

testimony to the divine mission of Jesus Christ, that he is the very Son of God, the Redeemer of the world; that by and through him, salvation will come to all the children on the earth. There is no other name given under heaven whereby we may be saved. I am grateful for the testimony that has come into my life that Joseph Smith was, and is, a Prophet of the living God. It was not my good fortune to know him in the flesh, but those who knew and associated with him in life, did not know any better than I know that his mission was divine. I appreciate the privilege of giving service today in this great cause, and bear you my testimony that the message we have for the world is the power of God unto salvation. We shall receive the companionship of the Holy Spirit in direct proportion to our obedience to the commandments given unto us. May the Lord give us power to live the gospel, to be exemplary in our lives, and to bear testimony to all with whom we come in contact that Jesus is the Christ, and that Joseph Smith is a prophet of God I pray, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Do what is right."

Benediction was pronounced by Elder Lars P. Oveson, president of the Emery stake of Zion.

Conference adjourned until 2 o'clock.

## AFTERNOON SESSION

President Heber J. Grant presided and at 2 o'clock announced the hymn, "High on the mountain top," which was sung by the choir and congregation.

Prayer was offered by Elder John W. Hart, president of the Rigby stake of Zion.

The choir and congregation sang, "Redeemer of Israel."

## PRESIDENT RUDGER CLAWSON

*My brethren and sisters*, I desire an interest in your faith and prayers that I may be led to say something that will be profitable to us this afternoon. We had a very choice meeting this morning. The Spirit of the Lord was with us, and will doubtless continue to be with us to the end of this great conference.

### HOW SHALL WE OBTAIN LIFE ETERNAL?

I take it, my brethren and sisters, that the great aim you have in view is to obtain life eternal. What is life eternal? The Apostle Paul tells us: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If we will analyze this passage of scripture we will see very clearly the reason for his statement. God is the author of eternal life, and this

great gift is given unto men through his beloved Son. That being the case, it is very important that we should come to know these divine beings, that we should come close to them and know something of their attributes and of their characters. The question follows naturally, if we come to know them, how, then, shall we obtain life eternal? Undoubtedly, it will come to us through the knowledge of the Holy Ghost. The Holy Ghost expresses the will of God to the human mind, so that those who receive it shall know how to act and walk before him. John the Revelator tells us in chapter 14 of the Gospel of St. John: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

#### THROUGH THE GIFT OF THE HOLY GHOST

It is this great power and gift that puts men into close relationship to God on high and to his beloved Son, so that they may have his mind and will. And it is that very principle of power that draws the people of God together and unites them in the bonds of fellowship and love. If we look out into the world—the so-called Christian world—and take note of the confusion, of the spirit of strife, and contention, and division which prevail there, we are at once driven to the conclusion that they are without this great gift of God, the Holy Ghost, and surely we may well believe that it is so; because they have entirely neglected the ordinance of the Holy Ghost.

This doctrine of the Holy Ghost was strongly emphasized by the Savior himself and by his apostles. Peter said: "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

#### NO BAPTISM COMPLETE WITHOUT THIS GIFT

Now it is very apparent that any baptism that is given without the power and gift of the Holy Ghost is not a complete baptism. It is deficient.

The Lord said upon one occasion: "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand." And we may well add as a corollary: That church which is divided against itself cannot stand.

#### FUNDAMENTALISM AND MODERNISM

There is great division in the churches of the world today. The following word came over wire by the Associated Press sometime ago, from New York City: "Modernists and fundamentalists today pressed their ecclesiastical warfare, with New York the chief battleground. In all, five Christian denominations, Protestant Episcopal, Presbyterian, Baptists, Methodist, and Unitarian, have been drawn into doctrinal debate concerning chiefly the virgin birth of Jesus Christ, and physical resurrection." I mention this fact because it is of com-

mon knowledge and was published to the world in the daily papers, so I think it is appropriate to speak of it in a public way:

"While debate has progressed furthest in the Protestant Episcopal church, where charges of heresy have been made, it became known that Presbyterian modernists, defeated in the general assembly last May, were planning vigorously to oppose adoption of five tenets held by fundamentalists.

"In a great or less degree, clergymen associated with the Baptist, Methodist and Unitarian sects have taken sides in the question of modernism versus fundamentalism. Next Thursday evening, for example, the Rev. Dr. John Roach Stratton, pastor of the Calvary Baptist church and fundamentalist leader, debates the question with the Rev. Dr. Charles F. Potter, pastor of the West Side Unitarian church.

"But with these rumblings in the other Protestant faiths distinctly audible, the chief engagement in progress today was between the Episcopalian factions."

The question arises naturally: What is fundamentalism and what is meant by modernism? Here is the fundamental position.

The five articles of faith, as outlined in resolutions adopted by the Presbyterian General Assembly at Indianapolis on May 23, last, affirm "That it is the essential doctrine of the church that the holy Spirit inspired the writers of the Bible to keep from error; that Jesus Christ was born of the Virgin Mary; that he offered himself as a sacrifice to atone for the sins of his followers; and that he arose from the dead with the same body in which he suffered; and he showed his divine power by working miracles."

Here is the modernist position:

"God is an intelligence and a personality, but not in human form and is bodyless. He reveals himself in all nature, but is spirit and apart from matter.

"Heaven has no pearly gates, harps or hosannas.

"Hell has no fire. The devil is an invention of the Zoroastrian.

"Prayer will never put a loaf of bread in the starving man's box, unless some human being intervenes.

"Immortality will not be in the flesh. Personal identity will endure, but there will be no resurrection of the body.

"Belief in the Virgin birth is not essential.

"The miracles of the Old Testament are myths. Those of the New Testament were interpolated. Magic is not becoming to the character of Christ.

"The phrase 'ascension into heaven' was written in the creed by a man who thought heaven was upstairs of a flat earth."

And then another minister declares that the Christian era is at an end:

"The end of the Christian Era has come, and mankind has entered the scientific era, in the opinion of Dr. Algernon Sidney Crapsey, who was convicted of heresy by the Episcopal church seventeen years ago.

"He is taking a keen interest in the present controversy between modernists and fundamentalists and the approaching trial of Dr. Lee W. Heaton of Fort Worth, who is accused of denying the Virgin birth of Christ.

"One-third of the Episcopal clergymen do not believe the story of

the Virgin birth, the story of the origin of man or that the world was created in six days," he said.

"In my case," he continued, "the court was picked to convict, and did so. That will happen in this case if there is a trial, but I believe such a storm of protest will break upon the bishops that they will not dare have a trial."

"In my trial the church refused to enter into the truth of matters. It set intellectual belief above intellectual truth.

"If Dr. Heaton is tried the trial will condemn a single man and leave one-third of the church believing what the condemned man believed. It will take from the church what little moral power it has left.

"The Christian era is at an end, and the church is in the course of dissolution. We are in the scientific era.

"Thinking men do not believe the story of the Virgin birth. They do not believe the literal story of the resurrection. They do not believe that Balaam's ass turned around and said to him: "What are you doing there?" Science proves the world was not created in six days. The healings of Christ may be accepted, for they were not miracles."

#### THE SCRIPTURE PLAIN ON THE POINTS IN CONTROVERSY

Now you see, brethren and sisters, how very far apart the Christian ministers are in the same church, and as between the churches. They are drawing apart, they are disunited, they fail to see the light. This is evidence to me that they have not the gift of the Holy Ghost with them to enlighten their minds and to direct their course.

Now, the scriptures are exceedingly plain on some of these points that are being discussed and which may end in the rending of the Christian churches of today. Take for instance, the birth of Christ. This incident is given in the simplest language. You will find in Luke:

#### THE BIRTH OF CHRIST

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in the womb, and bring forth a Son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

How direct, how beautiful, how forceful, is this language, to tell us of the birth of the Savior of the world. How is it possible, brothers and sisters, to misunderstand such language? You can only account for it by the absence of the Spirit, for the Spirit of God testifies that that is the truth.

#### THE RESURRECTION OF THE CHRIST

With respect to the resurrection, this great principle is quite as beautifully set forth, as clearly defined, as that concerning which I

have read. These words occur in the Gospel of St. Matthew, 28th chapter.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

And in chapter 27: "And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Here is the testimony of the scriptures respecting this great doctrine of the resurrection.

#### THE UNITED FAITH OF THE LATTER-DAY SAINTS

Now, brethren and sisters, I refer with some pride, but not in a boasting spirit, to the Church of Jesus Christ of Latter-day Saints. You will remember the testimony that was borne by President Grant this morning, when he said that the Church of Jesus Christ of Latter-day Saints was never in better condition, in that a greater degree of unity has never existed in the Church than at the present time; and this, after one hundred years. The Church is more united. I think without doubt the Latter-day Saints see more clearly, eye to eye, understand more fully and completely the principles of the holy gospel, than ever they did in their lives before. This is easily explained in what I have already said—the gift of the Holy Ghost is given with every baptism into our Church. We emphasize faith; we speak of the importance of repentance; we point to the necessity of baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—the spirit of truth. It is that spirit which draws the Latter-day Saints together and unites and cements them, so to speak, in a solid body. I rejoice in this testimony.

#### PERSONAL TESTIMONY

After an experience in the ministry of thirty-six years, I testify to you my brethren and sisters, that I do know positively that Jesus is and was the Christ, and that he was crucified for the sins of the world, for you and for me; and it is through that great sacrifice and our own good works that we will be saved, and not otherwise.

And I testify to you of the Virgin birth—that Jesus was the Only Begotten Son of God in the flesh—and I have no doubt that this is the testimony of every Latter-day Saint in this building, that we see eye to eye upon this subject, that we agree perfectly in respect to this great doctrine of the resurrection. We go down into

our graves, we expect to come up out of our graves, and take up these bodies purified, and go on to exaltation and glory.

I testify to you that I do know that Joseph Smith was and is a prophet of God, and a great prophet of God, a mighty man. He was the man who founded this Church and kingdom under the direction of the Holy Spirit, and by the power of the Holy Priesthood that was given to him. Great was that man. Now, I rejoice in these things beyond measure, and I pray God, the eternal Father, that he will continue to bless this people and strengthen them and unite them together by the power of his Spirit, that we may be able to accomplish the work which is required at our hands. This I testify to you, and this blessing I ask in the name of the Lord Jesus Christ, Amen.

A soprano solo, "My Redeemer," was sung by Miss Arline Ridges, a granddaughter of Brother Ridges, who was the original builder of the Tabernacle organ.

### ELDER GEORGE F. RICHARDS

I feel very keenly, my brethren and sisters, the responsibility, in addressing this large congregation. I believe that the prayers and faith of good men and women avail much with the Lord, and I therefore ask that you give to me your sympathy and your faith and prayers, that I may be able to bring forth something that will be worthy your consideration.

#### CONDITIONS MADE KNOWN BY STATISTICS

In the Presiding Bishop's Office of the Church, there are kept and compiled many important statistics, and these statistics give to the authorities of the Church, who choose to consider them, an understanding of conditions which it would be next to impossible to acquire through visiting in the Church, in the various stakes of Zion. We have had some of these statistics presented by our President, in the opening session of this conference, and I desire to call attention to some others, briefly, which indicate conditions which are in need of being improved or corrected; conditions with respect to which perhaps the great majority of the people are not informed. For example:

#### LARGE NUMBER OF UNMARRIED IN THE CHURCH

From the reports of 1923, we are informed that there are in the Church 27,104 members of the Church over 21 years of age who have never been married. When you think that this large tabernacle will seat about eight thousand people, multiply that number by three and one-half, or nearly so, to equal the number of unmarried people in the Church over twenty-one years of age, it is almost appalling! And then, if we were to add to that number the young women of the Church, between the ages of 18 and 21, who might be said to be of marriagable age, the number would be increased by some thousands.