

labors of my two brothers. The only reason I refer to this is to call your attention to the apparently endless chain system set in operation through the presentation of Mormonism to one family. The thought never occurred to Elder Lemon that such a body of recruits could be assembled in thirty years, counting those I know to have embraced the Gospel directly through my father's and mother's family. All of the ten children are parents of from two to eleven, and the majority of the children are Latter-day Saints. Elder Lemon went hungry in our community, but thirty years later the brief review above shows that hundreds have been fed the bread of life on account of the seed of truth planted deeply in my father's heart. I wish it were possible to have every young man see, as I do, the far-reaching influence and probable results of one man's labors.

"I am happy in the knowledge that my father and mother have been able to leave this sphere of existence with a testimony of the truth. May God bless the missionaries of the South, that they may find hundreds looking for the Gospel, as Elder Lemon found us."

"The power is in them." Oh, how these words ring in my ears! They echo in my heart. They sound like a trumpet. As I associate with those fine young missionaries I have unbounded confidence in them, for the word of the Lord cannot fail. These devoted young men and young women are a credit to their homes, the Church and the nation. The following lines, with the substitution of two words, apply to the Church:

"Mother of men grown strong in giving—
Honor to him thy lights have led:
Rich in the toil of thousands living,
Proud of the deeds of thousands dead.
We who have felt thy power and known thee,
We in whose lives thy lights avail,
High, in our hearts enshrined, enthrone thee,
Mother of men," the Church!

May God help us in the Sunday School, in all the auxiliary organizations and in Church educational institutions, to develop in the youth this power and light with which God has fortified his disciples, I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

The other day, on the sidewalk of one of our streets, I met a brother who was carrying a book, and as we stopped to exchange greetings he told me about it and showed me the title of it. The title was very striking because it awakened reflections and thoughts with which I had been dealing in my own reading for some time. The title which attracted my attention was: "Has Science Discovered God?" I went to the book store to obtain it, and since have read it, and find it to be quite a remarkable book. The author of it was one named Edward H. Cotton, a Unitarian minister. He is responsible, however, only for the "Introduction" which is quite long. The writer presents himself as editor, rather than author. The Volume is a symposium upon this

question, "Has Science Discovered God?" Sixteen famous scientific and philosophical writers make up the symposium.

Among them is Robert A. Millikan, prominent physicist of California, and prominent in the intellectual thought of the times. His subject is "Christianity and Science."

Arthur S. Eddington is another contributor, a prominent astronomer at Oxford, England.

Another writer is Albert Einstein, physicist. "The Meeting Place of Science and Religion" is his subject. This man is perhaps the foremost mathematician of the world at the present time.

"Religion, Its Persistence and Human Character," is by Julian S. Huxley, biologist, and a descendant of the famous Dr. Thomas H. Huxley of England, of the last generation.

"The History of Science and Search for God," is by John Langdon-Davies, recognized rather as a philosopher than as a scientist; but his great work, "Man and His Universe," during the last two or three years, has attracted wide attention.

"The Universe a Great Thought," by Sir James Jeans, a scientist and philosopher. He is the author of two recent really great books, "The Universe Around Us," and "The Mysterious Universe."

Another contributor is Sir Oliver Lodge, one of England's foremost scientists. His subject is "The Scientific Argument for Personal Survival."

There are a number of others, but perhaps these will give you some idea of the great symposium upon this subject, "Has Science Discovered God?"

As I read these several contributions to the subject, at the close of each I put to myself the question: Well, has science discovered God? and I had to give a negative answer to this question. It is only fair to say, however, that the compiler of this work and editor of it really does not claim that science has discovered God, especially in the Christian sense of God.

But I wanted to go a bit farther than that and not only say that science has not discovered God, but to say also that I doubt if science ever will "discover God." I know how raw, perhaps, that sounds to your ears, and you will credit much of it to assumption. Well, be that as it may, I nevertheless, do not believe that science will discover God. That, as I understand it, is not the work assigned to science. Scientists may do much in confirming from their discoveries the existence and the power and the glory of God; but it will be God who will reveal God; men will not find him "unto perfection" by their searching. It is the work of God to reveal himself and absolutely necessary that he should do so in order that we may have religion at all.

Not only will science not discover God, but not even religion discovers him. It is not the order of the facts for religion to discover God. The order of the facts is God must reveal God. That is the only means by which God can be discovered to the understanding of men, by God revealing himself, his nature, his attributes, his relations to men,

and man's relation to him. That done through the revelation of God, and you have your basis for religion. The basis of man's duty to God, as well as God's relationship to the race of men.

Science, I am happy to note, after long research is bringing back the conception of the existence of mind in the universe. Sir James Jeans, whose name I before referred to, presents the universe as "God's great thought." An Intelligence is operating within it, destroying the notion that the universe is merely mechanical, which prevailed up to some forty years ago.

This is splendid to have science working along that line; bringing to light that testimony is worth while. I rejoice in the light and understanding that seems to be coming into the conception of these leading scientists of the world in relation to intelligence, mind, thought, being connected with the universe, whose extent and grandeur and glory are constantly increasing. So far increasing, indeed, that it is held that the universe is outgrowing any possible conception of God being connected with it.

One man who contributes a very thoughtful and splendid paper to this symposium said:

"Who that is alive to the questions that can be asked can dare to pretend that science has destroyed the splendor of the heavens, or the glory of the universe? The truth is that nobody has yet been able to imagine a God splendid enough or glorious enough, aesthetically or ethically, to capture the imagination of man, once it has become alive to what modern science can show it lying about its feet or hanging over its head."

So that the splendor and grandeur of the universe, in this man's thought, is that it exalts itself even above any possible conception of God, quite contrary to the conclusions of the inspired psalmist of Israel, who saw that "the heavens declare the glory of God, and the firmament showeth his handiwork." So that science, in this man's estimation, leads away from any reasonable conception of God, for such a universe as science has revealed.

It is not my purpose to prolong remarks along these lines. I merely want to place my hand upon the door of thought and open that door, that I may convey to you once more, as I have tried to do on former occasions, the glory and the mission to which God has dedicated his Church in these last days. I have said that God must reveal God, and indeed he has so revealed himself. He revealed himself to Adam and Noah and Melchizedek and Abraham and Moses, and in the climax of things, through the Christ, for as St. Paul teaches us, Jesus Christ is the manifestation of God in the flesh. (See I Tim. 3:16.) He gives unbounded testimony to that fact. And in this New Dispensation of the Gospel, lo, God has revealed God, and committed the duty and responsibility to his Church to go forth and make proclamation of that revelation to the world.

How he has honored this Church of the New Dispensation and the officers and priesthood of it, when he conferred upon them this high mission, to tell the world that God has revealed God, his nature, his

personality, in the Father and in the Son and in the Holy Ghost! He has called upon the men of the Church to bear witness of this truth. That is our peculiar position, and our peculiar duty and responsibility—to make proclamation of this great truth, to stand as witnesses for God before the world.

Now I take my humble position in the line of God's witnesses in this dispensation, and say to you that I am sure of these truths, the truth that God has revealed himself as creating power, world-sustaining power, intelligence-inspiring power, and has revealed the Christ as the Redeemer of the world, through the resurrection of all men from death, and also as the individual Savior of men, through their obedience to the Gospel of Jesus Christ, bringing about the union and fellowship of man with God and sealing it by the witness of the Holy Ghost, a noble personal Spirit, who is dedicated to that service to bring home to men the fact of man's union with God. This testimony I leave with you in the name of Jesus Christ. Amen.

A solo and chorus, "The Recessional," was sung by Sister Jessie Evans and the Choir.

Elder William H. Gibbs, Patriarch, Ensign Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference was held Sunday, October 9, at 2 o'clock p. m.

The Tabernacle was again fully occupied and many hundreds of people congregated in the large Assembly Hall on the Tabernacle Grounds, where they listened to the services as they were broadcast by radio from the Tabernacle.

Sister Lula Christenson and the Choir sang the hymn "O my Father."

Elder Hyrum M. Taylor, Patriarch, Granite Stake, offered the opening prayer.

The anthem, "Song of the Redeemed," was sung by the Choir.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

It is the Sabbath. We have met to worship. It is highly appropriate of course, to pursue spiritual themes, yet I feel we need offer no apology when we deal with temporalities. Indeed in our conception of things all temporal affairs have spiritual significance. It runs in my mind to speak of some of these temporalities in the hope that the observations I may make may be constructively helpful to some of my brethren who find themselves in serious predicaments in the economic world.