

PRESIDENT CHARLES W. PENROSE

I am very thankful for this privilege. Just to look at this congregation is a pleasure and a treat. To be called upon to speak—I was going to say—is a task, and it really is, for I do not feel prepared to deliver a discourse upon any particular topic or subject. But I feel thankful that I am able to be here, and to lift up my voice once more in testimony of the truth. I bear testimony that what we heard this morning, that which was delivered from this stand, was true, divinely revealed and divinely spoken. I felt like shouting and singing, "Hallelujah, Praise to God," when President Grant closed his remarks: for I felt that he was inspired of God to give to us words in due season: and I believe the whole congregation, this immense audience, was thrilled with the same feeling and spirit. I enjoy preaching of that kind. I do enjoy a well said discourse, prepared already in thought and in language to deliver to a public assembly, but I must say that I do much more enjoy addresses that are delivered by the power of God, accompanied by that splendid spirit which came to us all when we first embraced the gospel. When we first heard the glad tidings of salvation brought to earth in the latter days through the Prophet Joseph Smith and his associates, our whole souls thrilled with joy, with thanksgiving and praise to the Lord: and no matter how often we heard the same simple truths declared, we enjoyed the hearing of them, and the same spirit that rested upon the speakers rested upon the hearers, so we rejoiced together. I felt that this morning, as I have many times during the conferences that we have held in years that are past, and I was impressed with the feeling that the promise made by the Almighty in regard to the continuance of his work, was verily true, and will be fulfilled to the uttermost, no matter what may occur, no matter what changes may come, either through the martyrdom of our prophet or the decease of our leaders, by what we call "natural means." No matter what the opposition may be in the world, though thrones may totter, empires fall, and the systems of men may be broken up and perish, the Church and Kingdom of our God shall continue and abide and increase.

THE CHURCH OF CHRIST SHALL GROW AND PREVAIL.

This great audience, this afternoon, is evidence of the truth of the prediction of the Prophet Joseph Smith, addressing his father by revelation, which was read to us this morning. This work will abide. It was so destined by the Almighty, when he revealed it. When he appeared with his Son Jesus Christ, our Redeemer, to the Prophet Joseph Smith, he ordained and declared that this organization should remain on the earth, and should not be broken to pieces, nor given to any people except to the Saints of the Most High, and they should continue the work and possess the Kingdom and the greatness of the Kingdom until it should spread forth under the whole heavens.

I know that this is true, and I felt the influence and spirit of it

this morning, when I looked upon the great congregation here, and realized that another large audience of Saints was gathered in the Assembly Hall, and that there was a great number of inspired men, ready at the word, when they receive it from the head, to go forth to the nations, or to labor at home, to do anything and everything required of them under the power and influence of the Spirit of the Lord which they hold, associated with their offices and callings in the holy Priesthood.

It is a joy to my heart to realize and know this, that the work shall not be broken up, shall not be given to another people, but this Church and Kingdom—for the terms are used almost synonymously—shall continue and stand forth and overcome every opposition of every kind that may come against it. I do not say this in the spirit of defiance against the powers of darkness, either in the flesh or out of the flesh, but I say it in humility, and with full confidence that the word of God shall be fulfilled, and the Church of Jesus Christ of Latter-day Saints shall continue and abide, and the gospel it brings shall be preached to the living and to the dead, until all of the race of Adam, who are able to receive and hear, shall hear the word and have the free opportunity and liberty, if they will, to obey it, to repent of their sins, and to come unto God the Eternal Father, be obedient to him, and bow the knee to King Immanuel, Jesus the Christ.

THE VISION OF JOSEPH.

We have reminders, frequently now, of the fact that about a century has elapsed since the time when the Prophet Joseph, as a boy, went into a grove near his father's residence—where many of us have been, and have rejoiced in the spirit we found there—and there for the first time in vocal prayer—I presume he had prayed before, in a fashion—but in vocal prayer, from the heart, with faith, he called upon the Lord that he might learn which was the true religion. As we have heard today, and have heard many times before, the Father and the Son appeared to him. He saw them; they were there before him. We may not perhaps exactly explain how and by what means Joseph saw the Father and the Son. He called it a vision. That is right, it was a vision. But what is a vision of that kind? A vision like that which Moses had when he saw the Lord face to face. He saw the Father and spoke to him, and the Lord spoke to him. Moses declared that he saw him, not with his natural eyes, but with his spiritual vision: and that there is such a thing I presume many of us who are here are fully assured. We know it in our own experience, but not perhaps to the same degree as Joseph or Moses had it, when they conversed with the Lord. But that there is a spiritual sight or vision we realize, and we can draw very near to our Father and our God in the name of Jesus Christ, and see when others are in the dark, and comprehend when others are blinded in regard to the heavenly truths which come to people from him for their salvation.

VIRTUE IN THE PRAYER OF FAITH.

I rejoice in the knowledge of this great truth, and I know that there is virtue in the prayer of faith. It is the prayer of faith that saves the sick when we administer to them in the way that is appointed. The real efficacious prayer must be accompanied by faith, which is the strength and power of it; and by faith we can draw near to him who is our living Head. And by faith we can accomplish the work set us to do, no matter what it may be. If we put our souls in it, and in faith attempt the work that we are entrusted with, in that we shall succeed. In God we trust: in God we have faith; on God we rely: and when we do that with full purpose of heart, the Lord, and the powers behind the veil are with us. The heavenly power of the Priesthood is with us who hold it here in the flesh, and it is by that power that we shall prevail and succeed and overcome, and accomplish the great work of salvation entrusted to us.

ALL THINGS TO BE DONE IN THE NAME OF JESUS CHRIST.

Everything in this Church is to be done in the name of Jesus Christ; so we have been commanded. This Church is called "The Church of Jesus Christ of Latter-day Saints." That was given by revelation and commandment. It is not merely the Church of man: and though men are called of God to work in it, and to occupy prominent places in it, and to use great influence in building it up, we are building it up to him who is our living Head, even Jesus the Christ. We are to do all things in his name. When Peter was instrumental in curing the lame man by the gate of the temple, he said: "Silver and gold have I none, but such as I have, give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk;" and the man leaped and walked. And so it shall be with this Church, which Jesus Christ has established in the latter days. It shall prevail and overcome every obstacle in the path.

Now, concerning that name: It is the name of Jesus Christ that we are to use. I will read a verse or two from the Doctrine and Covenants, the 18th section. There are a number of other sections that convey the same idea, but I will not take time to read them. I will begin with the 21st verse:

Take upon you the name of Christ, and speak the truth in soberness; And as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Some people may think that there is nothing new in that; neither is there, but many of us have fallen into the habit of doing things in the name of Jesus, and I notice that when people bless their food

at the table, (or ask a blessing upon it) they do it in a sort of peculiar, hurried manner, and close it by saying rapidly, "In the name of Jesus. Amen." When some men dismiss a meeting they are in haste to pronounce the benediction, and they do it "in the name of Jesus. Amen." There are many men in the world named "Jesus" in these latter days. I was reading in a newspaper recently about a murderer whose first name was Jesus, who crucified his own child. He was a fanatic, a madman. I notice, too, when you travel, in many foreign countries you find over the doors the names of men who keep what we call "saloons" or public houses, and it is Jesus So-and-so. Now, we are to take upon us the name of Christ, and you will find, if you will read the Pearl of Great Price, in the revelation of God to Enoch and to Moses 52, 57, that it is specified there, particularly, that Jesus Christ is the name of "a righteous judge who shall come," and that he is the beloved of the Father, that he is the firstborn of the Father; he is the beloved Son, and when speaking in regard to the future in the flesh he is called "the Only Begotten" Son. God's only Begotten Son is Jesus Christ—Jesus, the Savior, Christ the anointed. The two names go together, and they belong to each other. Jesus Christ has said that is the name he received from the Father, and we are to use that name. When we baptize, we baptize in the name of Jesus Christ: "Having authority from Jesus Christ, I baptize you," and so on. So when we pronounce the blessing upon the sacrament, the bread or the water, we ask the Father, in the name of his Son Jesus Christ, to bless the bread or to bless the water. So, my brethren, in administering in any of the ordinances of the house of God, it is to be done in the name of Jesus Christ.

Do not be afraid to use reverently the name of Christ. He uses it continually. We can read about it in the Book of Mormon. The Church was the Church of Christ, and in the last days the Church is to be called by that name. You may think perhaps that is a matter of little importance. Perhaps it is so to you; but I have found in my experience, from the beginning of my membership in this Church, that there is power in that name. "In my name they that believe shall cast out devils; they shall speak with new tongues," and so on. There is power in the name of Jesus Christ. Demons tremble at that name. They recognize it. But when we, in a slipshod way, use the name of Jesus, and say nothing about Christ, I don't know that it has so much power and influence. The Lord may in mercy to our omission accept our meaning, but never mind about that, let us do what we are told to do, and administer in the way that Jesus Christ himself says we are to administer. I will not take time to read from other sections, that relate to the same subject, but all the revelations in this book [the Doc. and Cov.] given through the Prophet, or to others, are in the name of Jesus Christ, He says: "Listen to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins." (See Sections 29, 38, 39 and others.) He is the Great I Am spoken of in the Hebrew scriptures.

JEHOVAH OF THE OLD TESTAMENT IS JESUS CHRIST OF THE NEW.

He is the Jehovah spoken of in the Old Testament. Jesus Christ of the New Testament, is Jehovah of the Old Testament, and he so proclaimed it when he came to the Prophet Joseph and Oliver Cowdery in the temple of the Lord, the account of which we read in the 110th section of the Doctrine and Covenants. They speak of his appearance, the glorious appearance and power, and his voice was like the rush of many waters. It was the voice of Jehovah. I say this for the benefit of some few of my friends who do not believe in the doctrine that Jesus of the New Testament was Jehovah of the Old Testament. Jesus the Christ represents the Father fully. In him dwelleth the fulness of the Godhead bodily, as we read in the scriptures. "It pleased the Father that in him should all fulness dwell." And so he could tell Philip, when asked, "Lord, show us the Father:" "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." God was manifest in the flesh, in the personality of Jesus of Nazareth, and he was verily the Son of God, begotten of the Father, and his mother was the virgin Mary. There should be no dispute in regard to this matter, because it has been made so clear and full in the revelations of God to us.

THE TRINITY, THREE DISTINCT PERSONALITIES.

There is a trinity in the Godhead, so the Prophet Joseph taught—the Father, the Son, and the Holy Ghost,—and they are three distinct personalities in perfect unity. There is a spirit which "proceedeth from the presence of God throughout the immensity of space," the light which is in all things, and through all things, and round about all things, and the law by which all things are governed." By that spirit, our Heavenly Father declares, he created all things in the beginning, firstly spiritually, and afterwards temporally. Doc. and Cov. Sec. 29.

We learn also that this spirit of truth and intelligence and power proceedeth from the Deity, "throughout the immensity of space, and is the law, by which all things are governed, by which God is omnipresent, by which the word of God is declared, whether through Jesus the Christ, or by the personality of the Holy Ghost. That spirit pervadeth all things. The Word is declared through and by its influence in all the worlds that God has created. We should understand the distinction between this universally diffused essence, and the personality called the Holy Ghost, whom Jesus Christ said he would send to his disciples, and who no doubt came on the Day of Pentecost, in person.

These may seem small matters to some, but we should try and get right on all things, that we may have the unity of the faith, that there may be no discord among us.

WHAT IS TRUTH?

The spirit of truth reveals truth, conveys the light of truth. It conveys intelligence. What is intelligence? It is "the light of truth."

I was pleased when President Grant read the concluding verse of Brother Jaques' splendid hymn, where it says, "Truth, the sum of existence, shall weather the worst." All the hymn is eulogistic of that divine influence that we call truth.

Oh say, what is truth? 'tis the fairest gem
That the riches of worlds can produce,

and so on. But here it tells something about what it is. It is "the sum of existence"—things past, things present, and things to come, facts. These are truth, and the Lord says that "truth is knowledge of things as they are and as they were, and as they are to come." (Sec. 93.) Some of our brethren in writing, and a good many in talking, say truth is the knowledge, or a knowledge of things. That is something that you can have or I can have or can reject. The insertion of *a* or *the* is a mistake. Truth is knowledge itself, information, intelligence, things that are, things that were, things that are to come—knowledge concerning them. That is truth. It is a splendid definition and answers the question of ages more clearly than anything I have ever heard attempted; even better than "truth the sum of existence," and yet the two in meaning are identical. Now, let us be correct in that little thing, and so in all things that pertain to our doctrines, our duties in the Priesthood, brethren, and in our quotations of scripture let us try to be right, as nearly correct as we can.

THE NATURE AND RESURRECTION OF CHRIST.

This day, as Brother Lund so plainly pointed out to us, is called the anniversary of the resurrection of Jesus Christ, our Redeemer. I do not know whether it is exactly the right day, and it does not matter. It is something like it is with Christmas Day. We join with the Christian world, as they please to call themselves, in revering the name of Jesus Christ, and celebrating his resurrection. We claim that he actually was raised from the dead; not merely continued his existence after death, but the body that was put into the sepulchre was brought forth from the tomb, and nothing was left but the napkin and other things that were placed around it when the body was interred. He appeared to his disciples, and to many others, five hundred brethren we are told. They do not give us their written testimony, but it is given in the New Testament. They all saw him at once, and he discoursed with them, and showed his disciples his hands and his feet. What for? To deceive them? To make them think something that was not true? Not at all. He wanted them to understand that that was the body that was on the cross, in which the Roman soldiers drove the spikes or nails through the hands and through the feet. He exhibited himself, and told them to handle him and see, "For a spirit," said he, "hath not flesh and bones as ye see me have." Many of the apostles lost their lives because they testified concerning this fact. They were witnesses of the resurrection, the raising from the dead of the body of the Redeemer, quickened by the spirit, immortalized,

beautified, made glorious; but the changes wrought upon it that it might be immortal did not change the structure of the body. It was the body of Jesus, the Christ, who hung upon the cross, and died for the sins of the world. And that is the great truth that we have to declare, not only his actual resurrection from the dead, but that he is the Savior; through him and by him and of him, the Father declared, the worlds were created and made. We know little about his actual life on the earth during the three years that he labored in the ministry, and still less about his childhood, and we know next to nothing concerning the details of his preexistence, except the fact of it. He was with the Father in the beginning; he says so in revelation to us, in the 93rd section of the Doctrine and Covenants: "I also was in the beginning with the Father, and am the Firstborn." Now, do not be deceived, any of you, by speculations that people have had about his being "the son of Adam," and other theoretical notions. He was the Firstborn of the Father, as we read in the Epistle to the Hebrews. "When he bringeth his Firstbegotten into the world, he saith, let all the angels of God worship him," Jesus the Christ, whose spirit, whose light is in all the worlds that have been created, and is "the power by which they were made." He was the Firstborn of the great family to which we belong, so we call him not only our Redeemer, but our Elder Brother.

Well, some ask, did he have a beginning? Certainly, in his individuality. He had no beginning in the essence that composes his spiritual personality. Neither is he, in that, different from us. We also, he says, were in the beginning with the Father, that which is spirit, God says that he created them all. But doesn't he say that intelligence never was created or made? Yes. But what is intelligence? I have quoted to you that "intelligence is the light of truth," without beginning, without end: But "intelligences" are individuals begotten of the Father, created, he says, by him, or organized; and whether you use the term "created" or "organized" or "begotten," it means the same thing. They were his sons and his daughters. But Christ Jesus was the Firstborn, and so he is preeminent in all things, and all things will become, some time, subject to him, and every knee will bow and every tongue confess that Jesus is the Christ, to the glory of God the Father.

Let us get this clearly in our minds, and we will find that there are no contradictions in the scriptures of the Lord. Intelligence is without beginning. It is something that can be imparted or withheld. It is the light of truth, and it proceeds from the Father, and is conveyed to us if we will open our hearts to receive it, and we will receive its gifts according to our organization and capacities and the blessings of God to us. It is the spirit by which God made the worlds, by which he governs them, by which he is present in them and round about them, and the fulness of it is in Jesus the Christ, his Only Begotten in the flesh, and his Firstborn in the spirit.

THANKS BE TO GOD FOR THE GIFT OF HIS SON JESUS CHRIST.

We desire to praise Jesus our Redeemer. Oh, what a blessing was his crucifixion to all the world, to all generations of the sons and daughters of Adam; by and through him and his atonement we can be redeemed from the dead, from death, from hell, from darkness, from the grave, from everything that is hurtful and injurious and that brings unhappiness. And we can be imbued with his Spirit if we obey his gospel, and be able to draw near unto him, and to realize who and what he is, for a fact, for ourselves. For he will reveal himself to us if we will draw near unto him. To use a figurative expression that he used to his disciples; he will come in with us and sup with us and be in us and round about us, and be our leader and our guide. Thanks be to God the eternal Father! Hallelujah, praise his holy name, for the gift of his Son Jesus Christ, for the redemption of mankind from the transgression of Adam, who is our earthly head. He is our father in that sense, the father of all the race. We have had fathers of our flesh, we have obeyed them, and so the chain goes up to the great man who stood at the head, the father of all, Adam. But our Father whom we worship is the great Elohim, who sits on high, who is working, through his Son Jesus Christ, for our redemption, and he is the Savior, after all, of all that are saved. Through and by his Son Jesus Christ are we redeemed from our own sins and also from the sin of our first parents, the transgression of Adam and Eve in the garden. He who knew no sin offered himself as a sacrifice for those who had sinned, and that reaches right back to Adam. It is through Jesus the Christ that Adam is redeemed from the effects of the fall, and through him we are redeemed from death and hell and the grave, from our own sins as well as from the sin committed by our first parents. By obedience to his commandments we can be washed clean from our sins and imperfections, but it is the blood of Jesus Christ which cleanseth from all sin. Thanks be to God, I say, for this great gift unto us!

Let us try to understand the word of the Lord. It is not particularly necessary that we should spend all our time thinking on these ideas and theories, but there is value in them because they are true, and it is the truth that will save. Jesus prayed to the Father to sanctify his disciples. "Sanctify them by the truth, thy word is truth;" and by his word we can obtain knowledge of things that are past or present or are to come, and can be in harmony with the Father and with the Son and with the Holy Ghost, and with all the great and mighty beings who held authority from them in the ages that are past, and those who have held it in the dispensation in which we live, those who are living, and those who have passed away. What a glorious kingdom there will be, when sin is banished, when darkness is dispersed, when false governments will perish; when the true Kingdom of God shall be set up, and Jesus Christ as King of kings and Lord of lords shall reign over all the earth; and those who obey his commandments will reign with him in glory. The Saints of olden

days and the Saints of modern days will be together there in that great company. There will be no disunion; there will be no darkness; there will be no pain, and there will be no more death, but we shall live, and live because of the atonement wrought out for us by Jesus Christ, our Redeemer. We shall be there, as he will be there, as distinct individual personalities.

THE GLORY AWAITING THE RIGHTEOUS.

We shall not be blended into one body, except as an organization of people. Each one will be himself or herself, and will shine in the glory of our Father; and every quality that we have, every attribute, every gift and power of our being that we have obtained from our birthright from our Father, all the knowledge we have gained by our experiences in the spirit life or in mortality will be ours, and the power of endless lives will be in us, because the spirit and the body will be inseparably joined together in glory, never more to be separated, and all eternity will be before us in which to progress and improve and rejoice, and find out more about our Father and Jesus Christ, our Elder Brother, the great Mediator and Exemplar, whom we are to follow always, and joy will be made supreme and perfect. In this life we only have it imperfectly, for the body without the spirit cannot receive a fulness of joy, neither can the spirit without the body. The elements of both are eternal, but each of us has an individual personality. When we were born in the spirit, that was our first estate. Now we are in our second estate, and when the third estate comes, if we have been faithful in both, and obtained this great blessing of the spirit and the body joined together in one, in perfection, in complete harmony with the Father and with the Son and with the Holy Ghost, and all the great and mighty and just and pure and honest of heart of all the centuries into one great kingdom and glory, oh, how happy we shall be in shouting "Hallelujah to his holy Name!"

CLOSING INJUNCTION TO FAITHFULNESS. .

I feel that I can do that this afternoon, echoing the anthem by the choir. I do not want to take up too much time. Perhaps I have talked too long already. There are a number of brethren here whom all the people want to hear. I rejoice with them and glorify God to know that the organization of this Church has been fully established. Study the 107th Section of the Doctrine and Covenants, elders of Israel. Read it carefully from beginning to end. Weigh every phrase in it, and see the beauty of that organization of Priesthood which the Lord has set up, and, so far, has perfected. Live as servants and priests of the Most High God, perform your duties, and set a good example. Take the hint given to you this morning by Brother Lund in regard to your tithing. We learn from President Grant of the immense amount of money that is being expended and that which is called for. Oh, if all the Latter-day Saints could realize what a blessing there is in the payment of their tithes, honestly,—which means a

tenth; it does not mean a fifth nor a twentieth, it is the tenth, the tenth of our interest before the Lord,—if they would do that we would have no difficulty in complying with the requests that are coming in by the hundreds every day of our lives there in the office—for appropriations for different objects that are very good, but there are not means enough now to comply with the demands.

If all the servants of God, high priests, seventies, elders, and the members of the lesser Priesthood, would obey that commandment of Jesus Christ, that is, to pay their tenth, and the means come into the hands of the servants of God, who are honestly and faithfully and patiently striving to use it and distribute it to bring about the best results, what a blessing it would be to them individually, for they would grow in grace and in the knowledge of the truth, and have confidence in God when they pray, and it would be an example to the Saints and be a blessing to the Church to which we belong, this splendid organization that God has set up to continue and abide. Faithful and true should be those who have received the authority of the holy Priesthood, honest and pure in their dealings with one another, and in their dealings with the Lord.

The tithing is called “a voluntary contribution.” But what should that be? It should be a tenth, just as the Lord has commanded. And so, of course, in regard to all other duties in the Church. That is not the only one, by any means. Every one of us Latter-day Saints should endeavor to be a member of the Church in the full sense of the word, baptized into Christ, having put on Christ, trying to carry out the commandments of Jesus Christ, trying to live in the spirit of Jesus Christ, so that we shall not be ashamed when we stand up in the midst of that great concourse in judgment, and behold the face of our Redeemer, and realize that he is indeed what he has been proclaimed to be. Let us be members of the Church of Jesus Christ of Latter-day Saints in the full sense of the word, and use our talents and abilities, such as they are, in the service of the Lord, and we will find the truth of his promise: “Behold I come. My reward is with me, but my work is before me.” Do your work, Israel, and gain the reward through Jesus Christ. Amen.

The duet “God With Us” was sung by James H. Nielson, tenor, and Raymond Williams, baritone.

ELDER MELVIN J. BALLARD

I rejoice, my brethren and sisters, in the testimonies that have been borne during the sessions of this conference, and am very happy, for in my heart there are, today, feelings of gratitude to our Father in heaven that I also know that that which the brethren have testified to is true.

WHY LATTER-DAY SAINTS ARE POSITIVE IN THEIR RELIGIOUS DECLARATIONS.

It undoubtedly seems a very positive position for us to take, to