has been the common people who have heard our message gladly. But while that is true, it still remains true, also, that this faith of ours, this system of truth so well adapted to comfort the heart of the common people, the lowly, the simple-minded, the humble people who readily believe, while it is within their reach, and their souls can be filled with it, bringing joy and comfort to them—yet this Mormonism, so long despised as a religion that can only thrive where ignorance is most pronounced; whose officers are reputed in the world to be anxious to keep their people in ignorance, that they may rule them to their advantage, and as with a rod of iron—this religion that has such a reputation in the world is nevertheless essentially a religion for intellectual men. It is a religion the philosophy of which, it seems to me, must appeal to the highest intelligences of the earth, when they shall come to know it. I should be disappointed in it if this was not true; for while religion must appeal to and satisfy the emotional nature, it must also appeal to and satisfy the intellect. I find that satisfaction in the religion of Jesus Christ as made known in the new dispensation of that religion which we have received—the dispensation of the fulness of times.

Of course, the subject that opens up before one by indulging in these

reflections, is altogether too large for treatment in a few moments; one thing only can I briefly refer to in this kind. It has been my pleasure and duty, during the past few months, to review and set in order for the study of our Seventies' quorums the doctrine of the atonement of Jesus Christ; and this late inquiry into that subject has had a wonderful effect upon my own thought and state of mind. I have for many years believed in the atonement of Jesus Christ and have accepted its symbols in baptism and in confirmation; and have repeatedly renewed my acceptance of that atonement by accepting the sacrament of the Lord's supper. It has been a matter of faith with me and of knowledge, by the testimony of the Spirit of God to my soul; but upon close inquiry, by deeper delving into the subject, my intellect also gives its full and complete assent to the soundness of the philosophy and the absolute necessity for the atonement of Jesus Christ. That this atonement, the method and manner of it is the only way by which there could be brought to pass an at-one-ment, a reuniting of soul of man with soul of God, I account it for myself a new conversion, an intellectual conversion, to the atonement of Jesus Christ; and I have been rejoicing in it of late, exceedingly. I am convinced that when men of intelligence can be brought to the point of being sufficiently humble to read again the Book of Mormon, and to take into account the high purposes for which it was written, viz., to testify to the truth of the Jewish scriptures, but more especially to testify of the Christ, to bear witness of Him both to Jew and Gentile; testifying that Jesus is the Christ, and that there is no

other means of salvation provided but through His atonement. When they will consider the message it has to bear upon these important questions, and will stop sneering at such human elements as may be in it, and will examine once more its teachings upon the great theme of salvation through the atonement of the Christ, they can indeed find wisdom and philosophy and truth in its doctrines. I proclaim to you, my brethren and sisters, that in the Book of Mormon, more than in any other book written in this world, and I do not except the New Testament—in the Book of Mormon more than in any other book, we have there the ne-

cessity of, and the truth of the atonement of the Christ taught to the children of men as nowhere else. I rejoice in these truths; may the Lord seal them upon our hearts and give us grace and strength to live in harmony with them, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until Sunday morning, April 9th.