

contradiction to the law of nature if there be nothing of life save this little span of existence, of mortality? And so today, in the light of modern revelation, in the light of what the scientist has unfolded, though as yet he has not demonstrated it in his laboratory—yet so nearly that our greatest thinkers today,—Stead and Lodge, who are dead, and Currie and Crooks, Myers and Funk and others alive, have announced the fact that there is an immortal soul, and that it is not impossible even scientifically, to demonstrate sufficiently to prove to the seeking mind and the faithful heart that Christ arose from the dead;—so shall the bodies of men again live and be “energized” and be made immortal.

I thank them for this testimony, because there are some who will not accept in faith, as I have said, nor as did Thomas, anything that is not demonstrated coldly before them; but in the light of these things, and of modern revelation, I say again, as Isaiah said, unto you, and as this Sabbath day, the Easter Sunday, should bear witness to all men,—“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and thy earth shall cast out the dead.” Amen.

A quartet, consisting of James H. Neilson, Hyrum J. Christiansen, Harold Langton and Aner Hansen sang the hymn, “O, give me back my Prophet Dear.”

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

To speak to people in the open is new to me, but there is something about it I like, and that is, if you don't care for what I say, you can return home! (Laughter.)

I am trying to take the hopeful, optimistic view of things. I am a man among men who are looking into the future. I have hope of the future, and I am trying not to be afraid of it. I am burning all my bridges behind me, so that I cannot go backward, I hope that my course will be onward and that I will look upward, that I will look out and forward, not backward. I am trying to be optimistic, and I am having quite a time of it. I cannot work myself up quite as well as the man who fell from a twenty-story building, and as he passed a window of the tenth story, a drummer in the room, said to his wife: “Gee, that fellow is optimistic.” His wife said, “What do you mean?” “Why, as the fellow passed the window, he said: ‘I'm all right yet.’” (Laughter.)

Now, brethren, I read in Scripture, “He that is the greatest, shall be a servant.” Some think that means he that is greatest in the kingdom of God must be a valet, or a butler, or a hostler. I do not believe in that doctrine, at all; I think it means that he that is greatest in the kingdom of God must give service, be willing to sacrifice. He that is greatest must be a Joseph Smith, a Brigham Young—and I am not afraid to say, a Heber C. Kimball.

What I want to talk about are real things, not something that I do not know anything about. When I get through, I will have told you something I know, so that you can go home and think about it. I am going to talk about things that have happened since I was born, not something that happened eighteen hundred years ago, or that will happen hundreds of years in the future.

When President Brigham Young came, with the pioneers, he was sick, and prostrated in the wagon in

which he was riding, he rose and saw this valley, and said: "This is the place: drive on!" He did not preach for an hour over it. When he came upon the ground where this Temple now stands, he dropped his cane, and said: "Here we will build a Temple to our God." They got busy, they prayed about it, they fasted, and then they built it. It took them 40 years. When I think about that building, every stone in it is a sermon to me. It tells of suffering, it tells of sacrifice, it preaches—every rock in it, preaches a discourse. When it was dedicated, it seemed to me that it was the greatest sermon that has ever been preached since the Sermon on the Mount. When I go up on the Capitol Hill, and see that great building, a great pile of granite, etc., that will cost two million and a half; there is not a stone in it that whispers! It is speechless. It does not tell of suffering or of faith. Any man who will come to the Bureau of Information and listen to the guides will learn that every window, every steeple, everything about the Temple speaks of the things of God, and gives evidence of the faith of the people who built it.

When I see this monument here, (indicating the Sea-Gull Monument standing on the Temple Grounds), I notice that many of you men pass it by as if it told no story. When I think of that monument, it tells me of suffering, it tells me of a people that were about to be destroyed by famine: it tells me of crickets that were destroying and eating up everything. The people prayed, they fasted, and they got busy, every man, woman, and child killed crickets. But they could not kill them all, so God came in and helped them, He sent the gulls, and they ate

the crickets, and the people were saved.

That Tabernacle preaches the same kind of sermon. I helped haul sand for it, when I was a boy. Every Saturday we had to haul sand, and that is how I learned something about these things. You see this wall surrounding this block—do you think we built it to keep the Indians out? I want to tell you we built it to give employment; and when people were out of work, and hungry, we found something for them to do. If we could not find anything else to do, we built walls. That is what you want to do now—give service—give work.

When Christ gathered the people together, they were hungry, and then their Master fed them, and after they were filled He gave them the Bread of Life, fed them, and then told them the truth. If people are out of employment, you find something for them to do, and then bless them.

Think of what this people have done; not what they have preached, but what they have accomplished, and what they have suffered. I desire to say to you Seventies, get ready, and after a while we will sing the hymn, "Hark, Listen to the Trumpeters! They Sound for Volunteers." Now, we will not say to you what the Savior said to the young man, "Sell whatsoever thou hast and give to the poor, and take up the cross and follow the Master and I will give you the greatest of all gifts that God has ever given His children, which is Eternal Life." all we ask you to do is to give whatsoever you have to your family, and pick up your valise and go on a mission. Do you want eternal life? Almost everybody here would be awfully keen for it, if it did not cost

anything. We would accept the whole world if it did not cost anything; I would be willing to take half of it myself. (Laughter.)

The greatest of all gifts is "Eternal Life," but we have to pay for it, just like our fathers and mothers did. We will have to pay for it with service, and with sacrifice; as there can be no blessings obtained without sacrifice. I know what is the matter. We think more of automobiles, we think more of oriental rugs, and hundred-dollar gowns than we do of salvation. I know you have faith, many of you, and now we want to begin to get hold with both hands and make this fight for the Lord. I prophesy that hundreds of you, thousands of you, will go into the world on missions.

Now, my brethren every man who holds the holy Melchisedek Priesthood, and is a Special Witness for God, should get ready for a mission. Begin to pay your debts, and train your family, and get them so that they will be glad to have you go. Stop writing letters to the First Council making a lot of excuses, that your wife is sick, that you are in debt, or that you are sick. What is faith for? Who is the Great Physician? Why don't I get well? Because I haven't faith enough. I

am trying to hurry up and get well so that I can go.

You must look into the future; this world belongs to the visionary men. Brigham Young had a vision. He said that this city would reach to the point of the mountain south, and I am a witness that it will come true. People did not believe it. Joseph Smith had a vision, a revelation that we would "come to the Rocky Mountains and build great cities, and become a mighty people." We have started to fulfill that prophecy.

Now, brethren and sisters, we have Prophets, we have Apostles, we have the gifts and the blessings. You Seventies must go out and heal the sick: you must go out and comfort the desolate, and you must go to the nations of the world, after this war is over—it cannot last forever. You Seventies will go—this prophecy will come true, otherwise we will make High Priests of you and ordain other Seventies who will go. The Lord bless you. Amen.

The Choir sang the anthem, "Awake my Soul," Geneva Harris and H. J. Christiansen sang the duet.

Benediction was pronounced by Elder Wm. J. Robinson.