

forming works such as I have suggested should be performed, and all Latter-day Saints are thoroughly trained and taken care of, none overlooked. I want to draw your attention to the fact that it is the sick that need the physicians, but often it is the well that receive the chief attention from the physicians. That is the trouble, because those that are well we find easily, they are right in our way all the time, but those that are sick need to be hunted up by the physicians, and receive treatment at their hands.

May God bless us with peace on earth and good will among men, that the prayers offered this day throughout our nation may have the weight that is necessary, and influence the great Christian nations who now have their swords drawn against each other, trying to destroy each other's lives by the tens of thousands, that they may be brought to think, and cease their war and bloodshed. What a shame and humiliation it is; you and I might just as well turn in and fight each other; there is no sense nor reason to it. If a nation gets to balking, there ought to be influence and power enough in other nations of the earth to box their ears, make them sit down and behave themselves. That's the way the brethren do with me. I tell you they keep me pretty straight, I have got to walk just as straight as can be. I hold that every nation in this world should be held in such control that they would have to behave themselves. The majority should rule, and rule for the right. When the Lord has His way I tell you that peace will reign on earth, and there will be good will among men.

God bless all Israel, and God bless our friends that need the blessings and favor and help of the Lord to

settle their difficulties, that peace may come presently, and that it will not be necessary to destroy the lives of so many precious and valuable men, leaving two or three or four other Christians broken hearted for every man that dies in the war. May the Lord come to their rescue. I humbly pray in the name of Jesus. Amen.

Elder Horace S. Ensign sang a baritone solo, entitled, "Let us Have Peace."

PREST. CHARLES W. PENROSE.

Faithful veterans of the Church—The work before them in the spirit world—Great hosts of the departed who did not learn of the Gospel while in the flesh—Reality of both spirit and element—Matter—Eternity of all elements—Universal resurrection—Eternal reunion of body and spirit—The destiny of mankind—What the second death is—Fate of the sons of perdition—Agency of man the gift of God—Judgment predicated on freedom of choice and action—The social work of redemption—How to gain celestial glory.

I have taken great pleasure to-day not only in listening to the remarks that have been made by our brethren who have addressed us but in looking upon this great congregation. I don't believe that such an assembly can be duplicated or has been duplicated anywhere throughout the land. One thing I am sure of, and that is that there cannot be found anywhere within the confines of the United States an assembly of people so united in mind and spirit, so devotional as this congregation now assembled from various parts of the land of Zion.

It is a joy to my soul to look upon this assembly, to be in the society of men and women of the character of those who have gathered here, to look upon such a number of the vet-

erans of the Church, veterans in the great latter-day work which the Lord has begun on the face of the earth, men of faith, men of honesty, men of honorable character and mind; men of virtue who have resisted the temptations and allurements of the world; tried men, men who have been placed in positions wherein their courage and their fidelity have been tested, and they have been worthy and have stood the trial and the struggle and, so far, have been able to overcome. Now they are getting prepared to enter into their rest so far as their bodies are concerned, to close their earthly career, and to enter upon a wider and higher sphere in the spirit, still to be engaged in the great latter-day work, the work of the dispensation of the fulness of times, only part of which can be accomplished on the earth in the flesh, a great deal of which has to be performed in a different sphere, in the spirit world, for the work of the Lord pertains to those who have departed as well as those who are remaining here on the earth in the body. They are His sons and daughters just the same when they have parted with their earthly forms, and have gone into the world behind the veil and all have to be prepared for the great events which lie before them, and all have to learn the mind and will of the great Father of all.

This idea, which I merely repeat—nothing original about it nowadays, because the Lord has trained our minds in this direction for many years—this idea may be strange to some people, who take the notion that has been planted in their minds by false teachers for centuries, that this life, this stage of our existence, is the only one wherein man can receive the principles and doctrine of salvation through Jesus Christ, our

Redeemer, and that when death comes, that ends their opportunity. The Lord has revealed to us this is not true, that we are His sons and daughters whether in the body or out of the body; that He is our Father, the Father of our spiritual part, which is the most important part, not saying anything against the importance of the temporal part, for the body has to endure, its elements persist, and the time is to come when all persons who have lived in the body will have their earthly tenements revived.

The Lord has shown to us that the elements are eternal and that it requires the eternal union of spirit and element to obtain a fulness of joy. For the spirit part of man and the earthly, or temporal part just now, shall be united together perpetually, eternally, the body and the spirit being made one again, only joined together after the power of an endless life, that without that union a fulness of joy cannot be obtained. That is very easy to understand in a degree, if we will reflect upon our nature and upon the position that we now occupy. The spirit having come from above and the body from beneath, the spirit being born from God who is the Father literally, the Father of the spirit, and the body formed from the earthly elements, through earthly parentage, without this body many things that will give joy, pleasure, power, increase, perpetuity, cannot be enjoyed. This is rational. The spirit reaches out to that which is spiritual; the body reaches down to that which is called temporal, that is, physical—the grosser materials of earth and air and all the surroundings that pertain thereunto. These are realities as much as those that are spiritual.

There is a notion that has ob-

tained somewhat in the world, in philosophy and in some things that are called religious, that earthly things, those things we can see and handle and taste and experience in the common way of nature, will all pass away and be no more. That is a result of the notion that "in the beginning" the earth was made out of nothing and that man's body was made out of nothing, because the term "create" has been used in relation to this part of God's great work. "Creation," properly speaking, is organization; so we have learned through the Prophet Joseph Smith, and that the elements, the fundamental principles of that which we call temporal, are eternal, without beginning and therefore without end, that the earth and the things upon it were not fashioned out of nothing but out of something. "Out of nothing, nothing comes" is an old adage of years and ages ago (*ex nihilo nihil fit*), and we have learned that it is true, that though the earthly elements may be formed and unformed, so to speak, can be organized or disintegrated, yet that they, in their original nature and character are something, that they are just as eternal and just as real as that which is spiritual, and the spiritual is just as real and enduring and tangible to spirits as earthly substances are to those that are earthly.

We have learned this by revelation. It has not been a philosophical theory invented by anybody nor conceived by anybody, but it is the word of God given to mankind in the nineteenth century through that great Prophet and Seer and Revelator, Joseph Smith, who yielded up his life to the hands of wicked men and, like the prophets of old, sealed his testimony with his blood. Now, that which is temporal at present

will be made eternal, that is, in its form. That was the resurrection taught by Jesus of Nazareth, taught to His apostles that they might teach it when they went forth to all the world. That was the very foundation of their testimony concerning the Christ; that He died on the cross by way of atonement for the sins of the world; that the just died for the unjust that He might bring them to God, but that He was raised again from the dead. And they bore witness to this great fact wherever they went. It was one of the grand truths that they had to present to the world, and they proclaimed it everywhere. It was for the cause of the resurrection of the dead that they stood and that they lived and prayed and died.

A great many of our modern "Christian" theorists and philosophers who are ministers of what they call the Gospel, deny this now. They think those men were only talking of something they imagined. But they bore testimony to the fact of the resurrection of Jesus Christ; and He, before He died, proclaimed Himself "the resurrection and the life," and declared that all that were in the graves should eventually hear His voice and should come forth—they that had done good in the resurrection of the just, and they that had done evil in the resurrection of the unjust, or as it is put in the Gospel of St. John, so called, "They that have done good in the resurrection of life, and they that have done evil in the resurrection of damnation." This was the doctrine that Christ taught; this was the doctrine that He exemplified in His career and character; and He appeared in the body that hung on the cross to His disciples, to the men and the women who surrounded the

cross when He died. He afterwards appeared and showed them the marks of the wounds in His hands and in His side which were inflicted in His crucifixion, and proclaimed the great truth that He was all there. Said He, "Behold, this is I, myself; handle me and see, for a spirit hath not flesh and bones as you see me have. And while they yet believed not, for joy, and wondered, He said to them, "Have ye here any meat, and they gave him a piece of broiled fish and of an honey-comb, and He took it and did eat before them."

You will read that in the last chapter of what is called the Gospel according to Saint Luke. This, the body of man, then, is a part of him and an essential part to his joy and glory and development and continuance, that he may go on through all the eternities gaining knowledge and wisdom and understanding and experience. For, development will be found by and by to be an eternal principle, because we shall be eternal beings; and we are now, in one sense of the word. Now, these bodies of ours have come from the earthly elements and, apparently, at any rate, will go back to those earthly elements when we die. How far that is true I don't know. There are some things that we see and other things that we cannot see, our vision only penetrates to a certain degree and we can't behold the essences of things. We may take one element and dissolve it and it appears to go out of existence, but it is there in such a shape and form that we can't see it.

Here is a very simple illustration: We take water, which is composed of two gases joined together in certain definite proportions, and by the application of heat we can dissolve

the water into vapor, or it may be dissolved by the heat of the sun and it goes out of our sight, but does it go out of existence? The vaporized particles are still there. We can't see them with our natural eyes, they go off into the air, and up into the firmament above us and, by and by, through condensation, they come back again in the form of water and rain down upon the earth, or in the form of snow upon the mountains, the same elements restored. The oxygen and hydrogen can be separated and made invisible to mortal sight and can be brought together again as water. That is a very simple thing, and all chemistry will go to bear witness of the truth of this principle that the elements are eternal. The body that we see may be dissolved as to its form, but the elements of it, the essential parts of it, remain and are perpetual.

Now there are, according to God's revelation, in existence these two principles, spirit and element, or matter, as the term is commonly used; spirit and matter, and matter in its elementary and essential existence is eternal just the same as spirit is. The elements of spirit and the elements of matter are both eternal and, according to that which God has revealed, it takes the eternal union of the two to bring a "fulness of joy," also to get a fulness of experience and power and dominion. Without the body we could not take hold of and control the lower elements, and without the spiritual part we could not reach up to the higher, the spiritual, to commune with Deity, to be in harmony with God, to be part of Him, to be really and truly His beloved sons and daughters, walking in the way that He marks out, mingling with the gods on high, associating with them in

their councils and in their grand and mighty works under the great Elohim, the God of gods, the Father of our spirits, the Mighty and Eternal One to whom today we address our praises and our prayers. We wish that the rest of the world who are engaged in prayer could, in their thoughts and minds, reach out to this great Eternal Being as our Father, in whose image and likeness they are because they are His sons and his daughters. Every seed begetteth of its kind, and we are the seed of God, He is our Father, and we are His children, and this was the grand truth referred to by the Lord Jesus Christ as stated and quoted and spoken upon this morning by President Lund.

Now, it takes the eternal union of the spirit part and the physical and material part of man to be joined together in one so that he may be able to advance on all lines in the future. If we leave our bodies in the grave and they are restored to us no more, our existence will have to be entirely along the spiritual line—spirit without being joined to the body. But when the body is raised again, quickened by spirit and not by blood, raised up by the power of God, like the body of Jesus Christ was, and the body and the spirit are rejoined, and we have an eternal future before us, then we can draw from the highest heights and from the lowest depths of all parts of God's great universe everything that will contribute to joy, to pleasure, to progress and development, to knowledge, to wisdom, to power, and to dominion above all, if we have that glorious gift of celestial glory, the power of endless increase, worlds without end. And this is what we Latter-day Saints are after,

what we are trying to get, this fulness of glory and joy and power and dominion; in other words, to be made exactly like the Father. We read in the writings of the early apostles a great deal concerning this. The apostle John, for instance, in writing to the saints in his day, said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall SEE HIM AS HE IS; and every man that hath this hope in him purifieth himself, even as He is pure." (I John 3:2, 3).

There is the great lesson, my brethren and sisters, and friends. If we want to come into the complete and perfect society of God, in His personality, to be where He is, to enjoy His company, His divine presence, His instructions, the joy that comes from looking upon His countenance, and feeling the influence that proceeds from Him who is our life, if we want that we have to be like Him. In this respect, to be pure, even as He is pure; to keep His commandments; to walk in His ways; to do that which He desires us to do. And this is the lesson that Jesus of Nazareth taught, in His example, in His life: "I came not to do My own will, but the will of Him who sent Me." That was His motto; that should be ours. He left that to us "as an example, that we should follow in His steps;" that we should be Christians. And if we really are Christians we will follow Christ; we will do that which He commanded, that which He came here to teach; and as He gave His life for us, that we will value the atonement that He wrought out for us and show our appreciation for it by keeping His

commandments. "If ye love Me, keep My commandments." "Every-one that loveth Me doeth My word." "He that loveth Me not keepeth not My sayings." That was what He declared, and so if we want to be real Christians we should find out what Christ taught, find out what He showed in His personality and character, that as He is we may be: that we may meet Him face to face, that we may be one with Him in time and in eternity.

We read in the writings of John, that He said on one occasion to His disciples: "He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." (John 14:12). What is the meaning of that? It is that he will not only do the works that Christ did while He dwelt in the flesh, those works that Christ performed when He dwelt in mortality, but that as He was going to the Father, they also would go to the Father; that when He went away from this earth, whatever He did then they would follow and do similar work, and as He was going to the Father, they also would go to the Father and be with the Father and the Son and the Holy Ghost and always be under their direction. They would be eternally progressing, obtaining light and wisdom and knowledge and power and eternal joy. When Christ died, so we Latter-day Saints have learned He went and preached to the spirits which were in prison. What spirits? Why, we are told they were the spirits that were disobedient in the days of Noah while the ark was preparing. Christ went and preached to them, "preached deliverance to those captives," "the opening of the prison to them that were bound;"

that He preached the Gospel to the dead, "that they might be judged like men in the flesh but live according to God in the spirit." When His disciples departed from the earth they followed in His footsteps and went and preached to the spirits that were in the spirit world that needed enlightenment and teaching. And so in the latter days, the Gospel having been restored in its fullness, and all the powers and authorities and gifts and blessings pertaining thereto having been restored with it, the authority of the Holy Apostleship and all the offices and ordinances of the Holy Priesthood, so when the servants of God depart in the latter days, they will follow in the footsteps of the Redeemer in times of old, and of Apostles in the earlier days and proclaim liberty to the captives.

O, what a mighty host there must be in the spirit world who did not understand the Gospel of Christ! Think of the millions of heathen who never heard of Christ! Think of the millions of the house of Judah, who have never believed in Christ, who have been trained up from their childhood to believe that Jesus of Nazareth was an impostor and that their forefathers put Him to death properly, or aided in that great tragedy! Think of the millions of those people called "Christians" who have for ages been wandering in darkness and many of them sunk in corruptions and abominations! Think of those whose blood has been shed in the wars between "Christian" nations, nation rising against nation, and people against people, and each nation praying to God for strength and power and understanding to go forth and destroy the lives of other "Christians!" Where are they?

Where are all these multitudes that have gone from the earth? Has the spirit of man perished with the body? Has the knowledge and understanding and wisdom and experience gained by dwelling in the flesh departed? Do wisdom and knowledge and understanding and experience and all the ties that have been formed between mortals go down into the grave and perish when the body is shuffled off, when the earthly tenement is taken away from the living spirit? No. Our reason tells us to the contrary, and revelation denies it and proclaims that man is immortal, that when he dies his body goes to the dust, but that some time in the great eternity that lies before us that body shall be resuscitated, that the essential, elements forming it and giving it peculiar identity shall be brought together again, by a natural process to God but something mysterious to us, and that like the body of the Redeemer, it shall be joined together with the spirit and the man shall stand up on his feet and be in a position to give account for the deeds done in the body.

For man in spirit form, in his spirit nature, is an independent entity. It is an organized being, a son of God or a daughter of God, as the case may be, and in the spirit birth he obtained not only an eternal organization, but power and intelligence by which he can determine and understand light from darkness, truth from error, and choose between that which is right and that which is wrong. In the Pearl of Great Price we read that God gave him that power. The Lord revealed to Moses in the beginning, when He made manifest to him how this earth came into being and how the various orders of earthly creations were

formed in their time and season, each of the animal creation and of the vegetable, bearing seed within themselves to be reproduced of the same kind always, that before this took place there was a council in the heavens and the Lord says that He gave to His only begotten Son the right to come here and perform the work of redemption, a power that was coveted by the Evil One:

“But, behold, My Beloved Son, which was My beloved and chosen from the beginning, said unto Me—Father, Thy will be done, and the glory be Thine forever.”

“Wherefore, because that Satan rebelled against Me and sought to destroy the agency of man which I, the Lord God had given him, and also, that I should give unto him Mine own power; by the power of Mine Only Begotten, I caused that he should be cast down.” (Book of Moses, Chap. 4.)

Here we read that that power of choice, the gift, the ability to understand right from wrong, to understand light from darkness, was given to the spirit of man by the Lord and He gave to him that agency, power in himself to choose the good and refuse the evil, to choose the light or the darkness as he willed. So because of that, man can be brought to judgment for the deeds that he performs, for he is not forced to do evil, neither is he forced to do right. The power of volition is in the spirit man and he brings it with him when he is born into the earthly sphere, and so we can do good or do evil as we elect, and therefore we will be brought to judgment and every man will be judged according to the deeds done while in the body; according to his works, so will his future be determined.

Now, to explain briefly, I will say that the Lord has revealed that there

are various degrees of the conditions of mankind in the future, but all are to be raised from the dead—everyone without exception, the good and the evil, the old and the young, the rich and the poor, all races and colors and conditions of men. They die because of the transgression of one; they live again because of the righteousness of One who redeemed them; and when they are brought up again from the dead they shall all come forth in their own order; but there is the resurrection of those who are Christ's. Christ was the first fruit of them that slept; afterwards, the Apostle Paul says, "those who are Christ's at His coming. Who are they? They are they who keep His commandments. They are they who are baptized unto Him in water and in the Spirit. They are they who follow Him. They are they that drink of the influence that comes from His presence; who fight the good fight, who overcome, who are His in very deed. He will number up His jewels in that great day and they will be His at His coming. He will call and they will answer; and they will come forth in the first resurrection to inherit glory and immortality and eternal lives, which means endless increase.

Then there is another class who will not come up until another gathering in the resurrection. The glory of the first is called the glory of the sun. Just to make it clear to our minds, it is called the glory of the sun because the sun appears to us as the greatest luminary in the heavens, although it is not so in reality, but it is to us. The next is the glory of the moon—honorable men of the earth who are blinded by the craftiness of men, people who would not receive the Gospel in the flesh but afterwards receive it, they come

forth in that portion of the resurrection. And then there is an innumerable company who were corrupt and wicked, who rejected the truth and they were thrust down to hell; the rebellious and the abominable, those who rejected light and truth, those who walked in the ways of darkness. They go down unto death, but the time will come when, through the atonement of Christ, and the preaching of the truth and their willing obedience to it in the spirit life, they will bow the knee to God and to King Immanuel, and will be brought forth to come up in the resurrection which is called telectual, the glory of the stars; and as one star differs from another star in glory, so also is this resurrection from the dead. But they will all be brought forth.

There is one class which will be different from all the rest. They shall be brought forth, the Lord says, but they will go back into their own place. They would not receive that which they might have had; they would not obey that which they might have obeyed. They received the light and the truth and then would not use it in the way that God had appointed. They would not go on unto perfection by keeping every word that proceeded from the mouth of God, but prostituted the power God had given them, to rise to the highest heights but sunk down to the lowest depths; denying the truth revealed to them; shedding innocent blood; consenting to the death of Christ; thus sinning against the Holy Ghost and becoming so corrupt and abominable that they cannot be redeemed. But they shall be brought forth from the grave and become subject to the devil and his angels in eternity. What is their end we do not know; nobody knows, the Lord says. Some people are in-

quiring about the end of these sons of perdition. The Lord says no man knows it, that the end thereof and the height and the extent and the depth thereof no man knoweth and if the Lord does reveal it to some He shuts up the vision. What, then, is "the second death?" Why, the Lord tells us what that is in His revelation in the twenty-ninth section of the Doctrine and Covenants. It is eternal banishment from His presence. He is the source of light and truth and power and glory and happiness and joy and dominion and increase forever, of which they will all be deprived. Being shut right out from the light, these shall go away into outer darkness where no ray of light comes, spiritual or physical—no ray of light from sun or moon or twinkling star or even a comet; to be in outer darkness, and no wonder there is "weeping and wailing and gnashing of teeth," to use the scripture expression.

Now, brethren and sisters, and friends, we are here on the earth for a purpose. It is that we may learn the things that pertain to this lower world, that we may obtain a body through which we can become acquainted with these earthly elements and the laws that govern the earth on which we live and other planets of a similar character; that we may face truth and error and choose the good and refuse the evil, or take the evil and refuse the good; that we may be tested and proved to see what we shall be fit for in the future in the great future that lies before us all, and to form our family associations according to the mind and will of God, according to His law. And if we do so according to that law, it will be made perpetual—the wife sealed to the husband by the law that God has re-

vealed will come forth in the resurrection, and they will be husband and wife forever, and the children of that union, if fit to come into that family circle, will be there, sharing with the parents in the joys and the glories of the celestial world. If not, then they will have to take that which justice shall deal out to them. After justice has had its course, mercy will reach out its hand and rescue them from darkness and despair and from banishment, but they must go into the condition for which they have fitted themselves. There isn't time to enter into the details of that; but here is a point that I wish to touch upon before sitting down, that is this:

We are left to ourselves to a large extent. We can appeal to our Father and obtain His Spirit and by the power of that Spirit entering into our personalities we can conquer the lusts of the flesh, the powers of darkness, the evils of the world; we can refrain from doing harm to our neighbor; we can cultivate the spirit of peace, which is the Spirit of God. We can avoid the troubles and strifes and wars that exist in the world, by being in communion and harmony with our great Creator, by obeying the Gospel and being baptized into Christ. If we put on Christ and follow in His footsteps and are imbued with His Spirit we shall be the children of peace, the children of humility, the children of obedience, seeking to God our heavenly Father to guide us in the right path. If we turn on the other road we may mingle with the world and become imbued with its spirit and go down to darkness and death.

Some may say: Well, why can't God stop all this? Why does He permit these evils to be here upon

the earth? They are a part of the present conditions of this world in which we live and the things that pertain to it. It was intended to be a world of trial and testing and proving. God could stop the wars that exist on the continent of Europe, but He permits them. Why? Because He will not interfere with the agency of man, that He gave him in the beginning before He gave it to our parents in the Garden of Eden and which we have inherited—power in ourselves, so that we may exercise this great gift of liberty, in freedom. He will not restrain us; He will not prevent us. Satan can't force us, but we walk in the ways of Satan when we yield to him, and we walk in the ways of God when we yield to Him, and we shall find when we get to understand all of God's purposes concerning this earth, and other worlds that He has created, that these intelligences which are born of Him are placed in these opposing conditions that they may manifest what they are fit for in the great future, and a place will be found for everyone and everyone will find his place in the vast Eternity to which we are all hastening.

And now here, today, we have this power within ourselves; and if we will exercise it for right, right will come to us. If we seek after the good, good will come to us. If we reach up to the Eternal Father for His light and guidance and power it will come to us. If we yield to the power of that Evil One and walk in the ways of the wicked and yield ourselves to sin and are imbued with the spirit of the Adversary, then we will go down to darkness and to death. It is our duty and our privilege, and it should be our pleasure and joy, to do the will of the Father,

to keep His commandments, to walk in His ways. And these good men whom I alluded to in the beginning of my remarks who have fought the good fight so long, let them take care that in their latter days they do not wander into darkness and go down to death and lose the gift and power and glory that shall come to the Saints of God, but endure faithful to the end.

Let us continue, my brethren and sisters, in this grand and glorious work to which God has called us. I know that He has called us today; that He raised up Joseph Smith in the Nineteenth century to introduce and usher in this grand and mighty latter-day work in which we have labored so long. Now, let us continue while we have strength and power and ability and endure to the end of our earthly career, and then when we pass away we will have a wider sphere, greater works to perform than we had while we dwelt in the flesh. We shall be rid for the time being of that which drew us down to the earth by the law of gravitation. We will mount up to the spirit world, and we will carry the Gospel to countless millions of the once inhabitants of the earth, and in the footsteps of our Lord Jesus Christ we will walk always until the resurrection day shall dawn, and in the glorious morning thereof we shall come forth, clothed with power and glory and immortality and eternal lives, and with our loved ones gathered around us we will go right into the family of our Eternal Father, and while endless ages roll along we will glorify God and keep His laws and walk in His ways and obtain power and dominion forever. May God bless us and enable us to be faithful in all things and do our duty in every respect.

Let us hearken to the counsel that we have had today from our President and our brethren, and perform our duties faithfully and untiringly and we shall have joy therein while we live, power and glory when we depart, and in the eternal future we shall become one with God and Christ and the Holy Ones forever. Amen.

President Joseph F. Smith expressed his appreciation of the excellent doctrinal discourse just delivered by President Penrose, and said: "He has explained in the greatest clearness and simplicity the great principle of eternal life, which is the power of God unto salvation.

"I believe every word of it, and I want to know how many of you believe as I do."

On the call for a show of hands the entire vast assembly responded in the affirmative.

The choir sang the anthem, "The nations bow to Satan's thrall;" the soprano solo part was sung by Sister Elizabeth T. Edward.

Benediction was pronounced by Patriarch Hyrum G. Smith.

Conference adjourned until 10 a. m., Monday, Oct. 5th.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., presided.

The Waterloo Ward choir, conducted by Arthur McFarlane, furnished the musical service, accompanied by a string quartette; Tracy Y. Cannon organist.

The choir sang the hymn:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

Prayer was offered by Patriarch Nathan Hawkes.

The choir sang the anthem, "Hark! hark my Soul!"

ELDER JOSEPH B. KEELER.

(President of Utah Stake.)

I feel grateful, my brethren and sisters, for the opportunity of associating with the Latter-day Saints in this conference. I feel to appreciate the blessings which we all enjoy in listening to the servants of the Lord. I think that we do appreciate President Joseph F. Smith, and that we appreciate President Lund, and President Penrose. I think we all appreciate the Twelve, the general authorities of the Church, the organization to which we belong, and that Priesthood which many of us are favored to hold. I believe our appreciation goes out to our heavenly Father to the extent of our ability to appreciate; and I believe, as we work further in this Church, that we shall have greater capacity to understand and appreciate the Gospel of our Savior, and we shall have, in time, a fullness of joy.

We belong to a wonderful organization. We do not know of a greater organization ever existing