

now, "All the nations of the earth shall govern themselves; there shall arise no power, however wonderful the genius of its people may be, however confident they may feel of their ability to govern the world better than anybody else, to forbid such freedom. We simply serve notice upon the Imperial Government of Germany and her allies that the principle of self-government among the nations of the earth is going to be world wide, the right of every nation, the very weakest as well as the very strongest, to govern itself will be insisted upon and maintained. So it is a world-wide application of the old Monroe Doctrine that America is about, and there is to be no desertion of the Monroe Doctrine at all.

Since our cause is righteous, may we not hope that the God of battles will maintain our cause by strengthening our hands, by making stout our hearts? By making invincible our armies whatever they may have to sacrifice in the struggle that they shall engage in? The only thing that I am concerned about is simply this, whether we will prove ourselves to be worthy of the help and support of God. Shall we feel his strength and power enabling us to accomplish the high purposes that we have declared to be ours in connection with our entrance into this great world struggle? I am confident that the people will respond to the righteousness of our cause, and the admonitions of the president of these United States.

These reflections indicate to us, I hope, a little why it is I feel so happy in this day in which we live; and we pray that God will so help us that we shall receive renewed manifestations of his goodness and his

mercies and his guiding hand in the affairs of this nation, and of this world; which world is God's by right of proprietorship, having created it, having sustained it, having appointed to it its courses, for he has decreed from the beginning what shall be the far-off end of this world and the salvation and glory of the inhabitants thereof.

God help us to appreciate the day in which we live, and to cause our spirits to rise to the high level of these times, and the opportunities they afford, is my prayer in the name of Jesus. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

I have been very greatly impressed by the remarks of Elder Roberts, with the grandeur, the greatness, and the majesty of God. He was quoting from this good book which I hold in my hand, *The Pearl of Great Price*. The closing part of his quotation reads as follows: "For behold this is my work and my glory, to bring to pass the immortality and eternal life of man." What is the work of God? is so well answered in these few words that I hardly need make further comment; and yet we were also impressed with this thought, in regard to the work of God, when Elder Roberts pointed out to us the splendors of the universe, these heavenly bodies which we behold every night of our lives when we look out into the universe, each one performing its regular functions in its respective orbit, and when we behold the sun at noonday, and admire its splendor and grandeur, and all these creations above us, as well as beneath us: the earth upon which we stand: "All these are also a part

of the work of God." Yet great and glorious as are these splendid creations around and about us, above us and beneath us, the greatness of the work of God is this, "to bring to pass the immortality and the eternal life of man."

What? you mean to say that that is a greater work than the creation of the heavens and the earth? By far, my brethren and sisters; greater than the making of a world, greater than the creation of the universe, is the bringing to pass of the immortality and eternal life of our Father's children; for it was to this end that these heavenly planets were created, a preliminary to the accomplishment of God's great work. It was essential that they should be made to become the dwelling places of our Father's children; and their habitations, their dwellings, their abode is not greater than the children themselves; and to bring to pass their immortality and their eternal life, is greater than all the rest. The one is but a preliminary arrangement for the accomplishment of that greater purpose. When we dwelt in the presence of the Father, in that primeval day when the morning stars sang for joy and all the sons of God shouted together—it was then that the proclamation was made that the Lord would save his children through obedience to the gospel, and give unto them their freedom, their free-agency, indicating God's purpose that his children should be free, free to chose the right or wrong as they might elect for themselves. In the exercise of that freedom, granted unto all, the Lord proposed to bring to pass their immortality and their eternal life.

What is the difference between

immortality and eternal life? To bring to pass the immortality of man what is needful? All men are subject to death. You cannot accomplish the immortality of your own soul, but that has been brought to pass through the atonement of Christ, for he said, "Here am I, send me." And the Lord sent his Only Begotten Son into the world, who gave his life that we might live again. He overcame death and the grave; and through that atonement was brought to pass that great part of God's work which we call the immortality of man.

There is still something other than immortality—it is to bring to pass the immortality and the eternal life of man. Well, what is immortality, says one? Is not that to live on eternally? Indeed it is. And eternal life? Does that not mean immortality? Yes, eternal life means all that is included in immortality, but immortality does not include all that is meant in eternal life, and when we speak of eternal life and immortality, they are two separate things. To bring to pass the immortality of man has been accomplished by the atonement of Christ without any effort upon our part; but if we are to obtain eternal life, then we must co-operate with God and he will bring to pass that eternal life in his presence. To live not only as immortal beings, living continually, but to live with him in his celestial kingdom, that is eternal life, and can only be accomplished through obedience to the gospel of the Lord Jesus Christ. Thereby will God accomplish this, his great work, through bringing to pass the immortality of his children and their eternal life, for which the worlds were created, and for which we have come down in these mortal

tabernacles and are commanded to yield obedience to the will of God, obedience to his glorious gospel, the perfect law of liberty which is indeed the power of God unto salvation.

God help us to appreciate that glorious gospel and that great work of our Father which he has instituted in his great universe for the salvation, the exaltation, the eternal life of his children. Amen.

The choir and congregation sang: "America."

Benediction was offered by Elder Jacob F. Gates.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 p. m., Elder Joseph W. McMurrin, of the First Council of Seventy, presiding. Music was furnished by the Jordan Stake choir.

The hymn, "The Mighty God appearing," was sung.

Prayer was offered by Elder Peter L. Bronson.

An anthem, "In our Redeemer's name," was sung by the choir.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

I observe unrest in the world, among the most learned men who themselves are nevertheless deeply concerned in trying to find out God and his ways. It is illustrated in some publications that have appeared during the present year, and that are attracting wide attention, such books as *God, the Invisible King*, written by Mr. H. G. Wells,

one of England's foremost writers, a book attacking the old sectarian notions of God, and seeking to find out a new kind of being, arguing in favor of a personal God, and yet eliminating from the godhead both God the Son and God the Holy Ghost. When I observe this unrest and witness such exhibitions on the part of learned men, my heart swells with deep gratitude for the testimony that I have of the true and living God and the knowledge that I have concerning his ways and his requirements. And when I look at this pathetic scene, I feel more thankful for this testimony than for anything else in the world. To me it is above all price. I realize that I must exhibit a sympathy towards men and women of this character who have not been as fortunate as I have, and I am sure that God will extend to them mercy if they are honest in their searches for truth. All who seek in earnestness for truth will ultimately be led to discover it.

I find not only in the world, but to quite an extent among us Latter-day Saints, a disposition to live only in part the teachings of the wonderful system which we thoroughly believe to be true. We have not the courage nor faith to adopt all, but live up to that part of the gospel which pleases us, or that part which we adopt. We have an idea that if we are faithful in one or two of the principles of the gospel it will suffice. Frequently it is said that all roads lead to heaven, and whether you are a good Methodist, or a good "Mormon" or a good Jew, it makes little difference, but as long as you do good you are along that road, and that ultimately all these roads lead to the same goal.