

what caused Abraham to become the friend of God, a man upon whom God could rely. Abraham had been told that his seed would be like the sands upon the seashore, or the stars, as they are innumerable so would his posterity be. Abraham knew that his hands must not be imbued with the blood of his fellows. Yet, when the Lord said to Abraham, "Take your son and offer him as a sacrifice." Abraham took him, nothing doubting. When they got to the foot of the hill and commenced its ascent, the boy said, "Here is the wood, but where is the sacrifice?" And that father turned to that son, through whom the blessings had been promised, in whom the hope of the future was concentrated, and he said, "My son, thou art the offering." What a terrible thing for a father to tell a son! Yet it was in obedience to the requirements of God. When the time came and the knife was finally raised to strike the fatal blow, Abraham was told, "Hold, look in yonder thicket, and find a ram." And Abraham, because of his fidelity to that which God had revealed, came to be the Father of the faithful, and the friend of God.

May His blessings be upon you. May we, in contemplating the future, remember that it is necessary for us to do the will of the Father before we will know of the doctrine, then will it be truly accomplished through Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG
(President First Council of Seventy.)

The spirit of this conference has, I believe, fastened upon our minds the necessity of receiving every principle of the gospel and living the same, practicing in our daily lives all that belongs to it.

When the Prophet Joseph Smith received the visitation of the Father and Son, he was under the power of the Holy Spirit to that degree that he could endure the presence of these heavenly beings. After they had commissioned him, and instructed him by ambassadors sent from time to time, he was entrusted with a very great work, that of translating an ancient record, the history of the races that were found upon this continent when it was discovered by Christopher Columbus. The prophet states that, while translating this sacred record, he and his fellow-worker, Oliver Cowdery, were impressed with a passage of scripture, found in III Nephi, relating to the ordinance of baptism, and they retired to a secret place and prayed to the Lord for light in regard to this ordinance. In answer to their prayer, the Lord sent to them John the Baptist, the forerunner of our Lord, and he revealed unto Joseph Smith and Oliver Cowdery the meaning of the ordinance of baptism, and the way in which it should be administered, at the same time conferring upon them the Aaronic Priesthood, and promising them that they should receive the Melchizedek Priesthood in the due time of the Lord.

When our Savior was upon the earth, in the meridian of time, He came in fulfillment of the predictions of ancient prophets, and according to the promise of the Father that He would send a Redeemer into the world, His only begotten Son, that was to save the people from the condition caused through the fall of their first parents, subject to eternal death, banished from the presence of God, Jesus came and brought life and immortality to light, yet, though He was the Son

of God, the Redeemer of the world, He subjected Himself to receive the sacred ordinance of baptism. We are told that He came unto John, who was baptizing repentant Jews in the River Jordan, and requested that He be baptized; and John said, "I have need to be baptized of thee, and comest thou to me?" But Jesus answered, "It becometh us to fulfill all righteousness;" and then John suffered him. When Jesus came up out of the water, the Father manifested His approval of the ordinance by proclaiming, "This is my beloved Son in Whom I am well pleased." Then the Holy Ghost, in the sign of a beautiful dove, came and rested upon the Savior as an evidence to the people of the fulfillment of the prophetic words John the Baptist had uttered sometime previous when he said, "Upon whom you see the Holy Ghost descending, know you indeed that this is He."

Afterward, when Jesus was ministering among the people, John was taken and thrown into prison, and he sent to the Savior two faithful messengers who asked: "Are you indeed the promised Messiah? or do we look for another?" And Jesus sent this answer to John, "Behold the gospel is preached to the poor, the dead are raised, the deaf are made to hear, the blind have their eyes opened"—leaving John to judge by these words whether He was indeed the promised Redeemer or not. We are not informed as to what the effect was upon John when he received this message from our Lord, but this we do know, that when the Savior arose from the dead He sought to impress upon the minds of His disciples that He was indeed a resurrected being. He said to one who was doubting,

Come and handle me and see: behold the prints of the nails in my hands: behold the wound of the Roman spear in my side, and no longer doubt, but believe, for a spirit hath not flesh and bones as ye see me have. Later, He said to His apostles, "As my Father has commissioned me, so I commission you." He declared that *all power was given unto Him in heaven and in earth*, and then said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * * and lo, I am with you alway, even unto the end of the world."

We find, my brethren and sisters, that there were many, in the early history of this work, who when they heard the gospel, said to the elders, "Why, I was baptized into the Baptist church," or "I was baptized, when an infant, into the Methodist church," or "I have received that ordinance in other churches." But the Lord said to the Prophet Joseph, All persons that desire to be received in the Church of Christ in this dispensation must repent of their sins, and receive baptism by immersion for the remission of sins, that they may receive the Holy Ghost, and this ordinance must be administered by one having authority; for no man taketh this honor to himself but he that is called of God as was Aaron. Aaron, as we know, was called by the Lord through the Prophet Moses. The Lord said, lay your hands upon your brother Aaron and call him to be your spokesman, that he may take some of the burden from your shoulders.

Many have said, "If I must be deprived of the comforts of life that I so much enjoy, in the way of

using tobacco, or wine, or tea, or coffee, I do not want to join the Church of Jesus Christ of Latter-day Saints. I would rather have my enjoyment of these luxuries than belong to the church whose doctrines you have introduced to me." Others have refrained from embracing the work, fearful that they would be deprived of some pleasures that they have heretofore enjoyed. Some refused to embrace the gospel because, as I have stated, they did not think it necessary to be baptized again. Others hold back for fear that they might meet with censure from their neighbors and fellow-churchmen. Many a person has held himself aloof from this work of the Lord because he was afraid of public opinion. You know very well, my friends, that the Saints have not always been spoken well of. In fact, I am reminded of one of old, who said, This people are spoken evil of everywhere: and yet they seem to prosper: they love each other: and they grow in strength, in power and in numbers. One said concerning the Apostles of Jesus, Let these people alone and, if their doctrine is of man, they will be scattered and come to naught; but if their doctrine be of God, let them alone, lest perchance you be found fighting against God; a very wise and correct admonition.

You know Paul said, in relating his experience to some who were listening to him to condemn him, I was indeed a Pharisee of the straightest kind. I went from city to city to prosecute the followers of the Nazarene. I was journeying to Damascus with letters of apprehension in my hand and that I might find people there who were proclaiming the gospel of the Nazarene. And as I journeyed to Damas-

cus, a great light came upon me and I fell to the earth, and I heard a voice saying, "Saul, Saul, why persecutest thou me?" and I said, "Who art thou Lord?" and the voice said, "I am Jesus whom thou persecutest." Then Saul asked what he should do, and he was told to arise, and someone should lead him into Damascus, and one Ananias would tell him what to do to be saved. Paul declared, I rose up from the dust and one took me by the hand and led me to the city of Damascus, and there I prayed to the Lord, and the Lord revealed to me that there was a man in that city who was also praying to the Lord to know what his duty was, and the angel came to this other man who was praying, and said to him, Arise, and go to such and such a place in the city, and find one Saul, for behold he prayeth. This servant of the Lord obeyed the voice and found Saul and said to him, "Brother Saul, receive thy sight," and Paul says, I immediately felt my sight restored as of scales falling from my eyes. And then this good man who was sent to him, who was called Ananias, said to him, "Brother Saul, why tarriest thou? Arise now and be baptized and wash away your sins, calling upon the name of the Lord." And so, Paul declares, I was brought to a newness of life by being buried in the liquid grave. And not only were my eyes opened, my physical vision restored, but the eyes of my spirit and understanding were opened as well. Then Paul knew he had been persecuting Saints of God, who were indeed the followers of the meek and lowly Nazarene, who was indeed the Son of God.

My brethren and sisters, we have listened to the doctrines of the gos-

pel from a number of speakers during this great conference, and I must say, in the experience that I have had in attending conferences, I never have attended one in the last sixty years that I have been any better satisfied with than this which is now about to close.

May the Lord bless the people, comfort everyone. Those who could not come to this conference, may they receive from their friends the message of good will and kindness that came from the lips of our prophet, and leader, and from the lips of his brethren who have spoken during this conference. May health and peace continue to abound in the homes of the Latter-day Saints. I pray in the name of Jesus Christ. Amen.

The hymn commencing, "I know that my Redeemer lives," was sung by Prof. Charles Kent.

Benediction was pronounced by Elder George E. Bench.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

President Smith made announcements, including a notice of overflow meetings of the Conference in the Assembly Hall, and Barratt Hall, being held at this hour.

The Tabernacle choir sang the anthem, "Arise, shine for thy light is come."

Prayer was offered by Elder Serge F. Ballif.

The choir sang Professor Evan Stephens' anthem, "Awake My Soul;" the duet passages were ren-

dered by Margaret Summerhays and Thomas Ashworth.

ELDER HEBER J. GRANT.

Inspiration in the hymns of Zion.—Respect and friendship of neighbors desirable.—Testimony lost by failure to live Gospel principles.—Children honor parents by being true to the faith.—Godliness and loyalty characteristics of Church leaders.

I rejoice exceedingly in the spirit of the meetings of this conference. I endorse most heartily all that I have heard during the conference, and bear testimony to the inspiration of the Lord in those who have spoken; and I humbly and earnestly pray that the time I occupy, this afternoon, that the same good spirit and inspiration which have been given to those who have already spoken may be given to me. I have no desire today, in standing before you, and I have never had when occupying this position or a similar one, except to say only those things which might be beneficial to those who listen as well as to myself. I have been blessed upon more than one occasion, while speaking to the Saints, and have felt truly grateful to the Lord for the encouragement that has come to me, because of the rich outpouring of His Holy Spirit.

I have been particularly impressed during this conference, with the many old-time and inspiring hymns which have been sung by the choir and the congregation. I never hear, "Come, come ye Saints." "Though Deepening Trials throng your way," and other inspirational songs which the Lord has given to the men and women of this community, by the inspiration of His Spirit, that I do not rejoice as I listen to them. I feel that this very