

Eighty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Thursday, April 6, 1916, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Rudger Clawson, George Albert Smith, George F. Richards, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage;* Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart;* of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians Andrew Jensen and A. Wm. Lund. There were also a large number of Presidents of Stakes, Presidents of Missions, Patriarchs, Bishops of Wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the Conference services were commenced

*Orson F. Whitney and Levi Edgar Young were present at subsequent meetings.

by the choir and congregation singing the hymn, "Come, let us anew our journey pursue." (The Tabernacle Choir was augmented by members of other choirs from various stakes and wards of Zion.)

The opening prayer was offered by Elder Junius F. Wells.

The choir and congregation sang the hymn, "Guide us, O Thou great Jehovah."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Former Church leaders, now in spirit world, still deeply interested in our welfare.—Their presence and influence, and that of other heavenly beings, felt here.—God an individual, not personally omnipresent—His power and knowledge embraces all creation—Obedience to the Gospel imparts a knowledge of God, which insures eternal life—The necessary Divine authority restored in this age—Special ministry of the Twelve Apostles—The Saints should be exponents and exemplars of righteousness—Fourteen years summary of Church finances.

I shall need the assistance of the Good Spirit and the good feeling and faith and sympathy of my brethren and sisters this morning in an endeavor to speak to you for a short time. I hope it will be a short time, too, for at present I do not feel nor design to occupy very much of the time. I could not express my gratitude with language in my possession, which I feel this morning in being permitted, under the mercies of the Father of us all, to be

present with you and behold the sight that I see in the assembled multitudes gathered here in the opening session of this conference, on the Eighty-sixth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. I feel sure that the Prophet Joseph Smith and his associates, who, under the guidance and inspiration of the Almighty, and by His power, began this latter-day work, would rejoice and do rejoice.—I was going to say if they were permitted to look down upon the scene that I behold in this tabernacle, but I believe they do have the privilege of looking down upon us just as the all-seeing eye of God beholds every part of His handiwork. For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God, to help to redeem and to reclaim the children of the Father from their sins. So I feel quite confident that the eye of Joseph, the Prophet, and of the martyrs of this dispensation, and of Brigham and John and Wilford, and those faithful men who were associated with them in their ministry upon the earth, are carefully guarding the interests of the Kingdom of God in which they labored and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare today, if not with greater capacity, with far more interest behind the veil, than they were in the flesh. I believe they know more; I believe

their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged and expanded in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up and inspired to lay the foundations of the work in which we are engaged. Accompanying that sense or feeling, I am impressed with the thought that I would not this moment say or do one thing that would be taken as unwise or imprudent, or that would give offense to any of my former associates and co-laborers in the work of the Lord.

I would not like to say one thing, or express a thought that would grieve the heart of Joseph, or of Brigham, or of John, or of Wilford, or Lorenzo, or any of their faithful associates in the ministry. Sometimes the Lord expands our vision from this point of view and this side of the veil, that we feel and seem to realize that we can look beyond the thin veil which separates us from that other sphere. If we can see by the enlightening influence of the Spirit of God and through the words that have been spoken by the holy prophets of God, beyond the veil that separates us from the spirit world, surely those who have passed beyond, can see more clearly through the veil back here to us than it is possible for us to see to them from our sphere of action. I believe we move and have our being in the presence of heavenly messengers and of heavenly

beings. We are not separate from them. We begin to realize more and more fully, as we become acquainted with the principles of the Gospel, as they have been revealed anew in this dispensation, that we are closely related to our kindred, to our ancestors, to our friends and associates and co-laborers who have preceded us into the spirit world. We can not forget them; we do not cease to love them; we always hold them in our hearts, in memory, and thus we are associated and united to them by ties that we can not break, that we can not dissolve or free ourselves from. If this is the case with us in our finite condition, surrounded by our mortal weaknesses, short-sightedness, lack of inspiration and wisdom from time to time, how much more certain it is and reasonable and consistent to believe that those who have been faithful, who have gone beyond and are still engaged in the work for the salvation of the souls of men, the opening of the prison doors to them that are bound and proclaiming liberty to the captives who can see us better than we can see them; that they know us better than we know them. They have advanced; we are advancing; we are growing as they have grown; we are reaching the goal that they have attained unto; and therefore, I claim that we live in their presence, they see us, they are solicitous for our welfare, they love us now more than ever. For now they see the dangers that beset us; they can comprehend better than ever before, the weaknesses that are liable to mislead us into dark and forbidden paths. They see the temptations and the evils that beset us in life and the proneness of mortal beings to yield to temptation and to

wrong doing; hence their solicitude for us and their love for us and their desire for our well being must be greater than that which we feel for ourselves. I thank God for the feeling that I possess and enjoy and for the realization that I have, that I stand, not only in the presence of Almighty God, my Maker and Father, but in the presence of His Only Begotten Son in the flesh, the Savior of the world; and I stand in the presence of Peter and James, (and perhaps the eyes of John are also upon us and we know it not); and that I stand also in the presence of Joseph and Hyrum and Brigham and John, and those who have been valiant in the testimony of Jesus Christ and faithful to their mission in the world, who have gone before. When I go I want to have the privilege of meeting them with the consciousness that I have followed their example, that I have carried out the mission in which they were engaged as they would have it carried out; that I have been as faithful in the discharge of duty committed to me and required at my hand as they were faithful in their time, and that when I meet them I shall meet them as I met them here, in love, in harmony, in unison and in perfect confidence that I have done my duty as they have done theirs.

I hope you will forgive me for my emotion. You would have peculiar emotions, would you not, if you felt that you stood in the presence of your Father, in the very presence of Almighty God, in the very presence of the Son of God and of holy angels? You would feel rather emotional, rather sensitive. I feel it to the very depths of my soul this moment. So I hope you will forgive me, if I exhibit

some of my real feelings. I am only a child, I am only learning, and I hope I shall *not* be ever learning and never come to the knowledge of the truth. I sincerely hope that as I learn little by little, line upon line and precept upon precept, here a little and there a little, day by day, and month by month, and year by year, that there will come a time when I shall have learned indeed the truth and shall know it as God knows it and be saved and exalted in His presence. Now, my mission, my duty, from the days of my childhood, has been to proclaim the Gospel of Jesus Christ as the power of God unto salvation, unto all who will receive and obey it. It is my duty to proclaim to my brethren, to the household of faith, as well as to the world, when opportunity presents, that I believe in the living God, the Father of our Lord and Savior Jesus Christ, who begot His Son, his only begotten in the flesh, and that Son grew from His birth unto His manhood and developed into the very image and likeness of His Father, insomuch that He declared on one occasion that "he that hath seen me, hath seen the Father." I do not believe in the doctrines held by some that God is only a spirit and that He is of such a nature that He fills the immensity of space, and is everywhere present in person or without person, for I can not conceive it possible that God could be a person if He filled the immensity of space and was everywhere present at the same time. It is a physical, a theological, an unreasonable, inconsistency to imagine that even God the Eternal Father would be in two places, as an individual, at the same moment. It is impossible. But His power extends throughout the immensity of

space, His power extends to all His creations, and His knowledge comprehends them all, and He governs them all and He knows all. It is a scriptural truth, that this is life eternal to know the only true and living God and Jesus Christ whom thou hast sent. I believe that the Latter-day Saints, through the teachings of the scriptures and through the revelations that have come to them by the voice of the Prophet Joseph Smith, are able to learn the true and living God and know Him and also His Son whom He has sent into the world, whom to know is life eternal. Not simply the knowledge of it but having that knowledge we are inclined and determined to observe His precepts, obey His laws, be submissive to His requirements in every particular and accept every ordinance of the house of God and of the Gospel of Jesus Christ that has been devised by the will of the Father for the qualification of His children in the earth to return into His presence. And he that knoweth God and Jesus Christ, whom to know is life eternal, will verify that knowledge by ample and continuous and faithful obedience to every requirement that God makes of His children, and therein consists the salvation and the gift of eternal life. The devil knows the Father much better than we. Lucifer, the son of the morning, knows Jesus Christ, the Son of God, much better than we, but in him it is not and will not redound to eternal life; for knowing, he yet rebels; knowing he yet is disobedient; he will not receive the truth; he will not abide in the truth; hence he is Perdition, and there is no salvation for him. The same doctrine applies to me and to you and to all the sons and daugh-

ters of God who have judgment and knowledge and are able to reason between cause and effect, and determine the right from the wrong and the good from the evil and who are capable of seeing the light and distinguishing it from the darkness. Then this is the Gospel of Jesus Christ, to know the only true and living God and His Son whom He has sent into the world, which knowledge comes through obedience to all His commandments, faith, repentance of sin, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands by divine authority, and not by the will of man. This then is the Gospel of Jesus Christ which is the power of God unto salvation; obedience to the truth, submission to the order that God has established in His house, for the house of God is a house of order and not a house of confusion. God has set in His Church apostles and prophets and evangelists and pastors and teachers whose duty is to administer to the people, to teach, instruct, expound, exhort, admonish and lead in the path of righteousness. The people who are associated in this organization, must harken to the voice of him who has divine authority to guide and direct and counsel in the midst of Israel. All these are necessary in the Gospel of Jesus Christ and many things, too many for me to mention here, are necessary, including the ordinances of the house of God, revealed in greater plainness in this dispensation than perhaps in any former dispensation since the world was formed. All these ordinances are essential, in their place and in their time, and none of us are big enough or good enough or possess sufficient independence in our-

selves to ignore these things that God has revealed and required of us. No man is too big, too great or knows so much, that he is independent of God. We are here on His earth, we breathe His air, we behold His sunlight, we eat His food and we wear His clothing; He has provided all the elements by which we are clothed and fed and live and move and have our being in the world. We are not independent of God, not for one moment. Not only do we believe in the Father and in the Son and in their words and counsel and divine authority which they brought and gave to men in the flesh, but we believe also in the divinity of the mission of Joseph the Prophet. We accept him as the one authorized, empowered, clothed with wisdom and knowledge in our day and time, to lay the foundations of the Church of Jesus Christ and to restore the fullness of the Gospel of salvation to the world; to revive and renew in the hearts of the children of men the doctrines of Christ, the ordinances of His Gospel which He taught, which He administered and which He authorized His disciples to administer to all that would, calling upon all men to repent and believe in the name of the Father and of the Son. We believe that God has restored the divine priesthood, which holds the keys of ministration of the ordinances of life, to the children of men. Without that divine priesthood no man could receive or would receive a remission of sins by being buried in the water. It has to be by divine authority and without that divine authority our works would not be acceptable to the Lord, for He will not accept at the hands of the children of men that which He has not authorized them to do, which He

has not qualified them to do, and called and appointed them to do; but when God calls men and ordains, and appoints, and gives them authority to administer in the name of the Father and of the Son and of the Holy Ghost, what they do can not fail to be sanctioned and approved by the author and giver of the authority. When we receive the priesthood of God, and we do according to His word, then is He bound, and otherwise there is no promise. Now I can't tell you all that I would like to. Time will not permit, and there are others to speak and all these, your brethren, that are called to the apostleship and to minister in the midst of the house of Israel are endowed, or ought to be endowed, richly with the spirit of their calling. For instance these twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, simply; I have accepted it simply because I believe it. Read the revelation, the Lord informs us they must *know*, they must get the knowledge for themselves, it must be with them as though they had seen with their eyes and heard with their ears and they know the truth. That is their mission, to testify of Jesus Christ and Him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world. That is their mission, and their duty, and that is the doctrine and the truth that it is their duty to preach to the world and see that it is preached to the world. Where they can not go themselves they are to have the help of others called to their assistance, the Seventies first, also the elders and the high priests.

Those who hold the Melchizedek priesthood who are not otherwise appointed are under their direction to preach the Gospel to the world and to declare the truth—that Jesus is the Christ and that Joseph is a prophet of God and was authorized and qualified to lay the foundation of the Kingdom of God. And when I say Kingdom of God I mean what I say. Christ is the King—not man. No man is king of the Kingdom of God; God is the King of it and we acknowledge Him and Him only as Sovereign of His Kingdom.

Now we all need patience, forbearance, forgiveness, humility, charity, love unfeigned, devotion to the truth, abhorrence of sin and wickedness, rebellion and disobedience to the requirements of the Gospel. These are the qualifications requisite to Latter-day Saints and to becoming Latter-day Saints and members in good standing in the Church of Jesus Christ and heirs of God and joint heirs with Jesus Christ. No member in good standing in the Church will be drunken or riotous or profane or will take advantage of his brother or his neighbor or will violate the principles of virtue and honor and righteousness. No member of the Church of Jesus Christ of Latter-day Saints in good standing will ever be chargeable with such offenses as these because they will avoid these evils and they will live above them. Then we have a mission in the world, each man, each woman, each child, who has grown to understanding or to the years of accountability, ought to be examples to the world, ought, not only to be qualified to preach the truth, to bear testimony of the truth, but they ought to live so that the very life they live, the very words they speak, their

every action in life, will be a sermon to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family.

Now I have a few figures that I want to read to you. They are only a few. They cover a space of about fourteen years. I do not wish in doing this to appear to be in any way distinguished from any of my

brethren, I do not wish to claim any honor more than my brethren, but I do think that we have a record that we need not be ashamed of for the last fourteen or fifteen years or more.

The report which follows will inform you concerning some of the Church expenditures and activities from the year 1901 to December 31, 1915:

At the close of the year 1906 the One Million Dollar bonded indebtedness and interest had been paid, making a total of	\$1,200,000.00
There has been paid on account of Church Schools.....	3,714,455.00
For repairs, improvements, operation, maintenance and building of temples.....	1,169,499.00
For building stake and ward meeting houses and amusement halls	2,007,733.00
For real estate and buildings, for mission house and meeting house purposes in Europe.....	266,236.00
For real estate and buildings, for mission house and meeting house purposes in the United States.....	292,795.00
For Agricultural Colleges and for meeting houses in New Zealand and Samoa.....	78,000.00
Expended in the missions for all purposes, less amount expended for real estate and buildings.....	2,625,328.00
For the Joseph Smith Memorial Farm and monument, and for the Joseph Smith Farm at Palmyra; for real estate covering Adam-Ondi-Ahman; for Carthage Jail, and for real estate at Independence, Jackson County, Missouri.	161,000.00
For real estate and buildings surrounding the Temple Block at Salt Lake City, and for new buildings that have been erected thereon	1,555,000.00
For buildings and equipment for the Dr. W. H. Groves' Latter-day Saints Hospital.....	600,000.00
There has been paid to the poor through all Church channels	3,279,900.00

There has been a net increase in the Church membership of 187,733 souls; and there has been organized 22 stakes of Zion, 202 wards and 6 missions. There are now 72 stakes of Zion, 797 wards and 22 missions.

There have been erected and remodeled 465 meeting houses in the stakes of Zion, besides branch and mission meeting houses in the various missions of the Church.

There have been 1,468,437 baptisms performed for the dead in the temples.

The Relief Society membership has increased 34%; the Sunday School 40%; the Young Men's Mutual Improvement Association 23%; the Young Ladies' Mutual Improvement Association 27%; the Primary Association 39%; and the Religion Class 85%.

I scarcely need to add one remark to this report; but I want to tell you this, that the tithes and means of the Church of Jesus Christ of Latter-day Saints have not stuck to my hands nor to the hands of any of my associates. They have gone to their legitimate purposes.

Now we are building a temple in Canada. We are building another in Hawaii, and we are building an office building for the Church, a library, and a record depository that will be safe for the records of the Church, which for many years have been exposed to danger of destruction by fire or by other means; and we hope soon to have a place that will be practically fire-proof and that will be capacious enough to hold the records of the Church for many years to come.

How has it been done? How can we continue to do such things as these? Simply by the Latter-day Saints observing the laws of God and the rules of His Church; and while you do your duty I will guarantee to you, so long as my brethren are in charge, with whom I am associated, you will never have cause to suspect that your means will be misused or misappropriated. God bless you and all the household of faith, and help us to be true and faithful to the end, realizing that the battle is not to the strong, nor the race to the swift, but to him that endures to the end. Amen.

A soprano solo, "The Plains of Peace," was sung by Sister Magdeline Anderson.

PRESIDENT ANTHON H. LUND.

The past fourteen years of increased tithing marks great progress in Church affairs—Remarkable increase in Temple work, and additions in Church membership—

Faithful activity of workers in Church organizations—Extensive work of Church educational institutions—Detailed explanation of Religion Class work—The Universe governed by law, and God makes the law.

I feel the need of your sympathy and prayers in presenting myself before this large congregation. I have rejoiced in the good words spoken by our president. The uplifting and inspiring speech he has given us I know will be remembered by all present. I feel, as he told us, that we all stand in the presence of our Heavenly Father, who has means whereby He can know all about us, even of our inmost thoughts. Knowing this ought to make us careful to walk in His ways and obey His commandments.

I was also pleased to hear the figures read by the President, telling us what has been done during the past fourteen years. I thought, many small amounts have amounted to great sums. Millions have been spent in the upbuilding of this work, and the books are open to show where every cent has gone that has been paid into the funds of the Church, and I believe you all approve the purposes for which the money has been expended. Millions have been appropriated to the poor, to the erection of houses of worship where the Saints can go and be built up in their holy faith; great amounts have been paid towards the temples, the missions, and so on. I feel thankful that the Saints have opened their hearts and contributed of their means for the purposes we have just heard stated. They have felt to obey the law of tithing which the Lord has given us, and they have had full confidence that the money would be spent in

the upbuilding of the Kingdom of God.

It is a large number of persons who have joined the Church in the short time that President Smith has stood at the head of this administration, and a great number also that have passed through the temples. It is encouraging to hear of the increase in our different associations; for they are all useful in the strengthening of the faith of their members.

The last statistics read stated that the Religion Classes had increased eighty-five per cent. I am pleased to hear this, for I have thought that the Saints hardly know what the Religion Class stands for, and in a good many places they have considered it was an extra burden upon the bishops and teachers. Now, I believe that when it is fully understood, the Saints will see the great necessity of sustaining and cherishing these classes.

At the beginning of Brother Woodruff's administration, the First Presidency were impressed to start more Church schools. They felt that places should be prepared where our young people could receive a systematic training in the principles of the Gospel. A Church Board of Education was organized whose members came together and discussed the problem of what would be the best plan for educating our children in the branch of theology, which could not be taught in the secular schools. The Church schools were started and were organized on the plan of the Brigham Young Academy. The Principal of that school, the able and devoted teacher, Brother Maeser, was appointed superintendent of the Church school system. You know how faithfully he worked to organ-

ize the Church schools, and how thankful hundreds and thousands of our young people are that they were favored by receiving an education in these institutions. These schools have continued to prosper, and their membership reaches as high a number as we are able to accommodate. They have done and are doing a world of good among our young people. We would like to have all our children educated in an institution where not only the hand and the brain could be trained, but where spiritual matters could also be attended to; but it is not possible for us to reach so far with the means at our disposal, although millions have been spent, of the tithing, to sustain the Church schools.

We have a splendid public school system in this State. Our grade schools, our high schools, our agricultural college and university stand high. I believe they compare favorably with any in the land. Of course there are higher institutions of learning, in other states much more highly endowed than our university, and able to do more; but for the means that are invested and have been spent here in the state, I think we see good results. Last year, our Governor told me, we spent on education in the state schools from eighty-six to eighty-eight per cent of the state taxes. This shows how great an interest is taken in education. I doubt that any other state in the Union can show so great a percentage of state means set apart for educational purposes as the Utah legislatures have done. But although the school system of Utah stands as high as any, there is a defect in schools that are conducted without religious instruction. Educators east and west

who have studied this matter have come to that conclusion.

Recently a large convention was held in Chicago, in which educators discussed the problem of teaching religion in our public schools. It is not so easy to do this here as it is in countries where they have a state religion, and consequently can teach that religion in their educational institutions, but here, where the public schools are open to children of parents belonging to different denominations, it is more difficult. Some of the educators present at this convention suggested that a certain time for studying religion might be put into the curriculum of the schools, and the children go into rooms where teachers or ministers could teach them the religion of their fathers. I don't know what conclusion was arrived at, as I have not read the full proceedings of the convention, but the suggestion referred to was something like what they do in Canada. There they have a law that provides for religious education in the public schools, and those who teach it are paid by the state. Their statesmen know that it is for the good of the children not only to have their intellects trained, but also the heart and the emotions, and to learn concerning God and His will with men. In Canada the public school is the same as here, free and open to all denominations, and the ministers of these have been given the right to gather the children around them in the school house and teach them the principles their parents believe in.

We realize the defect in an education without religious and moral instruction, and we want to supply some means whereby this lack can be remedied. In some places we gather the children once a week in

the Religion Classes to teach them practical religion. In other places these classes meet five times a week or once every school day. The objection that has been raised that it lays too much burden upon the children to attend these classes, because they have so much to learn in the day school that they cannot attend to the studies which the Religion Classes would give them, is not of much weight, as the children are not asked to study these lessons outside of the Religion Classes. When they meet in the classes they are taught by concrete examples, and in a way that requires of them only their attention while in the classes; and teachers of such children say that they are more easily managed and pay better attention than they did before they took the studies in the Religion Classes.

As these classes were parts of the Church school system, Brother Maeser was placed in charge of them also, and during his last years he worked hard to make them a success. His whole soul was absorbed in studying the best way of reaching the children's hearts. Once when he was going to a place to organize the Religion Class, he asked himself the question, "What shall be the procedure?" He prayed about it, and the method we follow, called the six steps, came to his mind, and we have found this mode very successful.

We would like you who have not attended a session of the Religion Classes to do so and see how our brethren and sisters are teaching the young that attend the classes. The classes are opened by singing, led by the teacher or by one of the children, as he or she may direct. The singing is not accompanied with instrumental music. We like

them to be independent of such help and able to strike the right pitch themselves. When our young men are called to go out into the missionary field, you know what a blessing it is to them to be able to sing. When they stand on the street corner, with their backs to a lamp-post and a large congregation before them, they have no instrument to help them in starting the song, it is well for them if they are able to do it correctly. How many of you brethren have not had experience of this kind?

After the children have sung a hymn, their hearts are attuned for the second step, which is prayer. Here one of the boys or girls will volunteer to offer the prayer when the teacher calls on them to do so, and the boy or girl chosen to lead will utter a short sentence or a short phrase, which all repeat in concert, and then the next sentence will be given and repeated, and so on until the prayer is ended. Repeating the words spoken by the one offering the prayer secures attention, for all are alert to join in the prayers and to pronounce the words which the leader has spoken.

The third step is to learn a memory gem, or good thought. The teacher will lead out with a short part of the quotation and the children repeat it after her. When it is learned the next part of the quotation is given, and so to the end of it. By this method a great many precious thoughts are stored away in the minds of the children that will help them in time to come.

Then comes the fourth step, which is the real lesson, and takes the longest time. The lesson and the memory gem are generally so related that one explains the other. The lessons generally consist in

narratives and concrete examples, which the children love to hear, and which will make such an impression upon their minds that they will remember them, and will try to carry out that which has been taught them.

The fifth step is testimony-bearing. We ask the children to bear testimony of what they have themselves experienced, what they know of the goodness of God, the goodness of their parents, and of others, what joy has come to their hearts in performing a good act, an unselfish act to others. All of this we consider good material for testimony bearing, and if you listen to these children bearing their testimony, it will often melt your heart, for you know they are innocent and honest in what they say, and we can see how the Spirit of the Lord is working upon their young hearts. They will tell of visiting a sick comrade and comforting them, perhaps bringing him flowers; they will tell of taking part in cutting the wood of a widow for winter use, and of so many other things that they have done. The object of the Religion Class is to imbue their hearts with practical religion, that is, as James defines it, "to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world." The sixth step is singing and prayer, conducted as were the opening exercises.

You ought not to neglect sending your children to the Religion Classes, for they need the instruction given there. I have heard many examples mentioned in our Board where these young children have been able to bring their parents to renewed diligence in the performance of their duty, and even

bringing families into the Church that had not before understood the Gospel. It gives us joy to hear these things, and I will plead with you, my brethren and sisters, to sustain the movement of our Religion Classes. The children will be built up and encouraged in well-doing, and the time they spend there does not interfere with their other studies. I hope the time will come when educators in the whole land will be able to devise some plan whereby such religious teaching as the parents desire the children to receive can be given them in the public schools.

A short time ago I attended the dedication of the Brigham City Theological Seminary. It has been erected for the purpose of giving the students of our faith, who attend the high school there, an opportunity to study the history of the Bible and the principles of the Gospel. More than two hundred students are enrolled, and are enthusiastic in taking this branch of study. Having a school building on an adjoining lot to that of the high school gives the students attending it nearly all the benefits of a Church school education. There are a few other seminaries similarly located in the neighborhood of high schools, which are also doing excellent work. We do not want to induce the children of parents not belonging to our faith to attend these classes, but we would like our own students to do so, for we do see a great need of having their hearts fortified against the many theories that will be presented before them, and which tend to taking away their faith. We want to have them fortified against the insinuating suggestions they may hear of learned men, that the world is a self-sustaining

machine, and consequently there is no need of a God, that there is no spirit in man, and hence there will be no resurrection; that everything is ruled by law and therefore prayer is useless. Now, we want a foundation of faith in God laid so firmly in the hearts of our children that it cannot be shaken. But some ask are you afraid, then, of evolution and other theories that are taught so extensively? We are not afraid that the revealed Gospel shall be proved untrue by anything that men may discover; for truth will always square with truth, but theories of men are not always true; the scientists often take hypotheses as proven facts, and they assume that it has taken millions of years to produce the changes which they claim have gradually taken place in plants and animals, during the different periods of the earth.

We believe that everything is ruled by law. We are thankful that it is so, for otherwise we would live in a world of chance, in a fearful uncertainty of what would happen next. I believe that the material laws that can be traced in the creation had an intelligent will behind them, that the laws themselves were never superior to the will of God. He made those laws, and by His power they became effective to accomplish His purposes. It is to Him that we pray, and we know he is almighty and does hear prayers, and though He uses material laws to carry out His plans, His will was never subjected to the laws, but the laws have ever been subservient to Him. Let no one think that God is impotent, that the laws He has made stand in the way of His hearing His children and answering their prayers.

I see the time is going. I feel

thankful to be here with you brethren and sisters, to bear my testimony to the truth of the Gospel, which is that Jesus is the Savior and Redeemer of the world, and that He is the Only Begotten of the Father. May the Lord help us ever to be true and faithful in the covenants we have made with Him, is my prayer in the name of Jesus Christ, Amen.

President Smith read a notice, issued by the Presiding Bishopric, informing conference visitors concerning arrangements made for their lodging, etc., and made other announcements.

The choir sang the anthem, "Lift up the voice in singing."

The benediction was pronounced by Elder Henry H. Rolapp.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

In the Tabernacle.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn, "God moves in a mysterious way."

The invocation was offered by Elder Arthur Winter.

The choir sang the hymn, "Our mountain home so dear."

PREST. CHARLES W. PENROSE.

Universal redemption through obedience—Evil of contentions—Trinity of the Godhead—God the Father of spirit—Christ the Firstborn—Elohim, Jehovah and Michael in the creation—Adam head of the mortal human race, but not one of the

Godhead—Preexistence of Jesus Christ as Jehovah, a Personage of Spirit—Personality of the Holy Ghost—Plurality of Gods—Angels bearing name of Deity—Christ the Word of God, the Redeemer of the World—God the Eternal Father to be worshiped and obeyed.

I feel very much like President Smith did this morning in arising to address the congregation—I have not language to express the emotions of my heart in being privileged to assemble with you, my brethren and sisters, in this great congregation of Latter-day Saints. I am very thankful to God, our Eternal Father, for this blessing, and for having the testimony in my soul of the truth of those principles which were so grandly placed before us this morning by our President. There is nothing in the world that I know of which is so dear to my heart as the truth which has been revealed in these last days from God through His servant Joseph, the prophet. And when I think of the goodness of God to me during all the years that I have been associated with the Saints and labored in the ministry, I feel overwhelmed with gratitude and thanksgiving and praise. Praise be unto God our Eternal Father and His Son Jesus Christ and the Holy Ghost, and His servants who have been called in these last days to lay the foundations of the Church and Kingdom of our God!

I would that all the world could see and understand these things as we do, but that is at present—I was going to say impossible—it can not be done at present, but I rejoice in the assurance given in the Gospel of Jesus Christ, in the revelations of the Lord to us, that the time will come when every knee shall bow and every tongue confess that Jesus