

destroying mystery? Oh, won't you drink of this living stream? For if you will your souls shall never thirst again.

I testify to the glorious truth of this heavenly Gospel. The successful work those fine missionaries are doing is the best evidence that God is with them continually.

I bear you my testimony too that the leaders of this Church are men of God, raised up and consecrated by him for the marvelous work they are divinely commissioned to do. If we are great enough to be humble and diligent we will live to see this grand and inspiring work prosper more than it has ever done, and out of these hard times there will come a magnificent revival of spirituality, in the name of Jesus Christ. Amen.

Singing by the congregation, "Zion stands with hills surrounded."

The closing prayer was offered by Elder Walter L. Adamson, President of the Blaine Stake.

The Conference adjourned until 2:00 p. m.

SECOND DAY

AFTERNOON MEETING

Promptly at 2:00 p. m. President Heber J. Grant, who presided, called the fourth meeting of the Conference to order and announced the opening hymn "Prayer is the soul's sincere desire."

After the singing of this hymn by the congregation, the opening prayer was offered by Elder Robert I. Burton, President of the Mount Ogden Stake.

The congregation then sang the hymn "Come, come, ye Saints."

ELDER CHARLES H. HART

Of the First Council of Seventy

I am very grateful, my brethren and sisters, to have this privilege of meeting with you at this conference and of mingling my voice and testimony with that of the brethren in support of this great latter-day cause.

I miss my associate who usually sits at my right at these meetings, President Joseph W. McMurrin. I remember that at the last conference he read, in full, the first section of the Doctrine and Covenants, a beautiful and inspirational revelation outlining this great latter-day work. I know of no finer preface to be found in all literature than the preface to the Doctrine and Covenants.

I have rejoiced in this conference from the opening keynote speech by President Grant until the present time, including also the splendid testimonies by the mission presidents given in the inspirational way they have spoken in this conference.

An editorial from a secular paper, The Toronto, Ontario, Globe,

appeared a short time ago mentioning two books which I would like to mention here. I inquired of the librarian upon my arrival home but found neither of these books in our libraries. The librarian has kindly sent for and purchased each one of these books and I have really had a feast in reading such as I have been able to read of these two volumes. One of the books so mentioned is by Mr. Linton, who marshals the facts on the subject of belief in the Bible, and is entitled, "A Lawyer and the Bible," by I. H. Linton, published in 1929. It does not equal, I think, "Nelson on the Cause and Cure of Infidelity," which President Grant is very familiar with, and parts of which he has presented to the Latter-day Saints on several occasions. At least this book is a small replica of "Nelson on Infidelity," a book which I trust that each one of us will read who has not yet done so. This book of Linton is also well worth reading.

The "Globe," published in Toronto, which has the custom of publishing each week a religious editorial, says this of Mr. Linton's book:

"Here is a statement of remarkable significance from a lawyer. Mr. Linton marshals facts showing that when unbelieving lawyers who really supposed there was nothing to the claims of Christianity of the Bible, have honestly examined the evidence, they have come out uncompromisingly on the side of the old faith and have gladly admitted that they were completely convinced by the facts. The most charitable, and the most reasonable thing one can infer from Mr. Darrow's declared atheism—"

In mentioning Mr. Darrow's name I feel the same charity in judging him as was expressed here by Brother Stephen L. Richards, and I mention his name only for the purpose of presenting some other matters that I have checked upon and think worthy of presenting here.

The most reasonable thing one can infer from Mr. Darrow's declared atheism "is that he has never examined the evidence. For lawyers admittedly much greater than he have been convinced by a logical, dispassionate study of the facts in the case.

"Simon Greenleaf was one of these. He was the greatest master of the legal subject of Evidence that modern times have known. The London Law Magazine said of him: 'Upon the existing law of Evidence (by Greenleaf) more light has been shown from the New World than from all the lawyers who adorn the courts of Europe.' His words, says Linton, 'are always listened to with respect in any court, even though it be the English House of Lords or the Supreme Court of the United States—the two most august judicial bodies in the world.'

"Greenleaf applied his massive intellect to the study of the Gospels, and fortunately his work has been preserved for this generation in his book, 'Testimony of the Evangelists.' It is a classic work in the realm of logic and faith. By a study that makes the reasoning of most men seem childish and ignorant in comparison, Greenleaf patiently examines the available evidence, subjects it to unsparing scrutiny, and vindicates in triumph the utter reliability and unswerving accuracy of the writers of the four Gospels. This great master of evidence expresses his conviction and conclusion that 'every honest and impartial man' will accept the testimony of the evangelists as unimpeachable in a court of justice. And that means, in simple honesty and inescapable logic, that Christ is the Son of God and the only Savior of men; that he died for our sins and rose again; and that all who believe in him are given eternal life."

The book of Greenleaf's entitled "The Testimony of the Evangelists"—Matthew, Mark, Luke and John—was a new book to me. I was surprised that I could not find it in either of the law libraries in this city, and upon application the general library sent for it and bought it and I have since had the pleasure of purchasing a copy for myself. It is the most valuable law book that I have ever owned or read. I have not read it all yet because a great part of it, some four hundred pages, is taken up with a very thorough synopsis of the harmony of the Gospels. The closing testimony of Dr. Simon Greenleaf is a wonderful eulogy to Christianity.

I cannot understand in thinking about it how it could happen that such a valuable book on the Evangelists should have escaped my attention for so many years. It has really been a very great treat to me to read the work that he has so well done for the Christian religion in just presenting the testimony of the Evangelists together in a way that makes so strong a case.

The work is dedicated to the members of the legal profession in such striking language. He says:

"The things related by the Evangelists are certainly of the most momentous character, affecting the principles of our conduct here, and our happiness forever. * * * These are no ordinary claims and it seems hardly possible for a rational being to regard them with even a subdued interest, much less to treat them with mere indifference and contempt."

I am going to read the closing testimony which Dr. Greenleaf gives to Christianity:

"Lastly, the great character they have portrayed is perfect—" meaning of course the Savior and speaking of the evangelists—"It is the character of a sinless being; of one supremely wise and supremely good. It exhibits no error, no sinister intention, no imprudence, no ignorance, no evil passion, no impatience; in a word, no fault; but all is perfect uprightness; innocence, wisdom, goodness and truth. The mind of man has never conceived the idea of such a character, even for his gods; nor has history or poetry shadowed it forth. The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeable to the most exalted idea which we can form of them, either from reason or from revelation. They are strikingly adapted to the capacity of mankind, and yet are delivered with a simplicity and majesty wholly divine. He spake as man never spake. He spake with authority; yet addressed himself to the reason and the understanding of men; and he spake with wisdom, for men could neither gainsay nor resist. In his private life he exhibits a character not merely of strict justice, but of overflowing benignity. He is temperate, without austerity; his meekness and humility are signal; his patience is invincible; truth and sincerity illustrate his whole conduct; every one of his virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the wonder and admiration of his enemies. He is represented in every variety of situation in life, from the height of worldly grandeur, amid the acclamations of an admiring multitude, to the deepest abyss of human degradation and woe, apparently deserted of God and man. Yet everywhere he is the same; displaying a character of unearthly perfection, symmetrical in all its proportions, and encircled with splendor more than human. Either the men of Galilee were men of superlative wisdom and extensive knowledge and experience, and of deeper skill in the arts of deception than any and all others, before or after them, or they have truly stated the astonishing things which they saw and heard.

"The narratives of the evangelists are now submitted to the reader's perusal and examination, upon the principle and by the rules already stated. For this purpose, and for the sake of more ready and close comparison, they are arranged in juxtaposition, after the general order of the latest and most approved harmonies."

How this remarkable book could have existed so long and the legal profession not be in possession of it and not to be found in the law libraries here I cannot understand.

"The question is not upon the strict propriety of the arrangement, but the veracity of the witnesses and the credibility of their narratives. With the relative merits of modern harmonists, and with points of controversy among theologians, the writer has no concern. His business is that of a lawyer, examining the testimony of witnesses by the rules of his profession, in order to ascertain whether, if they had thus testified on oath, in a court of justice, they would be entitled to credit; and whether their narratives as we now have them, would be received as ancient documents coming from the proper custody. If so, then it is believed that every honest and impartial man will act consistently with that result by receiving their testimony in all the extent of its import. To write out a full commentary or argument upon the text, would be a useless addition to the bulk of the volume; but a few notes have been added for illustration of the narratives, and for the clearing up of apparent discrepancies, as being all that members of the legal profession would desire."

I have been instructed and thrilled with the work the author has done. It indicates much patience and interest on the part of this great jurist, in placing and elucidating the testimony of the Evangelists and giving explanatory notes of some supposed contradictions which are not really such when they are carefully examined and considered in the light of rules of civil evidence as pointed out by a master mind and eminent authority such as Mr. Simon Greenleaf possesses.

There is much in reference to the rules of evidence that has been presented from time to time, and in fact at our Centennial Conference some of those rules to weigh and measure evidence were presented and it would be useless or unnecessary to repeat them further now.

I appreciate the kindness of my brethren, President Grant and the brethren who surround him, and the kindness of my friends and my people, and I am glad that I am regaining my strength and that I am able to appear before you and talk to you on this occasion.

My testimony corroborates the testimony given by Dr. Greenleaf in this wonderful work of his, a powerful one from a legal standpoint. I give my testimony after an experience in this Church of more than a quarter of a century, and after working with these my brethren, and I bear this confirmation of the testimony just read, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

My beloved brethren and sisters, I believe that this is the greatest occasion of my life. In all my experience I have never had the privilege of addressing such a vast and intelligent audience as this should be. It