

fall to the experience of the human race, the traces of such men will never be entirely effaced from history. Like the footprints of beings inhabiting the earth in the morning of creation, still plainly seen in the strata and telling the world today something about their life, their struggles—so the deeds of such great men will for ever and ever be traceable in the annals of men. They lived for mankind and their memory is immortal.

Among such great men of the century, the Latter-day Saints will today reverently and affectionately remember President Brigham Young, who was born June 1, 1801, in Whitingham, Windham county, Vermont. His was not a work of leading armies or navies in victorious battles; nor was he called upon to interpret a nation's policy among the subtle diplomats of the earth. His sphere was not drawn among the scientists, nor properly speaking among the explorers. And yet he was all this, and more. As the leader of the oppressed latter-day Israel to the valleys of the mountains he successfully completed a task, comparable only to that of the great law-giver of old. His mission was one of peace, but like David he erected an empire, although without bloodshed; as Solomon, famous for his wisdom, he was entrusted with the building or laying the foundation of one of the most magnificent temples ever erected; in his zeal for the Almighty and the care bestowed upon His people, he was another Ezra; he was, briefly, a Prophet of the Lord, endowed with gifts and graces and entrusted with a mission second to none of the greatest men that ever lived.

One of the Divine attributes is power to comprehend everything. To the Divine mind nothing is small, says a theological writer, because nothing is great, in the same sense as men view things. And if ever man's mind was endowed with some of this divine quality, Brigham Young's was. He was equally at home when discoursing upon the formation of worlds and the laws governing the heavenly orbs above, as when instructing the people about sowing and planting and beautifying their homes; the mysteries of creation, life and the resurrection were fathomed by his master-mind to wonderful depths; he knew how to command the respect of all and yet was tenderly loved as few; he was the "Lion of the Lord," terrible as thunder when aroused in defense of truth, and yet the friend and father of the innocent child and "the brain, the eye, the ear, the mouth and hand for the entire people of the Church."

It cannot be expected that the world at large will be able as yet to view the work of Brigham Young in its true light. Like all the great men in every century, he will be better understood and better appreciated by coming generations. And yet, if we mistake not the signs of the time, the indications prove that before long the fruits of the life of that man will be the salvation of many. In the present time of unrest, when convulsions shake the foundations of society, foreshadowing the formation of a new order of things, the great question will demand an answer, how the social

problems are to be solved, and by whom? The solution cannot be left to chance. The old status seems inadequate to the new developments, and the modern ideas of socialism, nationalism, etc., seem to offer no guarantee of better success than the reigning system of individualism. In the struggle for a new social structure the doctrines laid down by the "Mormon Prophet" will ultimately be tested and found to offer the only practical and sufficient remedy for all evils. In the inauguration of a universal brotherhood, directed by men influenced by the Divine Spirit, is clearly the remedy needed. That is what the world unconsciously is demanding today. People feel the burdens of life without knowing how to make them easier. They demand something, they hardly know what. They even experiment and fail. But after a while it will dawn upon the world that the remedy so eagerly sought for has been offered for a long while by devoted servants of the Almighty. And the time will come when the world shall see and understand and gratefully receive.

The remedy is not the invention of President Young, nor of Joseph the Prophet. It is God's own doctrine, revealed through those men and expounded by them. It consists of the union of all men into a family under the rules of the Gospel of Jesus Christ. It is the salvation of the world—not only a promise of happiness hereafter, but redemption from poverty, tyranny, suffering in this world too.

The Saints can do no better today than resolve to stand faithfully by the principles communicated by their great leaders, for the world will soon need those principles practically applied, and gratefully receive them. The Temple will be illuminated tonight in honor of the anniversary of President Young's birthday, and as the light fills that Temple, planned by his genius and commenced in sublime faith in God, let every heart be illuminated with the glorious truths for which he lived a true father and friend of the people of God!

CONDITIONAL POSSIBILITIES OF THE GOSPEL.

The atonement wrought out by Jesus Christ applies universally to the human race. "As in Adam all die so in Christ shall all be made alive." The fall brought death into the world, but, through the atonement of the Redeemer, every intelligence who comes into this earthly or probationary state will again receive his body, through the power of the resurrection.

The atonement being the basic redeeming principle of the Gospel, the application of the entire plan must be of the same character; therefore the possibilities of the whole system must be placed within reach of the race as an entirety. In other words "the Gospel must be preached to every creature." The resurrection—the universal effect of the atonement—differs from the possibilities of the Gospel in this: The former is an unconditional effect, while the latter are conditional, their attain-

ment being the result of obedience to the laws and commandments of God.

What is here meant by the possibilities accruing from the Gospel is the degree of exaltation that can be attained by the individual through obedience to its laws. The Prophet Joseph enunciated a philosophical principle when he stated that blessings could only be secured through conforming to the laws upon which they are predicated.

The justice of God demands that the Gospel should be "preached to every creature," as its principles constitute the means of attaining to the various degrees of happiness and glory which resurrected man is destined to enjoy. No man can be consistently accused of neglecting opportunities that were never placed within his reach. Hence the theological and philosophical consistency of thinking religionists who claim that man will have opportunities for salvation beyond the grave—especially those people who have not possessed them in the mortal state. These advanced thinkers are in this regard over half a century behind Joseph Smith and the Church he was instrumental in founding. They are immeasurably further in the rear in the matter of practice. It is held by the Church that the Gospel is being as diligently preached in the spirit world as it is here, to prepare the departed for the resurrection. Perhaps the diligence in this regard in the spirit life is immensely greater, because of the more expanded character of the field of operations for the faithful Elders.

This labor is necessarily co-operative, as there are outward ordinances which the dead cannot perform in their own proper persons, they being out of the body. But this is done vicariously by the living. Christ said, for instance, "except a man be born of water and of the spirit he cannot enter into the kingdom of God." The same vicarious principle through which Christ died in our stead operates in the vicarious ordinance work done in the Temples erected by the Latter-day Saints for and in behalf of the dead.

This glorious labor grows apace. The spirit of it rests upon the Church, as the hearts of the children are turned to the fathers, while the latter are turned longingly toward their posterity in delightful reciprocity of sentiment. The Salt Lake Temple completed its first working year on May 22nd. The companies of Saints who have labored there have been uniformly large. Occasionally they have been so numerous as to almost run beyond the capacity of that sacred building. The baptisms for the dead, to which one day in each week is devoted, aggregate 40,499. Endowments, (living), 1,617; (for the dead), 23,207. Ordinations to the Priesthood, 9,012—all for the dead except 10. Sealings (marriages) of wives to husbands, (living), 696; dead, 6,293. Sealings of children to parents (living), 1,631; dead, 1,995. Numerous other ordinances have been performed, the great bulk of the labor being vicarious—on behalf of the deceased kindred of the Saints. The few foregoing figures are merely presented to give the Saints an idea of the great work of salvation that is being accomplished, that