

at war or at peace, whether the world will be in greater spiritual darkness, or in a condition of greater spiritual enlightenment. I do not know what new scientific theories will prevail, or what new fads there will be in education, whether the press will praise or revile us, whether men will profess friendship or hate for us, whether we shall be in greater depression or in greater prosperity, whether we shall be materially better off or worse off—I do not know any of these things, but I do know that the words of all the prophets will be fulfilled, and that what the Lord has spoken he has spoken, and that though the heavens and the earth pass away, his words shall not pass away. And I know that my family and I will be better off to be found among the faithful of this people, than in any other condition in which we might find ourselves. I know also that this is true for my friends, and for all men everywhere, no matter under what flag they live, or in what land.

A TESTIMONY

I am grateful for the opportunity to serve. I thank the Lord for my knowledge of the divinity of this work, and I know, as well as I know any of the facts of life, that Jesus was the Christ, the Son of God, and that the Father and the Son came to the boy Joseph Smith, and restored to earth the Gospel that had been lost.

I ask the blessings of God on all men and on all of their righteous endeavors everywhere, and I do it in the name of the Lord Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

THE TABERNACLE A MONUMENT TO THE PIONEERS

It was a very remarkable thing for the Latter-day Saints to construct this marvelous building, the Tabernacle, on the edge of the wild western wilderness in early days. The workmanship of this old building is very fine and everything in it bears the stamp of artistic design, executed by hands who labored for the love of God. It was opened for worship in October, 1867, and it is one of the noblest monuments of our city. The proportions are good; the effect is graceful and imposing; the structure is in good taste, simple, and impressive. This Tabernacle in which we are assembled today is one of the great buildings of America. It was built on scientific principles and has been dedicated to God as a place of holy worship. The word "Tabernacle" is beautiful in its meaning. It is the place of the Holy Altar, where the people go up to hear the word of the Lord. Every time we come here, we dedicate this building by our spirit of worship and adoration.

As we sit here today under this marvelous dome, we may well praise the Lord for his goodness unto us. It is a holy shrine, a place of communal worship. If we are to enjoy and understand it, we must search for the thoughts and emotions, which testify alike to its beauty and to

the goodness of human life. We should know something about the thoughts and the faith of its builders as well as the craft with which the walls were built and the span was roofed. It is a house of God, for it shows how the chief manifestations of religious feeling are connected with the idealism and the geographical influences of the surrounding country. We should know the human constants that entered into its creation: hunger and labor, seed-time and harvest, love and death, faith and hope. All these forces operated to create this Tabernacle, as well as our sacred Temples.

In the days of the Emperor Akbar, there was written above the doors of the temple these words:

O God, in every temple I see people who see thee,
And in every language I hear, they praise thee.

PRAISE FROM EMINENT PEOPLE

It was Ruskin, the English art critic, who pointed out the truth that the basic principle of architecture is found in the capacity of matter to bear a weight and span a space. From this point of view, how glorious is this building! Professor Thomas E. Talmadge of the American Institute of Architects says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices. In all these localities, climate, building materials, and even the habits of the people differ enormously. Yet the style of the architecture and even its forms are common to all."

A few years ago, Dr. Wallace Clement Sabine of Harvard University came to Salt Lake City with a letter of introduction from Dr. Edward Channing. The letter said in part: "Dr. Sabine would like to look over your great tabernacle. Kindly help him." I met Dr. Sabine and spent many days with him. The tabernacle intrigued him, he studied its contour and its acoustic properties. In this book, entitled *Collected Papers on Acoustics*, Dr. Sabine says:

I know of no building a considerable portion of whose wall or ceiling surface is part of an exact ellipsoid of revolution, but the great Mormon Tabernacle in Salt Lake City is a near approximation. Plans of this remarkable building do not exist, for it was laid out on the ground without the aid of formal drawings soon after the settlers had completed their weary pilgrimage across the Utah desert and settled in their isolated valley. It was built without nails, which were not to be had, and held together merely by wooden pins and tied with strips of buffalo hide. Notwithstanding this construction, and notwithstanding the fact that it spans 250 feet in length, and 150 feet in breadth, and is without any interior columns of any sort, it has been free from the necessity of essential repair for over fifty years. As the photograph shows, taken at the time of building, the space between the ceiling and the roof is a wooden bridge truss construction. These photographs, given by the elders of the church, are themselves interesting considering the circumstances under which they were taken, the early date and the remote location.

It is difficult for an interior photograph of a smooth ceiling to give an

impression of its shape. An idea of the shape of the interior of the Tabernacle may be obtained, however, from a photograph of its exterior. It obviously somewhat resembles an ellipsoid of revolution. It is equally obvious that it is not exactly that. Nevertheless there are two points between which faint sounds are carried with remarkable distinctness—the reader's desk and the front of the balcony in the rear.

The essential geometrical property of an ellipsoid of revolution is that lines drawn to any point of the surface from the two foci make equal angles with the surface. It follows that sound diverging from one focus will be reflected toward the other. The preceding photographs show the progress of a sound-wave in the model of an idealized whispering gallery of this type in which the reflecting surface is a portion of a true ellipsoid of revolution.

PLACES IN WHICH TO WORSHIP THE LORD

As you sit here this morning and cast your eyes to the ceiling you will feel the majesty of its creation. Right that you should. Before it was built it was worked out in the mind of a great architect whose name was Henry Grow. The style of the building was happily chosen, and though I am told that it violates some architectural conventions, it has a large note of originality that is very conspicuous. It is a realized dream, and it was wrought out by hard labor and sublime faith. It has a spiritual quality that puts us all in a proper frame of mind to receive the word of God. The great men who built it demonstrated that their talents were equal to their tasks.

So may we also speak of our meeting houses in every stake of Zion. They are small tabernacles, where the Saints go up to hear the word of God, and to partake of the holy sacrament. We can make of our sacrament meeting something more sacred and divine. Every Sabbath evening we should go to these holy houses, with the spirit of worship. There should be no whispering, no noise, no feeling of hate or envy in the soul of any one who sits within the sacred presence of the Lord.

You do sit in the sacred presence of the Lord when you are assembled in one of these holy houses, for a prayer has dedicated the meeting to God. "We take upon ourselves his holy name."

If you will turn to the first Book of Kings, you will find the prayer that was recited by the people who went into Solomon's temple. It is in the 8th chapter, 28 and 29 verses, and reads:

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today.

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

TRIBUTE TO EARLY BUILDERS

The design of the building was suggested by President Brigham Young, and it was planned by Henry Grow. The largest hall in the world unsupported by columns, it was built after the Remington Patent of Lattice bridges, in which construction Mr. Grow was a master. The

building of the stone pillars was supervised by another master builder, William B. Folsom. It is my joy to pay tribute to these two brethren, as well as to Truman O. Angell, whose genius was expressed in the building of the Temple. In fact there were many fine architects and builders in the early days of this State, men who gave their lives to help build the cities and meeting houses and who had ever before them the establishment of the kingdom of God in the world.

NEED FOR WORSHIP

This great building has a beauty of holiness; and all our meeting houses should have the same beauty, for they are dedicated for holy worship. Their charm must be in the thousands of happy people, both old and young, who give thanks to God for the opportunity of living life, and for the light that has come into the world to guide us to the kingdom. The need of the world today is the worship of God by every living soul. In worship, hate, unkindness and war come to an end, for where the love of mankind is, there is God. If we all lived according to the light, our homes would be places of worship, and God would have an altar in every dwelling. Our meeting houses would also be shrines where our faith would be met by the Spirit of God.

May we not every Sabbath day say: "Come, let us go up unto the temple to worship him, to show our adoration of him who gives us the way to attain eternal life." May the blessing of God attend us one and all when we are assembled in this beautiful house of the Lord.

PRESIDENT HEBER J. GRANT

We are very grateful to the Nebo Stake Choir and thank them for their fine music upon this occasion.

We were also delighted with the singing of the *Singing Mothers* yesterday, and we thank them for their fine work.

An anthem, "Cherubim," (Bortniansky) was sung by the *Nebo Stake Choir*.

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the benediction.

Conference adjourned until 2 o'clock.