

ness of times, should take today what the Lord reveals, take today the counsel that is given, take the policies and projects and plans that are revealed today, whether they are in accordance with olden things or not. But we shall find, when we compare the spirit and teachings and real principles that are given to us in the latter day, that they are in accord with that which was revealed of old. Principles never change, through all the eternities, but policies do, and should, according to circumstances.

I have occupied more time than I intended to and, perhaps, too much for this afternoon meeting. Excuse me if I have. God bless you, brethren and sisters. May His peace be with you. I thank God with all my soul that I am with you in the building up of this great latter-day kingdom. There is nothing like it anywhere. There never was anything to be compared with it, for its magnitude, for the intelligence and light and truth revealed, for the purposes of God made known, and these are only the beginnings of good things. Light and truth will be made manifest, and principles of eternal life will come down from the skies to us, through the appointed channels, and Israel will grow and multiply and increase in numbers, in influence and in power, and by and by fulfill the ancient predictions and be the head and not the foot. I thank the Lord for the inventions and developments among us, for the disposition to grow and increase in all that is good, for the musical talent that we have, for the abilities manifest in various directions which I will not take time to enumerate; all these things come from our kind, wise, Heavenly Father; and unto him be

all the glory, for ever and ever, through Jesus Christ. Amen.

Sister Amelia Margetts sang the hymn, "Praise to the man who communed with Jehovah," as translated into the Spanish language by Sister Samantha B. Foley.

#### **ELDER BRIGHAM H. ROBERTS.**

(Of the First Council of Seventy.)

#### TESTIMONIES IN BRONZE AND STONE.

I was unavoidably detained from the first session of the conference and, therefore, missed what was undoubtedly the valuable instructions given on that occasion. I rejoice, however, with my brethren, that I have the opportunity of being present this afternoon and partaking with you of the spirit that has evidently come into this conference; and I am delighted, for one, to have my mind refreshed upon the duties and obligations that I owe, in common with you, to the Gospel of Jesus Christ.

I rejoice in the great truths that President Penrose has presented to us this afternoon. I rejoice to be reminded that the truth remains, and that we find it, notwithstanding the lapse of years, the same as in former times. It certainly is refreshing to have this thought in our minds, namely, that the truth is always the same; but that as the years go by, the volume of it enlarges, and the witnesses to it increase, and more and more the attractions about it multiply as the years go by. In this connection I would like to call your attention to the growth of interest that we find in coming up to the headquarters of the Church and visiting this Temple Block, where

we are increasing the number of testimonies in stone as well as in word; multiplying in bronze as well as by verbal utterance, the memorials of God's dealings with His people.

I would like to read to you, as introductory to inviting your attention to these things, a passage from the old scriptures relating to a certain great incident in the history of ancient Israel. When Joshua was leading Israel from the east side of Jordan to the west side, the Lord apparently desired to magnify His name, both in Israel and among the peoples of that country; and, therefore, with power and an outstretched arm He began the establishment of His people in the promised land. In crossing Jordan, at the flood tide—which occurs at the harvest time—he caused that when the priests took the Ark of the covenant,—which was the sign of God's visible presence in Israel,—when they carried it to the waters of Jordan, the waters were divided, and the priests stood in the bed of the river, the waters being held back by the power of God, while the hosts of Israel passed over dry shod. Joshua was commanded to direct twelve men in Israel, one from each tribe, to go to the place where the priests stood and carry from thence stones, which should be erected as a memorial altar unto the Lord, of the manifestation of His power on that occasion in behalf of His people. I now read what the scriptures say about that incident:

"Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man;

"And Joshua said unto them; Pass over before the Ark of the Lord your God, into the midst of Jordan, and take you up, every man of you, a stone upon his shoulder, according unto the

number of tribes of the children of Israel;

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

"Then ye shall answer them, that the waters of Jordan were cut off before the Ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever;  
\* \* \* \* \*

"And those twelve stones which they took out of Jordan did Joshua pitch in Gilgal;

"And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

"Then ye shall let your children know, saying, Israel come over this Jordan on dry land;

"For the Lord God dried up the waters of Jordan from before you, until ye passed over, as the Lord your God did to the Red sea which he dried up from before us, until we were gone over;

"That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever." (Joshua 4:4-7, 20-24.)

The Lord was anxious, apparently, that there should be a testimony in stone, an enduring monument of the manifestation of His power in behalf of Israel. I think I catch a glimpse of the same spirit in the experiences of modern Israel. For many years, now, with a great joy, I have looked upon this magnificent Temple upon this block, as a collective testimony in stone, to God's presence and power and salvation, among the Latter-day Saints that is mightier, perhaps, than the verbal testimony of any man, because it may be seen by so many, unmoved through many generations, and has been established by the collective mites of a community. They have builded a monument of

testimony in stone that God has given commandments to this generation. I was struck not long since, when writing the history of the times in which the foundations of this Temple were laid. I know not how it will appeal to you, but it thrilled me and gave me great joy when I contemplated the circumstances of the Latter-day Saints under which they laid that marvelous foundation, sixteen feet in depth and sixteen feet broad, of solid granite wall. At the time that immense foundation was laid—upwards of ninety-nine feet from north to south, through the towers; over a hundred and eighty-six feet east and west, through the towers—the Saints knew that its walls—nine feet of solid granite in width, in the lower story, and tapering to six feet in the upper story—would reach a height of one hundred and seven feet; with the east tower, two hundred and ten feet high; and the west tower some six feet less in height. They knew that such, in the rough, were to be its dimensions. At the time, less than five thousand Latter-day Saints were in this city; and less than twenty thousand Latter-day Saints in the territory of Utah; yet they had the magnificent faith to lay the foundations of such a mighty testimony in stone as this has become. Its foundations were laid in the midst of the poverty of the people, and forty toilsome years were consumed in bringing it to the capstone and to completion! Yet there it stands, a magnificent testimony of the Latter-day Saints to the world; an altar erected that stands for the chastity of the individual, the purity of the home, the close linking of man in brotherhood with man, and in fatherhood with

God; standing for the salvation both of the living and of the dead, a modern witness for God in stone, greater—far greater—than that erected under the direction of Joshua. I may not dwell upon all that it suggests; I can only name these few things, because I want to call your attention to some other monuments.

Out here on this Temple square, we have the bronze statue of Joseph Smith, the prophet of the great and new dispensation of the Gospel; and the statue also of his faithful brother, Hyrum Smith, standing upon granite pedestals, properly inscribed, declaring their mission and their achievements in the world, so far as those achievements can be briefly stated, saying, doubtless, in the inscriptions what the Prophet Joseph would like to say if he could meet face to face the tens and hundreds of thousands of people who read the burning words of truth which God gave him to speak to this generation. These utterances are recorded upon the bronze tablets, and the Prophet is thus voicing forth his message to the world, and though dead, yet speaketh, in this memorial of bronze and stone, that loving hands have erected upon this square.

It gave me delight more than I can express to you here, the other day, to take two of my daughters, one of whom I expect soon to go to the east—into the world—and to view with them this beautiful Sea Gull Monument just completed and very recently fittingly dedicated to the purposes for which it was erected. I pointed out to them how it told the story of God's deliverance of the Latter-day Saints in this valley in the year 1848. I rejoice with my whole heart, not only in the

beauty of that great offering as a memorial to God for His goodness to our fathers, not only in its perfections as a work of art, but I look beyond all that to the thing that it represents—our recognition of God's great goodness in delivering His people from threatened destruction—a collective testimony of the people—to the goodness of God to our fathers. It will stand, I believe, through many generations, one of the most beautiful, or to memorialize one of the most beautiful incidents in the many wonderful experiences of the Latter-day Saints. For indeed, Israel was so situated in the summer of 1848, that if God had not wrought out a deliverance for them, then there was nothing but starvation for the people and reproach to the God of Israel who had brought them to this land. For this reason, the Lord felt Himself bound to work out the deliverance which that combination of bronze and stone stands to memorialize.

The story is told eloquently, better than words will ever tell it, in the bronze tablets around the base of the monument. [The speaker in the revision of his remarks has amplified somewhat the description of the tablets for the sake of completeness.] The graceful Doric column of the monument, surmounting the base, is fifteen feet high, and is topped by a granite sphere, on which two Gulls are seen in the act of lighting upon it—a most graceful thing in itself, and Mr. Young, the sculptor, has caught the action of it true to life.

On three sides of the high base in relief sculpture the Sea Gull story is told: The tablature on the east tells of the arrival and early movements of the Pioneers. In the left

foreground of the rugged Wasatch mountains there is the man a-field with ox team plowing the stubborn soil, aided by the boy driver, followed by the sower. In the right foreground is the wagon home, women preparing the humble meal, while an Indian sits in idle but graceful pose looking upon all this strange activity that is to redeem his land from savagery and give it to civilization.

The second tablature—on the south—tells the story of the threatened devastation from the crickets' invasion. A point of mountain and a glimpse of the placid, distant lake is seen. The pioneer farmer's fight with the invading pest is ended—he has exhausted all his ingenuity in the fight, and his strength. He is beaten—you can see that in the hopeless sinking of his figure to earth, his bowed head and listless down-hanging hands from which the spade has fallen. Despair claims him—and laughs. With the woman of this tablature it is different. She is holding a child by the hand—through it she feels throbbing the call of the future—the life of a generation of men and women yet to be. Strange that to woman—man's complement—is given such superior strength in hours of severest trial. Where man's strength and courage and fighting ends, woman's hope and faith and trust seem to spring into newness of life. From her nature she seems able to do this inconsistent yet true thing—to hope against hope, and ask till she receives. I do not know in what school of psychology the sculptor studied his art, but he has certainly been true to the great psychological difference between man and woman. But to return to this woman of the second tablature—she, too, is toil worn, and there is

something truly pathetic in her body weariness, but her head is raised. Raised to what until now has seemed the pitiless skies; but now they are filled with the oncoming flocks of Sea Gulls. Does she watch their coming with merely idle curiosity or vague wonderment? Or does her soul in the strange Gull-cry hear God's answer to her call for help? God's answer to her they were, these Gulls, in any event, as the Gulls soon proved by devouring the destroyer.

The third tabature commemorates the Pioneers' first harvest—worthily, too. In the background rises Ensign Peak. In the middle background the log house home stands finished; in the foreground harvesting the golden grain is in progress, both men and women take joyous part. To the right a mother half kneeling holds to her full breast a babe, who "on the heart and from the heart" receives his nourishment, and about her knees two other children play in happy, childish oblivion of toil or care. O, happy scene, of life and joy, "where Plenty leaps to laughing life with her redundant horn."

On the fourth tabature is the title of the monument. Fortunately it is simple, and not explanatory—the work of the sculptor tells the story—tells it well and eloquently. Too much narration would have marred it—this is the inscription:

SEA GULL MONUMENT  
ERECTED IN GRATEFUL REMEM-  
BRANCE OF  
THE MERCY OF GOD TO THE MORMON  
PIONEERS.

Yes, let us own it. The salvation wrought out in that year of grace, 1848, for the "Mormon" Pioneers,

was Thy work, Helper of the helpless, and Supplémenter of man's endeavor; giving him of Thy bounteous strength when his strength fails. How shall we honor Thee for Thy tender mercies to menward, but by acknowledgment of them, by holding them in memory, and speaking of them to our children, and to our children's children, to the remotest generation?

Though from afar the Sea Gulls came and destroyed the destroyer, it was Thy voice, O Lord, that called them—they did but do Thy bidding—the deliverance was of Thee and by Thee. And though in these grouped symbols of the monument the beautiful agency of Thy merciful act is chiefly present, still beyond and above these to our consciousness the Eternal Cause of such events stands smiling.

Long may these testimonies of stone and bronze, which our feeble hands have erected, stand on this sacred block as God's witnesses unto the inhabitants of the earth, that He has given a new dispensation of His truth to man, and confirmed it by a manifestation of His mercy and power in the deliverance of His people, I pray, in the name of Jesus. Amen.

#### **ELDER JOSEPH W. M'MURRIN.**

(Of the First Council of Seventy.)

It is a very delightful thing, my brethren and sisters, to sit and listen to the inspired words that have fallen from the lips of the servants of the Lord, in the remarks that have thus far been made during our conference. It is altogether a different matter to stand up in the presence of this great multitude of people to give instruction that will be for the advantage of those who have