

actuated by the power of God, and the counsel he gives us in these conferences is the word of God, the living scripture to us, and if we obey it, we and our families may return to the presence of God and receive those blessings that are ours. May this be the lot of all of us, I ask, in the name of Jesus Christ. Amen.

A male quartette, consisting of Leland I. Acomb, C. C. Martin, Leon G. Smith, W. S. Holdaway, sang, "The last chord."

ELDER JOHN WELLS

Of the Presiding Bishopric

I desire to endorse all that has been said concerning the divinity of our Lord and Savior Jesus Christ, who came in the meridian of time and at the close of his earthly mission died that we might live; also all that has been said concerning the divine mission of the Prophet Joseph Smith whose spirit was reserved to come upon the earth in the latter days to establish the gospel of Jesus Christ again, with all its powers and keys and blessings. It is the privilege of every Latter-day Saint to know that Jesus is the Christ, the Redeemer of the world, and that the Prophet Joseph Smith was divinely appointed and ordained for the great work which he performed in his brief ministry in these latter days. No Latter-day Saint should be satisfied until these testimonies burn within him.

It is the mission of this Church to declare to the world these two great truths. The Christian world today is greatly concerned with the problem of the divinity of Jesus Christ as the Son of God, and this problem arises from the lack of testimony concerning these two great personages. Confusion and dissension will be with the churches of the earth until they conform to the laws and ordinances of the gospel. The members of these churches will have to exercise faith in the Redeemer as the Son of God and sincerely repent of their sins; then go down into the waters of baptism for the remission of these sins, and receive the Holy Ghost by the laying on of hands by those who have authority to do so. Then by prayer, faithfulness, obedience, humility and meekness they may obtain a testimony of Jesus Christ and Joseph Smith, knowing that Jesus is the Redeemer of the world and that through the Prophet Joseph the gospel was restored to the earth.

The work of the Lord is moving rapidly. More missionaries are in the field than ever before. Mature men are sparing time to go into the mission field again for a period of about six months, and they have carried the message of the gospel to old acquaintances as well as new. It is hoped that from year to year the number of missionaries who are carrying the gospel message to the inhabitants of the earth will increase.

Another temple is almost finished, being located in Mesa, Arizona. Five temples are now in daily operation, and this new one will, no doubt, be ready early in the coming year. It has been built

from the donations and gifts of the Latter-day Saints and from the tithes. It is a wonderful building, everything being of the latest in temple architecture. Thousands of men and women are waiting to enter that House of the Lord to do ordinance work for the living and the dead.

Elder Junius F. Wells mentioned the old landmarks of the Church, the Memorial Farm in Vermont, the Hill Cumorah in New York, and other places. The Church has recently acquired the farm of Father Peter Whitmer in Fayette, Seneca county, New York, consisting of about one hundred and twenty acres of land. It was on this farm that the Church was organized on the sixth day of April, 1830. Some may say, Why purchase this property? I am satisfied that the day will come when these historic places will be visited by tourists and Latter-day Saints in great numbers, who will stand in reverence in such hallowed spots. On this farm, and probably in the very house on it, the first Sacrament was administered by the Prophet, after those present had gone through the formality of organizing the Church in accordance with the laws of the State of New York.

The late President Seymour B. Young spent years of his life in trying to gather sufficient funds to erect on the Temple Block here in Salt Lake City a memorial to those who came across the plains with hand-carts, people who came mainly from England, Scotland and Scandinavia. With these companies were a few wagons, carrying some of the people's heavy belongings, and also carrying food. The remainder of their effects was placed in hand-carts, which were pulled for a thousand miles or more across the plains, where the only road was the trail made by the wagons that had gone before. A beautiful monument in memory of these brave people is now cast in enduring bronze and is placed in the front entrance to the Bureau of Information. Do not go home until you have looked at it, thought about it, and seen how the artist has depicted the sufferings of the Latter-day Saints, showing the pathos of it, showing the indomitable spirit that brought these people across the plains.

One of the great Christian churches has held a celebration in the United States, during which special stress was given to the Sacrament of the Lord's Supper. Because of statements found in the Bible, this Church declares in its doctrines that when the wafer or bread and the wine are blessed they are actually transformed into the body and blood of our Lord Jesus Christ. Such instances as this show how important it is that the Latter-day Saints should have prophets and apostles who may receive the word of the Lord in this day and properly interpret the instructions given in former days.

The Sacrament of the Lord's Supper is one of the most solemn services that the Latter-day Saints hold. In these latter days, the first Sacrament was administered in the home of Father Whitmer, as stated before, according to instructions contained in section 20 of

the book of Doctrine and Covenants. This Sacrament was instituted by Jesus Christ on the eve of his crucifixion.

Shortly before his death he had raised Lazarus from the dead. It had become known in all the region round about that he had done this, and thousands of people who were gathering for the Passover heard of it. His enemies, the Pharisees, chief priests and scribes, were afraid of his popularity. He visited the temple and the voice of the Father was heard acknowledging him to be his Son. The following day he visited the temple again and drove out the money changers, and that was the last time he entered that sacred building. He resided with his friends in Bethany, where a feast was held at the home of Lazarus. The day following, Wednesday, he gave his disciples private and final instructions in some secluded place on the Mount of Olives. On Thursday he asked his disciples to prepare for the feast, and no doubt that remarkable ceremony was carried out in the style customary to the Galileans, for all the disciples of Jesus were Galileans, with the exception of Judas Iscariot. The supper being over, he took off his outer garments, girded himself with a towel, and washed the feet of his disciples. Peter objected, but when his Master told him that if he did not do this he would have no part or lot with him, the impulsive man said, "Lord, not my feet only, but also my hands and my head." After that, he gave his disciples some advice and encouragement and uttered that wonderful prayer contained in the 17th chapter of John. And then he brake bread and blessed it and gave it to his disciples, saying, Take, eat, this is my body; as oft as ye meet do this in remembrance of me. Then, after this had been partaken of by those present in the room, he blessed the wine and said, Drink, for this is my blood which is shed. No doubt the disciples partook of this solemnly and remembered his injunction that as oft as they should meet they should do this in remembrance of his sufferings and death.

He left no ritual, he did not say how the religious ordinances of the new Christian Church, composed of his followers and believers, should be carried out. It is presumed that he expected they would carry out the old Jewish services, but in addition to this He said, in effect: As oft as ye meet, partake of the emblems of my body and blood in the shape of bread and wine, and do this in remembrance of me. Evidently he gave to his disciples the true form of prayer which he desired them to repeat when blessing the bread and the wine, and that same prayer has been given to the Latter-day Saints and is contained in section 20 of the book of Doctrine and Covenants.

No Latter-day Saint can keep alive in his heart the testimony of Jesus Christ and live the gospel unless he partakes of the Sacrament of the Lord's Supper frequently, with clean hands and a pure heart, remembering the purpose of this Sacrament is to remind us of the death and sufferings of our Lord and Master until he

comes again. We Latter-day Saints should go to our meeting-places regularly and in the most solemn manner center our thoughts upon the great sacrifice made by our Lord and Savior; and we should not partake of the bread and the water unthinkingly or carelessly. This partaking of the Sacrament should be done on the Lord's day, for on that day the Lord has said we should go to his house and partake of his Sacrament.

May the Lord bless us that we may sense our responsibilities and privileges as Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ, our Redeemer. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: The great inspiring idea of this conference to me has been the admonition of Christ: "Rise up and be God's child." God created man in his own image, and the divine within man teaches him the truth and value of character and righteousness based upon a supreme faith in the Father of us all. The Latter-day Saints hold sacredly to the fundamental teachings of our Lord and Savior Jesus Christ. In all their history they have believed that Christ is the sure guide to the way of life. This was true of the brave souls who crossed the plains in the very early days and made their way to Zion here in the tops of the mountains.

The handcart immigrants mentioned by the previous speaker suffered untold hardships, not for the purpose of obtaining wealth and power, but fundamentally for the glorification of God and bringing to pass his divine purposes. May I just add a thought or two more concerning the handcart pioneers. Like their other brethren and sisters who came to Utah in the days of the old trail by ox-team and on foot, they did a great deed; and the result of their work stands ineffaceable and beyond forgetfulness. They had strong characters and unyielding courage. They came to work out their destiny. Religious freedom was one of their motives, and they possessed a very fine and lofty courage, and are to be reverently admired by all the people of this state. They put above all things the possessions of the mind and the heart. When they achieved their purpose, through much tribulation and suffering, they opened their doors to the honest in heart, and told them to enter. In the law of progress, these pioneers stand forth as exemplars of certain great principles, which never can grow old. They set character first; and revered intellectual and religious achievement.

President Brigham Young saw this wilderness country in radiant vision, and the unconquered soil was a symbol of spiritual regeneration. And what did those pioneers of yesterday, and the Saints of today stand for? It is the gospel of Christ Jesus which speaks to us with so much power that it cannot be mistaken. It is a revelation of the meaning and responsibility of life. It involves great and illuminating ideas and truths