

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "Guide us, O Thou great Jehovah."

After singing, prayer was offered by Elder Frank Y. Taylor, President of the Granite stake of Zion.

The choir and congregation then sang the hymn, "High on the mountain top."

PRESIDENT CHARLES W. PENROSE

I feel very thankful today for the many blessings bestowed upon me. In the first place I thank the Lord for preserving my life and giving me the opportunity of gathering with the Saints in this conference, especially that I had the pleasure and privilege of listening to the discourse delivered by the President of the Church—so timely and with so much fervor and strength of body and of spirit. I rejoice in the progress that President Grant has made since he was chosen and set apart as the President of the Church of Jesus Christ of Latter-day Saints.

I am thankful to a large number of my friends, whom I have not had the privilege of communicating with since the celebration of my ninetieth birth-day, when so large a gathering met in this house and paid me so many gracious compliments, and for the letters of congratulation that I have received from all points of the compass, from different lands, from friends—I won't say foes—but persons not connected with the Church, many of them to my great surprise and all to my satisfaction, and I take this public opportunity of returning thanks to those who have communicated with me on this matter.

The Lord has been good to me all my days and especially since he opened the eyes of my understanding so that I was able to see the truth and the beauty of his great latter-day work—a blessing that does not now come to all people. It will, I presume, in the eternities that lie before us, when the time comes that every knee will bow and every tongue confess that Jesus of Nazareth is the Christ, the Son of the living God, and that willingly and freely of their own choice and to the glory of our heavenly Father.

THE ELEMENTS ETERNAL

The light of the Lord shines always, even in the darkness, although the darkness comprehendeth it not, but there is a light that proceeds from the presence of the Son of Righteousness and goes throuhout all the immensity of space. Of course it cannot "fill" space, because space cannot be filled, as there is no outside to it, but throughout "the immensity of space," the Lord has revealed, that this light that cometh

from Him, which is "in all things and through all things, and round about all things and is the law by which all things are governed," and by which he created all things, both spiritual and temporal, using the word temporal after the manner of our speech, for all things are eternal to Him and therefore spiritual is not always in force.

Everything that is organized, of course had a beginning, and so, in the nature of things, its beginning was when it was organized, but the beginning of all substance is nowhere and is not. The elements of all things spiritual and physical, are eternal in their nature and our bodies which had a beginning when they were organized, when they were born into this world, as far as the body is concerned, had a beginning; but, according to the word of the Lord, the essence or substance, whether we call it spiritual or physical, is eternal in its nature, as are light and truth and power and justice; all those eternal verities had no beginning and certainly will never have an end, but they come to beings when they are ready to receive them, according to their organization. Jesus of Nazareth tells us in his own words that he was "in the beginning with the Father," not as Jesus of Nazareth, not as the Son of the Virgin Mary, but as the First-born of every creature, as he is named by his ancient Apostles. He was in the beginning with the Father, was "the First-born," and we also, He says, "were in the beginning with the Father; that which is spirit," that part of us which is spirit, was in the beginning with God. We had our beginning as persons, as individuals, as the sons and daughters of God, when we were organized or created or begotten, whichever term you like to use.

WE SHOULD NOT GO BEYOND WHAT THE LORD HAS REVEALED

Now, all these things ought to be very plain to us from what we have learned by revelation from God, and we need not try to go further back than the period spoken of in the revelations of God, and speculate about ourselves and our fellows. We are living in a time, in our Church, of a great deal of speculation, of imagination, of desire to go beyond what the Lord has revealed, both as to that which precedes our present state and that which is to follow us in our future condition, but the Lord stands in our midst, and he is our Father, he is the God that we worship. The very first article of our faith, as made known and arranged by the Prophet Joseph Smith, is that:

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." This is a simple statement of the persons in whom we believe and whom we revere as we are commanded to do. God our eternal Father is the Father of Jesus Christ and is the Father of Adam, or rather Michael, the name of that person before he came in the flesh. There is nothing new in what I am saying; it is all very old to me, and to members of the Church who have investigated the latter-day work from the revelations of God. Now, this ought to be clear to all our minds, and yet, among some of the classes in the Priesthood and in our Sunday school classes, and other organiza-

tions, some disputes arise. There shouldn't be any; there is no need for it. I would not try to limit the thoughts of men, nor their progress in understanding the things of God and the things of man. I believe in eternal progression, but when the Lord has revealed something very plain and simple to us, we should take that for granted and let that be sufficient for us until he reveals something further.

WE ARE IN THE MIDST OF THE DAY OF REVELATION

I do not mean to say that the day of revelation is past. We are in the midst of it; we have the spirit of revelation in the Church. It was by that spirit that we heard that splendid discourse this morning, by which it was spoken and by which we understood it. I hope all of us did understand. I hope that all who are here this afternoon were here this morning and heard that discourse, and if not, I hope that when it is published they will all read it and understand it. Jesus taught that lesson, you know, when he was on the earth. "Whoso readeth let him understand," and we Latter-day Saints should all understand the things of God alike as he has revealed them. We may not have the same degree of light upon these matters, but we should have the same light and come to the same understanding in all things that are essential; and one of the essentials of our faith is that we believe in God, the eternal Father, and it is He whom we worship; it is to Him that we pay deference and reverence, and all revelation, whether it comes through Jesus Christ or from any of the prophets of God, comes from Him. Sometimes men are endowed with authority to use His name and speak for Him, and Jesus Christ is one of them, He is "The Word."

GOD THE ETERNAL FATHER OVER ALL

President Grant quoted this morning the word of the Father to the Prophet Joseph, in the grove, when he prayed to God that he might learn which was the true religion. The Father, turning, said, "This is my beloved Son, hear Him." That is the word of God to all the world and was so from the beginning; the word comes through the Son, sometimes from Him through living prophets, sometimes by the mouths of angels, and when it comes in that way, authority is bestowed to use the sacred name of the Savior and of the Eternal Father. One of the ancient prophets whose writings are in the New Testament, said, "If any man cometh unto God, he must believe that *he is*, and that he is a rewarder of those who diligently seek him." That is quite an important point. He is a being, a personality, an individual, as we were told this morning, and He made man in His own image, and likeness. That is very clear and plain to us if we will take it as it stands. We are in the image and likeness of God the Father, and Jesus Christ was His *express* image and likeness, the brightness of His glory and the express image of His person. Sometimes, in any family, there is one

person in the express image of the father or the mother. The relationship between him and the first parent on earth, the father of our bodies—Adam is our father—can be read in the 107th section of the Doctrine and Covenants. We are told there that a few years before his death, Adam gathered together his posterity, who were in the faith, (some of them went out of the faith) but all those who were in the Lord and were high priests, met in the Valley of Adam-ondi-Ahman, and Adam arose in the midst of the congregation and blessed his children and predicted what would befall them to their latest generations, and the Lord appeared and He blessed Adam and said, "See, I have placed thee at the head; a multitude of nations shall come of thee, and thou art a prince over them forever." And they called him Michael, the prince, the archangel. That was his station before he came here. When he came here as Adam, he was the son of God, and God was over him and he, Adam, prayed to the Eternal Father as we do. I merely mention that because there are some disputes in regard to the personality of Adam before he came into the body. The Lord said he was Michael, the archangel, and He, the Father, set him here at the head of His race to which we belong. He is "our father, Adam," and as Adam's body was of the dust of the earth, this earth on which we live, it had to return to dust because of his transgression.

THE REDEEMER'S NAME IS JESUS CHRIST

Now, in regard to the second individual spoken of in the first article as the Son of God, Jesus Christ. Some of us have adopted the habit of saying "the Christ," He is all that, but He is named Jesus Christ; that is His name. In the 18th Section of the Doctrine and Covenants, the Savior there, Himself reveals to us that His name, the name that was given to Him of the Father, is Jesus Christ. He is the anointed; He is the Redeemer; He is the Savior; but His name is Jesus Christ; and when you say "in the name of Jesus" you only use half of His name. Now just understand that we are commanded of the Lord, Jesus Christ, to do all things in His name and that is the name given Him of the Father and "the only name under heaven whereby man can be saved."

This is what we preach to all the world, go out in our missions to preach to all the world, that Jesus of Nazareth, the Son of the Virgin Mary, was the Son of God in the flesh and that he was also the Son of God, the First-born in the spirit, and his name is to be preached and the name is Jesus Christ. A great many of us, when we pray and are a little careless, say, "In the name of Jesus. Amen." You often hear it at the table when you sit down and hear a blessing pronounced upon the food; it has come to be quite common. I merely refer to this, which you may think is a very small matter, but a great deal of importance is attached to it by Jesus Christ, Himself, and you will find all through the first revelations given to the Church, He says, "Listen to the voice

of Jesus Christ, the great I Am, whose arm of mercy has atoned for your sins," etc.

WE ARE TO PERFORM ALL ORDINANCES IN THE NAME OF JESUS CHRIST

When we baptize, we are to do it in the name of Jesus Christ, by his authority; and when we ask a blessing on the bread or the water, in the sacrament of the Lord's supper, we are to use the name Jesus Christ; and when we ordain persons to some office in the Priesthood, they are to be ordained in the name of Jesus Christ; we do it by His authority, for He is at the head, and the word of the Lord God of hosts is to all the world, "Hear Him." "This is my beloved Son, hear Him." If all the world today were in the humor and willing to hear Him, He could speak the word which would settle all their difficult problems; He would bring the nations together; He would do away with war and conflict of all kinds; He would establish peace, for He is the prince of peace, and His rule will be the rule of peace, and the time will come when He will rule, as the prophet said, "From the river to the ends of the earth."

THE WORD OF THE FATHER TO US IS TO HEAR HIS SON JESUS CHRIST

So, hear it, O ye Latter-day Saints, the word of the Father to you is, "Hear Him, the Son." Take the revelations which He has given to the Church; a great many of them are bound up in the book called the Doctrine and Covenants, a new edition of which has been issued, and has made a very fine arrangement of those revelations, and I would that everybody would study it, get acquainted with the things that God has revealed, and they have all come through Jesus Christ. He is our living head and all of our prophets and apostles and others who have authority in the Church are under His direction, and under His authority they act and preach and labor. He has said to us as He did to the early apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He has repeated that authority in these times and this authority rests upon all the elders of this Church who are called to be ministers of Jesus Christ. They are to do all things in His name, and His blessing will attend what you do. I want to say to you that there is virtue in that name; the evil powers tremble at the sound thereof; they stand rebuked when it is used by proper authority and they flee from it. "In my name shall ye cast out devils; ye shall speak with new tongues; ye shall take up serpents; and if ye drink any deadly thing it shall not hurt you; ye shall lay hands on the sick and they shall recover." It is all to be done in the name of Jesus Christ, the Redeemer, the Son of the living God in spirit and in body.

Brother Knight bore testimony concerning Jesus, in this regard, this morning, and I echo it and say amen to it. I have been engaged in preaching His name for a great many years, and during all that time I

found that name to have power in it, power in it for good, power in it to rebuke evil, power to overcome darkness and to spread light, and it carries the spirit of health and life and light and is the name given under heaven, and the only one, whereby man can be saved. Do not forget it, brethren; but use it with prudence and with faith and with reverence. Men use it sometimes by way of cursing, but they have no right to do so, and it is a wrong thing to do; but because they misuse it, there is no reason why we should drop it.

THE GOSPEL TO BE PREACHED TO EVERY CREATURE

The gospel of Jesus Christ is to be preached to every creature. Those who do not hear it in the flesh will at some period or other hear it in the spirit world; some at one time and some at another; and we have learned, by the ordinances revealed in the latter-days, we who have been baptized unto Christ, believing in Him and His commandments, that we are privileged to stand as proxies for others who have passed away without hearing it and some who have heard it, through the corruptions of men and their own weakness, have not received it. This is a grand and glorious work that is being performed in the temples that have been reared in behalf of our departed ancestors and some perhaps to whom we are not directly related.

TOUCHING THE FULLNESS OF THE GOSPEL

Now, some of our brethren have taken up quite a discussion as to the fulness of the everlasting gospel. We are told that the Book of Mormon contains the fulness of the gospel, that those who like to get up a dispute, say that the Book of Mormon does not contain any reference to the work of salvation for the dead, and there are many other things pertaining to the gospel that are not developed in that book, and yet we are told that book contains "the fulness of the everlasting gospel." Well, what is the fulness of the gospel? You read carefully the revelation in regard to the three glories, section 76, in the Doctrine and Covenants, and you find there defined what the gospel is. There God, the Eternal Father, and Jesus Christ, His Son, and the Holy Ghost, are held up as the three persons in the Trinity—the one God, the Father, the Word, and the Holy Ghost, all three being united and being one God. When people believe in that doctrine and obey the ordinances which are spoken of in the same list of principles, you get the fulness of the gospel for this reason: If you really believe so as to have faith in our Eternal Father and in his Son, Jesus Christ, the Redeemer, and will hear Him, you will learn all about what is needed to be done for the salvation of the living and the redemption of the dead.

When people believe and repent and are baptized by Divine authority and the Holy Ghost is conferred upon them as a gift, they receive the everlasting gospel. We used to call it, and it is now called in the

revelations, the "Gift of the Holy Ghost," the Holy Ghost, the spirit that proceeds from the presence of the Father throughout the immensity of space, which guides, directs, enlightens, which is light in and of itself, which is the spirit of intelligence, "the light of truth," and when the Holy Ghost as a gift is conferred upon people, young or old, as an "abiding witness," as a continuous gift, as a revelating spirit, they have the beginning, and I would not say the end, but they have the substance of the gospel of Jesus Christ. They have that which will bring salvation, for the gift of the Holy Ghost is such that it will highly enlighten everyone who receives it. That is the spirit that enlightens every man that comes into the world, we are told. Certainly, it is the spirit of life and of light, but when it is conferred by the laying on of hands, as a gift to the individual, a special gift, above that natural light that comes by birth, then there is something given to the individual by which he or she can inquire and learn and be inspired of God. The Holy Ghost is the Spirit of inspiration which comes from the presence of the Father and the Son; it enlightens in regard to all things. "God has revealed these things unto us by his Spirit," said the ancient Apostle Peter. "For the spirit searcheth all things, yea the deep things of God," and if a man holds the authority of the holy Priesthood, he has to speak and preach and administer under the influence of that spirit to make it divine. All revelation from the Father comes through the Son, and by the power and gift of the Holy Ghost, who, as one of the Trinity, is an individual, as we are told in the revelation, he is "a personage of spirit."

Now some of our brethren get these two ideas confounded no matter what is done or said or printed or written. It has been explained time and time again, and yet some of our brethren want to know if every child receives the Holy Ghost as a personage of spirit, when confirmed into the Church. No, that is not the idea at all; the Holy Spirit or Holy Ghost (the two terms are used synonymously very often—sometimes perhaps unnecessarily so) the Holy Ghost which pervades all things, by which God said he created all things, the Holy Ghost which is the Spirit that comes from His presence, this power is disseminated through all the worlds; by that means God enlightens just like the light that comes from the sun; each person does not receive the sun as an organized body but the light of the sun proceeds forth and illuminates different parts of space, to a certain extent, at any rate.

RECEIVING THE HOLY GHOST

Now, let us understand this clearly in our own minds: When we lay hands upon an individual and say, "Receive the Holy Ghost," or "Receive ye the gift of the Holy Ghost," what is it? Do you mean to say that upon every child that is confirmed, you give the personality of the Holy Ghost, as a personage of spirit? Not at all; it is the universal Spirit in a higher degree that is conferred. That Spirit is in all things and through all things and round about all things, "the law by

which all things are governed," and by which God controls and regulates the universe. It is a gift from God to be with the individual always. If he or she will yield to its inspiration, walk in its light, it will lead right up to the presence of the Father. It comes from Him; it leads to Him. I know it to be a reality, as I know that I live. Before I ever came here or received the blessings of the House of the Lord, I know that I had the gift of the Holy Ghost, in my faith, in my preaching, in my ministry, in attending to the ordinances that I administered in the name of the Lord. I know that the Spirit and power of God was there. I know that when I have been placed in difficult circumstances, particularly in regard to my ministry abroad, different problems that confronted me when I was placed in authority, I know that by faith and by fervent prayer the Lord opened the eyes of my understanding and gave me to see what to do, and it was by the power of His Spirit, and by that Spirit I know that He lives. I know that Jesus of Nazareth is the Christ, the Son of the living God. By that Spirit I know that all the ordinances that have been revealed for the benefit and salvation of the human family, which form a part of the everlasting gospel, have come from God, and I know that they bring salvation to the honest in heart everywhere on the earth, and they will, in good time, unto all the races and conditions of men that exist in the spirit world.

AS TO SONS OF PERDITION

There are some other little things that people get jangling about, I am sorry to say, in some of our classes. For instance: In that section that I just referred to—Section 76 of the Doctrine and Covenants—there is one of the grandest revelations that I ever saw in my life in any book; there is nothing in the Bible that compares with it; there is nothing in any book that I ever read that compares with it, for glory, for perfection, for detail, for a revelation of the plans of the Father for the salvation of his children. Now, in that revelation, we are told what the gospel is, and we are told for what it was designed, and that the name of Jesus Christ was given to the Savior of the world, and that the time will come when He will save all except certain ones that are named there. The three different degrees of glory are made very plain and clear, I think, to all people who will read with a prayerful heart. The celestial glory is likened to the sun, because the sun is the biggest luminary that we know much about; the sun in our firmament is to us the brightest orb that revolves, and the glory of the celestial kingdom is therefore likened to the sun. The glory of the terrestrial kingdom is likened to the moon, because the moon is second in our sight in glory; and the third degree, telestial, is called the glory of the stars, and as one star differs from another star in its magnitude and glory, according to what we know of astronomy, so it is called the telestial kingdom. Now, Jesus Christ will bring forth all these in the resurrection from the dead, even the malefactors and the extortioners and

those who love and make a lie—the wickedest kind of people, after they have suffered the penalty of the wrath of God, so that justice is satisfied, will be brought forth into some degree of glory. Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; there are several degrees in that one glory; and so in the telestial world, the worst kind of humanity, all except those few that are called “Sons of Perdition.”

The meaning of that is made very plain. There was an angel in the presence of God, of great authority and power, and he was called a Son of the Morning, a bright luminary among the spirits in the celestial world, and he rebelled against the Father and tried to get the glory that belonged to the Son, and he was turned away and cast down with those who followed him, and he was called Perdition, and the heavens wept over him when he was cast out. Then those, who by his power, while they are in the flesh, after receiving the testimony of Jesus Christ, the spirit of prophecy; after receiving the Holy Ghost, turn away from its light altogether and deny the Holy Ghost and deny the Father and the Son; when they thus turn away, they come under Satan’s power and his dominion and are called Sons of Perdition, and these are the exceptions to the rule spoken of in that revelation. All the rest are brought forth by the resurrection of the dead into some degree of glory, as explained, not in that single verse, as some people think it ought to have been, but throughout the whole revelation, and we learn clearly that those who are eventually saved, redeemed, brought out of darkness, brought out of punishment, they are brought forth by the resurrection of the dead, into one of these degrees of glory, all but these exceptions. He says he saves all except them; they shall go away with the devil and his angels into everlasting punishment.

ALL MANKIND, GOOD AND EVIL WILL BE RESURRECTED

Now then, some of our brethren have taken a notion in their heads that when he says all except them, it means they will not be resurrected. I would like briefly to refer you to the 88th section of the Doctrine and Covenants, in which this subject is elaborated; that is, the things revealed in the 76th section in regard to these three different degrees of glory into which all these persons are brought forth to salvation, are congregated and arranged and organized with these exceptions. Now, in the 88th section, you will find that the Lord goes into further details, and he shows that when the resurrection comes, those who are of a celestial spirit, having obeyed the celestial law, will be quickened by the celestial glory. Then comes the next degree, those who receive the terrestrial principles, and they come forth and are quickened by the terrestrial glory. Then comes the third group. These are they who come forth in the telestial glory, and their glory differs as one star differs from another, and they shall each be

judged according to their works, as all will be. So there are various degrees of these people who are brought forth according to their crimes and their punishments and their redemption; they come forth into the glory of the stars, and it says: "They who remain"—who are they that remain? It tells us these are the exceptions, these who go away with the devil and his angels and are called Sons of Perdition, And they who remain shall also be quickened; but they shall return to their own place, because they would not receive that which they might have had, but frittered away their time and season for repentance, and they go away into everlasting punishment with the devil and his angels. Read section 29 of the Doctrine and Covenants, particularly verses 26-30; also 88: 32, 33.

"Well, now," say some persons, "won't they be redeemed some time? How do you know?" Why the Lord does not tell you and He says He will not do it. He says it is not revealed; the height and the depth and the extent and the end thereof is not revealed, so do not try to find out for yourselves, without the Lord reveals something about it; and if He does He will not reveal it to you or me for the Church, but will reveal it to us, if at all, for our own enlightenment. I know that the Lord reveals things to men for their enlightenment and blessing and comfort and qualification in times of stress and pain and deliverance; He reveals things to them by the power of the Spirit which searcheth all things, yea the deep things of God, but when the Lord is going to reveal anything for the Church, He will reveal it to the one man appointed for the purpose of revealing something new to the Church.

OUR STRUGGLE IS TO OBTAIN CELESTIAL GLORY

Now, brethren, won't it be just as well to leave that alone? Some of our brethren are so anxious regarding Lucifer: "Shall not Lucifer be redeemed some time? Won't the time come when he will repent?" If that time does come, probably he would be restored to something; but repentance does not come to everybody. People sin away the time when they can repent—they cannot be saved without it. Repentance is a principle of the everlasting gospel of Jesus Christ. Why are some folks so anxious about that? Do any of our brothers and sisters ever expect to struggle to get into the telestial kingdom? You need not bother about that query. Do you expect to get into the terrestrial? You need not bother about that. You are after the celestial kingdom; are we not all on the road, striving to overcome our little infirmities and weaknesses of nature inherited from our ancestors, and to overcome the world and the devil, as well as the flesh? Are we not candidates for the celestial glory? Certainly we are, and what we should be anxious about is to perform our duty today, to be Latter-day Saints in very deed; to serve the Lord, to keep his commandments and to remember the commandment of the Father: "There is the Son, hear Him." Listen

to the voice of Jesus Christ. That is the word of the Lord to us in these latter-days, for he is the revealer to us.

Now then, suppose these people sometime could repent, what have you got to do with it? You take the New Testament and read the last chapter in the gospel, according to St. John, and you will find a little account there of a colloquy between Jesus and Peter. He told Peter to feed his sheep; then he told him to feed his lambs, and then Peter turned around and said, concerning John, "What shall this man do?" He said, "If I will that he tarry till I come, what is that to thee?" You feed my sheep. That, I think, is a very good lesson for all of us. What does it matter to us about Lucifer? What does it matter to us whether the Sons of Perdition ever get redemption? The Lord has not revealed it, and he says he does not reveal it except to them who are made partakers thereof. Don't pretend to know any more than your brethren on these matters. I say unto you, whether Lucifer shall be redeemed, or these Sons of Perdition be redeemed, what mattereth it to you? You do your duty, you candidates for celestial glory, go on, continuing to serve the Lord, keep His commandments; do your duty; if you are called upon to preach abroad—go out into the world and preach—you cannot have a better occupation.

THE JOY OF SERVICE IN THE MISSION FIELD

I see men nearly every day that have been on missions and come home with a smiling countenance; only once in a great while is there a fellow looking down his nose—very seldom, indeed, that they do not come home thankful for the glorious time they have had; and I know what that is. President Grant was kind enough to allude to my services abroad, and I have been abroad or at home in this ministry now for over seventy years. When I have been abroad or at home, I have been laboring in the same great cause; it is what I wanted. It is what I prayed for, that I might be in the service of the Lord; that I might help to build up Zion, and whether at home or abroad, on the land or on the sea; in every nation and country, among every people I have visited, I have tried to preach the gospel of Jesus Christ, the Son of the living God, and bear testimony to His divinity and to the divine mission of the Prophet Joseph, which to us, in this dispensation are blended together in one. For, if Joseph Smith is a prophet of God, Jesus Christ is the Son of God, for He was His minister; and if Jesus Christ is the Savior of the world, Joseph Smith is His prophet, for He gave him the authority to establish His Church. It came in the right and proper way, and it is here to stay, thank God. While at home, and abroad, my labors have been in this ministry. I thank God for it. I prayed to the Lord, when I accepted the gospel, that He would make the truth plain to me, as it was before Him. I did not want a man-made religion, nor mere opinions, nor what I could learn from what I read and thought, but I wanted to understand the truth as it is

in Christ Jesus. The Lord has manifested a great many things to me, individually, that I have never talked about in public, because it was not my duty nor my place, but He has been with me; praise be to His holy Name; praise God from whom all blessings flow; praise Jesus Christ, our Savior, our Redeemer, our living head in our Church. Praise the Holy Ghost for light and truth spread abroad under the direction of the Father and the Son. Praise God for all his goodness, and for every principle of truth and light revealed for our salvation and our comfort.

I could go on and talk a good deal more, this afternoon, but it would not be wise for me, because there are so many others to speak. I thank Brother Grant for giving me this privilege this afternoon, of spending a little time in saying a few words to my brothers and sisters. I am anxious for this cause in which we all labor. I feel blessed in my soul this afternoon to look down here and see these old friends that I have known for so long, and some new friends. God is with them; they are doing a splendid work, preaching the gospel of Jesus Christ for the salvation of mankind. It is a good work; it pays as it goes. I would not stop and detain you to tell you about the trials, struggles, and vicissitudes I passed through in my early days when I ministered without purse or scrip—not at all. The Lord was with me, and I thank Him that He is with me today, and that I am able to be here and bear you my testimony that Jesus of Nazareth is Christ Jesus; He is the Christ; He is the Messiah; He is the Savior of mankind; by Him and through Him and of Him, under the direction of the Father, were the worlds created. By Him and through Him this earth will be saved and crowned with glory. By Him and through Him, salvation will come to all who can be saved and redeemed and brought forth in the due time of the Lord, to receive that which they can have, though they may not get that which they might have had.

BLESSINGS UPON THE PEOPLE

May God bless you, my brothers and sisters; you good sisters laboring in the various organizations; you are doing a splendid work; you don't get much financial pay for it, but you are paid in yourselves, at least, if you have the same experience I have had, you are paid every day in the blessings of the Holy Spirit; in the light of the Lord; in the fellowship of the Holy Ghost; in the power and demonstration of the Spirit in my soul; in the enlightenment of my mind, that I am able to draw near to God and receive from Him His divine light and Spirit and blessing and comfort and be a blessing and comfort to a few of my fellow creatures.

God bless you, everyone, in all your stations and places. Be faithful and true and set God's kingdom first; obey the injunction of the Savior, "Seek ye first the kingdom of God and his righteousness," and when you quote it do not say "It's." A good many of our writers say, "Seek ye first the kingdom of God, and its righteousness," but Jesus

said, "Seek ye first the kingdom of God and his righteousness." Why? Because, as Paul taught the Galatians: "I am not ashamed," said he, "of the gospel of Jesus Christ, for in it the righteousness of God is revealed, from faith to faith." "It is the power of God unto salvation, and therein is the righteousness of God revealed, from faith to faith," but when you get the gospel of Jesus Christ, as revealed formerly and as revealed in these latter days, as revealed to the Nephites and wherever the Savior went, when you get that and have faith in the true God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and you get the gift of the Holy Ghost in and through that, the righteousness of God will be revealed from faith to faith and you will take hold of that faith and you will come to a fulness of perfection, which may God help us all to do, through Jesus Christ. Amen.

Baritone solo, "Plains of Peace," was sung by Raymond Williams, accompanied on the organ by Edward P. Kimball.

PRESIDENT ANTHONY W. IVINS

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

THE NATURE OF THIS CONFERENCE

The President announced, in his opening remarks, that ninety-two years have elapsed since the organization of the Church of Jesus Christ of Latter-day Saints, which occurred on the sixth of April, 1830.

At the time of the organization, the Lord revealed, in connection with other regulations for the government of the Church, that general conferences should convene, from time to time, as the requirements of the Church might make them necessary. Since that time it has been customary, when circumstances have not prevented, for the members to meet together in general conference on the sixth of April.

This is a meeting to which officers of the Church, both general and local, are expected to be present, as well as those of the members who can conveniently attend. The general condition of the Church is considered, its progress noted, the past reviewed, the problems of the present discussed and aspirations for the future outlined, as the Lord may prompt his servants, who are called to address the people, to treat these various topics.

ADMINISTRATION EPOCHS OF THE CHURCH

Since the organization of the Church, six men, exclusive of the present administration, have been called to preside over it, to di-