

Ninety-Second ANNUAL CONFERENCE

**of the Church of Jesus Christ
of Latter-day Saints**

**Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah**

April 6, 7 and 9, 1922

*With a Full Report of
all the Discourses*

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Ninety-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 92nd Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Thursday, April 6, 1922.

President Heber J. Grant presided and announced the opening of the Conference.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith, George F. Richards,* David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts,† Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart.†

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells.

Of the Church Historians: Joseph Fielding Smith, Church Historian; Andrew Jenson, A. William Lund, B. H. Roberts, and Junius F. Wells, Assistant Historians.

There were many presidents of stakes and their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers, men and women, representing various quorums of the Priesthood and auxiliary organizations of the Church.

The following mission presidents were in attendance: George W. McCune, Eastern States; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States;

*Reed Smoot was absent in Washington and Orson F. Whitney presiding over the British mission.

†J. Golden Kimball was absent in California owing to sickness; and Levi Edgar Young owing to his work at the U. of U. Elder Young was present at subsequent meetings.

John M. Knight, Western States, Joseph W. McMurrin, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexico; Nephi Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, every seat being occupied, both in the gallery and in the body of the building, with people from all parts of the Church.

The choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

The opening prayer was offered by Elder Alonzo A. Hinckley, President of the Deseret stake of Zion.

The choir and congregation sang the hymn, "Zion stands with hills surrounded."

PRESIDENT HEBER J. GRANT

I am delighted once more to have the opportunity of meeting with the Latter-day Saints in General Conference assembled. I am pleased indeed to see so large a congregation here today, considering the inclement weather of some months past, and the great need of our farming community to stay at home to prepare their farms for the coming harvest. It shows the faith of the Latter-day Saints when they neglect their ordinary temporal affairs, and, upon a week day, assemble in such large numbers as we see here before us. I believe this is one of the largest congregations I have seen for a number of years, except on the Sabbath day, of Conference when, as you know, the building is overcrowded and we have to hold overflow meetings.

THE INSPIRATIONS FROM A NOTED HYMN

I never hear the opening hymn, "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way," but that my heart goes out in gratitude and thanksgiving to God for these wonderful men and women who sang this hymn, day after day, and week after week, and month after month, as they were crossing the plains, coming fifteen hundred miles from the city of Nauvoo, where, as you know, they had been expelled by a mob. A gentleman said to me in substance, when I sang him this hymn one day as I was taking him up one of our beautiful canyons, "Mr. Grant, I have never heard a single verse of any hymn that has impressed me more with an absolute and perfect faith in the immortality of the soul of man than that last verse in your hymn, 'Come, come, ye Saints.'" Previously he had asked me for a copy of the hymn which I gave him, and in addition, I had given him a copy of *The Songs of Zion*.

"And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow too, with the just

we shall dwell." I am convinced that every one of the people who traveled a thousand miles over an almost trackless trail to these valleys of the mountains, and who sang this hymn, had an absolutely abiding testimony in their hearts and souls of the immortality of man. There is no doubt in the mind of any Latter-day Saint that the body shall be literally resurrected, that we shall meet God, our Father, in whose image we were made, that we shall meet our Redeemer, our elder brother, the Son of the living God. We have in very deed found the place which God for us prepared. We have in very deed been blessed of God. We have become, as the Prophet Joseph Smith predicted, a mighty people in the midst of the Rocky Mountains. He said that the Saints should continue to suffer much persecution and affliction, that many should be put to death by our persecutors, and others should live to go and assist in building cities and making settlements and should become a great and a mighty people in the midst of the Rocky Mountains. This part of the country was then considered a worthless tract; it was put down upon the maps as the "Great American Desert," but the inspiration of the living God to Joseph Smith as shown by the prophecy that he uttered and had recorded, was that we were to come here; and we have come here, and we have become a mighty people in the midst of these mountains. Brigham Young announced that in vision the Lord had shown him this valley, and when he stood upon the hill to the east and saw the valley, he said "This is the place." When I think of this great building erected by him and remember that the few nails used in it cost at the rate of \$1.00 a pound, and that it is held together with wooden pins and tied with raw-hide—when I think of the erection of this building and the organ here and all the great things that were accomplished under the direction of that wonderful pioneer, especially when I hear this hymn, my heart goes out in gratitude, that I, too, had a father who was one of those who came here in early days as a pioneer and that he had in his heart the love of God and the faith that God had prepared a place for us, far away in the West.

CONCERNING THE GREAT SUGAR INDUSTRY OF THE INTERMOUNTAIN COUNTRY

I have received a communication asking me if I did not think I had charged a little bit too much when I received \$900,000 commission for raising \$2,100,000 to help out the Utah-Idaho Sugar Company. I did not get one dollar of commission, neither did the "Mormon" Church get a dollar of commission; but the "Mormon" Church used its credit for \$2,100,000 to buy \$3,000,000 of preferred stock, (less the limited amount which the share holders took, which was a little less, as I remember it, than 10 per cent of the capital stock). We did this to save the sugar industry, and I spent weeks of my time borrowing money for the Church—something we do not like to do, and

would not have done except to save a great industry, for the benefit of the farmers and the stockholders of the company.

I want to say to the Latter-day Saints that the first beet sugar factory ever built in the United States of America, with American machinery, was built by the people of Utah, at Lehi; but for the fact that the Church of Jesus Christ of Latter-day Saints used its credit and borrowed the money to build that factory, during the panic of 1891, that factory would never have been built. I was utilized by President Woodruff and his counselors as the financial agent of the Church, and I went to New York, to Boston, to Hartford, to Philadelphia, to San Francisco and other places, and borrowed money upon the credit of the Church to finish that factory, for the people who had subscribed for stock in it, because of the panic, failed to fulfil their pledges. It is only fair to say that many of the bankers were not willing to loan money to build that factory, even to the Church, because banks were failing all over the country. I made a proposition to the bank that loaned the last \$100,000 for the building of the factory that if the banker, the cashier and manager of Wells Fargo Bank of San Francisco, would write the names of twenty-five of the strongest financial men in Salt Lake City who were "Mormons" I would promise that twenty out of that twenty-five would individually and collectively guarantee the payment of the \$100,000. I used to be his office boy in Salt Lake City when he was the manager of Wells Fargo Bank here, and I pleaded with him that as he believed in me as a boy, to believe in me now as a man and as one of the leaders of the "Mormon" Church. He laughed and said, "Why, Heber, that is an impossibility, no set of men on the face of the earth would guarantee four Church notes for \$25,000 each. I said, "All I ask is for you to give me the privilege, and if I fail to get the twenty signatures, then I do not ask you to loan me the money." He said, "My boy, I will go you 100 per cent better; you offer me a margin of five; I will give you a margin of ten. I will write thirty names, and if you can get twenty out of the thirty, your Church can have the money." He wrote four or five, tore up the slip of paper, threw it in the waste-basket and said, "By the way, Heber, twelve or fourteen years have passed since I left Salt Lake, many a man who was wealthy then may be busted now; I will just have my successor in Salt Lake write those thirty names and when you take him the notes he will pay you the money. I came home and the man wrote thirty names. I secured twenty-four signatures out of the thirty and three of the men on the list were out of the city, and I secured one endorser who was not on the list, the late David Eccles, who was worth more than any half dozen of the men who signed. David Eccles who heard me telling the story, asked me the question, "Is my name one of the thirty?" When I said, "No," he said, "I would like to look at those notes." I had said they were payable, one in six months, one in twelve months, one in eighteen months and one in twenty-four months.

He did not look at the face of them; he turned them wrong side up and wrote his name on the back of them and said, "My name won't hurt them." Then he said, "You tell President Wilford Woodruff that David Eccles always keeps two or three hundred thousand dollars where he can put his hand on it by giving thirty days' notice, and that, as these notes fall due, if he will give me thirty days' notice, I will take them up, and he can pay me in one year or five years or ten years or whenever convenient.

There is, perhaps, nothing more tiresome to an audience, accustomed to hearing a man speak always without reading, than for him to read to them, but I am going to tire you by reading an editorial from the *Improvement Era*, entitled, "Integrity and Industry."

"In the practical religion of the Latter-day Saints, we find not only spirituality, but integrity; not only faith, but works" * * * *

I may not have been a very good preacher of the gospel of the Lord, Jesus Christ, from the standpoint of doctrinal preaching, but I have endeavored, to the best of my ability, since I was called as a boy forty odd years ago, to preside over the Tooele stake of Zion, and forty years this coming October, to be one of the apostles of the Lord, Jesus Christ, to preach the doctrine of St. James, "I will show thee my faith by my works." He wanted men to show their faith by their works; and I have announced to the Latter-day Saints time and time again from my first public speech lasting seven and a half minutes, after my call to the ministry, that I did not ask any man to be a more honest tithe payer, or a more perfect observer of the Word of Wisdom, or to be a better observer of his family and secret prayers, or to be more liberal in proportion to his means, for the advancement of God's kingdom, than I would be; and, thank the Lord, I have kept that promise, made to the people of Tooele. I believe in the Latter-day Saint who is honest with the Lord, God Almighty, who believes it a privilege to contribute to the Lord one-tenth of all that the Lord puts into his hands, I believe in the man who goes down on his knees and supplicates God every day of his life for the guidance that comes from above; I believe in the man who observes the Word of Wisdom and who has faith enough not to take into his system those things that the Lord, God Almighty has revealed to us are not good for man.

"* * * * not only thrift, but industry, not only co-operation, but unselfish service. In a community where these characteristics predominate, the consequence must necessarily result in a God-fearing, clean, loyal, prosperous and dependable people.

"As an illustration of these remarks, we cite the wisdom displayed in the saving of the sugar industry of Utah and Idaho from the recent threatened disaster. The founding of the sugar industry was one of the grandest happenings that could come to the West, and is an illustration of the wisdom, faith, and integrity of those who stood and who stand at its head. Had this great industry, which was seriously threatened, not been sustained and protected, the disastrous effects would indeed have been far-reaching.

and the loss most dreadful, not only to business, but to individual producers as well.

"In view of these facts, and considering the benefits to be derived from this accomplishment, the following statement, from one who is well-informed on the subject, must prove of great interest, both to manufacturers and farmers, as well as to the people in general:

"For the various sugar companies of Utah and Idaho during the season of 1921, there were approximately 160,000 acres of sugar beets grown by approximately 16,000 farmers. About half of this amount was raised for the Utah-Idaho Sugar Company. The 16,000 farmers delivered from the 160,000 acres to the various companies in the two states approximately 1,600,000 tons of beets, from which upwards of 4,000,000 bags of sugar have been manufactured, which, if sold at the present price of about \$4.50 per bag, would amount to approximately \$18,000,000, this being distributed, about one-half to the farmer, and the other half to the workmen and manufacturers for material, etc. While the manufacturers of this sugar will undoubtedly sustain a loss, unless the price of sugar increases, yet the benefits to be derived from the circulation of this vast sum of money, during this period of financial distress, is of inestimable value. It furnishes the very life's blood of our industrial pursuits, and will assist in tiding this section of the country over, in some of its financial difficulties.

Speaking of circulation of the blood reminds me of the fact that a dollar as the circulating medium of finance, is to the body of the financial world, exactly what a drop of blood is to the human body. I understand there are about twenty pounds of blood in the human body, and that the heart handles about four ounces every time it beats; therefore it handles, since the heart beats about eighty times a minute, the whole twenty pounds every minute. Multiply this quantity by sixty, and then multiply it by twenty-four, and you get more than ten tons—yet there are only twenty pounds of blood which circulate continuously every twenty-four hours. Twenty pounds of circulating medium; ten tons of work every twenty-four hours—the heart, just about the size of my hand, is a wonderful little pump. It goes, with some people, over ninety years, without even being told to go. Of course, it just accidentally dropped inside of us, and just accidentally goes on, according to the ideas of some people!

Now, it is estimated that a dollar does from \$25 to \$100 worth of work every year. Just figure it out—if you can get a string of figures long enough—what this \$18,000,000 would do, if it did a hundred times that much work every year. Brother Ivins had an interesting check. A man in Arizona, where they have had great money depression and are hard up on account of the discontinuance of the high prices for cotton, drew up a check for \$25. When the check was returned it had paid \$500 in debts, having twenty endorsers. I heard the manager of the Federal Reserve bank in our city say that some six or seven months ago there were forty odd million dollars of rediscounts in that bank, and that they had been reduced to twenty-two and a fraction. I want to give it, as my judgment, that as 85 per cent of all the sugar that is raised in the intermountain country has to go to or beyond the Missouri river, if the vast sum of money, resulting from sugar sales had

not been brought here, instead of the Federal Reserve Bank having only twenty odd millions of rediscounts today, it would have nearer thirty odd millions.

I have often told the story about Bishop Geo. E. Farrell, who bought some home-made shoes and paid for them at the depot, and then found his \$5 went around and around and at last landed in his own pocket after paying \$25 worth of debts. He said he bought home-made goods because it kept the money at home and helped build up the community. I recommend this, because, since I was a youth of 17 or 18, I bought but one suit of clothes in Salt Lake, until the mills closed, not made from cloth manufactured in the old Provo Woolen Mills. I heard Brigham Young deliver a sermon here, telling the people who were then a thousand miles from supplies, that we should be self-sustaining and should patronize home manufacturing institutions. I patronized the Provo Woolen Mills from that day until the day the mills closed. The one suit purchased in Salt Lake that was not made from Provo goods, was when I had the honor of being in the Legislature. We gave a ball to the members of the Wyoming legislature. I was wearing at that time a gray Provo suit; but did not want to be the only white sheep at the ball in the theatre; so I bought a hand-me-down black suit from the Z. C. M. I.—"Prince Albert." The next day I gave that thirty odd dollar suit to a poor relative. I said I did not want to have it on, if I should happen to want to preach on supporting home manufacture.

"Had this financing not been accomplished, business concerns throughout this section would have been shaken to their very foundations and would have suffered great losses.

"To produce the \$18,000,000 resulting from the 160,000 acres of beets and the sugar manufactured therefrom, it would take 1,000,000 acres of grain or 1,500,000 acres of alfalfa at the present prices. Therefore the sugar beet crop manufactured into sugar has produced, in the gross, five or six times, at least, as much per acre as that of the other standard crops of this section. It also furnishes thousands of people with employment both in and out of the factories, which the other crops do not furnish.

"Besides, the by-products of the beet crop, such as tops, pulp and syrup, have fed thousands of head of cattle, sheep and dairy cows, thus producing abundance of beef, mutton and dairy products, for home consumption and shipment abroad, the returns for which have been brought back to the two states above mentioned. Further, the feeding of the livestock on the farms helps to keep up the fertility. It has been thoroughly demonstrated that the growing of sugar beets raises the standard of farming and increases the yields of other crops to follow. The countries of the old world, as well as the new, where sugar beets have been grown for a long period of years, have proved that where 25 per cent of the land has been used for beet culture the remaining 75 per cent has raised as much in cereals as the 100 per cent produced before sugar beets were grown. The deep plowing required for this crop, the intense cultivation of the soil, and the small, fine rootlets of the beets, that penetrate deeply into the soil, and are left there to pass off into the soil, are all beneficial to other crops in the rotation system which so many of the farmers have learned to follow."

This is the end of the quotation from whoever furnished this in-

formation. The associate editor of the *Era*, Edward H. Anderson, than whom no more faithful, no more upright, no more diligent man is in the Church of Jesus Christ of Latter-day Saints, makes the following comment:

"Both business and agriculture have indeed cause to be thankful that the policy pursued in the beginning of the sugar industry in Utah, about thirty years ago, is still to be continued."

After hearing an adverse report to establishing the industry, made by a committee of leading financial minds of Utah, President Wilford Woodruff said, "The beet sugar industry will be beneficial to this community, and although it may break the Church, it shall be established." To the inspiration of the Lord to that man, we are indebted for the establishment of this great industry.

HOME MANUFACTURE

I am delighted to say that within the last week, I have placed an order for a suit of clothes from goods made at the Knight Woolen factory. Go thou and do likewise. I am delighted to say that I am standing in shoes that are made here at home. Go thou and do likewise. We sing, "We thank thee, O God, for a prophet to guide us in these latter days," but many of us ought to put a postscript on it, "Provided he doesn't guide us to do something that we do not want to do."

GOVERNMENT AID TO INDUSTRY

During the past year, on account of the financial distress and other troubles, I have had to go to New York and Washington three times. I want to say that I am delighted to be a citizen of this great Republic. I am delighted that we are a great and powerful nation; I am delighted that the men who stand at the head of this nation are anxious for the welfare of the farmer, the stock-growers, the beet industry and every other industry in our country. I believe that, except for the aid extended by the Government of the United States, through the War Finance Committee, amounting to about nine million, five hundred thousand dollars, our beet sugar industry could not have survived. Bankers from San Francisco, Chicago and New York declined to assist when we appealed for aid to harvest our beet crops, for some of our factories here. We asked for an adjournment of forty-eight hours. The next day a committee of influential men from this City and from Denver presented our claims to Mr. Eugene Meyer, Jr., the manager of the War Finance Committee, and to his associates. Mr. Meyer introduced us to the President of the United States, who very kindly said, "These men are entitled to your help." Before the day was over we were pledged ten million dollars upon our stock of sugars, with which to harvest the beet crop and to furnish the money to pay the farmer. That money came to us rapidly. The next day, when we went back to New York, where we had been met with a cold reception and no promise of help, arrangements were made for a year's exten-

sion upon several millions of obligations of some of the sugar companies. I am grateful for our wonderful country.

SERVICES AND LIBERTIES OF OUR GREAT AND GLORIOUS COUNTRY

Speaking of our wonderful country reminds me that recently I heard three speeches by Herbert Hoover, which are among the most remarkable that I have heard in my life. One was given at the Commercial Club, one before the Engineer's Association of Utah and the third one before the Rotarians. I have just sent a copy of the speech before the Rotarians to the *Deseret News*, to be printed next Saturday. I would to the Lord that every American citizen would read that speech. I will read the closing paragraph. He had told of the feeding of millions upon millions by our great and glorious country, and he closed by saying:

"I feel certain that it is more important to our country both spiritually and materially that we should have planted the American flag in the hearts of 250,000,000 people, than that we should maintain it at the mast-head of any battle-ship we have yet built."

While I think of it, I am grateful for the success of that wonderful Disarmament Conference recently held in Washington, as a result of which millions upon millions of dollars of battleships will be peaceably sunk, instead of being used as engines of war to kill hosts of people and to be sunk in battle; and that the armaments of the great countries have been reduced.

A FIVE WEEKS' REST AND ACTIVITY IN CALIFORNIA

I recently had the pleasure of spending a little more than five weeks in Southern California. After the strenuous time that I had in the East, and the multiplicity of duties that devolve upon me, I took my first long rest since I was a boy of fifteen. Nevertheless, mail followed me and I kept a stenographer busy most of the time while I was resting. In addition I had the pleasure of attending meetings in the wonderful city of Los Angeles, which is growing by leaps and bounds, in Ocean Park, in San Bernardino, in Fresno, in Bakersfield, in Long Beach and in San Diego. I attended nine meetings in five weeks. Notwithstanding the "loaf," so to speak, that I had down there, I did quite a bit of work. We dedicated a meeting-house in San Bernardino, and I feel to rejoice that upon the spot of ground that was originally settled by "Mormon" pioneers, we now have our own meeting-house. The United States sent an army against us because some run-away judges lied and said that we had burned the court records and that we were in rebellion, etc., etc.; when these charges were afterwards proved to be false we were pardoned for sins that we had not committed. At that time the "Mormon" pioneers in San Bernardino were called home from the great California ranch which they had bought and which today, no doubt, is worth more than all the possessions of the Church of Jesus Christ

of Latter-day Saints, several times over. The fact is that those who remained there and who did not come back when Brigham Young called them, lost their faith; and every Latter-day Saint who believes and knows that we have the truth, realize that the saving of one soul is of greater value than all the wealth of the world. Therefore we feel to thank the Lord that about 95 per cent of the San Bernardino settlers came back to Utah. I thank the Lord that upon the spot in California where once the Latter-day Saints were established, we now have our own meeting-house.

I rejoice thoroughly in the wonderful spirit of the gospel which I found in my recent labors in California. There are no people in all the wide world that can compare with the Latter-day Saints in fulfilling the admonition of our Redeemer to keep the first and second great commandments, "Thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind"; and the second is like unto it, "Thou shalt love thy neighbor as thyself."

WONDERFUL MISSIONARY WORK OF THE LATTER-DAY SAINTS

When I think of the wonderful missionary work of the Latter-day Saints, the five hundred, the thousand, and some years two thousand and men at a time who go out at their own expense, with no hope of earthly reward, to proclaim an unpopular doctrine, solely because of the love of their fellow men, I rejoice in this gospel of Jesus Christ that inspires men with a willingness to perform such service. When I think of the twenty long years that have been given in proclaiming the gospel without money and without price, by my counselor, President Charles W. Penrose, now 90 years old—twenty long years in his native land, ten years as a young man from nineteen to twenty-nine, without purse and without scrip—without hope of earthly reward, I rejoice in the testimony and the knowledge of the gospel that must be in a man's heart who will give such wonderful evidence of the love of God and the love of his fellow man. No peoples in all the world can compare with the Latter-day Saints in giving of their time and their money for the benefit of their fellows, to carry to them the glad tidings of great joy. The California mission is growing by leaps and bounds as are all of our missions.

EDUCATIONAL ACTIVITIES—CHURCH AND SECULAR

That reminds me that I have a few missionary statistics here in connection with some others, that I will now read:

"There have been expended for the year 1921 for stake and ward purposes in the maintenance of operation of the stakes and the wards of the Church, \$925,270.

"Education—Expended for the maintenance and operation of Church schools and seminaries, \$893,000.

I will read something about education from a great educator, Nicholas Murray Butler, President of the Columbia University. This was sent to me by the President of the Brigham Young College:

"The little red schoolhouse of the generation that followed the Civil War, with its wretchedly poor equipment but with an earnest and devoted teacher who laid stress upon character-building and upon the fundamentals of intellectual training, did more for the American people than does many a costly and well-equipped educational palace such as may be seen in any part of the United States today.

"It is significant, too, that in this period of vigorous and able-bodied reaction the world should be without a poet, without a philosopher, and without a notable religious leader. The great voices of the spirit are all stilled just now, while the mad passion for gain and for power endeavors to gratify itself through the odd device of destroying what has already been gained or accomplished.

"The simple business of training young children in good habits of diet and exercise and conduct; of teaching them the elementary facts of the nature which surrounds them and of the society of which they form a part; and of giving them ability to read understandingly, to write legibly and to perform quickly and with accuracy the fundamental operations with numbers, has been pushed into the background by all sorts of enterprises that have their origin in emotionalism in ignorance, or in mere vanity.

"There is no man, there is no people, without a God. That God may be a visible idol, carved of wood, or stone, to which sacrifice is offered in the forest, in the temple, or in the market-place; or it may be an invisible idol, fashioned in a man's own image and worshiped ardently at his own personal shrine. Somewhere in the universe there is that in which each individual has firm faith, and on which he places steady reliance. The fool who says in his heart, "There is no God" really means there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the center of the universe which is thereafter to be measured and dealt with in terms of his personal satisfactions. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in the looking-glass. The time has come once again to repeat and to expound in thundrous tones the noble sermon of St. Paul on Mars Hill, and to declare to these modern idolaters "Whom, therefore, ye ignorantly worship, Him declare I unto you."

A gentleman sent out several hundred letters to representative ministers, and asked them the question: "Do you believe in God, a personal God, a definite and tangible intelligence, not a congeries of laws floating like a fog in the universe, but God a person, in whose image you were made?" Not a minister answered, "yes." They said they could not be certain about a thing of that kind. There is no Latter-day Saint who does not believe absolutely in God as a personal being, and that the scripture tells the truth when it says "In the image of God created He him; male and female created He them." The foundation of the Church of Jesus Christ, organized ninety-two years ago today, is based upon the appearance of the Lord, God Almighty, a glorified Being beyond the power of man to describe, to a boy not yet fifteen years of age. It is based upon the appearance of Jesus Christ, the Son of God, in the express image of the Father, to that boy. In answer to the boy's simple question, "Which of all the churches on earth today is the true one," the Lord God Almighty pointed to His Son and said to that boy, "This is my

beloved Son; hear Him." When the question was repeated, which church to join, that boy was told to join none of them; that they had all gone astray. He was given to understand that he would be the instrument in the hands of God of again establishing upon the earth the gospel of Jesus Christ. We declare to all the world that God lives, that He is the Father of our spirits, that He is absolutely the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world. Men say we lack liberality and breadth, because we say we are the only true Church. We are not lacking in liberality or breadth; the Redeemer of the world, Jesus Christ, our Lord and Savior, said it, and we are repeating what He said. We believe in allowing all men absolute freedom to worship where and what they may, but we declare to all the world the truth as it has been revealed to us through the Prophet Joseph Smith. All men, all women, from the midnight sun country of Scandinavia to South Africa, from Canada to South America, or upon the Islands of the sea, who have entered the waters of baptism and joined the Church of Christ, believe that Joseph Smith was in very deed a prophet of the true and living God, and that God is a person and talked to the boy Joseph. The whole world may declare they do not believe that Joseph Smith saw God, the whole world may declare that they do not believe that Jesus Christ appeared to him or delivered a message, but all the disbelief of the world cannot change that message and the truth of it, as it was delivered. Joseph Smith declared that three years after the First Vision, in answer to fervent prayer, an angel of God appeared and delivered a message to him; that the angel disappeared and returned and repeated his message again; that he again disappeared and returned the third time. The entire night was consumed with the three repetitions of that message which was that there were buried, in the Hill Cumorah, some golden plates upon which was inscribed the sacred history of the forefathers of the American Indians, and that he should be the instrument in the hands of God of translating those plates. The plates have been translated and the translation is now known as the Book of Mormon.

"Oh," says one, "I do not believe he ever had the plates." If he had the plates, the disbelief of the world cannot change it. Joseph Smith announced that John, the Baptist, came to the earth laid his hands upon the heads of Oliver Cowdery and Joseph Smith, and ordained them to the Aaronic Priesthood, with authority to baptize; and he also announced that Peter, James and John came to the earth and delivered the authority to build up the Church of Christ, by laying their hands upon them and by ordaining them to the Melchizedek or the higher Priesthood and by bestowing upon them the Apostleship. So, to all the world we declare these truths, and the disbelief of all the world cannot change the fact, for it is a fact. God has given to the Latter-day Saints by the revelations of His Spirit a knowledge that this is true. Again reading from Prest. Butler's remarks, "We are trustees of a great inheritance. If we abuse or neglect that trust,

we are responsible before Almighty God for the infinite damage that will be done in the lives of individuals and of nations."

I will have this extract from the speech of Nicholas Murray Butler, part of which I have read, published in full in the *Era*. I think you will all enjoy reading it.

I rejoice in the very splendid exercises that we had yesterday up at the University. You will undoubtedly be able to read the speeches that were made. I thoroughly enjoyed them, and I am sure you will.

There has been expended for educational purposes \$893,000.

This is over 100 per cent, nearly 150 per cent more than it was a few years ago. I regret, because of the falling off in tithing, the discontinuance of dividends from sugar companies and other institutions, that we will have to curtail very materially during the coming year, our school activities.

CHURCH CHARITIES AND MISSION EXPENDITURES

Expenditures for Temples:—Expended for the construction, maintenance and operations of temples, \$170,000.

Charities:—Amount expended from the tithes, \$266,649.

There was expended for charities through the Relief Societies and other sources, \$459,769, therefore the total expenditures for Church charities last year was \$726,733.

You will notice that the total expenditures not including the Relief Society disbursements, amount to \$2,255,234, which is for stake and ward purposes, education, temples and charities.

Mission Expenditures

For the erection of chapels and the maintenance and operation of all the missions \$518,647. In additions to the payments made from Church funds for mission purposes, we estimate there has been sent to missionaries by their families and friends, \$860,640.

By the way, we have heard it remarked by some people, that they had quit paying tithing because all the tithing comes to Salt Lake City, and that they would like to build up their own local section. For the benefit of the Saints, I will announce that 84 2-3 per cent of all the tithes collected, in the missions and in the Church, is sent back to the stakes, wards and missions. So the immense amount that is used up here won't hurt anybody very much.

CHURCH GROWTH AND VITAL STATISTICS

Children blessed and entered on the records of the Church in the stakes and missions	20,441.
Children baptized in the stakes and missions	15,404.
Converts entered on the records of the Church by baptism	7,113
Net increase in Church membership for the year 1921	22,779

There are now 86 stakes of Zion, 879 wards, 24 missions and 789 branches in the missions.

Birth rate, 37.3 per thousand.

Death rate, 8.2 per thousand.

Families owning their own homes, 75 per cent.

VITAL STATISTICS

We are a very wicked and bad people, according to liars over in England and some other places, even in this country. As a rule no bad people have a high birth rate. No civilized people, who are bad, have a low death rate. No bad people have a low proportion of the inmates of the penitentiary. The Ex-Governor of Arizona was reputed to have said—I did not hear him say it, but George Albert Smith and Joseph F. Smith say they did; that no better citizens could be found in Arizona than the "Mormons." In one particular, considering the expenditure of the state taxes, he said they were being robbed of between 2500 and 3000 per cent, because in proportion to their population they ought to have in the Arizona State Penitentiary from twenty-five to thirty inmates and they only had one. He said that in another respect they were being robbed, also, for they ought to have seven or eight in the Insane Asylum, and did not have any. The first time I went to Arizona, after I heard this story, I was speaking in the St. Johns meeting house, and when I expressed my gratitude that we were lacking twenty-four to twenty-nine inmates in the state penitentiary, a gentleman got up and said that he was the District Judge in Apache county and that the one "Mormon" inmate of the penitentiary had been pardoned. When Governor Campbell was here with the Governors of the states of the Union, he and some others did us the honor to call upon my counselors and myself, and I repeated this story to the Governor. He laughed and said, "Yes, I remember, he was from Apache county."

I have been connected, since the time I was a boy of fifteen—fifty long years—with the insurance business. The death rate in the great life insurance companies, like the Mutual Life and the New York Life, that I also represented, (neither of whom would insure me, because I was too long and lean, and they had a rule you know, that a man has to be somewhere within the bounds of proportion before he is fit to be insured) is ten and a fraction to the thousand, yet this bad, immoral people that are sending out missionaries to secure girls practically for brothels and houses of ill-fame, according to the liars in England, whose lies have caused mobs to break all of the windows in our London meeting house and to have the Government itself consider the question whether they will let a "Mormon" preach in that fair land; this people has a death rate nearly 20 per cent lower than the great life insurance companies. "By their fruits ye shall know them." I am at the defiance of the world to prove that there can be found in any land or in any clime a community that by their fruits of honesty, of integrity, of virtue, of sobriety, of all these things that go to make a good community—can show anything better by their vital statistics than can the Latter-day Saints. I rejoice indeed, my brethren and sisters, in the knowledge that we have that we are serving God and that we are keeping His commandments and that

sooner or later those who know not the Truth, if they will investigate our message and will investigate the record we have made, will have to put the stamp of honesty, of sobriety, of integrity, of love of fellow-men and of love of God and the love of country upon the Latter-day Saints.

MISSIONARY ACTIVITIES

Number on foreign missions	1,688
Missionaries laboring in the stakes of Zion	2,046
Books of Mormon and standard Church works distributed in stakes and missions	252,879
Gospel tracts distributed in stakes and missions	8,746,793
Gospel meetings held in stakes and missions	171,049

Temple Work

Baptisms, endowments, and sealing for living and dead performed in the temples in the year 1921	646,410
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Changes Since October Conference

New Stakes Organized:—Lethbridge stake.

New Stake Presidents:—President Hugh B. Brown, Lethbridge stake; President Lewis R. Anderson, So. Sanpete stake; President James W. Funk, Benson stake; President John A. Beckstrand, Millard stake.

New Wards Organized:—Moffatt ward, Roosevelt stake; Grand View ward, Utah stake; Solomonville ward, St. Joseph stake; McCornick ward, Millard stake; Brigham City Sixth ward, Box Elder stake; Cedron ward, Teton stake.

Bishops Who Have Died:—Bishop Gilbert Taysome, Afton So. ward, Star Valley stake; Bishop Frank Stanley, Poplar Grove ward, Pioneer stake; Bishop John W. Clinger, Labelle ward, Rigby stake; Bishop Thomas H. Blackburn, Brigham City Second ward, Box Elder stake; a former Bishop, Thomas R. Cutler, of Lehi.

DEATH OF WM. W. RITER

We have lost by death the chairman of our auditing committee, William W. Riter, the Chairman of the Board of Regents of the University, a pioneer, one of the stalwart, faithful, diligent men of our Church. The last time I heard him preach, he delivered a sermon, which I sincerely regret was not reported. He announced that for some fifteen or twenty years, as I remember it, he had religiously, once a year, read the Book of Mormon through; and he said, to his mind, it contained more inspiring and uplifting doctrine than any book that had ever been published. He said he was at the defiance of any man to find anything in the Book of Mormon, from cover to cover, to offend; that everything taught was uplifting to mankind. He stated that he loved the contents of that book with all his heart. He bore a wonderful testimony of the divinity of this work; and of his intimate acquaintance and knowledge of the integrity of the men, from Brigham Young down to the present time who had stood at the head of the Church. He was only a boy when the Prophet Joseph Smith was martyred, but he knew him; he came here as a

boy; he was one of the stalwarts of the business world in Utah. We mourn his loss.

RETURN OF ELDER DAVID O. MCKAY FROM CIRCLING THE GLOBE

I rejoice in this wonderful gathering. I rejoice in the knowledge which I possess that we are engaged in the work of the living God. I rejoice in the fact that Brother McKay is with us today. Brother McKay has circled the globe since he was last at a conference—has visited our missions in nearly every part of the world, and has returned, as every missionary does return who goes out to proclaim this gospel and comes in contact with the people of the world and with all the varieties of faiths of the world, with increased light, knowledge and testimony regarding the divinity of the work in which we are engaged.

THANKFULNESS AND CAUSES FOR REJOICING

I thank God for the knowledge that I have that He lives. I thank God for the knowledge I have that Jesus Christ is the Redeemer of the world. I thank God for the knowledge that I possess that Joseph Smith was a prophet of the true and the living God, and that this gospel, commonly called "Mormonism" is in very deed the plan of life and salvation. I thank the Lord that I know that the souls of men are precious in the sight of God, and that no other people upon all the earth are so ready, so willing, so anxious, as the Latter-day Saints are, to proclaim and spread the gospel so that those who embrace it may go back and dwell eternally in the presence of God, our heavenly Father. We, as a people, have cause to rejoice because of the rich outpouring of the Spirit of the living God upon the people all over the wide world, who have embraced the restored gospel. I do pray with all the power, with all the fervor of my soul, that every Latter-day Saint who knows that God lives, who knows that Jesus Christ is our Redeemer, who knows that Joseph Smith was a prophet, may live the gospel, may proclaim it by their works of honesty, of integrity, of devotion, of a prayerful, upright life, that those who know not the truth, by our example and our works may be led to investigate the message that we have to bear. This is my prayer and I ask it in the name of Jesus Christ. Amen.

A sacred solo, music by Evan Stephens, was sung by Jessie Evans, entitled "Be with me, Lord."

PRESIDENT HEBER J. GRANT

We are honored with the presence this morning of Professor Thomas Nixon Carver, of Harvard University, President Walter Ernest Clark, of the University of Nevada, and President Charles A. Lory, of the Colorado Agricultural College. I am sure we will be delighted to hear a few words from these gentlemen.

THOMAS NIXON CARVER*(Of Harvard University)*

I never expected to have such an honor as this in my life. I have been in this community a number of times and I have frequently thought that here was the best place in the world to study the science and the art of nation-building in the field. My subject is Political Economy, sometimes called the science of statesmanship. Some things pertaining to this subject we can get out of books, but it seems to me that here is the one place in the world where we can see in operation, in the field itself, the processes going on under which a great nation is built. If "By their fruits ye shall know them," as your President has said, the "Mormons" must be a great people, for their fruits are good. I have not only been impressed, in several visits, by what is to be seen in this immediate neighborhood. It has also been my privilege to visit some of the smaller communities in the southern part of the state and some in central Idaho; and in the small communities, as well as in the large, I have seen in operation the science and the art of community-building, which is nation-building in miniature, and everywhere it has my unbounded admiration.

I did not know what I was going to say when I got up. I have often had this in my mind, and I am very glad, now that it is over with, that I have had the opportunity of saying it. Though I was very much scared at first, I am very glad that I have had the privilege of saying what I have often thought.

PRESIDENT HEBER J. GRANT

President Clark of the University of Nevada, our next door neighbor. We like to be on good terms with our neighbors; that is good citizenship.

WALTER E. CLARK*(President of the University of Nevada)*

The world has made much advance in mechanical things, during our recorded race history. It has made relatively small advance in spiritual things. Your fathers in a marvelous pioneer pilgrimage came into this valley, and with their hands builded here a perfect temple, that the souls might open in this temple towards the spiritual power, and, perhaps, in larger and larger measure, be imbued with that power from above. It is my belief and strong hope that in the years just ahead men are going to illuminate life in spiritual terms; that just as they have, within these twenty-five years, on the mechanical side, touched that marvelous thing we call radium and learned that it gives fifty million times the energy of other substances science has

been handling, so there lies within us, if we will but open our souls and receive the endowment that freely has always been offered, many, many, many times the spirit power men have known. My impress from the hours I have had in your city is that this people are holding their souls open, and the great Giver of life and power will answer their prayers.

PRESIDENT HEBER J. GRANT

President Charles A. Lory, of the Agricultural College of the State of Colorado, our neighbor to the East.

CHARLES A. LORY

(President of the Agricultural College of Colorado)

Friends and neighbors of Utah, this is not the first time I have had the privilege of being in this wonderful Tabernacle of yours, but it is the first time I have ever had the honor and privilege of speaking to so many of you at this place. We were entertained here in a splendid way when the Rotarians were here about three years ago; and all the memories we have of you people, of your Church, of your Tabernacle, of this wonderful city, are altogether good and on the positive side. Those of us who are charged with the work of education and with the work of building forward our civilization, cannot help but admire the work that you are doing. As a young man, it was my privilege, first, to get acquainted with folks like you in Northern Wyoming; and as a young man, I must confess that I carried all the prejudice of certain young men regarding you and your beliefs. In all fairness I must say that those prejudices were altogether wrong, that I found you altogether different, and so far as my experience goes with the pioneer "Mormon" citizens of northern Wyoming, altogether good. In all fairness, also, I must confess that the training I there got has helped me, as much as any course I ever took, in trying to carry out my duties as an educator in your neighboring State to the East. No one can be here at a gathering like this without being impressed with the wonder of what it means, to every community here represented.

I listened with interest to President Grant's statement about your sugar industry. We also have a sugar industry, but, President Grant, ours was not as fortunate as yours, because I am afraid our farmers are going to lose heavily through the loss of one of their independent companies. I have listened to the report of the development of your work and of your members, and certainly everyone here has cause to be gratified for the progress that you are making.

We are privileged to work with the "Mormon" settlers in Southern and Southwestern Colorado. We know their worth and we always go to those sections with a great deal of enthusiasm, because we know what is being done. I feel that the time is here when, as President Clark has

said, we must build spirituality. The curve that represents the growth of spirituality is rather a flat one; the curve that represents the increase in wealth, the increase in material knowledge, is rather a steep one; and, somehow, we must learn to do as you are doing; carry our religion into our day's work—not religion on one day only, but religion on seven days, and every hour of the twenty-four. I count it a privilege to add my testimony to the work that you are doing. I count it a privilege that I am permitted, as a laborer in the vineyard, to carry forward the work of education. I count it a privilege to tell you that your people in Colorado are doing their part well. They are good neighbors and they are helping us in a work that we count highly important, a piece of work that you are doing and doing well in Utah, namely, supplanting the "little red school house" by a better school house, usually a consolidated school, where better opportunities can be given to the country children, a work that has placed, in the last ten years, something like thirty-six thousand children in consolidated schools and brought high school facilities to something like six thousand children who had no such school facilities before; and best of all, a work that is resulting in the formation of a community church where men and women of many different sects and faiths could gather in one place under one organization, to worship God. May your work prosper.

PRESIDENT HEBER J. GRANT

These gentlemen have another appointment. We will pardon them if they say goodby. We are very grateful for the very splendid complimentary things they have said of us, and we hope that we will have the pleasure of welcoming them back here at no far distant date; and certainly I hope that I may, some day, have the privilege of meeting these people in their own homes.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

One of our distinguished educators stated that he was frightened. I said to my co-laborers that at this conference I would be ready for almost anything that might happen, because I had a similar experience to this one at the October conference, last year.

I feel very keenly my weakness in occupying this position this morning. However, I rejoice in the privilege of being present with you and listening to the opening address of our President. It was just what we need. Recently in our mission, the Western States, we have been told that the Church of Jesus Christ of Latter-day Saints was a great commercial institution, engaged in big business enterprises to the exclusion of spiritual matters. You know that is not true. A gentleman in Denver, whom the papers said was an authority on the

"Mormon" question stated recently that all of the tithing of the Church had been hoarded until it controlled four hundred millions of dollars, and that it was able to shake Wall Street to the very center (laughter). You know how true that is.

I am very glad President Grant made the statement he did with reference to the beet sugar industry, and the part played by the Church in extending its credit to assist this worthy enterprise during the recent financial troubles. We hear of it in our neighboring states to the east of us, Wyoming, in Colorado, in Nebraska, and in South Dakota. Some of our good friends are opposed to the Church because of its activity in these enterprises; but I am grateful to belong to an organization that looks after the temporal as well as the spiritual interests of its members.

I am very grateful also for the testimony that has been borne by the President of the Church that the Latter-day Saints are worshipping God, and that they have an abiding faith in the divine mission of Jesus Christ; that they believe him to be the very Son of the living God. We have many in our field of labor who deny these things. Some of them are making the statement that Christ, the Son of God, never claimed divinity for himself, that in every sense of the word he was man, with a human mind, with human intellect, and with human will; and when one quotes to them from the gospel of St. John, where he declared Himself to be the Messiah, the Redeemer of the world, they will tell you it cannot be accepted because it is not well authenticated history, and is not corroborated by the synoptic gospels, Matthew, Mark and Luke. I am thankful for the faith that has come into the lives of the Latter-day Saints, who have the witness of the Spirit that these things are true, that the Redeemer of the world did make a supreme sacrifice on Calvary for the salvation of the human family, and that He is, in every sense of the word, the Son of the living God; that He was more than philosopher, more than a teacher of great moral truths, that He was what He professed to be: the Son of the living God, the Redeemer of the world. We know that His is the only name given under heaven by and through which salvation can come to the children of men.

I have often wondered why these men, these learned men, many of them professed ministers of the gospel, deny the power there is in the gospel and deny the sonship of the Redeemer. I am convinced it is because they have not the witness of the Holy Spirit. The Savior said, "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true. Ye sent unto John and He bare witness of the truth. * * * But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me."

We know this witness is true, through the power of the Holy Ghost. Remember the words of the Apostle Paul, writing to the Corinthian Saints (1 Cor. 12:) "Now concerning spiritual gifts, brethren, I would not have you ignorant. * * * Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The world is without this witness, they deny the power by which they may know these things. That is what was said to the Prophet Joseph Smith by the Redeemer on the occasion of the first great vision and revelation in this dispensation: the creeds of men have a form of godliness but deny the power thereof. The Savior said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

Who are the world? I answer they who have not put on Christ by baptism. Call to mind the statement that was made by the Apostle Peter when he appeared before the chief priests who had thrown him into prison for speaking unto the people "all the words of this life," healing their sick, and adding multitudes to the Church. In answer to their question: "Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

I thank the Lord that this witness has come into the lives of the Latter-day Saints, and that we are not as the world. We have come out of the world, and the Lord has blessed us with a testimony of the truth; the greatest gift of God to man.

May God add his blessings, that we may have a time of rejoicing in all the sessions of this conference, that we may go from here with a full determination to more perfectly serve God and keep His commandments, I humbly pray, in the name of Jesus Christ, Amen.

The choir and congregation sang, "Do what is right, the day-dawn is breaking."

Benediction was pronounced by Elder Heber C. Austin, President of the Bingham stake of Zion.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "Guide us, O Thou great Jehovah."

After singing, prayer was offered by Elder Frank Y. Taylor, President of the Granite stake of Zion.

The choir and congregation then sang the hymn, "High on the mountain top."

PRESIDENT CHARLES W. PENROSE

I feel very thankful today for the many blessings bestowed upon me. In the first place I thank the Lord for preserving my life and giving me the opportunity of gathering with the Saints in this conference, especially that I had the pleasure and privilege of listening to the discourse delivered by the President of the Church—so timely and with so much fervor and strength of body and of spirit. I rejoice in the progress that President Grant has made since he was chosen and set apart as the President of the Church of Jesus Christ of Latter-day Saints.

I am thankful to a large number of my friends, whom I have not had the privilege of communicating with since the celebration of my ninetieth birth-day, when so large a gathering met in this house and paid me so many gracious compliments, and for the letters of congratulation that I have received from all points of the compass, from different lands, from friends—I won't say foes—but persons not connected with the Church, many of them to my great surprise and all to my satisfaction, and I take this public opportunity of returning thanks to those who have communicated with me on this matter.

The Lord has been good to me all my days and especially since he opened the eyes of my understanding so that I was able to see the truth and the beauty of his great latter-day work—a blessing that does not now come to all people. It will, I presume, in the eternities that lie before us, when the time comes that every knee will bow and every tongue confess that Jesus of Nazareth is the Christ, the Son of the living God, and that willingly and freely of their own choice and to the glory of our heavenly Father.

THE ELEMENTS ETERNAL

The light of the Lord shines always, even in the darkness, although the darkness comprehendeth it not, but there is a light that proceeds from the presence of the Son of Righteousness and goes throuhout all the immensity of space. Of course it cannot "fill" space, because space cannot be filled, as there is no outside to it, but throughout "the immensity of space," the Lord has revealed, that this light that cometh

from Him, which is "in all things and through all things, and round about all things and is the law by which all things are governed," and by which he created all things, both spiritual and temporal, using the word temporal after the manner of our speech, for all things are eternal to Him and therefore spiritual is not always in force.

Everything that is organized, of course had a beginning, and so, in the nature of things, its beginning was when it was organized, but the beginning of all substance is nowhere and is not. The elements of all things spiritual and physical, are eternal in their nature and our bodies which had a beginning when they were organized, when they were born into this world, as far as the body is concerned, had a beginning; but, according to the word of the Lord, the essence or substance, whether we call it spiritual or physical, is eternal in its nature, as are light and truth and power and justice; all those eternal verities had no beginning and certainly will never have an end, but they come to beings when they are ready to receive them, according to their organization. Jesus of Nazareth tells us in his own words that he was "in the beginning with the Father," not as Jesus of Nazareth, not as the Son of the Virgin Mary, but as the First-born of every creature, as he is named by his ancient Apostles. He was in the beginning with the Father, was "the First-born," and we also, He says, "were in the beginning with the Father; that which is spirit," that part of us which is spirit, was in the beginning with God. We had our beginning as persons, as individuals, as the sons and daughters of God, when we were organized or created or begotten, whichever term you like to use.

WE SHOULD NOT GO BEYOND WHAT THE LORD HAS REVEALED

Now, all these things ought to be very plain to us from what we have learned by revelation from God, and we need not try to go further back than the period spoken of in the revelations of God, and speculate about ourselves and our fellows. We are living in a time, in our Church, of a great deal of speculation, of imagination, of desire to go beyond what the Lord has revealed, both as to that which precedes our present state and that which is to follow us in our future condition, but the Lord stands in our midst, and he is our Father, he is the God that we worship. The very first article of our faith, as made known and arranged by the Prophet Joseph Smith, is that:

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." This is a simple statement of the persons in whom we believe and whom we revere as we are commanded to do. God our eternal Father is the Father of Jesus Christ and is the Father of Adam, or rather Michael, the name of that person before he came in the flesh. There is nothing new in what I am saying; it is all very old to me, and to members of the Church who have investigated the latter-day work from the revelations of God. Now, this ought to be clear to all our minds, and yet, among some of the classes in the Priesthood and in our Sunday school classes, and other organiza-

tions, some disputes arise. There shouldn't be any; there is no need for it. I would not try to limit the thoughts of men, nor their progress in understanding the things of God and the things of man. I believe in eternal progression, but when the Lord has revealed something very plain and simple to us, we should take that for granted and let that be sufficient for us until he reveals something further.

WE ARE IN THE MIDST OF THE DAY OF REVELATION

I do not mean to say that the day of revelation is past. We are in the midst of it; we have the spirit of revelation in the Church. It was by that spirit that we heard that splendid discourse this morning, by which it was spoken and by which we understood it. I hope all of us did understand. I hope that all who are here this afternoon were here this morning and heard that discourse, and if not, I hope that when it is published they will all read it and understand it. Jesus taught that lesson, you know, when he was on the earth. "Whoso readeth let him understand," and we Latter-day Saints should all understand the things of God alike as he has revealed them. We may not have the same degree of light upon these matters, but we should have the same light and come to the same understanding in all things that are essential; and one of the essentials of our faith is that we believe in God, the eternal Father, and it is He whom we worship; it is to Him that we pay deference and reverence, and all revelation, whether it comes through Jesus Christ or from any of the prophets of God, comes from Him. Sometimes men are endowed with authority to use His name and speak for Him, and Jesus Christ is one of them, He is "The Word."

GOD THE ETERNAL FATHER OVER ALL

President Grant quoted this morning the word of the Father to the Prophet Joseph, in the grove, when he prayed to God that he might learn which was the true religion. The Father, turning, said, "This is my beloved Son, hear Him." That is the word of God to all the world and was so from the beginning; the word comes through the Son, sometimes from Him through living prophets, sometimes by the mouths of angels, and when it comes in that way, authority is bestowed to use the sacred name of the Savior and of the Eternal Father. One of the ancient prophets whose writings are in the New Testament, said, "If any man cometh unto God, he must believe that *he is*, and that he is a rewarder of those who diligently seek him." That is quite an important point. He is a being, a personality, an individual, as we were told this morning, and He made man in His own image, and likeness. That is very clear and plain to us if we will take it as it stands. We are in the image and likeness of God the Father, and Jesus Christ was His *express* image and likeness, the brightness of His glory and the express image of His person. Sometimes, in any family, there is one

person in the express image of the father or the mother. The relationship between him and the first parent on earth, the father of our bodies—Adam is our father—can be read in the 107th section of the Doctrine and Covenants. We are told there that a few years before his death, Adam gathered together his posterity, who were in the faith, (some of them went out of the faith) but all those who were in the Lord and were high priests, met in the Valley of Adam-ondi-Ahman, and Adam arose in the midst of the congregation and blessed his children and predicted what would befall them to their latest generations, and the Lord appeared and He blessed Adam and said, "See, I have placed thee at the head; a multitude of nations shall come of thee, and thou art a prince over them forever." And they called him Michael, the prince, the archangel. That was his station before he came here. When he came here as Adam, he was the son of God, and God was over him and he, Adam, prayed to the Eternal Father as we do. I merely mention that because there are some disputes in regard to the personality of Adam before he came into the body. The Lord said he was Michael, the archangel, and He, the Father, set him here at the head of His race to which we belong. He is "our father, Adam," and as Adam's body was of the dust of the earth, this earth on which we live, it had to return to dust because of his transgression.

THE REDEEMER'S NAME IS JESUS CHRIST

Now, in regard to the second individual spoken of in the first article as the Son of God, Jesus Christ. Some of us have adopted the habit of saying "the Christ," He is all that, but He is named Jesus Christ; that is His name. In the 18th Section of the Doctrine and Covenants, the Savior there, Himself reveals to us that His name, the name that was given to Him of the Father, is Jesus Christ. He is the anointed; He is the Redeemer; He is the Savior; but His name is Jesus Christ; and when you say "in the name of Jesus" you only use half of His name. Now just understand that we are commanded of the Lord, Jesus Christ, to do all things in His name and that is the name given Him of the Father and "the only name under heaven whereby man can be saved."

This is what we preach to all the world, go out in our missions to preach to all the world, that Jesus of Nazareth, the Son of the Virgin Mary, was the Son of God in the flesh and that he was also the Son of God, the First-born in the spirit, and his name is to be preached and the name is Jesus Christ. A great many of us, when we pray and are a little careless, say, "In the name of Jesus. Amen." You often hear it at the table when you sit down and hear a blessing pronounced upon the food; it has come to be quite common. I merely refer to this, which you may think is a very small matter, but a great deal of importance is attached to it by Jesus Christ, Himself, and you will find all through the first revelations given to the Church, He says, "Listen to the voice

of Jesus Christ, the great I Am, whose arm of mercy has atoned for your sins," etc.

WE ARE TO PERFORM ALL ORDINANCES IN THE NAME OF JESUS CHRIST

When we baptize, we are to do it in the name of Jesus Christ, by his authority; and when we ask a blessing on the bread or the water, in the sacrament of the Lord's supper, we are to use the name Jesus Christ; and when we ordain persons to some office in the Priesthood, they are to be ordained in the name of Jesus Christ; we do it by His authority, for He is at the head, and the word of the Lord God of hosts is to all the world, "Hear Him." "This is my beloved Son, hear Him." If all the world today were in the humor and willing to hear Him, He could speak the word which would settle all their difficult problems; He would bring the nations together; He would do away with war and conflict of all kinds; He would establish peace, for He is the prince of peace, and His rule will be the rule of peace, and the time will come when He will rule, as the prophet said, "From the river to the ends of the earth."

THE WORD OF THE FATHER TO US IS TO HEAR HIS SON JESUS CHRIST

So, hear it, O ye Latter-day Saints, the word of the Father to you is, "Hear Him, the Son." Take the revelations which He has given to the Church; a great many of them are bound up in the book called the Doctrine and Covenants, a new edition of which has been issued, and has made a very fine arrangement of those revelations, and I would that everybody would study it, get acquainted with the things that God has revealed, and they have all come through Jesus Christ. He is our living head and all of our prophets and apostles and others who have authority in the Church are under His direction, and under His authority they act and preach and labor. He has said to us as He did to the early apostles, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He has repeated that authority in these times and this authority rests upon all the elders of this Church who are called to be ministers of Jesus Christ. They are to do all things in His name, and His blessing will attend what you do. I want to say to you that there is virtue in that name; the evil powers tremble at the sound thereof; they stand rebuked when it is used by proper authority and they flee from it. "In my name shall ye cast out devils; ye shall speak with new tongues; ye shall take up serpents; and if ye drink any deadly thing it shall not hurt you; ye shall lay hands on the sick and they shall recover." It is all to be done in the name of Jesus Christ, the Redeemer, the Son of the living God in spirit and in body.

Brother Knight bore testimony concerning Jesus, in this regard, this morning, and I echo it and say amen to it. I have been engaged in preaching His name for a great many years, and during all that time I

found that name to have power in it, power in it for good, power in it to rebuke evil, power to overcome darkness and to spread light, and it carries the spirit of health and life and light and is the name given under heaven, and the only one, whereby man can be saved. Do not forget it, brethren; but use it with prudence and with faith and with reverence. Men use it sometimes by way of cursing, but they have no right to do so, and it is a wrong thing to do; but because they misuse it, there is no reason why we should drop it.

THE GOSPEL TO BE PREACHED TO EVERY CREATURE

The gospel of Jesus Christ is to be preached to every creature. Those who do not hear it in the flesh will at some period or other hear it in the spirit world; some at one time and some at another; and we have learned, by the ordinances revealed in the latter-days, we who have been baptized unto Christ, believing in Him and His commandments, that we are privileged to stand as proxies for others who have passed away without hearing it and some who have heard it, through the corruptions of men and their own weakness, have not received it. This is a grand and glorious work that is being performed in the temples that have been reared in behalf of our departed ancestors and some perhaps to whom we are not directly related.

TOUCHING THE FULLNESS OF THE GOSPEL

Now, some of our brethren have taken up quite a discussion as to the fulness of the everlasting gospel. We are told that the Book of Mormon contains the fulness of the gospel, that those who like to get up a dispute, say that the Book of Mormon does not contain any reference to the work of salvation for the dead, and there are many other things pertaining to the gospel that are not developed in that book, and yet we are told that book contains "the fulness of the everlasting gospel." Well, what is the fulness of the gospel? You read carefully the revelation in regard to the three glories, section 76, in the Doctrine and Covenants, and you find there defined what the gospel is. There God, the Eternal Father, and Jesus Christ, His Son, and the Holy Ghost, are held up as the three persons in the Trinity—the one God, the Father, the Word, and the Holy Ghost, all three being united and being one God. When people believe in that doctrine and obey the ordinances which are spoken of in the same list of principles, you get the fulness of the gospel for this reason: If you really believe so as to have faith in our Eternal Father and in his Son, Jesus Christ, the Redeemer, and will hear Him, you will learn all about what is needed to be done for the salvation of the living and the redemption of the dead.

When people believe and repent and are baptized by Divine authority and the Holy Ghost is conferred upon them as a gift, they receive the everlasting gospel. We used to call it, and it is now called in the

revelations, the "Gift of the Holy Ghost," the Holy Ghost, the spirit that proceeds from the presence of the Father throughout the immensity of space, which guides, directs, enlightens, which is light in and of itself, which is the spirit of intelligence, "the light of truth," and when the Holy Ghost as a gift is conferred upon people, young or old, as an "abiding witness," as a continuous gift, as a revealing spirit, they have the beginning, and I would not say the end, but they have the substance of the gospel of Jesus Christ. They have that which will bring salvation, for the gift of the Holy Ghost is such that it will highly enlighten everyone who receives it. That is the spirit that enlightens every man that comes into the world, we are told. Certainly, it is the spirit of life and of light, but when it is conferred by the laying on of hands, as a gift to the individual, a special gift, above that natural light that comes by birth, then there is something given to the individual by which he or she can inquire and learn and be inspired of God. The Holy Ghost is the Spirit of inspiration which comes from the presence of the Father and the Son; it enlightens in regard to all things. "God has revealed these things unto us by his Spirit," said the ancient Apostle Peter. "For the spirit searcheth all things, yea the deep things of God," and if a man holds the authority of the holy Priesthood, he has to speak and preach and administer under the influence of that spirit to make it divine. All revelation from the Father comes through the Son, and by the power and gift of the Holy Ghost, who, as one of the Trinity, is an individual, as we are told in the revelation, he is "a personage of spirit."

Now some of our brethren get these two ideas confounded no matter what is done or said or printed or written. It has been explained time and time again, and yet some of our brethren want to know if every child receives the Holy Ghost as a personage of spirit, when confirmed into the Church. No, that is not the idea at all; the Holy Spirit or Holy Ghost (the two terms are used synonymously very often—sometimes perhaps unnecessarily so) the Holy Ghost which pervades all things, by which God said he created all things, the Holy Ghost which is the Spirit that comes from His presence, this power is disseminated through all the worlds; by that means God enlightens just like the light that comes from the sun; each person does not receive the sun as an organized body but the light of the sun proceeds forth and illuminates different parts of space, to a certain extent, at any rate.

RECEIVING THE HOLY GHOST

Now, let us understand this clearly in our own minds: When we lay hands upon an individual and say, "Receive the Holy Ghost," or "Receive ye the gift of the Holy Ghost," what is it? Do you mean to say that upon every child that is confirmed, you give the personality of the Holy Ghost, as a personage of spirit? Not at all; it is the universal Spirit in a higher degree that is conferred. That Spirit is in all things and through all things and round about all things, "the law by

which all things are governed," and by which God controls and regulates the universe. It is a gift from God to be with the individual always. If he or she will yield to its inspiration, walk in its light, it will lead right up to the presence of the Father. It comes from Him; it leads to Him. I know it to be a reality, as I know that I live. Before I ever came here or received the blessings of the House of the Lord, I know that I had the gift of the Holy Ghost, in my faith, in my preaching, in my ministry, in attending to the ordinances that I administered in the name of the Lord. I know that the Spirit and power of God was there. I know that when I have been placed in difficult circumstances, particularly in regard to my ministry abroad, different problems that confronted me when I was placed in authority, I know that by faith and by fervent prayer the Lord opened the eyes of my understanding and gave me to see what to do, and it was by the power of His Spirit, and by that Spirit I know that He lives. I know that Jesus of Nazareth is the Christ, the Son of the living God. By that Spirit I know that all the ordinances that have been revealed for the benefit and salvation of the human family, which form a part of the everlasting gospel, have come from God, and I know that they bring salvation to the honest in heart everywhere on the earth, and they will, in good time, unto all the races and conditions of men that exist in the spirit world.

AS TO SONS OF PERDITION

There are some other little things that people get jangling about, I am sorry to say, in some of our classes. For instance: In that section that I just referred to—Section 76 of the Doctrine and Covenants—there is one of the grandest revelations that I ever saw in my life in any book; there is nothing in the Bible that compares with it; there is nothing in any book that I ever read that compares with it, for glory, for perfection, for detail, for a revelation of the plans of the Father for the salvation of his children. Now, in that revelation, we are told what the gospel is, and we are told for what it was designed, and that the name of Jesus Christ was given to the Savior of the world, and that the time will come when He will save all except certain ones that are named there. The three different degrees of glory are made very plain and clear, I think, to all people who will read with a prayerful heart. The celestial glory is likened to the sun, because the sun is the biggest luminary that we know much about; the sun in our firmament is to us the brightest orb that revolves, and the glory of the celestial kingdom is therefore likened to the sun. The glory of the terrestrial kingdom is likened to the moon, because the moon is second in our sight in glory; and the third degree, telestial, is called the glory of the stars, and as one star differs from another star in its magnitude and glory, according to what we know of astronomy, so it is called the telestial kingdom. Now, Jesus Christ will bring forth all these in the resurrection from the dead, even the malefactors and the extortioners and

those who love and make a lie—the wickedest kind of people, after they have suffered the penalty of the wrath of God, so that justice is satisfied, will be brought forth into some degree of glory. Those who get into the celestial kingdom have to attend to certain ordinances that are explained, and those who get into the terrestrial kingdom are to have certain qualities that are explained; there are several degrees in that one glory; and so in the telestial world, the worst kind of humanity, all except those few that are called “Sons of Perdition.”

The meaning of that is made very plain. There was an angel in the presence of God, of great authority and power, and he was called a Son of the Morning, a bright luminary among the spirits in the celestial world, and he rebelled against the Father and tried to get the glory that belonged to the Son, and he was turned away and cast down with those who followed him, and he was called Perdition, and the heavens wept over him when he was cast out. Then those, who by his power, while they are in the flesh, after receiving the testimony of Jesus Christ, the spirit of prophecy; after receiving the Holy Ghost, turn away from its light altogether and deny the Holy Ghost and deny the Father and the Son; when they thus turn away, they come under Satan’s power and his dominion and are called Sons of Perdition, and these are the exceptions to the rule spoken of in that revelation. All the rest are brought forth by the resurrection of the dead into some degree of glory, as explained, not in that single verse, as some people think it ought to have been, but throughout the whole revelation, and we learn clearly that those who are eventually saved, redeemed, brought out of darkness, brought out of punishment, they are brought forth by the resurrection of the dead, into one of these degrees of glory, all but these exceptions. He says he saves all except them; they shall go away with the devil and his angels into everlasting punishment.

ALL MANKIND, GOOD AND EVIL WILL BE RESURRECTED

Now then, some of our brethren have taken a notion in their heads that when he says all except them, it means they will not be resurrected. I would like briefly to refer you to the 88th section of the Doctrine and Covenants, in which this subject is elaborated; that is, the things revealed in the 76th section in regard to these three different degrees of glory into which all these persons are brought forth to salvation, are congregated and arranged and organized with these exceptions. Now, in the 88th section, you will find that the Lord goes into further details, and he shows that when the resurrection comes, those who are of a celestial spirit, having obeyed the celestial law, will be quickened by the celestial glory. Then comes the next degree, those who receive the terrestrial principles, and they come forth and are quickened by the terrestrial glory. Then comes the third group. These are they who come forth in the telestial glory, and their glory differs as one star differs from another, and they shall each be

judged according to their works, as all will be. So there are various degrees of these people who are brought forth according to their crimes and their punishments and their redemption; they come forth into the glory of the stars, and it says: "They who remain"—who are they that remain? It tells us these are the exceptions, these who go away with the devil and his angels and are called Sons of Perdition, And they who remain shall also be quickened; but they shall return to their own place, because they would not receive that which they might have had, but frittered away their time and season for repentance, and they go away into everlasting punishment with the devil and his angels. Read section 29 of the Doctrine and Covenants, particularly verses 26-30; also 88: 32, 33.

"Well, now," say some persons, "won't they be redeemed some time? How do you know?" Why the Lord does not tell you and He says He will not do it. He says it is not revealed; the height and the depth and the extent and the end thereof is not revealed, so do not try to find out for yourselves, without the Lord reveals something about it; and if He does He will not reveal it to you or me for the Church, but will reveal it to us, if at all, for our own enlightenment. I know that the Lord reveals things to men for their enlightenment and blessing and comfort and qualification in times of stress and pain and deliverance; He reveals things to them by the power of the Spirit which searcheth all things, yea the deep things of God, but when the Lord is going to reveal anything for the Church, He will reveal it to the one man appointed for the purpose of revealing something new to the Church.

OUR STRUGGLE IS TO OBTAIN CELESTIAL GLORY

Now, brethren, won't it be just as well to leave that alone? Some of our brethren are so anxious regarding Lucifer: "Shall not Lucifer be redeemed some time? Won't the time come when he will repent?" If that time does come, probably he would be restored to something; but repentance does not come to everybody. People sin away the time when they can repent—they cannot be saved without it. Repentance is a principle of the everlasting gospel of Jesus Christ. Why are some folks so anxious about that? Do any of our brothers and sisters ever expect to struggle to get into the telestial kingdom? You need not bother about that query. Do you expect to get into the terrestrial? You need not bother about that. You are after the celestial kingdom; are we not all on the road, striving to overcome our little infirmities and weaknesses of nature inherited from our ancestors, and to overcome the world and the devil, as well as the flesh? Are we not candidates for the celestial glory? Certainly we are, and what we should be anxious about is to perform our duty today, to be Latter-day Saints in very deed; to serve the Lord, to keep his commandments and to remember the commandment of the Father: "There is the Son, hear Him." Listen

to the voice of Jesus Christ. That is the word of the Lord to us in these latter-days, for he is the revealer to us.

Now then, suppose these people sometime could repent, what have you got to do with it? You take the New Testament and read the last chapter in the gospel, according to St. John, and you will find a little account there of a colloquy between Jesus and Peter. He told Peter to feed his sheep; then he told him to feed his lambs, and then Peter turned around and said, concerning John, "What shall this man do?" He said, "If I will that he tarry till I come, what is that to thee?" You feed my sheep. That, I think, is a very good lesson for all of us. What does it matter to us about Lucifer? What does it matter to us whether the Sons of Perdition ever get redemption? The Lord has not revealed it, and he says he does not reveal it except to them who are made partakers thereof. Don't pretend to know any more than your brethren on these matters. I say unto you, whether Lucifer shall be redeemed, or these Sons of Perdition be redeemed, what mattereth it to you? You do your duty, you candidates for celestial glory, go on, continuing to serve the Lord, keep His commandments; do your duty; if you are called upon to preach abroad—go out into the world and preach—you cannot have a better occupation.

THE JOY OF SERVICE IN THE MISSION FIELD

I see men nearly every day that have been on missions and come home with a smiling countenance; only once in a great while is there a fellow looking down his nose—very seldom, indeed, that they do not come home thankful for the glorious time they have had; and I know what that is. President Grant was kind enough to allude to my services abroad, and I have been abroad or at home in this ministry now for over seventy years. When I have been abroad or at home, I have been laboring in the same great cause; it is what I wanted. It is what I prayed for, that I might be in the service of the Lord; that I might help to build up Zion, and whether at home or abroad, on the land or on the sea; in every nation and country, among every people I have visited, I have tried to preach the gospel of Jesus Christ, the Son of the living God, and bear testimony to His divinity and to the divine mission of the Prophet Joseph, which to us, in this dispensation are blended together in one. For, if Joseph Smith is a prophet of God, Jesus Christ is the Son of God, for He was His minister; and if Jesus Christ is the Savior of the world, Joseph Smith is His prophet, for He gave him the authority to establish His Church. It came in the right and proper way, and it is here to stay, thank God. While at home, and abroad, my labors have been in this ministry. I thank God for it. I prayed to the Lord, when I accepted the gospel, that He would make the truth plain to me, as it was before Him. I did not want a man-made religion, nor mere opinions, nor what I could learn from what I read and thought, but I wanted to understand the truth as it is

in Christ Jesus. The Lord has manifested a great many things to me, individually, that I have never talked about in public, because it was not my duty nor my place, but He has been with me; praise be to His holy Name; praise God from whom all blessings flow; praise Jesus Christ, our Savior, our Redeemer, our living head in our Church. Praise the Holy Ghost for light and truth spread abroad under the direction of the Father and the Son. Praise God for all his goodness, and for every principle of truth and light revealed for our salvation and our comfort.

I could go on and talk a good deal more, this afternoon, but it would not be wise for me, because there are so many others to speak. I thank Brother Grant for giving me this privilege this afternoon, of spending a little time in saying a few words to my brothers and sisters. I am anxious for this cause in which we all labor. I feel blessed in my soul this afternoon to look down here and see these old friends that I have known for so long, and some new friends. God is with them; they are doing a splendid work, preaching the gospel of Jesus Christ for the salvation of mankind. It is a good work; it pays as it goes. I would not stop and detain you to tell you about the trials, struggles, and vicissitudes I passed through in my early days when I ministered without purse or scrip—not at all. The Lord was with me, and I thank Him that He is with me today, and that I am able to be here and bear you my testimony that Jesus of Nazareth is Christ Jesus; He is the Christ; He is the Messiah; He is the Savior of mankind; by Him and through Him and of Him, under the direction of the Father, were the worlds created. By Him and through Him this earth will be saved and crowned with glory. By Him and through Him, salvation will come to all who can be saved and redeemed and brought forth in the due time of the Lord, to receive that which they can have, though they may not get that which they might have had.

BLESSINGS UPON THE PEOPLE

May God bless you, my brothers and sisters; you good sisters laboring in the various organizations; you are doing a splendid work; you don't get much financial pay for it, but you are paid in yourselves, at least, if you have the same experience I have had, you are paid every day in the blessings of the Holy Spirit; in the light of the Lord; in the fellowship of the Holy Ghost; in the power and demonstration of the Spirit in my soul; in the enlightenment of my mind, that I am able to draw near to God and receive from Him His divine light and Spirit and blessing and comfort and be a blessing and comfort to a few of my fellow creatures.

God bless you, everyone, in all your stations and places. Be faithful and true and set God's kingdom first; obey the injunction of the Savior, "Seek ye first the kingdom of God and his righteousness," and when you quote it do not say "It's." A good many of our writers say, "Seek ye first the kingdom of God, and its righteousness," but Jesus

said, "Seek ye first the kingdom of God and his righteousness." Why? Because, as Paul taught the Galatians: "I am not ashamed," said he, "of the gospel of Jesus Christ, for in it the righteousness of God is revealed, from faith to faith." "It is the power of God unto salvation, and therein is the righteousness of God revealed, from faith to faith," but when you get the gospel of Jesus Christ, as revealed formerly and as revealed in these latter days, as revealed to the Nephites and wherever the Savior went, when you get that and have faith in the true God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and you get the gift of the Holy Ghost in and through that, the righteousness of God will be revealed from faith to faith and you will take hold of that faith and you will come to a fulness of perfection, which may God help us all to do, through Jesus Christ. Amen.

Baritone solo, "Plains of Peace," was sung by Raymond Williams, accompanied on the organ by Edward P. Kimball.

PRESIDENT ANTHONY W. IVINS

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

THE NATURE OF THIS CONFERENCE

The President announced, in his opening remarks, that ninety-two years have elapsed since the organization of the Church of Jesus Christ of Latter-day Saints, which occurred on the sixth of April, 1830.

At the time of the organization, the Lord revealed, in connection with other regulations for the government of the Church, that general conferences should convene, from time to time, as the requirements of the Church might make them necessary. Since that time it has been customary, when circumstances have not prevented, for the members to meet together in general conference on the sixth of April.

This is a meeting to which officers of the Church, both general and local, are expected to be present, as well as those of the members who can conveniently attend. The general condition of the Church is considered, its progress noted, the past reviewed, the problems of the present discussed and aspirations for the future outlined, as the Lord may prompt his servants, who are called to address the people, to treat these various topics.

ADMINISTRATION EPOCHS OF THE CHURCH

Since the organization of the Church, six men, exclusive of the present administration, have been called to preside over it, to di-

rect its policy, and stand as the mouth-piece of the Lord to its members.

The administration of each of these men marks an epoch in the development of the Church, each as distinct from the other, as was the character and temperament of the man who administered its affairs.

Joseph Smith was the first man called of the Lord to preside over the Church in this dispensation. Moroni, a messenger sent to communicate the will of the Lord to the Prophet, after his first great vision, declared to Joseph that the Lord had chosen him for the accomplishment of a special work; that as a result of that work his name would be known for good and evil among all nations, that by some it would be held in honor, and among others in reproach.

THE EPOCH OF RESTORATION

Referring to the opening of the present gospel dispensation Isaiah, the Prophet, from whom I have just quoted, said: "For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Joseph Smith lived to fulfil the words spoken by the angel Moroni, and by the Lord through His prophet Isaiah.

The administration of the Prophet may be referred to as the epoch, or period of restoration. Line upon line, precept upon precept, the Lord revealed to him, and restored through him, the keys and order of the Priesthood, the organization of the Church, and defined the duties of its members with such fulness that nothing is lacking. The keys of the gathering of Latter-day Israel were restored, as well as those making possible the redemption of the dead.

His entire administration was characterized by bitter persecution. In vain he sought a home for the gathered Saints. At Kirtland there was no peace. In Missouri, where the people hoped to find a resting place, persecution was more bitter than before. For a brief period the Church found peace and rest in Illinois, but just when its members began to reap the fruits of their labors, after infinite sacrifice, the vials of wrath were poured out upon them with greater violence than ever before, and the destruction of the Church was threatened.

With the martyrdom of Joseph the enemies of the Church undoubtedly thought that this had been accomplished. They overlooked the fact that the Lord had said that the works, and designs and purposes of the Lord cannot be frustrated, but that the designs of men fail.

With the death of the prophet the Church was left without a direct leader, but not without leadership. Joseph Smith was surrounded by men of powerful intellect, devoted faith, and unsurpassed courage, as clearly fore-ordained for the accomplishment of the task before them, as was the prophet himself.

THE PIONEER EPOCH

From among these men Brigham Young was chosen to be the president of the Church, to direct its policy, under circumstances entirely different from those which confronted his predecessor.

Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides.

PARALLEL BETWEEN THE JOURNEY OF MODERN AND ANCIENT ISRAEL

It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock.

The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different.

The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man.

The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages.

Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles.

Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands.

Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds

which the Lord delivered into their hands. Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil.

So, I feel justified in saying that this accomplishment has no parallel in the history of the world.

With the arrival of the "Mormon" Pioneers in the Salt Lake Valley the wisdom, intelligence and vision of their great leader was manifested. The earth, said Brigham Young, is the most sacred heritage which God has bequeathed to man. From it he obtains all that he possesses that is worth while, and when his mortal life is finished he returns to its bosom. Do not, he pleaded, be deceived by the lure of gold in California, nor by the precious minerals which abound in the mountains surrounding this valley, but secure and hold the land. It is the heritage which the Lord has held in reserve for you and your children, and must never be permitted to pass into the hands of strangers.

The Saints were gathered from abroad, colonists were sent out until every available valley was occupied, towns and villages sprang up in desert places, factories, mills, the trades and industries were established and fostered, and the people made as nearly independent and self-sustaining as possible under the circumstances which prevailed.

Such was the administration of President Brigham Young. Its outstanding accomplishment was the hegira of the "Mormon" people from Illinois to the Rocky Mountains, the gathering of the Saints from abroad, and the colonization and redemption of these mountain valleys. To me it has always been the great gathering, colonization, and industrial epoch in the history of the Church. There has never been an epoch like unto it in the past, there will be none like it in the future.

AN EPOCH OF STORM

The administration of John Taylor followed that of President Young.

During the former administration storm clouds had again gathered, which broke with great fury soon after John Taylor assumed the presidency. The Church and the world were again at variance, as they have always been, and must continue to be until the doctrines taught by the Redeemer are accepted and applied.

The marital relations of members of the Church were made the pretext for assault. Plural marriage, under certain restrictions, had been accepted as a proper relation of sexes. Laws were enacted by the congress prohibiting such marriages, and providing punishment for those who persisted in the practice. Prosecutions for violations of the law were frequent, the property of the Church was escheated to the Government, resulting in great suffering and financial loss.

The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution was bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concession. This was the outstanding feature of his administration.

THE MANIFESTO FORBIDDING PLURAL MARRIAGE

During the early part of the administration of Wilford Woodruff, who succeeded John Taylor as president of the Church, the contention which had been brought on because of the enforcement of the anti-polygamy laws continued. It became evident that every available legal means had been exhausted, and that to continue the struggle longer would be useless and disastrous. In a revelation given to the Church, in 1841, the Lord had said: "Verily, verily, I say unto you: That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering."

President Woodruff issued the declaration known as the Manifesto, in which he pledged himself to abide by the law, and advised all members of the Church to do likewise.

This changed attitude of the Church, in regard to plural marriage, resulted in the restoration of the remnant of property, which had been in the hands of the receiver, to the rightful owner. Men who had been disfranchised, because of their marital relations, were restored to full citizenship, Utah was admitted to the Union as a sovereign state, and comparative peace established between hitherto warring factions. It was an epoch of great importance and concern to the Church.

LAYING THE FOUNDATION FOR FINANCIAL PROSPERITY

When Lorenzo Snow succeeded to the Presidency he found the finances of the Church in a deplorable condition. As a result of the receivership the revenues had been cut off, its resources greatly depleted, and heavy obligations had been incurred, with no available means for liquidation. He at once entered upon the work of reconstruction, appealed to the people to be more liberal in the payment of their tithes and offerings, and promised that the burden which rested so heavily upon the Church, and upon them, would be lifted if this course were pursued.

During his short administration many of the debts of the

Church were paid, and the foundation was laid for the financial prosperity which was to follow.

BUSINESS EXPANSION AND FREEDOM FROM DEBT

The administration of President Joseph F. Smith was ushered in under more favorable circumstances, in many respects, than any which preceded it. As a result of his liberal and wise policy, the political animosities which had long obstructed the proper development of both the Church and State were adjusted. Better feeling and closer business relations were established between members and non-members of the Church. Through his wise and conservative business policy the obligations of the Church were liquidated, until it was entirely free from debt. Financial prosperity came to the Church and its members. Many new buildings were erected, including office buildings, amusement halls, gymnasiums, schools, churches and temples. It was a period of peaceful relations with our neighbors, business expansion, and general prosperity the like of which the Church had never before experienced.

PREACHING THE GOSPEL—THE MAIN RESPONSIBILITY ALWAYS BORNE IN MIND

During the entire period to which I have referred the first great responsibility resting upon the Church had not for a moment been forgotten, nor neglected. When asked by His disciples for a sign by which they might recognize the approach of the time when He would come in power and glory in the latter days, the Redeemer said, among other things: "This gospel of the kingdom shall be preached in all the world, as a witness to every creature, and then shall the end come." In a revelation given to the Church, at a very early day, the Lord said: "This gospel shall be preached to every nation, kindred, tongue and people, and the servants of the Lord shall go forth saying in a loud voice, Fear God and give glory to Him, for the hour of His judgment has come, and worship Him that made the heavens and the earth, the sea, and the fountains of water."

While in poverty and distress, in the midst of persecution, or when blessed with peace and plenty, the Church has not for a moment neglected this first great command. Its missionaries have gone into every civilized country of the world, where entrance was permitted, bearing witness to the people that a light had broken forth among those who sit in darkness, which was the fulness of the everlasting gospel, and warning the people to prepare the way of the Lord, and make straight His paths, that they might be prepared for His kingdom and coming.

MAGNITUDE OF MISSIONARY WORK

I have no means by which I can definitely state the number of missionaries who have gone into the field, since the organiza-

tion of the Church, or the number of years of missionary work which has been given, but taking the record of the past twenty years, during which period we have kept accurate records, and making a very low estimate, the result would be about as follows: Sixty thousand and eighty men have gone to the mission fields, we think many more. It has cost, to send these elders to their fields of labor, and bring them back to their homes, at least six millions of dollars. The expense of keeping them in the field has not been less than eighteen millions of dollars. Counting their earning capacity, again a very low estimate, at seventy-five dollars per month, would amount to fifty-four millions of dollars, so we have a total of seventy-eight millions of dollars, which have been expended, in time and money, by the elders of the Church, in carrying the gospel message to the people of the world since the organization of the Church. When it is considered that all of this time and money has been given without compensation, the men who have accomplished the work having paid their own expenses, I feel justified in saying that it is an accomplishment which cannot be duplicated in the history of the world.

When it is remembered that these missionaries have been, in the great majority of cases, young men taken from the farms, the work shops, the trades and industries, without previous training or experience, we exclaim, with Isaiah, a marvelous work and a wonder has been accomplished, for the wisdom of the wise has perished, and the understanding of the prudent has been hid. During the past ninety-two years the wise and learned of the world have combatted these unlearned men, and have never proved them wrong in a single doctrine which they have taught.

HOME OCCUPATIONS OF MISSIONARIES

It may be interesting to you, my brethren and sisters, to know that during the past ten years, since accurate statistics have been kept, the following have been the occupations of the men who have gone into the mission field: There have been of artisans and tradesmen, 4 per cent; of men engaged in clerical work, 8.5 per cent; professional men 5.7 per cent; engaged in mercantile pursuits; 4 per cent; laborers, 8.3 per cent; not classified, 17.5 per cent; farmers, your boys and girls from the rural districts, 52 per cent. The unclassified are largely boys just from school, many of them from the rural districts, showing that a majority of all the missionary work done is by men from the farming communities.

THE PRESENT AND TO US MOST IMPORTANT EPOCH OF THE CHURCH

This brief review brings us to the present, to us the most important epoch in the development of the Church, because it is our day, the day when we, who are members of the Church, and who direct its affairs, are to prove ourselves. This day has never

come before, it will never come again. Tomorrow the sixth of April, 1922, will have gone with its successes and failures, its accomplishments, and neglect of duty, and can never be recalled.

The past is of inestimable worth to us, provided we profit by the lessons which it teaches. The future, in so far as the Lord has revealed it, through his servants the prophets, is a sure guide by which we may prepare for coming events. The present is the day of our probation. Will we be equal to the tasks and responsibilities which are to come, the test which is to be applied? If we put our trust in the Lord, and devotedly serve Him, as our predecessors have done, we shall triumph; if we forget Him, and depend upon the arm of flesh, we shall fail, as all who have traveled down this broad road have hitherto done.

PROBLEMS CONFRONTING US DANGEROUS AND DIFFICULT

The problems with which the Church is now confronted, while differing from those of the past, are none the less dangerous and difficult of solution.

The Church is not now confronted by the problem of separation from other people, by migration to an unknown country, and the difficulties of colonization. The political differences which have divided the "Mormon" people and their fellow citizens have been largely solved.

After separating ourselves from the world, the world has come to us, bringing with it much that is good, much which is bad. One thing this changed condition has taught us: We are an integral part of the great world, and whether we desire it or not, we must be influenced, to a greater or less extent, by its environment with which we are surrounded.

That we are in a world the very foundations of which are being shaken by the conflicting creeds, traditions, and interests of its people, none will deny.

Notwithstanding the ages of effort put forth by the churches to turn the hearts of men to the Redeemer of the world, infidelity and lack of faith are manifested everywhere. Notwithstanding our ages of endeavour to establish suitable conditions for the stability and protection of society, lawless men walk the streets of every city of our land, who rob and kill for gain, secret combinations ride and burn and destroy by night, who, if apprehended, which is rarely the case, are more seldom convicted by our courts and juries, prosecution being excessively expensive, and conviction well nigh impossible.

Notwithstanding our efforts to protect the weak against the strong, to maintain purity in our social life, to make the home the altar of God, and create through marriage a protection for virtue, which should be sacred as life itself, the statistics published by any city in our land will show that courtesans walk the streets

with brazen disregard for decency, innocent girls are made the victims of libertines, who are rarely punished, and the fountains of life are corrupted with impurity.

Selfishness; ambition for wealth, which under our present system brings power; disregard for law, when it conflicts with our personal interests; the combination of wealth, through great corporate organizations, for the purpose of exercising control over the law-making bodies of our country, and the courts by which the law is administered, are among the dangers which menace the world and threaten us.

AUTHENTIC VIEWS CONCERNING THESE PROBLEMS

That I may not be accused of expressing my own views only, upon these questions, permit me to read the statements of other men. At Chicago, on the 21st of last month, Chief Justice Scanlon, in stating the purpose for which a meeting had been called, declared that it was for the purpose of discussing means to combat and throttle the hold crime has upon the throat of the city. Chief of police Fitzmorris said:

"The city is on the edge of chaos. The work of the police department is being undone as fast as the police can do it. Unless this city awakens to the emergency which confronts it, the day will come, and it is not far distant, when gun men, like Macaulay's New Zealander, will stand on Michigan Avenue bridge, and exultantly look down upon the ruins of law and order."

James A. Patten, representing the citizens committee, said:

"It is time for plain talking. The cold facts in the situation are known. Men are murdered, property destroyed, the safety and comfort of the community are in danger. The murderers are known. They are arrested, tried, and turned loose. They have no fear of the police. They sneer at the law, and make a mockery of criminal justice as it is administered in this community. This is no time for excuses or promises, it is time for action. The turning point has come, decency wins or anarchy triumphs, there is no middle course."

Senator Cummins, of Iowa, who has been for many years a member of the United States Senate, and a representative of the dominant party now in control of the government, at a meeting recently held at Des Moines, said:

"Washington is merely a place where organizations make war upon each other for selfish legislative purposes, organization has gone to such length that it is now practically impossible for congress to get an unselfish and unbiased opinion on any public question. Where are we to get at Washington, when every bit of information that comes to us is from a selfish standpoint. Down there it is simply a war between organizations. Congressional committees are constantly holding hearings upon important questions, and I have yet to hear, during this session, a single man come to a committee hearing for the purpose of enlightening the committee from the public standpoint. All come to urge something which will help the

particular organization with which they are affiliated. It creates in my opinion, a very difficult and alarming situation."

Do we honor and sustain the civil law? Let one of the wisest and best informed bodies of men in the world speak upon that subject. I read from a report unanimously adopted by the Judicial section of the American Bar Association, of the United States. I clipped this from *Current Opinion*, December, 1921:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people. Reverence for law, and enforcement of law, depend mainly upon the ideals and customs of those who occupy the vantage ground in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country, or humanity, from reaping the harvest."

HOW THE CHURCH STANDS ON THESE QUESTIONS

Against all of these evils the Church stands uncompromisingly opposed, and expects the support of every member in the battle which is being waged.

Is there a Church member who is a violator of the prohibition law, or any other civil law? Let him repent. Is there one who says the attitude of the Church is changed in relation to the observance of the law given of the Lord known as the Word of Wisdom, or any other law given of the Lord? Let him be informed that there has been no change, unless it be that now, more than ever before, the observance of these laws is necessary. Is there one who in his own strength and pride has forgotten his dependence upon the Lord, and ceased to pray to him, and teach his children to so do. Let him repent and return to the Lord, that whether in his banking house, his store, in the work shop, while cultivating his fields, or with his flocks and herds upon the plains or mountains, his prayers, uttered or unexpressed may ascend to the Lord in gratitude for blessings received, and others desired.

ADMONITIONS

Remember, my brethren and sisters, that the word of the Lord, which goeth forth from His mouth, shall not return unto Him void, but shall accomplish the thing whereunto He sent it, and He has declared that his Church has been established for the last time, never to be destroyed or given to other people. Let us

hold fast to the rod of iron, which is the word of God, and it will lead us to the tree of life, taking us safely through this world of darkness and confusion. May the Lord help us all to this end, I humbly pray, through Jesus Christ. Amen.

The choir and congregation sang, "We thank Thee, O God, for a prophet," and the Conference was adjourned until 10 o'clock, Friday morning, the closing prayer being offered by Elder Edward C. Rich, President of the Montpelier stake of Zion.

SECOND DAY

The meeting began at 10 o'clock a. m., Friday, April 7, President Heber J. Grant, presiding.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "How firm a foundation ye Saints of the Lord."

After the hymn had been sung, the opening prayer was pronounced by Elder William L. Adamson, President of the Blaine stake of Zion.

The choir and congregation sang, "Redeemer of Israel, our only delight."

PRESIDENT RUDGER CLAWSON

I wondered, as I sat in the stand yesterday, where President John M. Knight got his stentorian voice. If I knew where such voices were manufactured, I think I should go and get one. As he stood there and spoke to the congregation, he roared like a lion, and the building trembled. I cannot roar. Nevertheless, I may possibly be able to make you hear, if I speak straight ahead.

I was speaking to one brother yesterday, about yesterday morning's meeting, who said, "It was an epoch in our history of conferences." I quite agreed with him, because it seemed to me to be a very extraordinary meeting, a meeting of abounding interest to the Latter-day Saints.

LESSON FROM THE HOLY BIBLE

Let me say, brethren and sisters, that the Latter-day Saints are a blessed people, for we live in the latter days, and have access to the lives and experiences of the inhabitants of the earth from the earliest ages. For example, take the Holy Bible; it is one of the most precious books of the world today; it goes back to the very beginning and is written in the simplest, purest English. It deals with every phase of human nature—both good and bad. It is a work of great literary value, and, although it sets forth the gospel of Jesus Christ in its fullness, which is its principal value, it nevertheless reads like a romance—so absorbing is the story. What can be of greater interest to the human family than the story of Adam and Eve in the Garden of Eden? They were our first parents, the root from which we sprang. It is good to know this, and to become somewhat familiar with their history. The Bible tells us that Adam and Eve were subjected to a great temptation and yielded, that is to say, the woman yielded, and the man voluntarily shared in her transgression. This experience seemed to be necessary for them to have, for we are told in holy writ that "Adam fell that man might be, and man is that he might have joy." There was, therefore, a great purpose in it. The story tells us that Cain, one of Adam's

sons, through the spirit of greed and jealousy, rose up and slew his brother Abel. Thus was sin, and the greatest of all sins, introduced into the world. This was the first murder. There have been many since. Many generations pass away before we come to Noah and the flood. During those long years, the children of Adam multiplied greatly; righteousness they followed not, but were steeped in all manner of sin and debauchery. Noah the prophet, preached to them the gospel of repentance for one hundred and twenty years, but his message and warning were rejected. It was then the flood came and cleansed the earth of violence and wickedness.

THE THREE GREAT PATRIARCHS

Most absorbing is the story of the three great patriarchs: Abraham, Isaac and Jacob. They were indeed noble men. The Lord, Himself, declared that He was the God of Abraham, Isaac and Jacob. Did man ever before or after, receive such great distinction? Could greater honor have been conferred upon them? Then, we should remember that the integrity and faith of Abraham was so great that the Lord put upon him a blessing, under oath, saying, that unto him and his children, the land of Canaan should be given and that in him and in his seed, all the families of the earth should be blessed. This same glorious promise was also put upon Isaac and Jacob. On one occasion Jacob wrestled with an angel all night, and would not let him go until he had received a blessing. The angel thereupon said that his name should no more be called Jacob but Israel, for, said he, as a prince hast thou power with God and with man, and hast prevailed. Jacob was the father of twelve sons, from whom sprang the twelve tribes of Israel. We are of Israel.

THE STORY OF JOSEPH IN EGYPT

Who can read the story of Joseph and the Children of Israel in Egypt, of their bondage, and of their deliverance from bondage by ten great miracles, without being touched to the heart? It is a fascinating story, brothers and sisters, this story of Joseph, who was sold into slavery in the days of his youth, and was confronted with a great and terrible temptation by a beautiful woman. He resisted the temptation, and, for this evidence of his virtue, he was cast into prison. After two years, he was brought out again, and almost immediately, was lifted to well nigh unlimited authority under Pharaoh; and, through the wisdom that was given him, he not only saved Egypt, but saved his father's house from starvation by famine. No story in fiction is of greater interest, and certainly, no story of fiction is quite as profitable, to my mind, as the journeying of the Children of Israel in the wilderness, and later, of their occupation of the Promised Land, or Palestine.

THE KINGS AND PROPHETS

The vital lessons taught by the disobedience of King Saul and of the humility and obedience of David in his early life, and of his great sin in later life, are of great importance to the world and most instructive.

The story of Daniel and the three Hebrews in Babylon exhibits a sublime faith, for, notwithstanding the fact they were condemned to death by the lions and by fire, nevertheless, they steadily refused to bow down to man but continued openly to worship the God of heaven; and, mark you, brethren and sisters, the God of heaven rescued them from their extremity. Oh! it is a wonderful lesson indeed.

The great and wonderful prophecies of Isaiah, Ezekiel, Moses, Jeremiah, Daniel and others give a value to the Bible that cannot be over-estimated.

THE STORY OF JESUS CHRIST MOST WONDERFUL OF ALL

But, the sweetest, most touching, most wonderful story of all the wonderful stories in the Bible, is the story of Jesus Christ and His ministry in Jerusalem. In that story is set forth the gospel of Jesus Christ in its fulness, with all of its gifts, rites and powers, and Priesthood, that will save and exalt men in eternal glory, if they will but repent and render obedience to it. Here also is given an account of the organization of the true Church of God, consisting of apostles, prophets, pastors, teachers, high priests, seventies, elders, priests, teachers and deacons. There is nothing in literature, brethren and sisters, that is quite comparable to the parables of Jesus—so simple, so direct, so profound, so God-like. They seem almost to cover our human experience.

The greatest event, however, in the life of the Savior, was the crucifixion upon Mount Calvary, for therein did He give His life in atonement for the sins of the world, and by this sacrifice—the greatest sacrifice ever witnessed—he has drawn us to Him and put us under an obligation of eternal duration.

The lives and acts of the apostles of Jesus, who preached the gospel extensively, and who, in the end, were martyred, like their Master, teaches a lesson that will bear fruit to the end of time.

IMPORTANCE OF THE STUDY OF THE BIBLE

I have thus spoken of the Bible to emphasize the importance of its study, which, if mastered, would be quite equal, I am sure, to a college education. This holy record has come down to us, under the providence of the Lord, through the years. It is a most precious treasure and will be found in nearly every household, but I fear it is not read as often, and is not pondered over as deeply, by the Latter-day Saints, as it should be. God has given us His word and He will not be mocked.

MODERN SCRIPTURE OF EQUAL VALUE

In the brief talk that I have made this morning, I have said nothing about the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price, standard Church works, which are of equal value to the Bible, and should have our closest and most careful attention. The Lord has poured down from above and brought up from beneath a flood of light and truth for the benefit of mankind and we should remember that he reigns in the heavens and holds in his hand the destinies of the earth. He will not condone ignorance, for "the glory of God is intelligence," and if we would be like him, we must become intelligent.

Brothers and sisters, may the Lord bless us and help us to do our duty by keeping His commandments and by studying His word. This is my prayer, in the name of the Lord, Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

I hope that you are enjoying this Conference as much as I am. I sat here yesterday and rejoiced in the good things we listened to. This morning, the same spirit is present, and I sincerely desire that I may be blessed of the Lord to say something that will be helpful.

GOD'S PROMISE TO THE TEACHER

The responsibility of standing in the presence of a congregation like this, about ten thousand people, is great, and yesterday Dr. Thomas Nixon Carver, of Harvard, so expressed himself. President Walter E. Clark, of the Nevada University, and President Charles A. Lory, of the Colorado Agricultural College, felt the responsibility of standing here without preparation when they were suddenly called to speak. The Latter-day Saints have been admonished to put their trust in the Lord when they are called to advocate the gospel of Jesus Christ, and in the year 1832, elders were advised not to take thought beforehand what they should say, but to treasure up in their minds continually the words of life with the assurance that they would be inspired to mete out what was needed to every man. I take it for granted that applies to all Israel; so you men who are presidents of stakes and bishops of wards—when you stand in the presence of your flock, if you have stored your mind, as our heavenly Father indicated should be done, you have the promise from Him that He will give to you and to the congregation, what is necessary for that particular occasion.

COMPLIMENTS FROM PROMINENT VISITORS

Yesterday we received compliments from our visiting educators, previously named, that were surely gratifying. It was very interesting to me to see how they partook of the spirit of our gathering. I have often observed, and I think most of you who have had missionary experience, will bear me out, that no good man or woman can come under the influence of the faithful members of the Church of Jesus Christ of Latter-day Saints, and withhold their commendations of what they observe while with us. When they leave us, sometimes it is different, but while they are under that influence that comes from the Lord, possessed by His servants, who are serving Him, they are usually pleased to commend what they have seen and felt. That was a wonderful compliment that was paid us yesterday by Dr. Carver, who is a student of political economy and national history. He said (I am not going to try to quote him but I am going to quote the impression he gave me) that if he were looking for information as to how to build a real commonwealth or empire, he would come to the Latter-day Saints in this part of America. If he and other great men would learn that it was not man's wisdom that planned what he saw here, but that it was inspired by our heavenly Father, they would realize, as we do, that it is not only the best plan by which to build an empire in this world, but a sure foundation for eternal happiness in the world to come.

MEN ARE REACHING OUT FOR THE SPIRITUAL

President Grant read, yesterday, an extract from the annual report of President Nicholas Murray Butler, of Columbia University, for 1920, that calls our attention to the fact that men are thinking seriously, and they are looking out for something different from what the world already has. I believe I will read a paragraph or two from the same report:

"There can be no cure for the world's ills and no abatement of the world's discontents until faith and the rule of everlasting principle are again restored and made supreme in the life of men and of nations. These millions of man-made gods, these myriads of personal idols, must be broken up and destroyed, and the heart and mind of man brought back to a comprehension of the real meaning of faith and its place in life. This cannot be done by exhortation or by preaching alone. It must be done also by teaching; careful, systematic, rational teaching, that will show in a simple language which the uninstructed can understand what are the essentials of a permanent and lofty morality, of a stable and just social order, and of a secure and sublime religious faith.

"Here we come upon the whole great problem of national education, its successes and its disappointments, its achievements and its problems yet unsolved. Education is not merely instruction—far from it. It is the leading of the youth out into a comprehension of his environment, that, comprehending, he may so act and so conduct himself as to leave the world better and happier for his having lived in it. This environment is not by any means a material thing alone. It is material, of course, but, in addition, it is intellectual, it is

spiritual. The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, of art, of morals and of religion, has been shown but a part of that great environment which is his inheritance as a human being. The school and the college do much, but the school and the college cannot do all. Since Protestantism broke up the solidarity of the ecclesiastical organization in the western world, and since democracy made intermingling of state and church impossible, it has been necessary, if religion is to be saved for men, that the family and the church do their vital cooperative part in a national organization of educational effort. The school, the family and the Church are three cooperative educational agencies, each of which has its weight of responsibility to bear. If the family be weakened in respect to its moral and spiritual basis, or if the Church be neglectful of its obligation to offer systematic, continuous and convincing religious instruction to the young who are within its sphere of influence, there can be no hope for a Christian education or for the powerful perpetuation of the Christian faith in the minds and lives of the next generation and those immediately to follow. We are trustees of a great inheritance. If we abuse or neglect that trust we are responsible before Almighty God for the infinite damage that will be done in the life of individuals and of nations."

THE DANGER THAT CONFRONTS THE WORLD

I rejoice to find men who are thinking, as that man thinks, of the necessity of spiritual education. The danger that confronts this world today is similar to that of the ages past. Calamity has overtaken the nations where men and women have departed from the teaching of the true and living God and have accepted the philosophies of uninspired men instead. Having turned away from those glorious truths that emanate from the source of all knowledge, they have been led captive by the fallacies of those who have set themselves up as wiser than their Creator.

History repeats itself. We read in the Old Testament the circumstances that surrounded the people at the time of the flood. We are informed that they were not destroyed until they had been fully warned. For one hundred and twenty years Noah, a prophet of God, went to and fro among the people, calling on them to abandon their wickedness. He warned them that unless they repented of their sins and turned to the Lord, destruction would overtake them. One hundred and twenty years of pleading to do right was followed by the flood that destroyed all flesh not preserved in the ark. Because Noah was indeed a prophet of God, and had only told the people what the Lord had directed, his promise was fulfilled, he was vindicated, and the earth received its baptism of water. Only the little handful that believed in the prophet of God and listened to his wise counsels, were saved.

WARNING MESSENGERS

Yesterday President Ivins informed us that we have had 60,080 missionaries go out from this Church into the world, since 1830. Think of it, more than sixty thousand men, possessing divine authority, imbued with a desire to save humanity from the calamity that threatened; men who have paid their own expenses, and

with a burning desire in their souls to uplift mankind, have gone to the ends of the earth calling attention to the fact that there is only one true and living God, proclaiming the divine mission of the risen Redeemer, giving of their time and their talents and all that God has given to them, to the end that the world might be spared the distresses that have overtaken it in the ages that are past. Now the average mission is about two years, that means more than one hundred twenty thousand years of individual service, instead of one hundred twenty years; and if the Lord, after one hundred twenty years teaching the truth through His servant Noah, found it necessary, because of the wickedness of men, to destroy all but eight, it is not surprising to me that, after one hundred twenty thousand years of preaching the gospel among the children of men, and their refusal to accept the truth as it has been delivered in this latter day, the sorrows of the world are multiplying. Think of the condition of humanity today. On every hand men are suspicious of one another; nation is jealous of nation, the pursuit of wealth and popularity occupy much of the attention of the majority. Immorality, murder, robbery and suicide appear to increase, and unless the people of the earth reform their lives, destruction is sure to follow, for the Lord has declared it. Where, in the world, will you go to find a people such as the one that you are a part of, most of whom have placed their all upon the altar, where nearly all of those who have been called into service have said, in substance: "Here, Lord, am I, what would you have me do?"

At the present time the world is in distress, not because of shortage of food, nor for lack of money, not because there is not clothing enough; but because of the suspicion that is in the hearts of men; the distrust that everywhere prevails and the determination on the part of the few to possess more than they can possibly enjoy. Fortunately for us the gospel of Jesus Christ has taught us a better way, and in His great mercy our Lord continues to teach us and bless us. My soul rejoices as I look over these great mountains and valleys, and I realize that this is the heritage of the sons and daughters of God, gathered from the nations of the earth. They have heard the warning voice—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. "Seek ye first the kingdom of God and His righteousness" has been the cry that has rung in the ears of modern Israel, and because they have received a witness that the gospel has been restored again; because they have learned for themselves that God really does speak to his children upon the earth, men and women by thousands have been willing to part company with those with whom they have associated and loved, and leave the homes of their ancestors to cast their lot with this much misrepresented and despised people. And they have lived to realize

the remainder of the promise, "And all these things shall be added," for surely the material blessings of life have been bestowed upon us.

OUR BLESSINGS AND OBLIGATIONS

When we look back over the record of the past and think that since the year 1830, with a little organization of six members, unpopular then as it is now and opposed by the adversary in every possible way, glorious truths of the eternal gospel have been disseminated and accepted by men and women anxious to serve God, the teaching of the humble elders has appealed to their reason, with the result that from that nucleus of six has developed a Church of hundreds of thousands of our Father's children, created in His image, whose spirits were created by Him, who have earned the right to come into the world to work out their eternal exaltation. These have joined the Church and have been willing to incur the unkind feelings of former friends and the hatred of the world, in order that they might please their heavenly Father and obtain eternal happiness in His celestial kingdom. It is true that you will not find in any place else in the world so perfect a form of government as has been given to the Church with which we are identified. This is the Lord's way; Joseph Smith did not, of his own wisdom, lay the foundation for this Church; Brigham Young, of his own wisdom did not plan what we behold in these valleys; those men were inspired by the same power that directed Moses when he led ancient Israel into the wilderness. The same Father in heaven lives today, His power prevails and the evidence of it is seen in the development of His children. While we enjoy all these wonderful blessings, we do not feel to criticise those who do not comprehend the truth, we do not feel to find fault with the men and women of other churches or out of the churches who cannot understand; but, on the contrary, the gospel teaches us to have charity for all and to love our fellows. The Savior said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Brethren and sisters, if the gospel of Jesus Christ, as delivered to you, has not planted that feeling of love in your hearts for your fellow men, then I want to say that you have not enjoyed the full fruition of that wonderful gift that came to earth when this Church was organized. As I go to and fro in the earth and find opportunity to mingle with our Father's children in various lands and climes, many of them honored because of their intellect

and because of their virtues, I rejoice to realize that these are our brothers and sisters. It is to them that the gospel has been sent, and upon us, as elders of this Church, has been laid the obligation to go into all the world and preach the gospel unto every creature. We have received a wonderful gift, but with that gift comes a great responsibility. We have been blessed of the Lord with a knowledge beyond our fellows, and with that knowledge comes the requirement that we divide it with His children wherever they may be. So, while we are here comfortably situated in the valleys of these great mountains—as communities by ourselves, in many cases, we must not forget that wherever the sun shines our Father's children are there. We must not forget that wherever His children are, He is seeking after them. He is desirous that they should know Him. He is anxious that they should have taken from their minds the delusions that have been placed there by the adversary of all righteousness. For that reason, He has bestowed upon men in this latter day, a knowledge of the old gospel, and has required us to disseminate His truth among His children wherever opportunity offers. It is not an easy task; it is not a pleasant thing, perhaps, to be called out into the world, to leave our dear ones, but I say to you that it will purchase for those who are faithful, for those who discharge that obligation as they may be required, peace and happiness beyond all understanding, and will prepare them that, in due time, when life's labor is complete, they will stand in the presence of their Maker, accepted of Him because of what they have done.

THE WORLD IN NEED OF OUR MINISTRY

We must not be idle. This world is in need of our ministry. Our Father's children everywhere are anxious to know what they should do, but, by reason of the evil influences that have pervaded the earth, they have been deceived; honorable men of the earth are blinded to the truth; and the adversary continues with his work, destroying, not individuals alone, but, as in the great war that recently filled all nations with alarm, millions of God's children are wiped out and millions more are made miserable. The adversary is at work, and the only power that can neutralize his influence is the gospel of Jesus Christ. The churches of the world are trying, in their way, to bring peace into the hearts of men. They are possessed of many virtues and many truths, and accomplish much good, but they are not divinely authorized. Neither have their priests been divinely commissioned.

ADVICE TO THE HEARERS OF OUR MESSAGE

I want to call your attention to the fact that when the boy Prophet knelt in the woods and when he asked the Father of us all which of the churches he should join, he was warned that

he should join none of them, "For," said the Lord, "they worship me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men. They have a form of godliness, but they deny the power thereof." When the Lord said that, he was not condemning all his children, but he was stating the truth that has been manifested since the gospel was restored. When He organized His Church, it was not intended that men should be discouraged or disappointed, who had joined other churches, but it was desired that all the virtues, all the blessings that were worth while, all the truth that they had acquired in their church organizations might remain with them and that they might take it with them when they embraced the gospel of Jesus Christ—verily the power of God unto salvation. We have never asked any good Catholic, Methodist or Presbyterian to give up any virtue or truth that has been possessed by him in the organization with which he has been identified, but with all the power that a numerically weak organization could exert we have said to the men and women of this world: Keep all the good that you have acquired, and go to the Lord in mighty prayer and learn from Him and that His gospel has again been restored upon the earth. Learn from Him that His truth is here and that there are men living who possess divine authority conferred by Him. Go to Him. Go to the Lord, and ask Him that you may know the proper course to pursue. Surely intelligent men can see that all these various deviating paths cannot lead back into the presence of our Lord, but there is a path and He who marked it out has all power in heaven and earth. He has ordained that His gospel should be proclaimed to His children not in unkindness, not in harshness but with love unfeigned, that they may, before it is too late, investigate His truth and turn from the error of their ways and be worthy to be received by Him when the time comes for Him to establish His kingdom.

WHAT THE WORLD NEEDS

My brothers and sisters, I rejoice in the opportunity that has come to me. I am grateful for the gospel of Jesus Christ, I am thankful for the companionship of my brothers and sisters in this Church. I appreciate the opportunity to meet, from time to time, intelligent men in the world, who, like the president of Columbia University, see that this great nation must reform, that there is need for the people of this world to retrace their steps and get back to the foundation that was laid by the Master of heaven and earth, the foundation of faith, repentance and baptism by immersion for the remission of sins, and the reception of the Holy Ghost under the hands of those possessing divine authority. That is what the world needs. I am grateful indeed that many are looking that way. They have been going blindly along a pathway that

has led to sorrow and distress, but there has been placed within reach a remedy for all ills—the gospel of Jesus Christ. There has been mapped out for all a path that, while it is narrow, and difficult to follow, leads back to the Father of us all; and there is no other path that leads there. Knowing that, how grateful we should be that there has come to us in these latter days, a knowledge of this truth, and oh, how happy we ought to be that we are permitted to partake of it.

That the Lord may add His blessing; that the knowledge of this glorious truth may burn in our hearts: that we may not be led to the right nor to the left, by the cunning craftiness of the adversary, but day by day, with faith planted in our souls, that we may go forward, with a desire to be worthy of Him, in whose likeness we are, desirous of leading back to Him, all His children wherever they may be; and in the end, as a result of our faith and devotion, we may find many of His sons and daughters gathered into His glorious kingdom, to be our companions throughout the ages of eternity, I pray in the name of Jesus Christ. Amen.

A sacred solo entitled, "Come, come to me," was sung by Louise Watson.

ELDER GEORGE F. RICHARDS

I realize, my brethren and sisters, that this is a splendid opportunity afforded to deliver a message to the people, there being so many in attendance. I also realize, somewhat, the responsibility of such an undertaking and almost feel to shrink from the responsibility.

It is my purpose to occupy but a few moments, and while doing so I desire the faith and prayers of the Latter-day Saints present. I am very glad to be able to say that my feelings have been in perfect accord with the spirit and instructions of the conference, both yesterday and today.

WE CARRY OUR RELIGION INTO OUR DAILY WORK

I desire to refer briefly to some of the statements made by one of our honored visitors who spoke briefly in the conference yesterday morning. I refer to the remarks of Mr. Lory, from Colorado, in which he stated that we must learn to carry our religion into our every day work.

If there is any one thing that we have tried to impress upon the minds of the Latter-day Saints from the beginning, it has been the necessity for carrying our religion into our daily work, and I believe there is no other people upon the earth who has so fully and well accomplished this as have the Latter-day Saints; yet, I realize that there is opportunity for much improvement. Our understanding

is not that we are here upon the earth for the purpose of accumulating the wealth of this world, with which to purchase the luxuries and pleasures of life. Our purpose here is more exalting, these other things, temporal, being but a means to a nobler end.

WHY THE SAINTS ARE SUCCESSFUL PIONEERS

In conversation with some prominent people in Arizona a few years ago, while paying a visit to the Roosevelt dam, when it was in course of construction, the leading draftsman upon the works asked me this question: "How is it, Mr. Richards, that your people are so successful as colonizers and pioneers?" The answer came to me very readily, "Because, with us, it is a religious principle," and then I proceeded to explain that we pioneer new countries and colonize—not from a selfish viewpoint, but that we may prepare a place for those who gather in fulfilment of the predictions of the prophets, to assist in the establishment of God's kingdom upon the earth; that our religion is one of service and helpfulness to one another, and this is one of the means by which we are able to manifest it.

OUR RELIGION A POSITIVE RELIGION

Another remark of Mr. Lory's was, that all that he observed pertaining to our people and of this city of Salt Lake and of this tabernacle, the construction of which President Grant had briefly explained as an evidence of the wisdom of the president of the Church who designed it, were on the positive side. That made an impression upon my mind; and I thought, too, that our religion is a positive religion, from beginning to end; that those who are in opposition to us and the doctrines which we teach are negative: We affirm and they deny. You may take the principles and ordinances, one by one, as we declare their necessity for man's salvation and exaltation, and you will find this principle involved, and the same with the gospel as a whole. It is a satisfaction to one to have been right on any question, and a disappointment to have been wrong; and the greater and more important the question involved, the greater the satisfaction or the disappointment as the case may be. There is no other question so great, that has moved the people of the world in different dispensations as that of religion or salvation. What does salvation mean? How is it to be obtained? The religion of the Latter-day Saints answers these questions perfectly. It is the division upon this question that has made the various religious organizations that are upon the earth today. If there is a God in heaven, and there is; and if the soul of man is immortal, and it is, the time will come when these facts will be generally known. If the gospel which we have received and are teaching to the world is indeed the gospel of Jesus Christ, the only true plan of life and salvation, and it is, the time will come when men and women generally will know

this fact. Then the disappointment of those who have rejected the prophets of this day and the revelations which God has given us, by which men and women might be saved, will be supremely great; while the satisfaction of those who have accepted the gospel, and have made it the guiding star in their lives, will be correspondingly great.

NEED OF PROFITING BY THE EXPERIENCE OF OTHERS

"History repeats itself." We are told that, "Experience is a dear school, but that fools will learn in no other." I think we may apply this to individuals and peoples, alike. Not only should we learn from our own experience and from things which we may read and study from books and which may be told us by those who have the authority to interpret the mind and will of God, but we should profit by the experiences of others. It has been a weakness of mankind, from the beginning, that we will not profit by the experiences of others; we must experience these things ourselves. Several references have been made already in this conference to the destruction of the ante-diluvians, because of their wickedness and because they rejected the message and messengers sent to them of the Lord. It does seem that in nearly every dispensation the people have not been prepared for that which God has had to give them, notwithstanding He, who knows the end from the beginning, has raised up prophets who have foretold the coming of events. So, it was with the ante-diluvians, and they were swept from off the earth with a flood. We should not stop there, in considering the seriousness of the consequences of their rejecting the prophets and the gospel which was sent to them. We are told in the third chapter of First Peter, that Christ went and preached to those people who were disobedient in the days of Noah, while the ark was a preparing. They had been shut up in prison, so characterized by Isaiah and others of the prophets for about twenty-four hundred years. Just the character of their imprisonments, I do not understand; but one of our Book of Mormon prophets speaks of it as a fearful, awful, looking forward to the time when the fiery indignation of the wrath of God should be poured out upon them. Then we should remember this, too, which the Lord has revealed through the prophet Joseph, found recorded in the 76th Section of the Doctrine and Covenants, that those of the terrestrial kingdom, of which the moon is typical, include those who were disobedient in the days of Noah. When we think of their physical destruction, their spiritual imprisonment, and their being consigned to the terrestrial kingdom, we are impressed with the seriousness of their mistake and the greatness of their disappointment. It is a terrible thing to reject the prophets and their message. All the dispensations since that time, should have profited by the unwise course and conduct of this people and the wisdom of the conduct of Noah and his family, who were true and faithful. The cities of Sodom and Gomorrhah were burned by fire because of the wickedness of the

people and because they rejected the messengers that had been sent them of the Lord. The same old story, and if we knew the further results, we would, perhaps, discover that they would be in the same class with those ante-diluvians who were destroyed by the flood.

There is the case of Jonah's preaching to the great city of Nineveh. This shows the other side of the picture; how through conversion and repentance of the people, from the king upon his throne to the least member of that great city, the wrath of God and His judgments were turned aside and the people and the city were spared.

We come to Jerusalem. The Lord sent Lehi, Jeremiah and other prophets, to tell the people of their wickedness, and call them to repentance but their message was rejected and the city was destroyed. Again, when the Savior came, in the meridian of time, He came to His own but His own received Him not, and they were cursed and scattered and became a hiss and a byword among all nations. As a rule the word of the Lord, the gospel of Christ, has not been popular, it has been rejected by all except a few. It was so in the days of Isaiah, who said, "Lord, who hath believed our report?" or the equivalent of saying, "Lord, not many have received the gospel"; and in the New Testament, we read of the days of Christ, "Not all have obeyed the gospel, for, as Esaias saith, 'Lord who hath believed our report?'"

THE MESSAGE OF THE LATTER-DAY SAINTS

The Lord has raised up a prophet in these last days, and he has been succeeded by other prophets, who have led this people, as the Lord's mouth-piece, not only to the chosen people of the Lord, but to the whole world; and for almost a century, we have been trying to convince the world that God has spoken from the heavens; that He has revealed Himself and His Son, Jesus Christ, and that the Father is indeed a resurrected immortal and glorified being, having a body of flesh and bones, and spirit like His Son after His resurrection, and that the Son ascended to heaven with His resurrected body, and retains it in the heavens and will come with that same body to reign and rule upon the earth as King of kings and Lord of lords. How many have received this message? It is but telling the old story over again, that there are but few who have accepted it; the same with other gospel principles. The gospel has been restored, in fulfilment of the predictions of many prophets. The Savior, Himself, said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Just prior to the coming of the Lord, then, this gospel which Jesus taught, must be taught again to the world. John, the Revelator, declared that he saw in the then future, the restoration of the gospel by an angel. It has been so restored. Daniel, in the interpretation that the Lord gave him of Nebuchadnezzar's dream, saw

a kingdom which God, Himself, would set up in the last days, that should never be thrown down or given to another people. That kingdom has been established, and we have been trying for nearly a century to convince the world of this fact. How many of all the one hundred ten millions of people in these United States have accepted the message? A mere handful, less than half a million.

The coming of our Lord is nigh; the wars and rumors of wars, famines, pestilence, apostasy and wickedness bespeak the near approach of His coming, and we have been giving this message to the people for about ninety years, pleading with them to repent and prepare the way and put on the wedding garments, to fill their lamps that they might be prepared to go out and meet the bridegroom. How many have received the message? The same old story—history repeats itself, men and nations have to learn, it seems, by their own experience, and many will suffer bitter disappointment and condemnation.

May the Lord bless those of us, who have embraced the gospel, and enable us to be true and faithful and may He have mercy upon those who are in spiritual darkness, and who have honest hearts, and lead them to hear, to understand, and to obey its truth; I pray in Jesus' name. Amen.

ELDER JOSEPH FIELDING SMITH

I was praying in my heart that whoever should speak at this time it would not be Brother McKay, for the very same reason which has been expressed, and I am glad that I have been called on, because it will soon be over.

TOO LITTLE TIME SPENT IN PROPER DISCUSSION OF THE PRINCIPLES OF THE GOSPEL

I feel my weakness in standing before you at this time, and yet, I have been very happy, because throughout this conference the testimony has been one of preaching of the gospel of Jesus Christ, and there is nothing that appeals to me, that finds response in my soul, quite so much as the preaching of the simple principles of the everlasting gospel. The people are not taught these principles enough. We do not spend any too much time in discussion, that is of the proper kind, I mean, of these principles which the Lord has revealed for our salvation; nor do we know any too much concerning them.

JESUS CHRIST REDEEMER OF THE WORLD

Much has been said in the conference in relation to the warning of the people, and in admonishing the Latter-day Saints to observe the laws and the ordinances of the gospel, which have been given us for our salvation. We believe in the Lord, Jesus Christ, as the Redeemer of the world. No Latter-day Saint can believe anything

contrary to that. It is true that those who profess to be Christians, in large part at least, do not accept Him as the Redeemer, do not look upon Him as the Son of God, are not willing to believe that He died for the remission of sins, for the transgression of our first parents, and that we, through repentance, may come back into the presence of the Father; yet these doctrines are fundamental with the Latter-day Saints. No man shall see the kingdom of God unless he is willing to accept these truths.

THE CELESTIAL KINGDOM OF GOD

I would like to say a word or two in relation to the kingdom of God. In the great sermon that was preached by our Redeemer, on the mount, He taught the people, as we have already been informed, that they should "Seek first the kingdom of God, and His righteousness," and moreover, that the way was narrow and the gate was strait which led to life eternal, and few there were who found it. What did he have reference to? To the celestial kingdom. President Penrose, yesterday, very clearly and properly, pointed out to us, through the revelations of the Lord, that it was the purpose of our Father, and through the ministration of His Son, our Redeemer, to save all mankind, but that must be done through man's agency, through his faithfulness, through his obedience to the gospel, and it can be done in no other way. All men are to be saved, with the exception of the sons of perdition, who reject the truth after having received it, and who crucify Christ again unto themselves and place themselves in such a condition that eternal judgment must be passed upon them, of banishment in'o outer darkness, with the devil and his angels. But, in the salvation of the human family, it is contemplated that before salvation comes, every knee must bow, and every tongue must confess that Jesus is the Christ, and that through the shedding of His blood, comes redemption from death and from individual sin. Moreover, the Lord has never promised those who enter into the telestial kingdom that they shall receive the blessings of exaltation. He has not promised to those who enter into the terrestrial kingdom a fulness; but He has declared that he who endures to the end, he who will keep all the commandments, he who will be faithful, shall find a place in His kingdom; and when He speaks of His kingdom, He has reference, not to the great, broad kingdom which will embrace all humanity save the few, who become sons of perdition, but speaks of that place where He and His Father dwell.

Let me repeat, in my own words, however, the expression that was made here yesterday by President Penrose. Who, among Latter-day Saints, is seeking a place in the telestial kingdom? Who, among the Latter-day Saints, is seeking a place in the terrestrial kingdom?" With those kingdoms we should want nothing to do; it is not the intention of the man who is baptized into the Church, or ought not to be, to so live that he will not find a place in the cele-

tial kingdom of God; for baptism, itself, is the way into that kingdom. Baptism is of two-fold nature; primarily for the remission of sins, and then, entrance into the kingdom of God, not the telestial kingdom, not into the terrestrial kingdom, but entrance into the celestial kingdom, where God dwells. That is what baptism is for; that is what the gift of the Holy Ghost, by the laying on of hands, is for—to prepare us that we may, through obedience, continue on and on, keeping the commandments of the Lord, until we shall receive the fulness in the celestial kingdom.

AS TO ADVANCEMENT FROM ONE GLORY
OR KINGDOM TO ANOTHER

There has been a great deal of discussion going on in certain parts, as to whether or not those of the telestial kingdom may advance into the terrestrial, and those of the terrestrial into the celestial, and whether eventually all men enter into the kingdom where God lives and Christ reigns. Why should we worry ourselves? Why should we argue? Why should we contend? Why should we discuss a matter of that kind? When we have come out of the world and have received the gospel in its fulness, we are candidates for celestial glory; nay, we are more than candidates, if we are faithful, for the Lord has given unto us the assurance that through our faithfulness, we shall enter into the celestial kingdom, and surely, no Latter-day Saint desires a place somewhere else, there to take a chance of some day being forgiven and having the opportunity of advancing and finally reaching the place where the righteous dwell.

Then again, let us keep in mind what the Lord has said; it is unnecessary for us to go outside of that which the Lord has stated in the revelations unto the Church. He has declared, speaking of those who enter into the telestial kingdom, "that where God and Christ dwell, they cannot come, worlds without end." Then, why should we bother about it; why should we argue about it; why should we consider these things in such a serious manner? So far as we are concerned let us live so that we will be assured of our place, and so we will know, through the lives we live, that we shall enter into His presence and dwell with Him, receiving the fulness of the blessings that have been promised. Who among the Latter-day Saints will be content with anything short of the fulness of salvation which is promised us? The revelations are clear; the Lord has revealed unto us just what course we should take; He has given us commandments; they are plain; they can be understood. It does not require an interpreter; he who runs, may read and may understand and get the knowledge which is essential to his salvation. And then of course it is necessary for us, in our humility, and in the spirit of repentance, to press on and on; keeping the commandments unto the end, for our hope and our goal is eternal life, and that is life in the presence of the Father and of the Son; "And this is life eternal,"

said the Lord, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." That we may know this, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang, "O ye mountains high."

The closing prayer was offered by Elder Lewis Anderson, President of the Manti temple.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting began at 2 o'clock p. m., President Heber J. Grant, presiding.

The choir and congregation sang, "O say what is truth?"

Prayer was offered by Elder James W. Funk.

The choir and congregation sang, "Though deepening trials throng your way."

ELDER DAVID O. McKAY

"But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with a'l thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shalt be obedient unto His voice; (For the Lord thy God is a merciful God. He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

At twelve o'clock today I envied the peace to which Brother Joseph Fielding was entitled and which I am sure he enjoyed, after his closing address this morning. It is no easy task to anticipate facing this audience.

A VISIT TO DISTANT MISSIONS OF THE CHURCH

Eighteen months have passed since I had the privilege of trembling before a congregation in this tabernacle. Twelve months of that time have been spent in company with President Hugh J. Cannon in visiting the distant missions of the Church. When President Grant suggested Brother Cannon as my companion, I readily acquiesced, because I knew his worth. Then I respected him; today I love him. I think that conveys to you the fact that our more than twelve months' constant companionship, night and day, was most genial and happy.

NEARNESS OF GOD TO US, AND HIS GUIDING HAND

I should like very much, this afternoon, to choose some part of that wonderful trip and take you over it, but all throughout this conference I have been prompted to try to give the message that seemed

to be the most precious to me of all our experiences; namely, *the many manifestations of the nearness of the Lord and of His guiding hand.*

THE MESSAGE

The message is found in the passage I have read: "If thou turn to the Lord Thy God, and shalt be obedient unto His voice, He will not forsake thee." I pray that I may be able, in a few words, to give that message to the brethren and sisters present this afternoon, in the hope that they may convey it to the hosts of young men and women who ought to receive, even indirectly, the inspiration of this memorable conference.

A KEEN SENSE OF THE TRAVELER'S RESPONSIBILITY

When we left home, December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient, thence to the Antipodes, much of that distance to be spent on the water. The distance itself made us realize that we were undertaking a great responsibility. Absence from our loved ones was keenly felt by both, but greater than these two, and other incidental things that made us hesitate about accepting this responsibility, was the realization that we were going on a first visitation to our people to represent the general authorities. The keen sense of our responsibility, adequately to fulfil the desires of President Grant and his counselors and the Twelve, who had honored us with that call, made us seek the Lord as I had never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised land, has been fulfilled in our experiences. As we sought the Lord with all our souls He came to our guidance and assistance.

TENDENCY OF THE WORLD TO DENY THE EXISTENCE OF A PERSONAL GOD

It may be that the realization of our dependence upon Him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our heavenly Father. It was our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about twenty-three different vessels, and every vessel well crowded with all classes of tourists, most of whom were professed Christians. Frequently we were grieved to note the attitude of apology that these Christian men and women, assumed toward God, their Creator, and His son Jesus Christ. I have been in mixed gatherings here in the State, and out of the State, in which some men, when speaking of the early pioneers of Utah would refer in a rather apologetic way to Brigham

Young, and on some occasions I have felt that the speakers even hesitated to name him and give him the credit due him in the settlement of this great intermountain commonwealth, and in the founding of institutions that have since become centers of influence and might. Just such an attitude I have seen manifest among so-called Christians when they would begin to talk about God. He did not seem to be real to them. He did not seem to be in very deed their Father in Heaven. There is a tendency, it seems to me, among Christian nations to move toward a conception of God very much similar to the conception of the Buddhist who says: "There is no personal God-Creator on whose mercy and good will the universe is dependent. Everything owes its origin and development to its own inherent vitalism, or, what comes to the same, to its own will to live. Human ignorance it is which alone invented a personal God-Creator." The Buddhist utterly rejects the belief in a personal God. So do many in the Christian world. In opposition to this false conception of God, I wish to declare that today I feel as I have never felt before in all my life that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative powers, the Governor of the world, the Director of our souls. I would like to have the young men of Israel feel so close to Him that they will approach Him daily, not in public alone, but in private.

I would have them have the trust in Him which the little blind girl had in her father. She was sitting on his lap in the train, and a friend sitting by said: "Let me rest you," and he reached over and took the little child on his lap. The father said to her: "Do you know who is holding you?" "No," she replied, "but you do." Oh, the trust of that child in her father. She knew she was safe because he knew who was holding her. Just so real should be the trust which the Latter-day Saint boys and girls have in their Father in heaven.

FOUR GREAT BLESSINGS COMING FROM FAITH IN GOD AND PRAYER

Like Benjamin Franklin: "The longer I live the more convincing proofs I see that God governs in the affairs of men; and if a sparrow cannot fall to the ground unnoticed, is it possible that an empire can rise without His aid?" If we can get our young people to have this faith and so to approach their God in secret, there are at least four great blessings that will come to them here and now. The first is gratitude—gratitude for blessings before unrealized. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence prepares to plead with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, for the manifestations of God's existence, as seen in the rocks and the trees and the stones and the flowers, and all things

about him. He should first count his many blessings, name them one by one, and it will surprise him what the Lord has done.

The second blessing of prayer is guidance. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellowmen. Guidance? Yes, God will be there to guide and direct him who "will seek Him in faith with all his might and with all his soul."

The third blessing is confidence. All over this land there are thousands and tens of thousands of students who are struggling to get an education. Let us teach these students that if they want to succeed in their lessons, they should seek their God, that the greatest teacher known to the world stands near them to guide them. Once the student feels that he can approach the Lord through prayer, the student will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally he will get inspiration. It is not imagination, that we can approach God and can receive light and guidance from Him, that our minds will be enlightened, our souls thrilled by His Spirit. Washington sought it, Abraham Lincoln received it, Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

EXAMPLES OF INSPIRATION ENJOYED BY THE TRAVELERS

Inspiration was given to us on this trip. That is why I touch this theme.

I want to testify to you that God was with us when we stood beneath that tree in old China and turned the key for the preaching of the gospel in the Chinese realm. My words may not convince you of the fact, but no disputant can convince us that our souls were not filled to overflowing with the Spirit of God on that occasion.

Again the veil was thin between us and departed friends, when we stood in prayer on the side of old Haleakala, the largest extinct volcano in the world, and poured out thanksgiving to God for what He had done for Presidents Joseph F. Smith, George Q. Cannon, Elders Francis A. Hammond, James Hawkins and their wives, and other missionaries who carried the gospel message to the Hawaiian people.

I knew of His protecting care in the Tongan Islands; for when

the vessel was submerged by a mountainous wave, we felt that peace and security which the little girl felt when she said to her father: "No, but you know, and I am safe."

At Papeete, Tahiti, we knew His guiding hand and acknowledged His overruling providence, when replacing our judgment by His inspiration He moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with your boys. God bless them wherever they are today, for they are God's servants, as long as they will keep themselves pure and spotless from the sins of the world, and I testify to you that His Spirit is guiding them, magnifying them in their youth, making them a power in preaching the gospel of Jesus Christ.

Again, when among the Samoans, we felt His presence on several occasions, especially in that memorable farewell at Sauniatu. May I take this occasion to say, brethren and sisters, that we are not sufficiently close to the Tahitians, the Maoris, the Tongas, the Samoans and the Saints in Australia and New Zealand. In distance they are a long way off, and visitations of general authorities are all too infrequent. They need things which they do not get—sometimes, I think, just because of the great intervening distance; but their hearts are just as true and genuine and their faith just as sincere as yours and mine.

Another memorable example of God's guiding hand was experienced when we met Joseph Wilford Booth at the very time and place that we should have met him in order to make our mission to the Armenians successful. He did not know where we were and we knew not where he was. He was praying that the hope of President Grant, expressed in a letter, might be realized; (for the President of the Church, too, was praying that Brother Booth would meet us, and that we three would go to Armenia together); we were praying that we might meet him, so that our mission there would not be a failure, and God answered our prayers. If I narrated the details, most of you, too, would be convinced that there was some power above chance that brought about that meeting.

RESTORATION OF THE JEWS IN PALESTINE

Now, I say that one result of approaching God, our Father, is inspiration. Now may I take sufficient time to give one little circumstance in which the inspiration of the Lord to the Prophet Joseph—nay more than inspiration, the revelation to the Prophet Joseph was fulfilled in part at least, right before our eyes. The same chapter from which I read at the opening of my remarks says also that: "If they [Israel] depart from the ways of the Lord, and go to worshipping images again, I call heaven and earth to witness against you this day, that you shall soon utterly perish from the land whereunto ye go over Jordan to possess it. Ye shall not prolong your days upon

it, but shall utterly be destroyed." "But," says the Prophet, "in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forget the covenant of thy fathers, which he swore unto them." You remember also in the Book of Mormon, which was published before the organization of the Church, that there is a passage referring to the Jews as follows: "Nevertheless, when the day cometh that they no more turn aside their hearts from the Holy One of Israel, then will He remember the promise He made to their fathers." If you will turn to the tenth chapter of Second Nephi, you will see what that promise is. "They shall be restored in the flesh, upon the earth, unto the lands of their inheritance." And another significant remark, that "in that day the Gentiles shall be great in mine eyes in carrying them forth to the lands of their inheritance." That prophecy revealed to the Prophet Joseph is very significant in the light of current events, in the light of the attitude of the Jews today toward Christianity, and toward Christ.

A SIGNIFICANT EXPERIENCE IN JERUSALEM

All this, however, I must leave by mere reference and carry you now to Jerusalem on the 2nd day of November, 1921. On the previous day, Jerusalem had been all bustle and business. David Street was lined with little shops in which Jews and Mohammedans were carrying on their trade. Little donkeys heavily laden with the goods of commerce were walking up the rough stone steps of David Street. We saw no camels on that street, it being too narrow. Camels were lying down depositing their burdens at Damascus Gate. On November 1, 1921, Jerusalem was a typically busy Oriental city; but on the 2nd all things were changed. David Street, so far as business was concerned, was quiet. Shop windows were closed, so were the shops outside of the wall. By the Allenby Hotel every shop window was boarded. No autos stood as usual in front of the hotel ready to carry tourists down to the Dead Sea and to Jericho. Our guide, Michael, a Greek Christian, seemed to radiate a foreboding feeling. I rather jocularly approached him and wondered what was the matter with him. He remained silent, his attitude portending evil, and he intimated to us to be quiet. We had scarcely reached the Jaffa Gate where, by the way, is seen the "eye of the needle," when he broke his silence.

"Don't you see that all business houses are closed?" said he.

"Yes," I replied, "what does it signify?"

"It means," he continued, "that today the Mohammedans and the Christians are uniting in protest against Mr. Balfour's declaration that Palestine shall be set aside as a Jewish State."

Well, it was like a thunderclap from a clear sky. I had not dreamed that there would be opposition to that movement. We had seen the Jews present in the city carrying on their trade evidently in peace, without molestation. We had looked up a few statistics and

knew that in 1914 it was estimated that 80,000 people were in Jerusalem; 50,000 of whom were Jews, most of whom had come there but recently; for fifty years before that there were only 20,000 people in Jerusalem all told. Now to hear from our guide, who seemed to know what he was talking about, that the Mohammedans and Christians were opposed to the Jews' coming back, was an astonishment to me. I haven't time to take you through that day, but I just call your attention to this fact, that at eleven o'clock when we came back to the street leading to the Jewish quarter, Brother Cannon and I expressed a desire to confer with the Jews regarding the opposition so strongly manifest that day.

"Don't go there," cried Michael.

"Why?" we asked.

"Because there is danger."

"No," I replied, "I think there is no danger."

"If you go there, you go alone," said our guide.

I said: "All right, Michael, here is where you and we part company. We will meet you at two o'clock."

So, alone we went into the Jewish quarter, to hear their side of it. We will never forget that scene. Groups of Jews from foreign countries, Russia, Rumania, and Orthodox Jews, who had been in Jerusalem a number of years talked together in subdued tones. From windows and balconies women peered at us, evidently suspicioning us as spies—children looking from behind shutters, and doorways. We finally found a young Jew who could speak English; and in answer to our question what all this means, he said:

"The Mohammedans and the Christians are uniting in protest against Mr. Balfour's declaration that Palestine shall be set apart as a home of the Jews."

As we walked back, we again passed through a group of British soldiers in full uniform, including steel helmets, muskets in hand, bayonets fixed, guarding the Jews. We knew how necessary their presence was; for, as we had come up David Street we had seen several Jews and two Jewesses, one of whom clasped a baby to her breast, stoned by Mohammedans and so-called Christians, their only offense being that they were Jews, who had come back to their promised land.

As we passed these British soldiers, I said: "Boys, we hope you will keep them (the Moslems) straight."

"Oh, I think we can," answered one of the "Tommies"; and as we went back to our hotel we commented upon this scene and the significant passage which I have read: "And the Gentiles shall be great in mine eyes in restoring them to their land. Yea, the kings of the Gentiles shall be nursing fathers unto them, and the queens nursing mothers." On the tower that now marks the spot of the tower of David, British officers were waving signals over the city, giving orders to keep the peace; armored cars, bearing British sol-

diers were driven through the streets to subdue the threatened uprising. Notwithstanding these precautions, eight men lost their lives on the streets of Jerusalem that day.

At five o'clock the order was given by Acting Governor General Samuels, the first Jew to rule in Palestine since before the days of the Savior, that no person should be on the street after five o'clock. We ventured out after that hour just to see if the order had been obeyed. It was, absolutely. We were witnesses that day of the beginning of the fulfilment of that prophecy which refers to the time, now near at hand, when the Jews will "no more turn aside their hearts from the Holy One," and when the Gentiles shall be the means of restoring them to their own land.

IF WE ONLY KNEW THE READINESS OF CHRIST TO HELP

Next day we crossed the Brook Kedron, passed the Garden of Gethsemane, and ascended the Mount of Olives, to the spot as near as we could determine, where Christ stood when He looked at Jerusalem and wept over her. In the light of the opposition to His purposes to which we were witnesses, I thought that He would weep again if he were standing there today. "If thou hadst known," cried he, "even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes." Neither do they who are now opposing his purposes know the things which belong unto their peace. "If they only knew!" I desire to say to the children of Israel today, in these valleys of the mountains, to the boys and girls especially: If you only knew that Christ is ever ready to give you help in time of need, and comfort and strength, you would approach Him in purity, simplicity, and faith. I indicated in the beginning how this might be done. May I illustrate it by a little paragraph which I will read in conclusion:

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out, across the gulf, his venturing kite
Bearing a slender cord for unseen hands
To grasp upon the further cliff, and draw
A greater cord, and a greater yet.
Till at the last across the chasm swung
The cable—then a mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep,
Thought after thought, until the little cord
Has greated to a chain no chance to break,
And—we are anchored to the Infinite!

God bless our youth that they may send out these thoughts in prayer and faith and receive the assurance that they are anchored to the Infinite, in God our Father and His holy Son, the Redeemer of the world. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

They call us "Mormons." The Church to which we belong is known as the "Mormon Church." The gospel which is committed to the Church is called "Mormonism." These names, pseudonyms as they are, have been fastened upon us. We do not resent the titles, but we must not forget that they are false names, as thus applied. Nicknames they were; and where the Church of Jesus Christ of Latter-day Saints is known in the world to one by its proper name, it has been heard of by hundreds as the "Mormon Church." The possibility of error, misunderstanding, false conception, through this application of the term "Mormon" should not be forgotten. The Lutheran Church is named after a great man, and those who chose to follow his banner called themselves "Lutherans." So in many other instances have sects and denominations been named after men; but this is not the Church of Mormon, nor the Church of Joseph Smith, nor of Brigham Young, nor of any other man save only that Man who was the Son of the Living God, He who was and is Jesus the Christ.

WHOSE CHURCH IS IT?

The compound name-title given to the Church has drawn questions and has aroused thought in the minds of those who are not of us: *The Church of Jesus Christ of Latter-day Saints*. You will remember that after Christ had established his Church among the aboriginal peoples of this continent, when he appeared as a resurrected Being amongst them, after he had chosen and ordained twelve men to direct the affairs of the Church, there was some little disputation as to the name the Church should bear, and the Twelve, remembering the Lord's gracious promise that when they would call upon him, united in heart and purpose, they would be sure of a hearing, fasted and prayed, and He appeared again amongst them there in their council meeting in bodily presence and asked them what they would. They said, "Lord, we will that thou wouldst tell us the name whereby we shall call this Church." His answer, as we may render it in modern style of speech, was to this effect: Why should there be any question on so simple a matter as that? Whose church is it? Is it the church of Moses? If so, call it, of course, by the name of Moses; or if it be the church of any other man, then call it by his name, but if it be my Church, as ye say, and it is, then call it by my name.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

When this restored church was organized in 1830, ninety-two years ago yesterday, it was named the Church of Jesus Christ; but afterward, by special revelation through the Prophet Joseph Smith, the Lord himself gave the extended name and said: "For thus shall my Church be called in the last days, even the Church of Jesus Christ

of Latter-day Saints." Many of us content ourselves with the assumption that this addition was made to avoid confusion with the Church of Jesus Christ as it had existed in earlier days, the primitive Church as we call it; and I agree with that as being a good purpose well served. Nevertheless, to me there is a deeper meaning. This is in one sense, and that an all-comprehending sense, the Church of Jesus Christ. It was organized by his commandment. Its doctrines are his doctrines. The salvation it preaches is the salvation which he made possible; but as an organization among men, as a body of human beings it is likewise the Church of the Latter-day Saints, and to this body constituting the organization is committed certain authority and to such are given certain privileges coupled with commensurate responsibilities. It is a self-perpetuating organization, all its affairs being carried on by men who are duly called under the inspiration or by direct revelation from the Lord who stands at its head.

PRONE TO USE "MORMON" TOO FREELY

The Church, therefore, is the Church of Jesus Christ of Latter-day Saints; and while I say we do not resent the term "Mormon," I am inclined to think that we Latter-day Saints, as we call ourselves, and rightly too, are prone to use the term "Mormon" a little too freely. I have been impressed by comments made to me, orally and by letter, by men of thought, theologians and scripture students, telling of the impression made upon them when they first considered the name "The Church of Jesus Christ of Latter-day Saints" and expressing surprise that we use the term "Mormon" among ourselves, as we do, so freely. I have thought of this matter many times, extending through many years, but "Mormon" is a common name with us. If we will only remember that it is used because others know us thereby and because it is shorter, and because we are used to it, there may be no reason for strong objection; and there is a little excuse, perhaps, if not of justification, for I remember that the Lord has made plain that the holy Priesthood, which we are told is after the order of the Son of God, has been and is called the Melchizedek Priesthood to avoid the too frequent repetition of the sacred Name, and I would rather hear the Church spoken of as the "Mormon Church" if we understand the sense in which the term is used, than to hear the name of Jesus Christ used loosely, or with contempt, and perhaps with feelings that are even more sinful.

ATTEMPTS OF SMALL SECTS TO USE NICKNAME

By the way, now that the term "Mormon," thus fastened upon us, has become commonly current, I note that because of the esteem in which the Church is held by many who know us as we are and yet are not of us, attempts have been made by certain small sects to

claim it. You know there are a number of small, aberrant, and abnormal denominations who profess to believe in this little thing that the Prophet Joseph said or did, or to accept that part of the revelations which God gave to him though they reject many of the revelations from the Lord given through that same prophet, and in years past they have made manifest their detestation of the term "Mormon." Their advertisements in the papers used to be coupled with an explanatory line "Not Mormon," and now I think I am not saying too much when I affirm that they are trying to purloin that nickname and apply it to themselves. They want to be called "Mormons." But the world who gave us the nickname have given us letters patent assuring our right, our exclusive right to it. Whether we want to use it or not is another matter.

THE REAL MEANING OF LATTER-DAY SAINTS

But I pray you consider what the real name means—"The Church of Jesus Christ of Latter-day Saints." We can understand, easily, what "Latter-day" means—modern day, this day; but what does the word "Saint" mean? By derivation, by acceptance, and by the best authority in the language, it means directly, used as an adjective, "holy," and when used as a noun, "a holy one;" and we, therefore, profess to be a body of holy men, holy women. We proclaim ourselves in the name of Jesus Christ to be the holy ones of the last days, a significant proclamation, blasphemous in the extreme if it be not justified. But that name was given us of God. We do not apologize for it, nor do we preach the doctrines of the gospel, committed to the Church to be preached, in any apologetic manner. We preach in simplicity, in humility, but not by way of apology. I agree, from my own observation, with the attitude assumed by many, referred to and described so tersely by Elder McKay. We have no apology to offer for our name nor for our membership in the Church, nor for our scriptures that have been given by revelation through the prophets of the Lord unto the people.

What should it mean to you and me, to be thus called a holy man, a holy woman? As thus applied, the term does not mean that the one who bears it is necessarily without weakness or devoid of blemish. An authorized usage of the term "holy" is that it shall apply to anyone or anything that is authoritatively appointed and set apart for exclusive service in the cause of God, and such we profess to be, set apart amongst men and nations as the people of God. However, all peoples and all nations may be one with us and may thus be set apart, if they only will, and so become entitled to bear that distinguishing name.

GREAT POWER IN CHURCH REGARDLESS OF NUMBER

There is power in a name given of God, and there is power in

this Church. You know it, we all know it, though our numbers be few. One of our speakers referred to the total membership of the Church as constituting a handful as compared with the people of the world, the human population at this time. The expression was apt; but I pray you let us not forget that the Lord does not reckon strength in terms of the numbers of men. You know a certain king of old, the king of Israel, was rebuked because he wanted to number Israel and find out over how many people he ruled. Why should he not have known that though they were one one-thousandth part as many as he hoped, with the Lord on their side they could vanquish the world, if so directed. The success of this Church, as an organization among men, does not depend wholly upon numbers.

ILLUSTRATIONS

Let me illustrate, showing that other people recognize the fact. Some time ago it was my privilege to be in consultation with a man of letters, who was a directing editor of two large newspapers in Boston. He inquired into some phases of our Church history, asked me many questions in an investigative manner, and he put this inquiry to me: "What is the membership of your Church?" This was long ago, a few years ago, before the last census was taken. I said: "Approximately five hundred thousand." "Oh," he said, "I don't mean here in New England, or in this section only. I want the total membership." "I have told you, sir." He leaned back in his chair; then he said, "Do you tell me, in all earnestness, that the great "Mormon" Church numbers only approximately half a million?" "I do." Again he leaned back and, after a moment's thought, rose as the Spirit of the Lord gave him utterance, and bore testimony to the power of God in these simple words: "Surely, the hand of God is in it."

We are not a big Church, but we are a great one—the greatest on the face of the earth. I say it without apology, without qualification. Between bigness and greatness there is a fundamental difference.

Again, in the city of Baltimore I was once talking with the editor of one of the leading papers. I had been announced to speak in the city. He explained to me—this was during the war season—that space was precious in their papers, that the force of reporters had been cut down, and perhaps they could not cover the meeting as they would otherwise have been pleased to do. In a casual way he said: "How many have you in your congregation here in Baltimore?" I was able to answer him promptly and accurately, for shortly before my interview with him I had been in consultation with the conference president. I gave the number—as I remember it, it was twenty-nine. "Twenty-nine," I replied. He started in his chair—"Twenty-nine what?" "Twenty-nine souls," said I, "most of them children." He said: "Are you in earnest? Are they all you have?" I said, "Yes;

and if you wish I can give you the names and the addresses. We have the complete roll and record of our members here." His answer was: "We will send a reporter. You shall have all the space you want."

NOT DISAPPOINTED IN SMALL NUMBERS

Do you see, that such men recognize the fact that there is something more in the Church than mere numbers? I call to mind the prediction of the ancient Nephite prophet—no, the prediction of the living God, given through his prophet, that in these days, in the very dispensation in which this book, the Book of Mormon, should come forth out of the earth, the Church of the Lamb should be found in many lands, all over the earth, but that their numbers would be few; so we are not disappointed. We expect to be few; for, of the whole human family there are few who are willing to recognize the truth, very few. I read with deep emotion that declaration recorded in the seventy-sixth section of the Doctrine and Covenants that the inhabitants of the Telestial world, kingdom or glory, whichever you like, the lowest of the kingdoms of glory, were seen to be as innumerable as the stars in heaven or the grains of sand upon the sea-shore. We are started on the high journey along that straight and narrow path that has been referred to, leading to the Celestial kingdom of the Lord our God. Let us sanctify ourselves, as becomes holy ones, that there be no blemish upon our sacred name and title. I pray in the name of Him who gave the Church its designation, the Lord Jesus Christ. Amen.

Claire Goslind sang a sacred solo entitled, "Abide with me."

ELDER STEPHEN L. RICHARDS

A REVOLTING CRIME

Two months ago a prominent business man of this city sat in his home, eating his evening meal, with his family surrounding him. Without warning, there entered his home two masked men. Upon their entrance they commanded him to raise his hands, and thereafter, immediately, this man was shot to death. The crime cast a pall of horror and of gloom over this entire community.

CRITICISM OF THE POLICE OFFICERS AND THE LAW

Following the first effects there came a reaction in the form of indignation and rather severe criticism of the municipal and police authorities for the crime which had been committed. A delegation of business men, representative of clubs and associations to which the deceased belonged, waited upon the police and civic departments of the city, voicing something in the nature of criticism for what was alleged to be inefficiency on the part of that department and its inability to forestall such terrible disasters as that which had

happened. Among the criticisms that were urged at the time was this one: It was said the police department had given over so much of its time and endeavor to the attempted enforcement of laws which were in their nature quasi-moral regulations that it was unable to throw the whole force of its power into measures and safeguards tending to mitigate and to forestall the commission of crime. Not very complimentary things were said at the time regarding the class of legislation which the police department had, in some measure, attempted to enforce. Among these laws which were held up to ridicule by the men who felt so aggrieved, was the law passed by the last legislature of this state against the sale and disposition of cigarettes, and the smoking of tobacco under certain proscribed conditions. Other laws came in for a share of condemnation, and it was said that altogether too much of the efforts put forth by the police department had gone to the enforcement of laws against gambling, against the keeping open of places of ill repute, and other measures tending to regulate society in this community.

OTHER CAUSES THAN THE POLICE AT FAULT

Shortly after these criticisms were urged against the police department of this city certain developments came to light in the horrible crime which had been committed. It was at first supposed that the crime had been perpetrated by masked bandits, probably strangers to the city, in the hope of procuring goods and wealth from the home of him who had been shot. It later developed that the whole tragedy had its inception in the plan of a young girl who had been retained in the household as a servant; and according to the confession which she made, as it was set forth in the press, it seems that her ideas were formulated largely from the education—I use the word advisedly—which she had received in the moving picture halls of this city. You are all more or less acquainted with the details of her confession. You know what importance she attached to the fact that she had conjured up in her own mind a tragedy in which she should play a very important part and possibly secure some coveted notoriety. Further investigation and development also brought to light the fact that one of the principals in the murder was the son of a widow whose husband was murdered several years ago; that he came from a broken home, and that by reason of the inability of a poor mother to properly provide that training and those safeguards which should be around the life of every young man, he had been subjected to improper influences, had given himself over to association with bad characters and thus came to this lamentable end. The antecedents of the other principal do not seem to be so well known. I think, however, it would be a safe estimate that he likewise had come from a home which had not exerted around him that influence which is designed to safeguard him from the temptations of the world. The point that I desire to bring to your atten-

tion in again reminding you of the circumstances attendant upon this tragedy is this, that the very thing against which the legislation which is so bitterly complained of was directed, and the very things against which it and similar legislation were provided as safeguards, are the things which gave rise to this unspeakable tragedy.

THE REAL CAUSE

The lack of moral culture, the failure to supply the innocent or unfortunate with the safeguards that should be about them in youth had given rise and stimulation to ideas and false notions which resulted in that terrible crime. The men who voiced their disapproval, not only of the laws passed by the legislature but of the enforcement of those laws by the civic authorities of this city surely must have felt that they were mistaken when they urged that criticism against our municipal authorities.

AN APPEAL TO SUSTAIN THE LAW AND ITS OFFICERS

I want to appeal for co-operation and support for the municipal authorities of our cities and towns in the enforcement of that legislation which is somewhat paternal, which has for its object the safeguarding of society even though it may not be entirely in consonance with the belief of many men and women as to the proper and legitimate function of the government. Every good citizen knows that when the legislature passes a law, that action ends discussion as to whether or not the principle is a right or proper one for legislation, at least until such time as an issue shall be formulated upon the question again. The legislature of this State and the legislatures of some other states have passed laws tending to safeguard the moral, the physical, the spiritual well-being of the citizens of this and other states. It ill becomes any citizen, surely it is ill becoming in any member of the Church, to interpose any degree of criticism, at this stage either upon the wisdom of the legislation or the propriety of enforcing the law.

It is not an easy thing to enforce law. My sympathy goes out to the men who have been elected to positions of responsibility and who are called upon to bring to justice those who violate the laws and the ordinances of the land. I believe that never, at any time in our history, has there been greater need for whole-souled support of the administrators of law than at the present time. It is regrettable in the utmost degree that there are citizens of this country, as pointed out by President Ivins in his remarkable address of yesterday, who are inclined to look with very great allowance upon the infraction of those ordinances and laws which are passed tending to bring about better conditions in our state, and surely it must follow that if we neglect the enforcement of these laws there will come a degree of crime and infraction of law that will be horrible to all the people and to all the world. I believe that the time has come when

we must stand by the laws of the State, when we must support these regulations, and we must lend such co-operation to our municipal authorities that they will feel and know that the best people of the country stand squarely behind them. Not only is it our duty as a Church to lend influence and support in this measure and in these particulars, but it is likewise our duty to so use these great organizations which the Lord has given to us that they may educate boys and girls in respect for law and for order. I believe thoroughly that the firmest props to our government lie in religion and morality.

OUR NEED OF FAITH, SERVICE AND SELF-CONTROL

A memorable address was made at the university, upon the inauguration of its new president, by Doctor Carver, who addressed this conference, upon the pertinent question: "How much civilization can we stand?" He answered his question by saying in substance: "We can stand only so much civilization as we may show service and self-control." Religion, true religion, faith in God the Father, adherence to His commandments and to the principles of truth, are indispensable to the development of self-control and to the development of that great altruistic spirit which shall render service to humanity and to God. Therefore, I appeal to my brethren and sisters who officer and direct these great organizations of the Church, to so use them that they may stimulate and establish faith in the hearts of boys and girls and men and women. The Church is not an end in and of itself. The Church is but a great implement to be used by these holy ones, of whom Brother Talmage has spoken, for the enlightenment of the world, for the reclamation of the souls of men and for the establishment in the hearts of men of the great virtues which go to make character and manhood and womanhood. God grant that the people of the Church may support and sustain the law, the administrators of the law, and the foundation of the law, which lies in the great principles of truth, virtue, equity and justice, I humbly pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

As a result of the promise and resolution I made in our General Conference six months ago, I am standing before you this afternoon in what is probably the largest pair of shoes ever made at Z. C. M. I. And who can say that the making of this suit of mine, of Provo-made cloth, has not so increased the demand for wool that its price has advanced from something like fourteen cents, six months ago, to something like thirty-five cents now.

OUR MISSIONARIES HAVE A NOTABLE MESSAGE

President Grant read a statement yesterday from Prest. Nicholas Murray Butler of Columbia University that it is significant that in this

period of vigorous and able-bodied reaction the world should be "without a poet, without a philosopher, and without a notable religious leader. The great voices of the spirit are all stilled just now, while the mad passion for gain and for power endeavors to gratify itself through the odd service of destroying what has already been gained or accomplished."

While our missionaries as individuals may not be regarded as "notable religious leaders," by the great mass of people in the world, they do speak with authority and they do have a message for the world that to them is of such importance that they are willing, at their own expense, to give their time and devote themselves thus unselfishly to carrying the gospel message "to every nation, kindred, tongue and people."

Sooner or later the world will learn that in these days the heavens have been opened, God the Father has spoken, the Son has appeared, the gospel of Jesus Christ has been restored, and it is being preached "as a witness" and that when this message has been carried to "every nation, kindred, tongue and people" our Lord and Master will come again in accordance with prophecies clearly made in Holy Writ.

THE GREATEST NEED OF THE WORLD TODAY

The greatest need of the world today is the return to simple Christian religious ideals. One of the world's greatest financial statisticians (Roger W. Babson, *Fundamentals of Prosperity*, p. 55) has stated the situation clearly in the following words:

"Much of the prosperity of this nation is due to the family prayers which were once held daily in the homes of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived along with many other good New England customs which some modern radicals may ridicule, but to which they owe all that they possess."

HOW THE LATTER-DAY SAINTS MAY PERFORM THEIR TASK

The work that has been given us to do, that of preaching the gospel to all the world, is a tremendous undertaking. This work can be accomplished only if we, the members of the Church of Jesus Christ of Latter-day Saints, live in fairly strict conformity with the teachings of the gospel of our Master. Of these teachings there is none more thoroughly fundamental and important, perhaps, than that of family prayer. Are the fathers and mothers of the Church devoting themselves faithfully to this important duty, and are they teaching their sons and daughters to place their trust in Divine Providence?

If it were possible for me to do so, I should be glad, this afternoon, to teach you some sure method of making money, to teach you how to save money, to teach you some method of going forward with

certainly to secure honor, to secure distinction, to accomplish some unusual or tremendous success. But giving such instruction would not be of greatest importance, for the accomplishments I have named are not in and of themselves the greatest of the fundamentals.

That Scripture quoted yesterday by President Charles W. Penrose and this morning by Brother George Albert Smith, is founded upon the essential fundamentals. We must, if we are to achieve the greatest success, "seek first the kingdom of God and His righteousness," then all these things will be added unto us.

PRAYER ONE OF THE FUNDAMENTALS OF SUCCESS

The forefathers, the founders of our country, sought first the kingdom of God. This great nation of ours is builded upon a religious spirit. Our forefathers were religious men. Washington, Franklin, Lincoln—these great Americans were all prayerful. The great leaders of our country all the way along the line have been men who were firm believers in, and who placed their confidence in, Almighty God.

The wise men of the world seem these days to be pretty well agreed that in all time the peoples of the world have been in no more serious situation than they are today.

LINCOLN'S PROCLAMATION FOR A DAY OF PRAYER

For Lincoln's time the situation faced was a serious one. What he did then ought the world not to do now? In what was probably the darkest hour of the Civil War, he set apart March the 30th, 1863, as a day of fasting and prayer by issuing a proclamation which read in part as follows:

"Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations; has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

"Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humbled sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

"And, insomuch as we know that by His divine law, nations, like individuals, are subjected to punishments and chastisement in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have

become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended power, to confess our national sins and to pray for clemency and forgiveness. . . .

"This fasting and praying being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessing no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace."

TEACH THE YOUNG PEOPLE TO PRAY

To the last degree I am interested in the welfare of this people. The ambition of my life is to use my physical strength and mental power for the good of the young people in the Church. I want them to succeed. May heaven help us to induce them to live in accordance with the principles of the gospel. I desire them to have eyes that are brighter, intellects that are clearer, minds that are more active than are the minds and intellects and the vision of other people. These blessings must be ours if we, the people of the Church, though few in numbers, are to accomplish so much.

If there is before me now any father or any mother who has not taught his or her son, his or her daughter, to lead in family prayer I beg of you, accept my sympathy. Teach them to pray.

Only last Tuesday a mission president reported that when he called upon a young man to lead in family prayer, who had come into the mission field, the young man hesitated, stumbled, uttered but a few words, finally finished in considerable embarrassment and then said: "That is the first time in my life I have spoken a word of prayer."

SEEK FIRST THE KINGDOM OF GOD

Let us, I beg of you, remember the Lord, "Seek ye first the kingdom," and all these things shall be added unto us.

Our obligation to train our children as they ought to be trained is an important one. While "We believe the Bible to be the word of God," we believe that what is written in the Doctrine and Covenants, and what is recorded in the Book of Mormon, applies with a greater degree of accuracy to us in these days and in this age than does that which is recorded in the Bible. I shall read to you now Scripture from the sixty-eighth Section of the Doctrine and Covenants beginning with the twenty-fifth verse. This scripture is intended for us here and now:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized:

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day—And the inhabitants of Zion shall, also, remember their labors, inasmuch as they are appointed to labor in all faithfulness, for the idler shall be had in remembrance before the Lord.

"Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done away from among them."

Let us, then, primarily seek not honor, nor position, nor money, not social standing, but let us seek first the kingdom of God and His righteousness and then incidentally all these very desirable things will follow.

May the Lord bless us to this end I humbly pray, in the name of Jesus Christ. Amen.

The choir and congregation sang, "Come let us anew our journey pursue."

Benediction was pronounced by Elder Wm. W. Seegmiller, President of the Kanab stake of Zion.

Conference adjourned until 10 o'clock Sunday morning, notice being given that a general Priesthood meeting would be held this evening; and that a special Priesthood meeting would be held on Saturday morning at 10 o'clock.

THIRD DAY

The Conference met on Sunday morning, April 9, at 10 o'clock; all the seats being occupied, as well as the aisles, where many stood during the services, and hundreds by the doors unable to gain admission. There was, besides, a crowded overflow meeting in the Assembly Hall.

President Heber J. Grant presided and announced the opening hymn.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder Edward H. Anderson, of the presidency of the Granite stake of Zion.

The choir sang the hymn, "Hail! bright millennial day of rest."

PRESIDENT HEBER J. GRANT

ANNOUNCING A MEETING OF TWO AND ONE HALF HOURS

This is certainly a very wonderful audience for such a stormy day. We feel grateful because of the desire on the part of the Latter-day Saints to attend their meetings—that we have this wonderful audience. If a person has a journey of two hundred miles to travel, and, at the end of that time, finds that he must go another fifty, it makes him very tired indeed, but if he starts out for two hundred fifty miles to begin with, he is not weary or worn out when he arrives at the end. Usually, we are here two hours but we are going to make it two and a-half today. I thought if I gave you fair notice, you would not be so fidgety as you otherwise would.

ELDER MELVIN J. BALLARD

I wish to read from the 52nd chapter of Isaiah beginning with the 7th verse:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; thus saith unto Zion, Thy God reigneth.

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem.

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

WHAT OF THE DAY AND HOUR IN WHICH WE LIVE?

I rejoice, my brethren and sisters, to belong to a Church that has watchmen, who sing together in unison, who indeed have the vision, the light, and the inspiration of the living God, to direct this people.

When the people come together, as we do on these great occasions, there may be in the hearts of many, the cry, "Watchman, what of the night, and what of the hour, and what of the day in which we live?"

But that cry is not made in vain. The hour, the times, and the seasons in which we live, are known and have been revealed during the sessions of this conference, to the Latter-day Saints. We are not groping in the dark, and we live in the day that Isaiah was talking about when, upon the mountains of Ephraim, where we stand, the watchmen shall sing together in unity; the day when the waste places shall be redeemed; and Jerusalem, as we heard at this conference, stands on the threshold of her redemption, for the Lord hath decreed it.

A PEOPLE WITH A GREAT MISSION

I rejoice, I say, to live and to be identified and associated with a people who have the great mission that has been committed to the Latter-day Saints. I rejoice, with my brethren, in the thoughts expressed by the distinguished gentlemen, who spoke to us following the remarkable address of the chief watchman upon the towers of Zion, our president. I thought that Professor Carver might have referred to what he has written with reference to the Latter-day Saints. He stated, in our hearing, that he thought this was one of the most fruitful fields in the world to study those who were dealing with great empire building questions. He wrote, two years ago, in a preface to a book published by Professor Warren H. Wilson of Harvard, entitled *Evolution of the Country Community*, deploring the tendency on the part of the majority of the people of this country to move from the rural communities and the small towns into the larger cities. He commented upon the exceptions to this general rule, and he found the exceptions among the "Mormon" people. He has been here; he has studied us. It is not only considered a fruitful field by him upon the occasion of this visit, his attention has been upon it a long time, or he would not have said what I now quote from his introductory chapter:

"The elements of permanent cultivation of the soil are found in greater number among the 'Mormons'"—[You will note he mentions them first!—"Scotch, Irish, Presbyterians, and Pennsylvania Germans, who are the best American agriculturists."

A PEOPLE WHO MAINTAIN SELF-CONTROL

Professor Wilson said in his book, in a later chapter, "The 'Mormons' represent in the highest degree, these exceptional farm communities in the United States. Perhaps no other so large or powerful a body of united farmers is found in the whole country." Then I thought of something Professor Carver said in that very excellent work he has published, entitled, *The Religion Worth Having*. He asks the question: "What is the best religion," and answers it in

these words: "The best religion is, first, that which acts most powerfully as a spur to energy; and second, directs that energy most productively." I was thinking upon these utterances of the distinguished gentleman, who was a visitor and a speaker at this conference, and in connection with his very remarkable address which I was privileged to hear at the University the other day, in which he summed up his whole answer to the question, "How much civilization can we stand?" He said: "The answer is found in our ability to maintain self-control." When I think of these questions, and the suggestion in his message, I ask: "Where in all the earth, could he or any other man go to find a people who maintain more self-control than the Latter-day Saints?"

RULES OF CONDUCT BROAD AND COMPREHENSIVE

I tell you when God laid the foundation of this Church, He gave us the principles and rule of conduct for the membership of this Church, so broad, so complete and comprehensive, that upon that foundation we can build to attain heights that men never have attained in the history of this world. We are here for that purpose; we are here to produce the highest civilization that has ever graced the foot-stool of God.

THE DESTINY OF THE LATTER-DAY SAINTS—THEIR DUTY IN REACHING IT

If this people will listen to the voice of the watchmen, who, in the days that are past, have successfully piloted this people to their present state of efficiency, on the farm, in their commercial relations, in the family institutions, and in the morals of the people, I testify to you there will be no disappointment. Every principle by which these problems may be solved has been delivered to this people. We did not come here to be imitators. If there is anything good or praiseworthy, we seek after these things, but we are not here to be lured from the great goal and end, which is to build up the most perfect race of people that have lived, and they will not be perfected by talking about it. We will attain that end when we can maintain full self-control. When I listened to those stirring words from President Ivins relative to the conditions that obtain in the world, indicating that even in our own blessed land, there is a loss of self-control; that men are not willing to abide by the constitutional law of the land; when I listened also to the statement quoted from a distinguished senator to the effect that there are no interests in this country now that are not bound up together for selfish purposes, I wonder if we are not approaching the day prophesied of in olden times, both upon the eastern and the western continent, and again uttered in this dispensation, through the Prophet Joseph Smith, to the effect that men would be bound in bundles; and when the time cometh that they

are bound in bundles, they are ready for the burning; they are ready for destruction.

THE DANGER OF SELFISHNESS AND CLASS COMBINATIONS

I plead with you now, my brethren and sisters, that we shall not fall into the ways of the world in being bound into selfish bundles. Every organization and institution that promotes the welfare of one particular class against the welfare and interest of others, is dangerous; any institution, I care not what its name may be, that makes you concerned only in your own particular group of workers, promotes selfishness. Unions have never found very much favor in this Church; not because we do not like to see our brethren of one particular profession or group affiliated together, but we see the danger of the system, the plan and the purpose of it, which is selfishness, wherein the man within the union or combination is at enmity with his brother, who is out of the organization. There ought to be, therefore, no feeling to find fault with the leaders of this Church, who have given counsel and advice to our brethren, with respect to this matter because they see dangers that we can not see. The appeal to selfishness is dangerous, and there never was a period in the world's history when it was more rampant than it is today. We talk about the time when the Redeemer of the world shall come, when peace shall be in the earth, when we shall enjoy universal brotherhood. But outside of the Church of Jesus Christ of Latter-day Saints, it seems to me, there never was a period, in modern days at least, when there was less universal brotherhood than there is today, and more selfishness displayed than ever before. But you brethren, sixty thousand of you, who have filled missions, who left your homes, paid your way, to preach this gospel to strangers, what was your training? It was a training in universal brotherhood. It shows that we love our brothers and sisters in other parts of the world, sufficiently, that we not only pray for them but we spend our good means and time to bring them salvation.

THE LAW OF TITHING A REMEDY FOR SELFISHNESS

The law of tithing which has been revealed to this people makes for the destruction of selfishness, and for the establishment of universal brotherhood. And how much that is needed now, when we think that a half-million people in this country today are on strike because of the warfare between capital and labor, wherein the country itself, is in danger and in peril, and the whole world is in distress because of the conflict between capital and labor. I have reached the conclusion that the Lord knew the needs of our times when he gave to the Prophet Joseph Smith the law of tithing. And prior to that, he gave him the law of consecration, a plan by which, in the days of Enoch, men had all things in common; there were no rich and no poor among them. Our people were willing to go forward

and enter into that order, but they were not prepared, they lacked training, they lacked preparation, and the Lord gave the law of tithing in his own words, "as a schoolmaster," to bring us to the higher law. I want to tell you that the day of graduation from that school is coming, but it will not come by a little group going off here, and another there, to undertake to precede the Church. It will come when God inspires His prophet to step forward and speak the word, and many men and women will be prepared for graduation, to enter into those principles that are altogether righteous, that God has decreed must be established when the Son of God comes to reign and rule among men upon the earth. They will come from that school, and be the men and women who have paid their honest tithing, and those who have not, will be ready to go back in the primer class and start all over. How many are prepared to do greater things? How well have we attended school? I appeal to you now, at this time, when men are tempted, because of their financial circumstances, because of their distress and inability to pay their obligations, perhaps, to depart from the commandment of the Lord, and deny Him that which belongs to Him. I say to you, my brethren and sisters—I know it, in the very depths of my heart; I know it, and I say it to you. As the Lord lives, if this people will pay their honest tithing and practice economy, as suggested by the President of this Church, you will meet your debts and your obligations and be free. I promise you that if we will keep the commandments of the Lord, we will never lack means to the accomplishment of the purposes which he has in store for us, if we will use the material things as but a means to a glorious end.

HOW THIS PEOPLE HAVE LEARNED OBEDIENCE AND SELF-CONTROL

I said that we are men and women who have learned self-control. We have learned it in the payment of tithing; we have learned it in obeying the laws of the land. One of the things that men are now deploring is the tendency upon the part of the people, even of our own country, to disregard and disobey the laws of the land. I hold up to the Latter-day Saints and to the world the example of this Church, in obeying the law as an evidence of our superior ability in self-control.

President Ivins called our attention to those experiences through which we passed in the days of President Woodruff, when we resigned the practice of a principle that God had revealed, when we gave it up. What for? In order to obey the law of the land. It produced hardship, heart-ache, sorrow and distress. Men had shown their devotion to that principle and had suffered bonds and imprisonment, but in order that we might be a law-abiding people, honoring and obeying and sustaining the law, we surrendered it, no matter what it cost; the practice of it we gave up, and I hold it before the people of this country as an evidence of the ability of the

"Mormon" people to honor and to obey the law. Let us not forget it, Latter-day Saints, that there is a duty incumbent upon us, to continue to set a law abiding example. The Lord said (you will find it recorded in the 115th Section of the book of Doctrine and Covenants) that he called upon the Church to come out of the world and to lift up an ensign to the nations. That is what we are here for, to show them the way.

TO REACH THE GOAL WE MUST PAY THE PRICE OF MORAL INTEGRITY

I speak now of another principle involving the same question. No people ever shall reach the heights except they are pure in heart. There is coming from abroad, reaching us in some form or another, and it will continue to come, the demoralizing influences that are in the world; that have broken down the moral standards of the nations of the earth. I care not what they say against us in England. They are saying that we have selected handsome boys to go to England just now, when there are two million more women in England than men, to lure the women and girls of England to come over here for immoral purposes. As Sir Phillip Gibbs said to us privately, in commenting upon it, "You would not need to send boys over to England to do that, particularly handsome boys; if you would just put a little advertisement in the paper that you would pay their fare you would get a boat-load a week." Let them say what they please in England or anywhere else. I care not what they say; but what I am concerned in is what we do. All the world may condemn us and count us as the scum of the earth, impure and unclean, but that will not keep us down, nor deter us from reaching the heights. On the other hand, all the world may speak well of us and praise us and give us credit for being a virtuous people, and if we are not, we cannot rise, by all the plaudits of the world. So, the secret of our attaining the goal is to pay the price of moral integrity. We must maintain the standard that has been exalted for this people. I have heard it, as you have. From the days of my boyhood, I was taught by my mother to live as clean and as chaste and as pure as the girl I asked to be my wife, the mother of my children. It has been taught by this Church, that next to murder itself, is the crime of sexual impurity. Jesus said, discussing the question of the morals of men, "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." In these last days he has said that he that looketh upon a woman to lust after her and does not repent, shall deny the faith. There never was an immoral people who did not entertain immoral thoughts. I believe this generation excels all others in doing this wicked thing and we are encouraged by reason of the dress and deportment of women, innocently, sometimes, perhaps, and yet in others, deliberately to attract the attention and make the sexual appeal. They deport themselves in such a manner that their very appearance is suggestive to impure and unclean thoughts. The depict-

ing of the sex stories that we now often see upon the "Movie" screen, tends in the same direction, and I could mention other things.

APPEAL TO YOUNG MEN AND WOMEN TO
MAINTAIN OUR MORAL STANDARDS

Now, I say to you, daughters of Israel, do not fall into the snares of the world. It is incumbent upon you, not only to preserve yourself, but to save your brothers. If the young men of this Church do not keep themselves clean, woe, woe unto the daughters of Israel! You, young men, it is incumbent upon you to preserve our standards; to preserve the moral integrity of the daughters of Israel; and remember that next to murder itself, is the crime of sexual impurity. Let that be burned into our hearts and our souls, and we will weather the storms that beat upon us.

PARENTS SHOULD ASSUME MORE RESPONSIBILITY

Then, parents, let us assume a little more responsibility; do not take too much for granted. I have said to my own sons and daughters. "It isn't that I do not trust you and have confidence in you, but I know the temptations of the hour; I am not going to let you stand alone; I am going to keep a little closer to you than I have ever done before. Too many courtships are going on in automobiles, instead of next door where father and mother are within the home. I am appealing to you, my brothers and sisters, that we shall not follow these alluring things, because they are deceptive.

A CALL TO REPENTANCE

I say to you that the civilization of this world has reached its pinnacle. Except it shall repent and serve God, there will never be any greater civilization in this world than there is today. They cannot go higher, because their foundation is not solid. They have not learned self-control. We who have set out upon a great task of doing things, that never have been done, let us remember the lessons we are to learn; and if we adhere to these things, we shall "go over the top;" we shall attain the heights. May God help us to get clearly in our mind the vision of what we are called to do and the ambition to do it, by individually maintaining control, while chaos shall reign out there. Do you know what is coming? Oh, my heart is sick when I see what is coming in the world. Do you want to know what it is? You read what happened when Rome became immoral and degenerate; you read what happened on this land of America when the Lamanite and the Nephites became degenerate. Kings will be murdered upon their thrones, bands of men with common interest shall seize the government for a moment, to be overthrown by other combinations of interest; property will be unsafe; law will be mocked at, and the rule that will obtain is the rule of self-interest and selfishness, except men shall repent.

A VISION FOR ZION

But, I see something different for Zion. I see her rise and shine in glory and power and might, because she has the truth, if she will only treasure it and live up to it. The day will come when people shall come from the east and the west, and the north and the south, and say, "Come, let us go up to the mountain of the house of the God of Jacob, that there we may learn to walk in her paths." and so, we shall attract not only them but we shall attract the angels of God and bring to live upon the earth again, among men, the Lord Jesus Christ. We can speed that day, for he is waiting upon us. Let us rouse ourselves, and go forth from this conference with a determination that, better than ever, we will adhere to the standards of Zion, I pray in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church.)

In my memory I go back ten years ago from this Conference. I was not present, however, but I suppose a great many of you were here when the opportunity came for you to raise your hands in vote to sustain the patriarch of the Church. You sustained a man you did not know, and whom many of you had never seen. Today, I am grateful for the testimony which has been strengthened in me, especially during the past ten years. It seems only a day, in one sense, since that Sabbath day—the 6th of April 1912—when, as a branch president, seven hundred miles from here, I had entered upon my duty as a humble elder in the Church, while the great multitude of Saints who had gathered here in this building, raised their hands to sustain me as the Patriarch of the Church.

The Lord has blessed me in my ministry and, before you, my brethren and sisters, I wish to acknowledge the hand of God in his blessings unto me and unto this people. I have observed that during my tenure of office many important changes have taken place in the growth of the Church. Many of its leading men and women have finished their earthly missions and are separated from us. I have seen the workings of the Church here at home, in the stakes and wards of Zion, and in the mission fields, and I see the Church going on in growth, in keeping with the wonderful teachings which you have just listened to, in obedience to the true law of Christ, the love of our fellows, living the pure laws of life, which have been revealed from heaven from our Father and our Redeemer. I not only see the work of the Lord progressing here at home, in the wards and stakes of Zion, but I see the honest in heart of the world being brought out of the world, through obedience to the teachings of humble elders and the missionaries in general, both men and women, throughout the world, in the missions that have been organized by the Church. I see today that the missions are gradually partaking of the nature of stakes. Further

organization and growth will go forth to gather out the honest in heart and those who are willing to take upon them the name of Christ and enter into these holy alliances for the establishment and growth of truth and righteousness in the world. This work has been organized and given to the earth, never more to be thrown down nor given to another people. It has been given for a purpose, and the Lord will, in his own due time and way, see to it that that purpose will be accomplished and fulfilled. The responsibility is upon us today. God grant that we may have the power, the courage of our convictions, to stand by our standards, and be equal to the responsibilities given us. I pray that God will bless and sustain those whom He has called to preside in the Church—our President—the First Presidency, and all associated in this great work, both directly and indirectly, whether called to labor at home or abroad. With all the power that the Lord has given me, my heart goes out in blessings to those who are in the Church today and those who are willing to come in, in the proper way, that we may all rally together and work together for the standards of truth and virtue, even in the face of evil witnesses, who decry us as untrue and false.

I suppose there will always be someone to rise up in the world to testify against the work of the Lord, but He will triumph in the end; and in the present time, the great responsibility of carrying on His work is given to us—the great multitude that is assisting to bring about the blessings which were pronounced upon the head of Ephraim the son of Joseph, to fulfil the blessings of Joseph, who was separated from his brethren, and became a savior unto his people, are being fulfilled today in our very lives. We are the nation today that should preside and become established in the tops of the mountains, even in the utmost bounds of the everlasting hills, where that great salvation for all the world should be established, where not only the house of Abraham and Isaac and Jacob should be established, and saved, but where all of God's chosen children should receive their blessings—and they shall receive them at the hands of Ephraim.

Therefore, my brethren and sisters, as kinsmen in the house of Joseph, descendants of his chosen son, let us be true to our birthright—valiant workers in this great cause of righteousness and be prepared to administer the promised blessings.

We were admonished by the President of the Church in repeating that great truth that is revealed to us, that all of our blessings are predicated upon obedience. No matter how great or how small the blessing we desire, we must first learn the law upon which that blessing is predicated, and then, in obedience to that law, we must work for our blessings. If we are to share in this great work and officiate in turning the keys for the blessing of all mankind, of every kindred, tongue and nation, we must learn the law and we must obey it. We must receive our blessings first, else we cannot share them with our fellows.

In the name of the Lord, I pray that the blessings of our Father in heaven may be upon this people, and upon all those who are called to preside and lead in their midst; that we may get the blessings which our Father has provided for us; that we may stand true and firm in the faith; that we may live virtuous lives as sons and daughters of God, and be worthy to administer the promised blessings to the world, as the people come out, cleansing themselves from the sins of the world and espousing the gospel of the Lord Jesus Christ. There are in the Church, as it is organized today, over two hundred patriarchs bearing the holy Priesthood, with power to administer blessings unto the faithful members of the Church. I pray God to bless and magnify them, that they may honor that great gift of pronouncing blessings upon the people. God bless us all, in our homes, in our fields and places of business, bless our labors both temporal and spiritual, and bless those who befriend us at home and abroad, in the name of the Lord, Jesus Christ. Amen.

PRESIDENT SEYMOUR B. YOUNG

(President of the First Council of Seventy.)

My brothers and sisters: I trust that I shall be able to make you hear some of the remarks that I shall make, if not all.

On the 30th day of June, 1843, it is recorded that the Prophet Joseph Smith was a prisoner in the hands of Mr. Reynolds, a sheriff from Missouri, who had endeavored to carry him away, across the border of the state of Illinois, into Missouri, that they might there destroy his life. I believe that was their intention, and I believe that he was impressed with that thought, for he says, on this occasion: "I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell who had delivered the whole of us into the hands of Stephen L. Markham." By the way, Brother Markham was a personal friend, and faithful follower, of the Prophet Joseph Smith, so that the prophet expressed himself as full of joy and rejoicing that he was once more in the hands of his friends.

Years after the Saints had left the city of Nauvoo, in company with my wife I visited the great exposition of the western states and of the Union Pacific Railroad combined, held in Omaha, Nebraska. After the exposition had received our attention and we had visited as long as we desired, we took a journey down to the city of Nauvoo. I found the city of Nauvoo consisted of about eight hundred inhabitants, and they had removed the city from the banks of the Mississippi river, and from the homes surrounding the mansion house and dwelling place of the Prophet Joseph Smith, up on to higher ground and further out on to the prairie, making a new town or a new city, as they claimed. The walls of the temple had also been taken down and removed, stone by stone, and much of that material

composing the lime-rock walls, was taken and builded into a school house, just east and north of where the temple stood. A few of the marked stones in the temple—the union, claspings of the hands, and the faces representing different individuals or different scenes in the history of creation were still held by private individuals, as stones representing a curious condition or time of the building of the temple by the Saints in Nauvoo. They were retained as a matter of curiosity; not that they had any veneration for these building stones that became so sacred in the walls of the temple of the Saints.

We visited the Mansion House also. A Mr. Sells was in possession of it, a young German and his wife. They had gone there because they could rent the place, with an acre of land containing an orchard, for the small sum of \$50 a year; and so, we found them living in the old home of the Prophet. After it became time for us to depart and close our visit with this very interesting young couple, I asked the privilege of remaining in the mansion house over night and sleeping in one of the rooms where the Prophet once dwelt. My wish was readily granted and they prepared a bed for us in the reception room, on the east side of the hall.

I make mention of this matter to you because my feelings were very much wrought up during this visit, and I had deep sympathy, in memory of the suffering of those martyrs, of their imprisonment and their final murder by an armed mob in Carthage jail, and the grief that came over the people at the time of their burial when their remains were taken from the funeral services and deposited in the earth. I remember very well the feelings of veneration that came over me that morning; and a new love and a new light seemed to dawn in my heart, in realizing that I had come to view and had been permitted to see the blood-stains of the martyrs that were left at the time they lay in that sacred room.

I remember very well the first time that I ever beheld the Prophet Joseph Smith. He sat upon his horse, "Old Charley," as he affectionately called his saddle-horse, a very fine specimen of a messenger horse, dark in color, with a white stripe in his face; and as I saw him sitting upon this noble animal, dressed in his full uniform, as Lieutenant-General of the Nauvoo Legion, at the head of that Legion, in the Spring of the year 1842, as the rank and file were on parade in their uniforms, marching to and fro on a prairie lot, adjoining the farm owned by the Prophet Joseph, the sight of the Prophet at this time made a lasting impression upon my mind, that never has been erased. I felt that I was looking upon the greatest man that I had ever seen, and truly his appearance was prepossessing, dressed in his full uniform of the State Militia, as commanding general of the Nauvoo Legion, this military organization composed of Latter-day Saints entirely. I remember often seeing the Prophet after this occasion, and every time that I saw him, I was more and more impressed with the sacredness of his calling, with the

nobility of his manhood, and in lesser degree with the great work that he was establishing for the benefit of human kind. On this morning, that I mentioned in the beginning of my remarks (see Vol. V., *History of the Church*, pp. 459-475), he expressed his joy and satisfaction that he was once more at liberty, freed from the hands of his enemies and among his own people again. He was met on this occasion at the outskirts of the city by his brother Hyrum and by his wife, Emma, in company with many of the leading citizens of Hancock county, escorted to his home again on the 30th day of June, 1843.

The impressions of his greatness, of his prophetic ministry, that I received, although but a small boy, only six years of age, I never have forgotten. On the morning of June 23, 1844, he passed our little dwelling, riding along the road known as Mulholland Street, toward the town of Carthage, in company with his brother Hyrum and some ten or fifteen brethren, members of the Church, who were accompanying him on his way to Carthage. On the steps of our little dwelling, some few rods away from Mulholland Street, with my mother and her four children, I saw them pass. My mother pointed to the company as they passed plainly in our sight, and said, "Children, there go the Prophet Joseph and his brother Hyrum, on their way to Carthage," and she added, "I fear they are going to their martyrdom." Those words impressed me with a deep meaning of sorrow, for they were prophetic indeed.

On the 28th day of June, at 5 o'clock, about day light in the morning, Jacob Gates, our near neighbor, came to our door and rapped upon it, and said: "Sister Jane, are you awake?" addressing my mother. He would have said "Brother Joseph, are you awake," but my father was on a mission to the eastern states at the time. So my mother answered and said, "Yes, Brother Gates," and I never shall forget the startled tone in which she asked the question: "What is it?" Brother Gates replied: "The Prophet Joseph and his brother Hyrum were murdered in Carthage jail last night at 5 o'clock." I never remember of referring to this matter directly, and talking it over with my mother, but the memory of her words and the memory of the visit of Brother Gates and the statement that he made concerning the martyrdom of the Prophet and Patriarch of the Church comes up before me, and it has never left me, and the recognition that I felt in my very soul of the greatness of that man, so far as I could comprehend it, have never been separated from my memory from that time to the present.

I rejoice with you today, my brothers and sisters, that I have a testimony of the life and labors, acceptable to the Lord, of this great man, that he was indeed the Prophet and revelator, the seer of the fulness of times, bringing to earth again for the acceptance of mankind, the gospel of our Lord and Savior, Jesus Christ, organizing the Church under the inspiration that God had given unto him, with all its officers complete, and the quorums of the priesthood, all put in perfect order, organized before his martyrdom. He seemed

never satisfied to rest from his labors until every quorum of the priesthood was represented in the organization of the Church.

In 1834, a company under his direction, went up to the State of Missouri to see what could be done in replacing the Saints again in possession of their homes, from which they had been driven in Missouri, and particularly in the town of Independence. This visit was made, and the company making it was styled "Zion's Camp." How much they accomplished, the Lord only knows, and the good that they did, He knows also, for he directed and led the company and piloted them until their safe return, most of them, back to their homes, in fulfilment of the promise made by the Prophet Joseph to his brethren.

The quorum of the Twelve apostles was organized the following spring, and the quorum of Seventies, all of which evidenced the determination of the Prophet to complete the organization of the Church. He had been warned, as he declared, that his life would not be prolonged, only until time had been given him to finish his work, which the Lord had assigned him.

I testify to you today, my brothers and sisters, with what little experience I have had in the Church for lo, these eighty years or more; I say I know that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith was indeed a prophet of the living God, and that he has accomplished the purposes and the work assigned to him, organizing the Church of Jesus Christ once more upon the earth, and I am happy to say that I have a testimony within my heart today that I am a member of that Church.

May the Lord bless us all and help us to be faithful and true, I pray, through Jesus Christ, our Lord. Amen.

A sacred solo, "The mighty Lord hath spoken," was sung by Mrs. Laurinda Brewerton.

ELDER JOHN A. WIDTSOE

At this moment I sympathize very heartily with the remark made by Dr. Carver last Thursday, as I left him at the Tabernacle door, "I have heard of many ways by which a man may lose his breath, but I know now that the most effective method is to speak before a General Conference meeting in the Salt Lake Tabernacle." Nevertheless, my brethren and sisters, I am glad to bear to you my testimony of the conviction in my heart that this is the work of God.

THERE IS A SPIRIT IN MAN

Surely every person in this vast congregation, who has tasted of the gospel of Jesus Christ, can testify that the words spoken during this conference, have been uttered by the inspiration of God, and not of man. The Lord has made His servants mighty and strong. "There is a

spirit in man, and the inspiration of the Almighty gives them understanding."

I rejoice to know that, if I obey the commandments of God and live in accordance with my best knowledge of His law, when great things are required of me, I may, with confidence, draw upon the power of God, to secure the assistance I need.

MATERIAL HYPOTHESES DO NOT EXPLAIN THE WORLD

As I have listened with great interest to the addresses made at this Conference, from the remarkable key-note address given by our beloved president, to the last address made, I have been reminded over and over again, of the sober words spoken by one of America's greatest chemists, who died only about two months ago. This man was a discoverer of two of the chemical elements. He had made many other notable contributions to human welfare. Sometime before his death, he gave himself to the study of the purification of ether, with a view of making it more serviceable in the surgeon's operating room. A short time before he died, Dr. Baskerville, who was both a great chemist and humanitarian, in conversation with some of his friends, reviewed the great advances in knowledge during his life and the peculiarly intimate knowledge that he had gained of his own field in science. In summing up the results of his life's labor, he declared that "There is something which cannot be explained on a purely materialistic hypothesis." This man, standing at the pinnacle of scientific knowledge—in the full light of man-made knowledge—declared soberly to his friends that with all the knowledge he had won in the laboratories and from books, he was constrained to say that his knowledge was incomplete, that there is a spiritual something which must be taken into account, even in the domain of science. This declaration of a modern scientist is the age-old and eternal wail of the baffled soul, which, rich in man-made knowledge, stands helpless by an impenetrable wall which only spiritual truth can open or move away. His declaration is also the great cry of faith for man, when he discovers his limitations and learns to understand the value and power of faith, cries out, "There is something in the world which cannot be explained on a purely materialistic hypothesis."

THE EXPLANATION OF EXPLANATIONS

Ever since the beginning of time, men have sought for an explanation of the universe. Facts are merely the building blocks of truth; they have no value in themselves; but when facts are placed in conjunction with each other, in an organized form in the service of great explanations, they leap into life and attain meaning. The world moves on, not by the discovery of facts, but by the explanation of the facts that men secure; and the most rapid way of discovering new truth is to win the great explanations that make coherent the innumerable facts of the universe.

It is instinctive in the human soul to seek for the greatest of all explanations—the explanation of human existence. The questions: Whence comes man? What is his purpose here? What will he do hereafter? are the natural questions of every human being who thinks about the things about him. Poets and philosophers, from the beginning of time, have attempted to answer these fundamental questions, and thereby give satisfaction to the human soul. Nations have become great, or have remained small; have impressed themselves greatly or poorly upon the course of human history, as they have been able, in a greater or in a smaller degree, to answer these fundamental questions regarding human existence, and to train the people in this knowledge. A nation with a purposeless philosophy of man's existence has never served the world greatly.

It is the glory of this Church that it possesses, and the glory of the Prophet Joseph Smith, that he left behind him, for us and for all generations to come, the explanation of explanations, the reason for life and reason for human existence. Under the inspiration of God, he told us whence we came, what we are doing here and where we are to go. This knowledge is a glorious heritage. We lived before this life; we were in the beginning with our Father, our God. We were begotten by Him, as President Penrose declared last Thursday. In that preexistent life, we made a preparation and laid a foundation on which we are building today; we won our right, as Elder Talmage said, to come forth upon this earth, to do our work. We shall live hereafter—not a quiet, silent, purposeless life, but a life of development and progress, everlastingly achieving, everlastingly growing, everlastingly becoming more and more like the greatest and highest of our ideals. Around such an explanation of life may be clustered in orderly fashion all the events of existence. It was such an explanation, I think, that our friend Dr. Baskerville had in mind when, a few month ago, he spoke the sober words I have quoted relative to the achievements of his life.

ALL ACTS MUST HAVE SPIRITUAL MEANING

I would like to leave as one of the thoughts, and perhaps the main thought, of the few moments I have at my disposal, with this vast assemblage of people, that the all-important thing in life, after all, is to find a place in the universal scheme of things, for all the acts of our lives. There is a spiritual meaning of all human acts and earthly events. The Lord has specifically declared “not at any time have I given unto you a law which was temporal.” It is the business of man to find the spiritual meaning of earthly things. I pay my tithing, for many reasons, perhaps, but the one great reason is that by so doing, I am advancing this great cause, this great purpose, this great plan to which I am committed. I keep the Word of Wisdom to keep my body clean and pure and wholesome, but I keep the Word of Wisdom also, because by so doing I make myself an abler colaborer with God in carrying onward

this great work. I grow sugar beets, not merely because I want clothing and food for my family, but because the cultivation of the soil and the consequent increased prosperity among the people, adds to the onward progress and nearer fulfilment of the purposes of Almighty God, of the great explanation of explanations, beginning in the vast Before and ending in the vast Hereafter. No man is quite so happy, I think, as he who backs all his labors by such a spiritual interpretation and understanding of the acts of his life. A piece of silver always has a certain value as it passes from hand to hand; it is weighed and we sell it in the market place; but, when that piece of silver is coined into a dollar, it receives the stamp of government service; it becomes a coin of the realm, and it moves from hand to hand to accomplish the work of the realm. So, every act of man, the moment it is fitted into the great plan, the plan of salvation, receives spiritual coinage, and passes from hand to hand, from mind to mind, to accomplish the great work of God. It is a great theme beyond my powers to develop fully, and far beyond the time at my disposal; but I desire to leave with you as my testimony, the thought that the greatness of life is won only when men regulate and order the affairs and acts of their lives by an understanding of the great spiritual purpose of man's existence. Those who do not so place their lives, who act because of selfish purposes, independently of the great plan, are as the purblind; they stand in the midst of knowledge and light, yet they do not see. In times of material difficulty, like these, it is more important than ever to hold to the spiritual significance of life and to obey the spiritual law.

OUR TEMPLES PLACES FOR SPIRITUAL INSPIRATION

We have on every hand in this Church many opportunities for gaining the great spiritual knowledge and strength with which we may surround and interpret all the acts of our lives. Every principle, every part of the organization of this Church, lends itself to the spiritual strengthening and up-building of our lives.

Temple work, for example, gives a wonderful opportunity for keeping alive our spiritual knowledge and strength. We believe that those who die without the faith, may be served by us, as proxies, in the holy temples; and that these dead, because of our unselfish labors, may be able to secure blessings, somewhat similar to those that we desire for ourselves. Thus, by serving the dead, we commit ourselves definitely to the great eternal plan of human salvation, which constitutes the spiritual basis of all life. The past, the present and the future are united by our vicarious acts. The mighty perspective of eternity is unraveled before us in the holy temples; we see time from its infinite beginning to its endless end; and the drama of eternal life is unfolded before us. Then I see more clearly my place amidst the things of the universe, my place among the purposes of God; I am better able to place myself where I belong, and I am better able to value and to weigh.

to separate and to organize the common, ordinary duties of my life, so that the little things shall not oppress me or take away my vision of the greater things that God has given us.

TEMPLE WORK A SIGN OF THE LAST DAYS

My brethren and sisters, we belong to the last days, in this last great dispensation, which has unfolded the great explanations of life. God has said that this people is to prepare for the last days. The last days will come; there will be a time when this work shall be accomplished, and a new work undertaken. One of the great purposes of this Church is to prepare for the last days. There shall be signs of the last days; there shall be things that will tell us when the last days are about to occur and when they are here. May I say to you that we need not go far away to look for these signs; they are about us. I know of no more convincing sign of the approaching end than the work now being done in our temples. I heard Elder George F. Richards, president of the Salt Lake Temple, say, a short time ago, that five or six times as many endowments are now being done daily in the Salt Lake Temple as were done a few years ago. This is a sign of the last days. When the hearts of the fathers and the hearts of the children, living and dead, are tied together in love, and in recognition of God's great purposes for the human family, then the Lord has found a people which may prepare properly for the last great coming of the Savior and the purification of all things, and the re-establishment of the true kingdom of God.

God bless us, that in all we do, in our labors in the home and the field, or wherever we may be, we may understand the spiritual meaning and value of the things we do; that we may go through life with seeing eyes, finding light even in the darkness of earth, I ask in the name of Jesus Christ. Amen.

The choir and congregation sang, "O say, what is Truth?"

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

I have recently returned from attending the National Council of the Boy Scouts of America, held in the city of Chicago, on the 29th and 30th of March. As our Church is very much interested in the Boy Scout movement, I have thought that perhaps the best contribution I could make to our conference, would be to report some things connected with the National Council proceedings.

It so happened that the Sunday before going east to attend this conference, I delivered, in this Tabernacle, a discourse on the subjects that have been dwelt upon, more or less, by the speakers in this conference; namely, the wave of lawlessness which seems to be sweep-

ing over our land. It was, therefore, somewhat refreshing, to get connected up with a movement, and obtain a vision of the other side of the picture that represents our country—the good side. If we attend solely to observation and the summing up of evil alone, we are very apt to get a mis-vision of things. Truth is knowledge of things as they are—not as they are in wrong vision of them, but as they are in reality. And so, attendance upon this National Council of the Boy Scouts of America gave me an opportunity to get a vision of some of those progressive things that are being done in our land, that make for good citizenship, for moral worth, for spiritual uplift, and I feel very grateful for that view of the things which came to me by reason of my connection with this national council.

There were in attendance at this council about two hundred men, representing the finest citizenship of our land, men interested in the future welfare of our country. They came from New England, from the Atlantic Coast states, and from the Gulf coast states, and from the great Middlewest. They were a fine representative body of American men interested in more than eight millions of the youth of our land within the Scout age, the age from 12 to 18.

It was reported by those having this work in hand, that we had enlisted in this great cause of citizen development of our youth, about 530,000 men and boys, 403,000 of them being enrolled scouts. Plans were adopted by the National Council, looking to the complete occupancy of the whole territory of our country, by which all the youth of our land would be brought within the territorial organization of this great movement. It was recognized that what had been done was but little in comparison with what remains to be done. It is important, of course, that more than five hundred thousand men and boys are enlisted in this cause, but it is of still greater importance that plans should be adopted for reaching the eight millions of lads within the scout age and not yet enrolled in scouting. This body of men from all parts of the country were made up from among the leading citizens of the various districts they represented. And not only did they represent the organizations directly interested in this movement, but also those organizations which indirectly are interesting themselves in it, and giving it financial and moral support. There was spoken of there the business men's organizations throughout the land, that are interesting themselves in this movement; the Kiwanis clubs were mentioned; and the Rotary clubs, and "The Lions," an organization of business men's societies—all these were represented as playing the part of the "big brother" to the Boy Scout movement, in many localities. The financial aid and moral support that these business men's organizations are giving to the Boy Scout movement convince me that the reputation America has for being materialistic in spirit, and selfishly money-mad, isn't altogether true, since so many organizations of business men are interesting themselves in a movement that is so purely unselfish, and that has for its pur-

pose the moral uplift of the present boyhood of America, in order to provide for the future good citizenship of our country.

America, notwithstanding the present reign of lawlessness, which we all deplore, is not all bad. There is a great volume of good in it, and those prophecies of evil that we have in the scriptures that have been given to our Church respecting our country—the United States—while they sound a note of warning against lawlessness and the evil conditions that now obtain, yet they also carry with them an alternative, to the effect that if the people of our country will repent and respect the conditions of righteousness, which God requires of any people that inhabit this God-blessed land of America, then He will not destroy them, but will secure them in the enjoyment of their rights and of their liberties. His blessings will attend them, and they will become a mighty instrument in His hands for good; and He will couple their destiny with the destiny of modern Israel, until the Zion of God shall be founded upon this land which is “choice above all other lands.” I have been thinking of late that if I were a younger man, I would be disposed to consecrate all the years of my life in sounding that warning to our American people, to outline for them, as God has outlined it in our scriptures, the glory, and honor, and power, and influence, and world-leadership that God is willing to confer upon this mighty people of America, and upon their government that He has brought forth through the inspiration of His Spirit, upon the minds of the fathers of the republic, who laid deep and well the foundations of human liberty by creating and adopting the constitution of our country. I would be willing to devote my life to that, I say, to the saving of the manhood and womanhood of America; and get that manhood and womanhood consecrated to the accomplishment of God’s high purposes with reference to our land.

What I now want to do, however, and more especially, is to awaken your interest in this Boy Scout movement. You do not know how proud I was to have it said that our state of Utah held the record for the highest percentage of enrollment of Boy Scouts of America; that in this state we had registered one in ten; whereas, in other states the nearest number approaching that is about one in thirteen. This gives evidence of larger interest in boy scouting in Utah than elsewhere.

Now, what I want to do in these few minutes in which I am to address you is to awaken a universal interest in this Boy Scout movement. We have gathered here in this meeting, representatives from all sections of the territory occupied by the Church of the Latter-day Saints, not alone from Utah, but from surrounding states. I would like, if I could do so, to send you all home enthusiastic in this cause. I would be delighted if all our bishops could go from here determined to give full recognition and encouragement to this movement, until what has become a mission with the General Board of Y. M. M. I. A., which, as you know, is assuming the role of “Big

Brother" to boy scouting; I would like to have you officers of the Church, everywhere, give welcome to the promotion of this organization, and I am sure that you will be inclined to do that if only once the great purpose to be achieved through this organization is carried home to your hearts. To accomplish that desire I am going to repeat to you, but only in "head-lines," the purposes of this great organization, to which our Church has given official recognition and encouragement; and which our Young Men's Mutual Improvement Association has taken under its wing, for the purpose of helping it develop and achieve its highest purposes. "The Scout Promise"—sometimes called, "The Scout Oath," is:

1. On my honor I will do my best to do my duty to God, and my country, and to obey the scout law.

2. To help other people at all times.

3. To keep myself physically strong, mentally awake, and morally straight.

What a foundation is here! All that these apostles, with the spirit of their apostleship upon them, have urged and asked for with reference to our labors among our youth, is pretty well covered by this solemn promise that the boy gives upon entering into scouting.

The further aim of scouting is set forth in the scout law, which requires that the scout shall be trustworthy, that he will be loyal, that he will be helpful, that he will be friendly, that he will be courteous, that he will be kind, that he will be obedient, that he will be cheerful, that he will be thrifty, that he will be brave, that he will be clean, that he will be reverent. What more could be required of boydom than that?

Fathers and mothers in Israel; presidents of stakes, and high councilors; bishops of wards, Church officers of all grades, who have to do with boy life, what a fine program is here, and what co-operation and help you will get to the main effort of the Church of Jesus Christ of Latter-day Saints, from this organization, engaged in laying these foundation stones in the life and character of boys!

Can this program be improved upon? Yes, I think it can be a little improved upon. A rather interesting and amusing incident happened at the banquet that was given in honor of this National Council, gathered in Chicago. Father Cavanaugh, of the Catholic Church, who was called upon to deliver an address at the banquet, given in honor of the National Council, cautioned the representatives not to regard scouting as religion. While Rabbi Emil G. Hirsch, of Chicago, who was also among the speakers, very boldly proclaimed that since so much of scouting had to do with helpfulness to others, it was good religion. Mr. J. H. Beveridge, Superintendent of Schools of Omaha, and President of the National Education Association, held that the movement was chiefly educational. While another speaker, Mr. H. H. Merrick, I think, representing the Executive Committee of Chicago, stated that he was glad to hear all

that had been said by the other speakers in relation to scouting, but held that it was an American movement—a movement for good American citizenship. And so these parties differed, very greatly, but each one contributed a thought worth while, for scouting.

But now, as to improving upon the scouting program. When Brigham Young instituted the Y. M. M. I. Association he said:

"Let the keynote of your work be the establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of the hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life. It is our desire that our young men may grow in the comprehension of and faith in the holy principles of the gospel of eternal salvation, and furthermore, have an opportunity to testify, and be encouraged in bearing testimony and speaking of the truths of our holy religion."

The superintendency of our Mutual Improvement Associations, while President Ivins was our superintendent, declared, through the *Improvement Era*, that coupling this spiritual, religious element voiced by President Young, with the Boy Scout movement, gave the finest program for boy control and guidance, and work, that it was possible to conceive. It adds the one other important element to such a work; the element that Dr. Widtsoe spoke of a moment since, that mysterious, almost indefinable, spiritual ingredient and power, essential to the success of things human—it makes it then a genuinely religious movement, as well as an educational, a moral, and a physical betterment movement. Well, add that religious element to the Boy Scout program, and you have, as a means of guidance for the citizenship of tomorrow, in these United States, the best possible program. And so, I commend this movement to you, elders in Israel; bid it welcome into your several communities, and grant to it your moral and whole hearted support, so that we may extend scouting until every Improvement Association shall have its Boy Scout organization.

Just these words in conclusion. In this thing we cannot as successfully walk alone as we can by keeping step with the national organization. I learned a new idea at this National Council, to which I have been giving much thought since, namely, a man or a community who comes to regard himself as *all-sufficient*, turns out generally to be, and it is the observation of experience, turns out to be *inefficient*. We cannot be all-sufficient in ourselves in such a work as guidance of our youth—such a work as scouting. We need the national organization. We need it for the classification of scouts, from tenderfoot to the eagle scout. We need its courts of honor; we need its system of merits and rewards; we need the "national pull" that is found in these things. We need the recognition that the national organization is willing to give us. We can not, of course we would not desire, to plagiarize all this organization, and the splendid things that have been developed by it. Yet you cannot devise another boy program without plagiarizing it—it covers the field so completely—and that being true,

there is nothing for us to do but to join in the great national march of the boyhood of our land, toward the goal of the highest citizenship. Therefore, let us recognize in boy scouting a point of contact with our fellow citizens of the United States that is of great advantage to us, and through which we also, perhaps, can contribute something to the great national movement. Be friendly, therefore, my brethren in your attitude towards this great organization, I pray you in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

A DELEGATION FROM JAPAN

I am reminded, by a little note from Elder Junius F. Wells, that fifty years ago, February, 1872, a large delegation from Japan, headed by Prince Sionii Tomomi Iwakura, Marquis Ito, and other eminent Japanese officials, were snow-bound in our great city. We have here today a delegation from Japan, and we welcome them with another snow storm, which is rather unusual. The above embassy was detained here for about three weeks. The Territorial Legislature was in session at the time and they were extended many courtesies by the Mayor, City Council, the Territorial and military officials, and they visited this tabernacle and heard the great organ played upon by Elder Ridges, its builder. Here they had their first glimpse of the pioneer work accomplished by the people of Utah, and the great West in twenty-five years. They obtained statistics regarding the development and colonization of our beloved country, and studied its government in our city. It fell to my lot to have the honor of being called upon a mission to Japan and open the way there for the spread of the gospel, as believed in by the Latter-day Saints. I am very glad, indeed, upon this occasion, to welcome some of my friends from Japan.

We also have with us today, as visitors, several members of the General Staff of the American Army.

The choir sang the finale of the Oratorio, "The Restoration," under the direction of its composer, Elder Brigham Cecil Gates.

Benediction was pronounced by Elder James H. Robinson, President of the South Davis stake of Zion.

Conference adjourned until 2 o'clock p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 9, 1922.

Elder Charles A. Callis, president of the Southern States mission, presided.

The music and singing were furnished by the Richards and Water-

loo combined choirs, Granite stake of Zion, and by a string quintette, Lon Fisher and Arthur McFarland, conductors. Members of the quintette are; Thorwald Jorgensen, W. N. Morris, Murray Snow, A. H. Kirschner, and Oge Jorgensen. Professor E. P. Kimball, organist.

The combined choir sang the anthem, "The Lord of Heaven," solo parts by Mrs. Minnie Eckard and Mrs. Nettie Swortwood.

The opening prayer was offered by Elder Hyrum L. Nelson.

The combined choir sang the anthem, "Heavenly Father," solo parts by Joseph Kjar, Ruby Childs, and Agnes M. Bolto.

ELDER JAMES W. FUNK

(President of the Benson Stake of Zion.)

My brethren and Sisters, I have rejoiced in the proceedings of this conference thus far, and after the next few moments, I am sure I shall rejoice in the remainder of the proceedings. In the midst of my surprise at being called upon, and in the fact that I had never thought that it should fall to my lot to be called upon, I trust that you will bear with me, my brethren and sisters, and that the testimony which I may express may find a response in your hearts, and that we may have occasion to rejoice together, feeling that God is blessing us as He has blessed us in the past, in the worthy work in which we are engaged. We are truly grateful for the opportunities we have of drawing near unto the Lord through our service in His cause, because He said, that if we will draw near unto Him He will draw near unto us. And I am sure the experience of every Latter-day Saint will confirm that statement of the Lord, that every Latter-day Saint who is in His service are, in their humility, drawn near unto Him. It is inevitable that, under such circumstances, the Lord will draw near unto us. It is the only way of approach to the Lord and to receive the blessings of His Spirit, which brings consolation and peace and happiness. For, after all, I think little genuine happiness comes to us and permanently remains with us, except that it be through the Spirit of the Lord, and that sweet influence that comes with association with the Spirit of the Lord. No other organization, perhaps, in the world affords to its members opportunity for individual effort, and the privilege of drawing near unto the Lord by service, as does the Church of Jesus Christ of Latter-day Saints. Every member of the Church has an opportunity to show faith in the principles of the gospel which they have espoused, to show forth faith in God and in His goodness and mercy, by their obedience to the laws and ordinances of the gospel. Not only that, but he has opportunity to show faith in his willingness to lend a helping hand to his fellow man, and in his desire to be of service in this great dispensation of the fulness of times. I am sure that those who have had experience in the work of the Lord will

bear testimony to this fact, that it is a wonderful work and that wonderful blessings follow those who put their heart into it.

I come from Benson stake, as was announced; and perhaps some of you are inquiring where the Benson stake is. It is not a new stake, having been taken from a part of the Cache stake, in the year 1901, if I remember correctly the year. It is composed of the northern part of Cache county, and was named in honor of Elder Ezra T. Benson of the Council of the Twelve at one time, and who resided in Logan, in the Cache stake, from which Benson stake was taken. Cache stake was divided into four stakes. The work is growing there, my brethren and sisters, as it is growing in other parts of the vineyard of the Lord. This is a day of financial distress, which some of us are inclined to call hard times and in fact they are hard times. I sometimes believe, however, that hard times are more a matter of mental attitude than of actual conditions.

It is hard times because in times of plenty, and a particularly easy money market, some of us indulged in the things that we would like to avoid, and which we thought, by reason of our prospects, we were entitled to; hard times because, in great measure we ignored the counsels that were given us, from time to time, by those who had been called to preside over us. In the face of these conditions, I feel that the people of the Church have drawn nearer unto the Lord than they have done in many years past, and sometimes I have rejoiced that conditions have so shaped themselves that we are inclined to turn toward the Lord, and that we are more inclined to turn toward religion, and to be more neighborly, and more sympathetic to our brethren and sisters than we have been before.

As a result of the conditions that I have mentioned, I feel that the Latter-day Saints are drawing nearer to the Lord today than they have drawn before in years past; and the Lord is making good His promise to draw near unto the people.

My brethren and sisters, I know that we are engaged in the work of the Lord; that this gospel which has been restored to the earth in these the last days is the plan of life and salvation to those who believe and do; that the line of succession from the Prophet Joseph Smith to the Prophet and President, Heber J. Grant, has been unbroken; that the truth which was established in the earth with the restoration of the gospel remains upon the earth; that those who preside over the Church have that same authority that was conferred upon Joseph Smith; and that we as a people will be saved and exalted just in proportion to our obedience to the laws and ordinances of the gospel as promulgated from time to time by the mouthpiece of God upon the earth, and his associates.

May God bless us as Latter-day Saints, and the people of the world generally. May He draw us near unto Him at all times, in my prayer, in the name of the Lord Jesus Christ, Amen.

ELDER HUGH B. BROWN

(President of the Lethbridge Stake of Zion.)

I have been shivering ever since I left Canada, and I will be glad to get back there, where I can get warm again. I have shivered more since I came into this building than before.

The Lethbridge stake, brethren and sisters, comprises the whole of the north end of the world (laughter.) The southern boundary of the Lethbridge stake is fifteen miles north of the international boundary line, between Canada and the United States. I think the northern boundary of our stake is, perhaps, the southern boundary of South America. We have a very large stake, geographically speaking; and I believe, if we were able to discover all of our people there, we would have the largest stake in the Church, numerically speaking, because I believe we have in our stake the Ten Tribes. They are up there somewhere, although we haven't found them yet. I received a letter the other day from some member of the Church, asking me to go up into the Peace river country, and organize a branch there. That is about 600 miles north of Lethbridge, and Lethbridge is about 700 miles north of Salt Lake City. We have nine wards and eleven branches in the new stake (Lethbridge), and we have some splendid people.

I rejoice in this great work. I thank the Lord for the opportunity of working in this cause. I have come to realize, in the last few years, that men sometimes place high values on things that are not really worth while. Sometimes we are found chasing bubbles.

If you will pardon me, I will refer to a personal experience that I had during the late war. It appealed to me more than anything else I ever had in my life—some things that are really worth while. I had taken a few years in school, in Canada, preparing for military work, at the request of the president of the stake; and at the outbreak of the war I held a commission in the Canadian army, and it became my duty to put on a uniform, and go and do what little I could during the war. And I had the opportunity of serving, in a weak way, for a little over three years, and during that time I had the opportunity of preaching the gospel of Christ more than I had during my missionary experience in England, some seventeen years ago. And while I was in uniform, I had the opportunity of extending a helping hand to some of our boys. Quite a number of Latter-day Saint boys went from southern Lethbridge, from our stake there, and some of them did not return. And upon several occasions, while I was in England and France, appeals came to me from some of the boys who had been wounded who were sick in the hospital, asking me to intercede for them with officers higher up to make an appeal, if need be, to His Majesty, the King, asking that they might be returned home while they were convalescing; asking, perhaps, that they might have leave of absence. And on

several occasions it was my privilege to intercede for the boys and to get favors for them. When in London, one morning, I received a message that some boy wanted to see me in the hospital; and immediately I thought, here is another boy who would like to return to his mother, who perhaps is asking me to intercede for him with the powers higher up, by reason of the authority that I held as an officer in the army. And as I went in response to that call to the hospital referred to, I believed that I felt just a little pride in my heart because I had the honor of wearing the uniform; and as I went down to that hospital I believe that my head was working, feeling that I was going in to do a favor to one of my brethren, by virtue of the fact that I held the right to ask for a favor, perhaps, for him from the king. With this feeling I went into the hospital, and as I was ushered into the little ward where that boy was sick, with a feeble hand he reached out and said, Brother Brown, I sent for you to come and administer to me; I'm afraid I'm going to die, and I want you to ask God to spare my life that I can return home to my mother. Upon that occasion it seemed to me my uniform fell from me. All the pride that I had felt in standing in that uniform of the king vanished. And at that moment I was made to realize, that there is an authority, there is a power inestimably greater than any authority or power that can be given by man. And as I laid my hands upon the head of that boy, I interceded for him, not with the king of England, not with any man, and not by virtue of my authority as an officer in that army. But as I laid my hands upon his head, I said, "In the name of Jesus Christ, and by authority of the Melchizedek Priesthood."

Brethren and sisters, I came to realize that the most valuable thing in this world is the Priesthood of God, the right to speak and to act in the name of God. And as I stood there, as it were clasping hands with that boy and his Maker, by virtue of the Priesthood that had been given unto me, I forgot any honor that had come to me in the army. And as I knelt at his bedside, my prayer to God was, that never again in my life would I be found seeking the honors of men, that I would remember that the things that are really worth while in this life come to us through the gospel of Jesus Christ.

I thank the Lord for that experience, my brethren and sisters. I bear you my testimony that I know that this work is true. That time, after a year "over there," when I came and endeavored to raise my voice in defense of this work, I had the joy, the satisfaction, the consolation of testifying to the men of the world, that here in the west there were a people who were living clean lives, who were obeying the commandments of God.

I thank the Lord from the bottom of my heart for the work and the life of the Prophet Joseph Smith. I thank the Lord for the testimony that I have as to the mission of Brigham Young, the mission of Lorenzo Snow, of John Taylor, of Wilford Woodruff, of Joseph F.

Smith; and I thank the Lord, from the bottom of my heart, for the mission and the life of Heber J. Grant today. I don't want to be classed among the people of whom it was said, "You build altars to dead prophets, and you hate the living." I honor today men whom God has called. I pray you, brethren and sisters, to sustain and support these men, for they are ordained of God.

I hope we look upon men from a deeper experience, and judge them by that. God looketh upon the heart. He looks into the hearts of these men, and he has honored them, and called them to lead this people. The Lord makes no mistakes. Let us support these men; let us rally round them; let us let them know that we support them. And let us not be found questioning the wisdom of God in any choice that He makes. Remember what He said to Samuel, when he went down to anoint a king of Israel. When the oldest son of Jesse came up, he said: Why, this is the man; look at him; just a fine looking fellow, he should be king. But the Lord, said Samuel, did not look upon the outward appearance; God looketh upon the heart. Brethren and sisters, let us remember, let us try to do that. But remember that God alone possesses the perfect power to look into the hearts of men; and He has chosen these men. May we never be found chasing bubbles. May we get the real value fixed in reference to these men. Let us go for those things that are really worth while in life.

Let us pray God for the spirit of humility and meekness. Let us keep clean, doing the right as God has given us light to see it, and to do your duty. Let us have the courage of our conviction. This work is strong, and it will continue to grow. It must go on. The good ship Zion has set sail, and if any man wishes to jump overboard, he must take the consequence. The good ship will go on. God help us to remember that, and to be true to our covenants, true to the trust that has been given to us, and always found in the line of duty, so that when the call comes, as it came to me on that occasion—the call to duty, we will be worthy and ready to respond. Amen.

ELDER LEWIS R. ANDERSON

(President of the North Sanpete Stake.)

My brethren and sisters, if I did not have a testimony of the gospel of Jesus Christ, I do not think that I would have the courage to face this audience at this time. But I feel I know that I am in the house of my friends, associated with my brethren and sisters in this great work in which we are engaged, and that their love and faith and sympathy go out to one who is placed in this responsible position. I had not dreamed of being called to address you here today. But I have learned in my experience in the work of the Lord to go where I am sent, and I would rather be where I am at this time than any place on earth, because I have been called to be here.

I remember, more than twenty years ago, I received a letter of inquiry, asking if I would accept a mission. It came from President Wilford Woodruff, and after I had answered that I would be pleased to accept a mission, if I was thought worthy of it, I remember that I hoped that when the call came it would not be to the Southern States. I had considerable prejudice in my heart against the people of those states, because so many of our elders had been mobbed and mistreated in that section. And so I hoped in my heart that I would be sent to some other part of the world. But when my call came, it read to the Southern States mission. And when I got to the headquarters of that mission, I was assigned to the middle Tennessee conference, and I expected then that I would next be assigned to labor in Lewis county, Tenn., where our brethren, Gibbs and Berry, as you remember, were killed. But I came to know the Southern people and to appreciate their worth, to love the people with whom I had been called to work. And, like all missionaries who enjoy their mission and get the spirit of their office and calling, I felt that I would rather be working in the Southern States than in any other mission in the world.

I have been imbued with the spirit of this conference. It has been a conference of the foundation of things—getting back to normalcy, and I appreciate it. The instruction that we have received from President Grant, and the other speakers of this conference, have been by the inspiration of the Lord Jesus Christ, and have treated of repentance, of integrity, dependability, thrift—things which go to make up a true life.

I was impressed with a remark that was made by President Rudger Clawson, in the talk he gave upon the Bible, admonishing us to study it; for, said he, if we study it and get a good hold of it, it is equal to a college education, because it treats of every phase of human nature, and it contains some of the most beautiful literature that was ever penned. And I thought of our great President of this nation, Abraham Lincoln, and the books that he had. He had the Bible, and was a close student of it. He also had, we are told, the life of George Washington, and also had access, I believe, to *Aesop's Fables*, Bunyan's *Pilgrim's Progress*, and possibly one or two other books. Now Abraham Lincoln undoubtedly was a learned man. These books which he had access to contain the fundamental things and they were ground into his soul, and made him great. And sometimes I think that is one of the things that is the matter with us in these troublous times, that we do not hold to, and have not had ground into our souls, the fundamental things.

Up at the University the other day, as has been said, we listened to a very notable address by Dr. Carver, Professor of Political Economy in Harvard University. And in one of his comparisons, he likened the honest, thrifty community with one that was dishonest and un-

thrifty; and the thought came to me there, that if all the bad people—unthrifty, dishonest—were put together in one place where they could not take advantage and deceive the good people, they would have about all the hell that they are entitled to.

My brethren and sisters, I rejoice in the gospel, and in all the principles thereof, and, as President Brown has said, I trust that we will give every loyal support in every way to those who were placed over us to lead and to guide us at this time. In that remarkable address of president Ivins, the other day, he pointed out to us in a very clear manner, the administrations of the respective prophets who have presided over us since the organization of the Church, and that each had his special work to perform. Now it is up to us. President Grant is our Prophet. We have our problems to solve. We love and appreciate the brethren, those in authority who have gone before; but this is our day, let us make the best of it. Let us give full support to the living prophets, and may we be able to do so with all our might, mind and strength, is my prayer, in the name of Jesus Christ. Amen.

The combined choir sang the anthem, "The nations bow to Satan's thrall," solo parts by Mrs. Josephine Brower and August Glissmeyer.

ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

How wonderful is the gospel of Jesus Christ! When I say this I refer, not to the religions of the world as we find them, but to the gospel of Jesus Christ in its fulness, as it is found in the Church of Jesus Christ of Latter-day Saints—the gospel as it was given to us, the children of our Father, with the grave responsibility of bearing its glad message to all the world. In it, I see not only a religion for Sunday, which merely brings us together in our place of worship for the purpose of singing the praises of our Maker, and listening to the words of advice and counsel, but I see in it a religion suited to the weakest and the strongest, to the unlearned and the most profound student, to the wisest of us all, and yet adapted to the needs of every boy and girl. I see in it a force that fits you and me for every walk of life. I see in the working of the great Church, which God has commissioned to teach this gospel, a vital interest in the spiritual and temporal welfare of every one of its members.

I have rejoiced during this conference to hear divinely commissioned servants of the Lord admonish the Latter-day Saints in temporal affairs. I have rejoiced in the counsel of President Grant, that the Saints should rally in the support of the institutions of Zion to the fullest of their capacity; build them up and strengthen them, that there might be means all through the land to carry on the great work, and fill the mission that the Church has. When

we realize that we must buy many things from the outside and ponder the fact that every cent we pay for these things, of necessity, must go to the outside, shall we not support home institutions; buy the things that can be made here and that can be grown here, so that every dollar that these products bring may remain at home to build up the institutions that are ours and in turn enrich us as a people?

I believe God inspired Wilford Woodruff to back the great sugar industry with the credit of the Church; and I believe that in these trying times, when the men at the head of the Church have placed the resources of this people back of these great institutions, it has been done with one thought only, and that thought is, that the institutions that have made us prosperous shall be preserved to the people here at home, and shall not fall into the hands of capitalists not interested in us.

I have listened to criticisms of the policy of the Church in these matters, and I am free to say, that I have, in each and every case, expressed my opinion that at this time the Saints dare not resort to any criticism, lest they lose their faith. Criticism of the men God sustains is the beginning of the loss of faith, and the children of our Father who have been called from all the nations of the earth to love and rejoice in all the wonderful blessings of the gospel, should realize that these men have, deep in their hearts, the interests of every one of us.

I wish every one of you could have come into close contact with President Grant in the trying times that we have been passing through, when it looked as if our great industries might go to the wall. He was in my home in Chicago, in the mission home, weighed down with worry and trouble—not personal trouble, but anxiety for the interests of the people God has called him to preside over; and I believe that if every true Latter-day Saint realized what President Grant went through for the people, in trying to save their interests for them, they would be more loyal to the work of God and to his divinely appointed servants than they have been in the past. I hope and pray that the Saints will consider this matter and will awaken to the realization that this difficulty has been met largely by the work of the man that God sustains as President of His Church upon the earth, and that he should be sustained by every member of the Church.

What does the gospel mean to you? What does the Church mean to you? Is it merely an opportunity that you have of mingling together socially, in coming out and studying in the various organizations and auxiliary associations the outlines that are placed before you? Does it mean merely an opportunity for you to get forward in the world? If it does, then you have failed to grasp the great mission and the wonderful message and power of the gospel of

Jesus Christ. It is, my brethren and sisters, not for our spirits only, but for our bodies. It is not for time only, but for all eternity. It did not begin for you and me when we came here to receive it, but it began when time began, and it will continue through all the ages. The gospel of Jesus Christ was and is planned for the eternal salvation and exaltation of His children, a scheme that was devised in the heavens, a plan that was laid down with definite laws, with commandments, with ordinances that we must hearken unto and to which obedience must be rendered, if we will have the blessings that this gospel promises.

God has made us free, has placed us here on earth to live our lives just exactly as we want to live them. This gospel of Jesus Christ is the perfect law of liberty, and no man, be he weak or be he strong, is forced to obey its behests; but every man is given the opportunity, is given the privilege of obtaining perfect liberty contingent upon rendering obedience to its laws. We came here free, free as the very air we breathe, and can elect to go forward along the path of righteousness, or can follow along the path of unrighteousness and error. But we cannot look for, we cannot hope for, nor will we receive, the blessings predicated upon the keeping of these laws unless we live them. It is necessary that we live righteously to gain eternal life. I tell you, my friends, it is a serious thing and the temptations that come to us must be met. We hear people say, occasionally, "What a terrible thing it was that Adam sinned." They do not realize that the sin of Adam, so-called, was in fact a great blessing to you and me, for it made possible the establishing of the human family; the bringing of our souls into mortality, and permitting us to enjoy the experiences of this earth life. By successfully completing the course in this school of experiences, we qualify ourselves to live eternally with God and Christ in the everlasting kingdom of our Father. "Adam felt that men might be, and men are that they might have joy." And so it rests with us, whether we will measure up to the standard, avoid the temptations that come in our way, and gain that experience, that wonderful experience, of the school of mortality, which is absolutely necessary to an exaltation in the kingdom of God, our Father.

When we see temptation round about us, we have the duty of meeting it; of fighting against it and of triumphing over it. If we will meet it nobly and exert ourselves to the fullest, giving every measure of strength that we have to the great work, then there will come to our lives the wonderful joy that God has promised. And truly, the happiest man, the happiest woman, on the earth, are they who keep the commandments of God. The worth while thing is not the wealth of the world, not the honors of men, but that genuine, deep-seated joy that comes into our hearts, placed there by God the eternal Father through the Holy Spirit, when we do our

duty. O that every child of our heavenly Father, and every member of His Church in particular, might realize what it means to keep the commandments of the Lord, and that we, as one united whole, might put forth a mighty effort to combat evil in its every form. Then day by day we would approach nearer to our heavenly Father, and our righteous example would draw into our ranks many souls to aid us in the great work of redemption, and the joy of all would be increased many, many fold.

It was my privilege recently to visit the site of the City of Nauvoo. As I stood on Temple Hill and looked down upon the majestic sweep of the river, and recalled that there the Saints had been established and had been prospered, only to be driven away and to make that memorable journey across the plains, I thanked my heavenly Father for the class of men and women who came out of the world to accept the gospel, who lived their religion, near to their heavenly Father, and who withstood the persecutions that were heaped upon them. I thanked God for my parentage. And as I looked upon the old homes of my ancestors, and the old residences of others with whose names you are familiar, I could not help saying, God knew what He was doing when He permitted persecutions to come to those people, for they were tried in the fiery furnace; they grew stronger under opposition; they were victorious over temptations and trials that were placed before them; and they were blessed and sustained, and though they came into this wilderness with hardly enough food to sustain them through the first season, and though they were opposed by the nation and harassed by the Indians; yet they were true to their covenants, to their heavenly Father, and He blessed them and sustained them, and buoyed them up, and now we are enjoying the fruits of their faithfulness.

If we could only heed that admonition of our president to leave those things alone that come from the outside, that are a curse to us,—I refer to those things decried in the Word of Wisdom—and could the money that we send away from home for tea, coffee, tobacco, liquors and coco-cola be applied to the establishment of industrial institutions, and in the carrying on of the work of the Lord, and if we were to live this holy law, then the peoples of the earth would have to look up in admiration to the people of God.

My brethren and sisters, this gospel is for you and me. It is a reality, a genuine thing, and not a passing fancy. Those who keep every one of the commandments of our Father and live near to Him, and do the things that He has laid down for them, are happy. All others receive joy in a direct ratio to the effort they put forth.

We are today passing through a period of persecution. In the British Isles it is especially severe and trying, while in our own country there are some who attempt to injure us by their malicious

stories. The lives of the Saints and the achievements of the Church stand up before the world greater and more glorious than ever, despite the vituperations of the hirelings who do that work. The gospel of Jesus Christ is genuine. It is the power of God unto salvation. It is the true way for you and for me. It stands for good citizenship. Good Latter-day Saints are loyal citizens in the country, regardless of the party they may individually belong to. A good Latter-day Saint is a credit to his nation, for he upholds the men in power and he is striving continually to do his part as a man, being honest with his fellow men, and with his Master. I believe that this great nation of ours was divinely brought forth, that it might be a place for the coming forth of the gospel of Jesus Christ. I believe that that grand old flag of ours, the red, the white and blue, will always shine out as an emblem of liberty to the nations of the earth. I believe that God will not permit men to come into power as leaders in our nation who will disgrace those noble colors. That banner of liberty was given to the world that under it the gospel of Jesus Christ might come forth; and when the time had arrived, when the hour had struck, when the world was ready, God chose a humble boy in the backwoods of New York and gave him the divine commission to go forth and establish His Church.

He did as commanded, and though the Church has been persecuted, and men have heaped upon it all manner of opposition; yet, after ninety years, it stands unimpeached and unimpeachable, because it is the work of Almighty God. Its destiny is to fill the earth; its mission is to preach the gospel to all mankind; its purpose is to prepare the human family for the coming of Jesus Christ to reign as king of kings and Lord of Lords. And we, who remain true, who keep the commandments of the living God, will when Christ comes to take His place be found in our places, glorified, blessed of our heavenly Father, and He will say unto us, "Well done, thou good and faithful servant."

Let us be true, my brethren and sisters. Let us be loyal to our state and to our nation; loyal to ourselves and to the Church. Stand back of the men God chooses and sustains to preside over us.

If we will do this, our hearts will be joyful; our lives will be filled with blessings, and the fame of the Latter-day Saints will go forth to all the world. Then nothing can stop the onward march and the work of God will triumph.

A duet, "Grant us peace," was sung by Agnes Bolto and Don Priestly, obligato part by Ruby Childs, and a mixed double quartette.

ELDER CHARLES A. CALLIS*(President of the Southern States Mission)*

I humbly pray that I may be blessed with the Spirit of the Lord and speak under that divine power by which words are carried unto the hearts of the children of men.

"The rights of the priesthood are inseparably connected with the powers of heaven." This comforting truth has been abundantly manifested in this conference thus far, for by the rights of the Priesthood, the President of the Church, his counselors, and other general authorities have spoken unto Israel, and the powers of heaven have responded, to the instruction and comfort of the Latter-day Saints. We are half in heaven and half on earth when we do the will of the Father; for there is no liberty so sweet and enduring as the liberty of the gospel; and the wealth, the honors, the dignities of the world cannot equal nor bring that peace which comes from a still and quiet conscience, Isaiah said:

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

It was the Prince of Peace who inspired President Warren G. Harding to call that notable assembly, the Disarmament Conference. Under the Spirit of the Prince of Peace, that conference labored to do away with the horrors of war, and bring peace to a troubled world. Is it not the beginning of the fulfilment of that great prediction that swords shall be beaten into plowshares and spears into pruninghooks? As the Lord can send peace to the nations who seek him, so can he send peace to the laboring conscience. In the beginning of this dispensation God commanded that the elders of this Church should preach repentance unto the people, because if people do not repent, they become ripened in iniquity, and then their doom is sealed, for the fulness of the wrath of God comes upon people and nations when they are ripened in iniquity.

By the word of the Lord this land was designated as the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people * * * whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.. * * * And the fulness of His wrath cometh upon them when they are ripened in iniquity: Moroni, in the second chapter of the book of Ether, gives this solemn warning to the people of this dispensation. He had in mind the people of the world today when he spoke this word of warning:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done."

In the same book is a fateful prophecy. The prophets "testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness." On the banks of the Tennessee river, near Chattanooga, is an artificial hill, called the Citico Mound. The officials of the county in which the mound is situated were building a road and had commenced to plow away the mound; but the leading Presbyterian minister of that city protested against it as an act of desecration. Why? Because scientists who had explored that mound discovered it to be a vast tomb filled with the bones of men and women upon whom judgments had fallen because of their iniquity. This is one evidence of the fulfilment of that prophecy. I ask you, is that not a proof that Joseph Smith was a prophet of God and that the Book of Mormon was translated by the gift and power of God?

What sin brings men and women in the ripeness of iniquity? I tell you, my brethren and sisters, it is immorality. Coming from Miami, a few weeks ago, to Jacksonville, in an automobile, a distance of four hundred miles, we saw many automobiles on the road in the dead of night, after the clock had tolled the hour of midnight, and in these automobiles we could see by the light of the moon, girls of tender age, young women and young men, out riding that time of night in the country over lonely roads. Such practice will result in disaster. Young men and young women, who go automobile riding in the dead of night, when it is not necessary to make such journeys, so sure as God lives are sowing the seeds of misery and sorrow. "Woe to them," says the prophet, "that are at ease in Zion." Woe to the parent who is at ease when his sons and daughters are out pleasure-riding at night. Woe to the parents who are lulled into a sense of fancied security concerning their sons and daughters. These precious and splendid young men and women who come to the missions to preach the word of God are choice spirits—the greatest blessing that God has given to His people.

Isaiah declared that Jesus was "a man of sorrows."

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Physicians find diseases that baffle their skill, but

"Earth holds no sorrow that heaven cannot heal."

Jesus Christ is the

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure."

He, by His gospel, will heal the diseased mind; He will pluck from

the repentant heart the sting of sin and wickedness. He will remove that awful torture of remorse of conscience, if the sinner will surrender unconditionally to Him and obey the gospel. The Apostle John says,

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

But suppose the sinner elects to take the downward path and become a law unto himself. What then? Listen to what the Lord says:

"For behold, I, God, have suffered these things for all that they might not suffer if they would repent."

What wonderful goodness! Well might Paul say,

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich."

Not rich according to the things of the world, but rich as to the things of God—the gift of salvation, the boon of eternal life, which will exalt us in the presence of God.

"But if they would not repent, they must suffer even as I."

Now Jesus describes the suffering of the sinner. Listen to Him:

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink.

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men:

"Wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit."

What makes an apostate bitter? What makes a man rebellious at heart, and fight with fury and bitterness of soul the Church and the leaders whom God hath appointed? I tell you, my brethren and sisters, it is the sins which were forgiven him at baptism that have returned unto him; for so hath the Lord said. He commands men to retain by a godly life the remission of their sins, but if they sin, he withdraws His Spirit; they are left to themselves, they are filled with bitterness and hate for the work of God; no matter how bright, how glowing, how strong the testimony of the gospel, it cannot live, it will not abide, when men who had that testimony do wickedly. And they return to their former sins, as the dog to his vomit, and the sow to her wallowing in the mire, their former sins return to them and they are left in the bitterness of sin and in the thralldom and bondage of Satan.

"Salvation," said the prophet Joseph Smith, "is for a man to be

saved from all his enemies; for until a man can triumph over death he is not saved. A knowledge of the Priesthood alone will do this." By the power of Jesus Christ the faithful Saints shall arise in the glory of the resurrection, clothed in white, heirs of God, and joint heirs of Jesus.

Brethren and sisters, I bear you my testimony that this gospel is the power of God unto salvation. Just as surely as I know that I stand here, I know that Jesus is our Redeemer, and that He liveth and maketh intercession with God for the children of men. By the same Spirit I know that this gospel is the power of God unto salvation—that salvation which shall conquer death and bring light, immortality, and glory and exaltation in the kingdom of God.

Those here who do not belong to this Church, who have not tasted of the sweetness of the fruits of the gospel, I invite to repent and to be baptized for the remission of their sins, and they shall receive, by the laying on of hands for the gift of the Holy Ghost, a testimony that Jesus is the Christ, that Joseph Smith was and is a prophet of God, and that this gospel is in truth and in deed the power of God unto salvation, which I testify in the name of Jesus Christ. Amen.

The anthem, "Send out Thy light," was sung by the combined choir.

Benediction was pronounced by Elder George J. Cannon, a member of the General Board Y. M. M. I. A.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, April 9, 1922.

Elder Samuel O. Bennion, president of the Central States mission, presided.

The Mt. Nebo choir, Utah stake, furnished the singing, under the leadership of Carl O. Nelson, conductor. Elder Tracy Y. Cannon played the organ accompaniments.

The choir and congregation sang, "For the strength of the hills we bless Thee."

The opening prayer was offered by Elder William C. Winder, of the Granite stake High Council.

The choir sang, "The Pilgrims' chorus."

ELDER REY L. PRATT

(President of the Mexican Mission.)

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that He shall manifest Himself unto them in word and also in power, in very deed unto the taking away of their stumbling blocks, and if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father: yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. . . . And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish. Therefore, we be unto the Gentiles if it so be that they harden heir hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." I Nephi 14: 1-7.

These are the words that the Lord spoke through His prophet Nephi, when He gave unto him the vision of what should be upon this continent in the last days. He beheld that the remnant of his seed that should be mingled with the Lamanites, should be brought down by the hand of the Gentile nations that should come in among them. He prophesied also that the Lord would not permit the Gentiles to remain in a state of darkness, described by him incident to, or touching, the great and abominable church in their midst, incident to the fact that the holy scriptures had been wrested and twisted among them, to the end that the people were not able to discover or discern which was right or which was wrong; but the Lord would through his mercy, establish among the Gentiles the fulness of His everlasting gospel. And he made wonderful promises unto the Gentiles, who should be blessed. And here he sets forth very plainly, that if they would give heed to the teachings of that gospel that would be restored among them, they should be numbered among those of the house of Israel, they should be blessed for ever, they should not be molested in their possession of this land of promise. But there is another side of the question here, and it is specifically set forth that if they should not serve the Lord with full purpose of heart, if they should turn from Him, they should be destroyed, and that not only temporally but also spiritually. I find in this Book of Mormon things that to me are very pertinent, for this is the very nation described. This book is one that has come into the world with the restoration of the gospel. It is true, it is the word of the Lord given through His ancient prophets and apostles upon this land, who foresaw our day.

And inasmuch as the note has been sounded in this conference, of repentance, it seems to me timely to call attention to some of these things that so specifically point to our day; for if we are not mindful as a people, if we are not mindful as a nation, if the Gentile people who have come here do not give heed to the inspired word of God, do not accept the gospel as offered to them, this scripture foretells for them an awful destruction.

I would like to read to you the Lord's decree, the first decree that we have any account of having been given, concerning this land on which we dwell. This decree was given to the brother of Jared, a great prophet who led his people to this land at a very early day. You will find it in the words of the brother of Jared given in the second chapter of the Book of Ether, through Moroni, who abridged the history of the Jaredites found on the gold plates. It is there stated:

"And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness but He would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people. And He had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise from that time henceforth and forever should serve him, the true and only God, or they should be swept off when the fulness of His wrath should come upon them. And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of His wrath has come upon them. And the fulness of His wrath cometh upon them when they are ripened in iniquity. For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of wrath of God upon you as the inhabitants of this land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

Here again we find the perfect warning voice of God coming to the Gentiles who should possess this land. Now the question of all importance to us is not armies, not navies, is not ambition, is not universities, is not learning, but the question to us is, wherein lies the security of this great Gentile nation? Not only the one but the many Gentile nations commingling, making a nation that has built one of the greatest governments that has ever been known, that has established better laws and better living conditions than have ever before been known among the children of men since the creation, things that are in every way desirable? But I repeat, that the continuance

of these conditions depends upon the fact as to whether the people will accept and subscribe to the principles of the gospel. And to accept the gospel is none other, nor aught else than to put our lives in harmony with the laws of eternal truth, which are God's laws; the laws by which all that is was created, and all that is, is sustained in the universe; and when those laws are controverted, when those laws are disobeyed, that disobedience brings disintegration, and destruction, and the ultimate annihilation of those who indulge in breaking them. Is there not today, by the prophets, seers and revelators, who stand at the head of Israel, who are God's mouth-pieces unto the world today, who sound the cry of repentance today, and also to the whole earth—is there not again a sounding of that decree?

We have not only the testimony of your sons in the mission field, who come in contact with the world; the testimony of mission presidents who sound their voices to and mingle their voices in, all parts of this fair land, Canada and Mexico; but we have the testimony of this nation's statesmen and great men, that there has never been a time in the history of this country, when there was so crying a need for repentance as there is today. I believe we are living in the fulfilment of the time spoken of by Paul, in his Epistle to Timothy. This is as I find it, and I hope you will not take it that I am a calamity howler, and that I do this for effect. I consider it incumbent upon me to raise my voice abroad and at home; and I do not let an opportunity pass, to sound my voice, even the cry of repentance, in the ears of the people, so that not only we, but the nations and people with whom we dwell, might repent, and be saved in the kingdom of heaven. I believe we are living in the time of the fulfilment of the words spoken by the Apostle Paul to Timothy: (II Tim. 3:1-7.)

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

I request you candidly, brethren and sisters, to ask yourselves the question, was there ever a time when you have seen manifested so great a spirit of selfishness as there is today, individually, in groups, in cities, and nationally? We find this selfish instinct more apparent than I have ever seen it in my life. Do we not find ourselves to be deceivers, truce-breakers, and find the same in others? And do we not find ourselves hating one another, partaking of practices of the world that are not righteous? Why, I am constantly kept in hot water. I came up here, in the last two weeks, from the interior of Mexico, and I find here, in the newspapers and among the people, things that are slanderous to the Mexican people, things that are

given out as facts without facts to support them. But they are slanderous to those people; they stir up hatred against the people there, and when I return I am, of course, asked about such things, and hence am kept in hot water. We go to the southern republic, and we find the press of that country rampant over the treatment that they receive, that is heaped upon their citizens who happen to be here, and I have to act in the roll of a pacifier in both countries. I try to make them see that it is not the work of the masses, but of agitators, and I think likely that class is to be found here.

In the religions of the day do we find the power of God, or is there more likely to be found a form of godliness, and the men engaged in religious pursuits denying the power of godliness, more than we find in them a living and loving faith, and the love of God and His righteousness? I wish to read a little extract from the *Literary Digest* of February 25:

"Interviewed by a reporter of the *New York Times*, several clergymen exhibit, we are told, a decidedly 'liberal' tendency, one of them going so far as saying that many Methodists in good standing had only a 'technical' belief in the verbal inspiration of the Bible, and that in his opinion a man might be a good Methodist and believe, for instance, that the Biblical account of the creation, literally understood, was not in accordance with the fact."

Further on in the article it says:

"People widen their experience. They are simply out-growing these old points of view. There has been an emancipation in theological views about the verbal inspiration of the Bible. The belief in verbal inspiration is only technically held today by a great many people. Today we emphasize the spirit of the word. The great thing is to exercise discrimination. There are good books and bad, and you have to discriminate but nobody can do that for me. The attitude of most Methodists toward Darwinism, I think, is that it is accepted with reservations. There is a certain type of mind which carries it too far, and makes it odious. But the principle is believed in generally. It is the great fundamental law of life."

My brethren and sisters, if God does not exist, why then the need of any ism in all the wide world? If the world does not need, I will say, any moral life, and God did not create us, why then continue any nonsense along that line? They go further than this, and many ministers tell you that Jesus Christ is a fiction, as a living entity, never did live; that the Christ story is only a beautiful story concocted for whatever end it might serve. So they have, I say, a form of godliness, but they deny the very foundation upon which it rests, and must rest. I thank God I believe in Him as a literal, tangible Being, who is my Father, and whose child I am, and I feel that I can go to Him in all of my anxieties, if I would go in the true spirit; and I can get salvation; I can get help. I am thankful, but not in the spirit of the Pharisee, who thanked the Lord that he "was not as other men," but from the bottom of my heart I thank the Lord that

I know I am created in the image of the Lord, my Maker; that I know that Jesus Christ came into the world, and was and is the Son of God, that He taught wisdom to men, whereby they may be, as He has again been, exalted into the celestial kingdom of our Father in heaven.

Perhaps I would not have spoken in this vein, had it not been sounded in this conference; but I lift my voice with those who have spoken in this conference, and those who are crying, "Repent, ye nations of the earth, for the kingdom of God is at hand."

Do I fear for this Church that has been established, although we are surrounded by temptations and the evils of the world? No. But I do know that this Church was established in these last days on the rock of revelation, and it will go on to its success. And I do know that we have a duty incumbent upon us to tell it to those who do not see as we see. That obligation comes with the knowledge we have of the gospel. I am perfectly positive and sure that the Church will go on to ultimate success and triumph. The only fear I have is, will I be able to stay with it? Will I be able to keep myself clean and unspotted from the sins of the world? And next to that, will my children, surrounded as they are by the evils and temptations of the world, be able to keep themselves pure and clean and unspotted from the sins of the world, and triumph with the work of God? And, next to that, will you, and particularly your children, be able to do likewise? That is the concern I have for Israel. After that, my concern is to gather from the world those who are honest at heart, who are, like ourselves, our Father's children—millions of them in the world; and we want to teach them the way that they may escape calamities that will come upon them, if they do not repent.

Now, is this promise of destruction a myth? I will only say that its fulfilment or non-fulfilment depends upon this people. You will find in the words of Moroni, that the Lord will destroy the people if they do not repent, even as He has hitherto done. I am a witness. As I have traveled over the valleys of Mexico I have seen evidences of the mighty judgments that came upon the people of a former generation that have lived upon this land. One month ago yesterday, with some fellow missionaries—perhaps some of your sons—I stood in the midst of a majestic ruined city. If Salt Lake City were to be ruined, and be left in a state of decomposition for as long a time as that one has been, it would leave, in comparison, but a mere scratch upon the land. Those were a mighty people that have built cities that are wonderful even in their ruins today. I stood upon the summit of a mighty building in that city of Mexico, covering more ground at its base than the block on which we stand, the other day, and looked as far as I could see, and saw the mounds of that ruined city. They were a cultured people and highly civilized who had built that city. But the Book of Mormon recounts to us that

there came a time when they became ripened in iniquity. And what did God do? He swept them off the land as completely as if they had never been, according to appearances which remain. Will he do it again? My knowledge is, that he will, except the people serve the God of the land, who is Jesus Christ. Therefore, I repeat to you that there lies for Israel, aye for America, no other way of safety but in keeping and living the commandments of God.

This is the Lord's Church. I know that it is true. Sometimes the preaching of the elders, or sometimes even the word of the Savior, incites the ill-will of those who cannot see just exactly as we do. I wish to read you the words of the Savior Himself as recorded in the 15th chapter of Matthew:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father and mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And He called the multitude and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto Him, Knowest thou that the Pharisees were offended, after they heard this saying? But He answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

So we say, that every plant that is not planted of our heavenly Father shall be by Him rooted up. And what care we, though the world scoff and scorn. This Church has been nurtured on persecution from the day of its inception; and if it brings persecution to declare the truth, let it come, for our duty is to warn the world and call men unto repentance.

Oh, we do not preach that all men are lost. There are none, so far as we know, lost, only if they continue to do evil. Then they will be lost. But today, even as in the times of old, the Savior, through His disciples, through His ministers, through His missionaries that are sent into the world, is crying to the world to come to Him. I almost fancy I can hear His voice, as He said to Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." But how literally has that promise been fulfilled upon the Jews. They still have an opportunity, but they have no oppor-

tunity to return, save by the road of repentance, and acknowledging Jesus as the Christ, the Son of the living God, their King and their Ruler whom they have to look upon as their Lord and their Savior.

God help us, my brethren and sisters, to realize our true position as fathers and mothers in Zion, to teach our children lessons of chastity, purity and truth, that they may know how to pray to our Father in heaven; teach them the principles of the gospel, of life, of health. All you fathers and mothers, get close to your boys in this age, get close to your daughters, and know where they are, and what they are doing, for many times they suffer by coming in contact with evil and ignorantly embracing it, not knowing the consequence; and the responsibility may rest, in many instances, upon the father or the mother, who has not taken proper care in teaching their young folks. It is a time when men want wealth, they want riches, want commodities and comforts; but, my brethren and sisters, my concern is not so much for these things as for the eternal truth, and those things which are of God, for our true and proper living. These are the pearls of great price. They are greater than all other things given to man.

May God help us to fulfil our mission and destiny upon the earth in righteousness, I pray, in the name of the Lord, Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission)

I sincerely pray in my heart, that the Spirit of our heavenly Father shall attend me and give me utterance while I stand before you this afternoon. I appear before you with a sense of humility and obligation, and I ask you to pray for me, that I shall be your spokesman, and deliver to you counsel and instructions that will be edifying to you as well as myself.

I am thankful, with all my heart, for membership in this great Church. I am thankful for the opportunity of coming here from my home in Eastern Canada, to participate with you in the worship of our Father. I am thankful for the impressions and inspiration that have come to my heart while attending the sessions of this great conference.

We think it is stormy here at the present time. But we have had a storm in Toronto, Canada, recently in comparison with which our storm here is but a gentle summer zephyr. We have had, back there, a storm of agitation against this people, and the message of truth that this people is endeavoring to deliver to the world.

We have passed through a fierce storm of newspaper agitation in the city of Toronto during the last few weeks. Through it all I have been reminded of the statement of the great Emerson, that there is a compensation in all things. I noticed, as I have often

noticed in the past, that when men commence to speak against us, they very frequently unwittingly bear testimony to the divinity of this great work. I recall an incident of this kind some years ago. There was held, as I now remember, in the state of Idaho, in the year 1908, a convention of the Christian Endeavorers. One of the speakers at that convention was Mr. G. W. Barnes, the president of the association. He was so close to the "Mormon" territory that he could not quite resist the temptation to throw a few rocks over into the state of Utah. But a singular thing among the statements he made against this people and our religion, is the fact that he unintentionally testified of the vitality and the fervor of spirit which are found in this great Church. He said, "We can never hope to crush 'Mormonism' until we have a zeal equal to that of the 'Mormons.'" I have often wondered why any minister of religion should have a desire in his heart to destroy a religion which plants in the human heart living faith in the living God, and inspires them with a self-forgetting zeal that sends them to the ends of the world to testify of the great things of our God. But, singular as it is, it is nevertheless a fact that the men who endeavor to bring to naught the purposes of this great work, unwittingly testify of the greatness of God's Latter-day kingdom.

Another instance of this kind came to my attention a few months ago in the Dominion of Canada. There lives up there in our country over in the province of Saskatchewan a minister of a Protestant church, by the name of Toombs. He wrote a lengthy pamphlet against our religion. In the course of his article he said that the organization of the Church of Jesus Christ of Latter-day Saints was most wonderful. He became even more superlative, he said: "It may be even said to be perfect." Shortly after the publication of this pamphlet, the great Anglican church, which is a division of the Church of England, deemed it necessary to put out a pamphlet against the propaganda of our Church in the Dominion of Canada. They could find nothing that suited their purpose better than the article written by Mr. Toombs. And so in the month of July, 1921, the great Anglican church published the Toombs article as its *Bulletin No. 44*, against "Mormonism." That bulletin contains the significant statement that the "Mormon" Church "may be said to be perfect." When I read that statement in that bulletin, I felt deeply grateful to the great Church of England. I have felt like writing them a letter, thanking them heartily for testifying officially to the divinity of the Church of which we are members. For this bulletin does contain a very impressive testimony of the divinity of our Church.

We have always been led to believe that when you say that anything is perfect, it is equivalent to saying that it is divine. If we were to select that adjective which most completely describes God's attributes, we would select the adjective "perfect." God is perfect. And that which he establishes in the world is perfect. So we might well

be truly thankful in our hearts, that from the seats of the mighty, men are commencing to testify, even though it be unwittingly, to the divinity of this great work.

Not only is this great Church of ours perfect in organization, but there is in it also the perfect Spirit of Jesus Christ. What is it in the ministry of the Son of God that impresses us as being most divine? All of you would say that it is His great spirit of self-sacrifice, And so it is.

Just a few days ago, I had the opportunity of attending a wonderful priesthood meeting, in one of the wards of this city. There were present at this priesthood meeting several hundred splendid men of all ages who bear the Priesthood of the Son of God. At that meeting a number of men, who had recently been called to go out into the world to preach the gospel, were called upon to speak briefly. I recall distinctly one of them. He was a German. He had been converted to the Church in far-away Germany, some eight or nine years ago. This plain man came to this country with his family. Since his arrival here he has been pursuing the plain occupation of a laborer. Through his industry, thrift and frugality, he has been able to save a few hundred dollars. Because of the beautiful, divine spirit of self-sacrifice in his heart, he has accepted a call to go to his mother country to preach the gospel. He is going out to spend the money that he has earned by hard labor, in testifying to the world of the restoration of the gospel of Jesus Christ. I want you to know that when I heard that plain man's testimony, my heart thrilled with gratitude because I was a member of that Church which puts this splendid, divine spirit of self-sacrifice into the hearts of men.

There is in this great Church also the power of the living God. I recall today, with deep emotion, and a sense of gratitude, the blessing which came to me on the first Sunday of the month of March this year. At that time the storm of agitation, in the city of Toronto, had reached its crest. Because of the strain I underwent in writing newspaper articles in defense of our people, I felt that a nervous break-down was coming upon me. I requested the Saints and the members of the Church in Toronto to fast and pray for me the first Sunday in the month of March. Before our good people had concluded their fast on that day, our missionaries came to the Mission Home and held a prayer circle for me. While these young men and women prayed for me, my flesh quivered all over, because of the power of God's Spirit which came upon me. One of my companions, a mere boy, scarcely out of his teens, laid his hands upon my head, and said, "You shall be made well from this very day." I can testify today, in the sincerity and gratitude of my heart, that those words came to me by the voice of the Holy Ghost. I can testify moreover that my heavenly Father has remembered those words, and made them true in my life. God be praised for His goodness and kindness to me. With all my heart I thank my heavenly Father, that I belong

to this great organization. With all my heart I thank him that I have had the opportunity of spending six years of my short life on the firing line of truth, telling the people of the marvelous things God has wrought in our day and time.

I know that there is in this great Church the spirit and power of God. I know that outside of this wonderful organization there is no peace, but chaos, confusion, destruction and misery. It is good to be in the house of God in these days of strife and turmoil. Let us remember, in sincere humility and deep gratitude, the goodness of our heavenly Father to us, in committing to us these great riches, these great graces and powers which are found in this Church.

God help us to walk through this life with bowed heads and broken hearts. God help us to trust in Him, and hold fast to the iron rod, that through His mercy and His power, we shall receive salvation and exaltation in His kingdom, in the name of Jesus Christ. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

Two thoughts expressed by our beloved President in his opening address, and emphasized by nearly every speaker who has followed, are these: A call to repentance and greater diligence in keeping the commandments of the Lord, and an appreciation of changed conditions in which our motives and the results of our efforts are better understood and are bringing forth merited praise.

Notwithstanding the fact that in the past we have been, and at present are being, basely misrepresented, yet the light of truth has pierced the darkness, and many honest-in-heart are beginning to recognize us as we are and not as we have been falsely reputed to be. Among those who have been thus favorably impressed with our achievements, the fruits of the gospel, are men of eminence. You who were present at the opening session of this conference heard the words of three distinguished visitors who spoke on that occasion. These are three educators of high standing who spoke; one, Doctor Carver, of Harvard University, Professor of Political Economy, who said in substance that were he looking for a people among whom the processes were going on under which a great nation is built, among the Latter-Day Saints is the one place in the world where one can see this in operation in the field itself. The other two noted scholars, Doctor Clark, President of the University of Nevada, and Doctor Lory, President of the Agricultural College of Colorado, spoke also in terms of high commendation and praise.

A book which has recently been written by one William E. Smith, which book bears the title, *City Homes on Country Lanes*, has much to say of the "Mormon" Colonization experiences. Among other statements the following appears: "Utah is a monument to leadership—to a quality of leadership that has been creative and inspiring. This

leadership has been generally attributed to the 'Mormon' Church, and justly so. It is often said, 'Yes, the Church could do it but nobody else could do it.' It is a shallow remark, based on the most superficial knowledge of "Mormon" institutions. Leadership is leadership, and great as is the "Mormon" Church, it is a very small thing when compared to the government of the United States.

The writer appears unconscious of the secret of this superior leadership. He seems to think it lies in the kind of form of organization, and is unconscious of the real source of power whence it emanates.

Doctor Thomas Bicknell, for many years president of the National Education Association, great writer and philanthropist, after paying high tribute to the educational achievements of our people, concludes his statement with these splendid words: "The vitality and force of all societies and organizations founded on Christianity lies in the self-sacrifice of its adherents. No other church, no other organization, can produce such manifestations of self-sacrifice as that shown in the 'Mormon' missionary system."

Our missionary system is truly a source of power, a marvelous work and a wonder. You may recall the words of the Lord to the prophet Isaiah recorded in the 29th chapter of the book bearing his name, in which the Lord foretells the coming forth of the Book of Mormon. Following this wonderful prediction He says, "For inasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

From the midst of the deep distress, following the terrible world happenings of the past few years, men are crying for superior, aye, for inspired leadership, because they have come to recognize the fact that human wisdom is wholly inadequate to solve the mighty problems of the present and future, and herein we see the fulfilment of the Lord's words I have just quoted from Isaiah. The wisdom of the worldly wise has perished, come to naught, and the understanding of their prudent men is hid in overwhelming uncertainty and distress.

Many eminent characters have spoken in high praise of the fruits of "Mormonism" and many popular magazine writers, within the recent past, have written very complimentary articles concerning our people. In fact it appears they are vying with one another in declaring our virtues. I fear that herein lies great danger to us for we are but human and liable to think ourselves great, forgetting the source of our strength, the secret of our greatness. Here the words of Apostle Paul are apropos, he says:

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth);

such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Whatever strength or power we possess has its foundation in humility and devotion. The greatest among us are always the most humble. Among the many glorious sayings of the Master is this: "He that would be greatest among you, let him be servant of all." In a revelation given to the Prophet Joseph Smith found in the Doctrine and Covenants, section 121, the Lord reveals in plainness the source of real power, the path to true greatness and glory. Speaking of the holy Priesthood, which is the power of God delegated to man he says:

"Behold, there are many called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold! ere he is aware he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be

an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Here we discover the source and secret of whatever real power or greatness we possess, the manner in which it may be obtained, and the manner in which it may be lost. The most destructive of all agencies is selfishness; such as inspired the rebellion in heaven, and which manifests itself in a lesser degree in a thousand different ways by mortals on earth. One of the most common expressions of selfishness is the one against which the Lord sounds a significant warning. I fear that, too frequently, we consider what our efforts in this work will mean by way of "honors of men," of self glorification; if so, we violate the spirit of this revelation, and it is truly Amen and Amen to our power and Priesthood. The Lord has said, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Again, "Whosoever will lose his life, for my sake and the gospel, shall find it." I take it that these words are equivalent to saying that whosoever will lose self in the Lord's great cause, consecrate every energy of his being, every sympathy of his soul, to its up-building, and, that with an eye single to the glory of God, shall find eternal life in His kingdom.

"Let thy bowels also be full of charity towards all men. . . . and let virtue garnish thy thoughts unceasingly. . . . then shall the Holy Ghost be thy constant companion." What a glorious possession to have the Holy Ghost as a constant companion. This Divine companionship is wholly contingent upon our absolute chastity of mind and charity of soul.

How timely these instructions, "let virtue garnish thy thoughts unceasingly," for the world is truly in the midst of a veritable maelstrom of immorality. During the past decade, especially since the great world war, there has been a decided weakening of moral fibre throughout the world.

In conclusion, may I repeat some ringing words spoken this morning to the officers of the Y. M. M. I. A. by our worthy General Superintendent George Albert Smith. Speaking of our moral standard he declared that second only to murder is unchastity. He also repeated some very impressive words spoken to him in his boyhood days by his illustrious father. His father said, "Son, if an evil-minded man were to come into your home for the purpose of assaulting your mother or sister, you would protect her honor, her virtue, with your life. And just so, I would have you defend the honor and virtue of every other woman, for she is the daughter of some father and mother; and the sister of some man."

May virtue garnish our thoughts unceasingly that we may bequeath to posterity a most wholesome influence, and if possible, a definite disposition toward a positive disapproval of all that is indecent and immoral, whether upon the movie screen, in literature, in music, or in dress, for it is everywhere to be found. It is Satan's

trump card, and should these demoralizing agencies succeed as he hopes they will, inevitable destruction will come to individuals and nations who abandon themselves to his vices.

May the Lord help us to maintain the high moral standards vouchsafed unto us by our faithful parents, that we may be among the Saviors on Mount Zion, not alone in this our beloved nation but throughout the world, I humbly pray in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Heavens are telling."

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

I have sat in fear and trembling so far throughout every session of this Conference lest I might be given this opportunity of talking to you, and then to come to this final session knowing that I would be expected to talk, and here be compelled, by our beloved brother, President Bennion, to keep silent until the last, has almost made a nervous wreck of me. Therefore, I beg of you, brethren and sisters, sustain me by your faith and prayers that I may say nothing which will mar the sweet spirit which has prevailed throughout our entire Conference. I know that we have been blest of the Lord with a rich portion of His Holy Spirit, without which we could not be fed with the bread of life.

Many great truths have been spoken upon during the various sessions of this Conference and I desire to say a hearty amen to all of them, and for one I have a sincere desire in my heart to try and carry out in my daily life these valuable instructions given by our leaders.

One of our visiting educators, I think it was Dr. Clark, of the University of Nevada, who visited the first session of our Conference in the Tabernacle, Thursday morning, made a statement to the effect that science did not satisfy the soul of man and that it was essential that we keep our souls open and susceptible to spiritual instruction, in order that we may have soul satisfaction, and I know that this is true, and that the sincere seekers for truth, the world over, are fast finding it out. Scientific facts or truths which have been established beyond question do not disagree with revealed religion, and they are good, and we accept them, because all truth is a part of the gospel of Jesus Christ, but scientific theories are not truths, and may at any time be overthrown by the establishment of truth. Scientific theories are one thing today but may be quite a different thing tomorrow; hence, they do not satisfy the soul which hungers and thirsts for truth.

During a recent visit to our Boston conference we were favored with the presence of one of our leading scientists, Professor Ralph

Chamberlin, formerly at the University of Utah, but now holding an important position in the great Harvard University, who gave us a wonderful talk, during which he made a similar statement to the one mentioned before, to the effect that all his labors and reserches in the laboratories of science, while very interesting, and to a great extent satisfying to the intellect, did not satisfy the soul of man, and that he yearned for something more. He bore a beautiful testimony to this effect, adding that he felt in this meeting a spirit which was soul-satisfying and bore testimony that he knew that ours is the true Church of Jesus Christ.

My dear brethren and sisters, when we were baptized into this Church and received the gift of the Holy Ghost, we were given a most wonderful blessing, which, if cultivated and developed, will prove to be the source through which the soul may be fed and satisfied, but it must be kept in tune to the great broadcasting station from whence all messages of uplift and good cheer are sent. Two weeks ago today I had the pleasure of dining with Brother David P. Howells and his family in New York. Perhaps many of you know Brother Howells. He formerly lived in Salt Lake City, and is one of our very successful young men, who by his course in life, is preaching the gospel daily to all with whom he comes in contact, because he follows out in his daily life the teachings of the gospel to a very great degree. After dinner had been served Brother Howells invited us into the living room where he showed us the wireless telephone instrument which had recently been installed in his home, beside which was a program telling of the various messages of interest which would be broadcasted at certain hours of each day from the central station. Brother Howells proceeded to make some slight adjustments by turning certain keys to the right or to the left, as he found it necessary, in order to put this instrument in strict tune to the central station. When this had been accomplished, behold beautiful strains of music burst forth in the room, very much clearer than the ordinary music box in which there is some metallic sound. It was not necessary for each one in the room to have something to their ears, but all could hear distinctly the sweet strains of music which were being played at the broadcasting station some twenty-two miles distant. This, of course, is a marvelous accomplishment of man's and I could not help comparing it with the divine instrument God placed in each and every one of His children entering into the world—an instrument which if kept in tune with our Father's Kingdom will bring to its possessor rich messages of love, encouragement, patience, gentleness, meekness, kindness and all the virtues and fruits of the gospel of our Redeemer. We might make a comparison of these matters at great length but suffice it to say, my dear brethren and sisters, that this divine instrument within us is even more sensitive than the wireless telephone, it will easily be put out of tune by sin, either through acts of com-

mission or omission. The little keys referred to on the wireless instrument which Brother Howells turned to the right or to the left in order to put the wireless instrument in tune with the great broadcasting station may be compared to the principles of the gospel which, if adhered to, will put us in strict tune with our Father's Kingdom, and should we find our instrument made discordant through sin, as indicated above, we can always turn to the glorious principle of repentance, of which we have heard so much throughout this entire Conference, and if we sincerely repent of our wrong doing, having complied with the other ordinances of the gospel, our Father in heaven will accept of our repentance and forgive our sins.

I want to heartily approve of what our brethren have said regarding this great principle of repentance. It is a fact that repentance is a gift of God and, as stated by our beloved President Penrose, there is a possibility of sinning away the time of repentance, for the Spirit of God will not always strive with man. It is indeed a sad spectacle to see one of our companions or associates who has been faithful for many years, fall by the way side, but, my dear brethren and sisters, it is a sadder sight to see one of such incapable of laying hold of this glorious principle of repentance, to find him lifted up in pride and justifying his actions. I say this is a far more serious condition than the fact of our sinning, because, as I have indicated already, our sins shall be forgiven through the glorious principle of repentance, but if we have not lived or acquired this gift of God, there is no avenue through which our sins can be forgiven, we will go on through life justifying ourselves and thus sinning away the time of repentance. Now, we need to teach this principle in our homes. All great movements and reformations must begin at the fire-side. We must put our own house in order first, then we can, with good grace, cry repentance to the world.

In the remarks of President Ivins, we heard regarding conditions throughout the world as to disrespect for law and order which are indeed appalling; as Latter-day Saints we must be zealous in guarding against such evils. The most effective way, in my estimation, to guard against evil will be, first, to show by our actions absolute respect for all constituted authority in our conversation and in our lives, not only the ecclesiastical authorities, the authorities in our Church, but all constituted authority; municipal, state, or national, let us learn the joy of upholding and sustaining them. Do not let us be guilty of indulging in destructive criticism. Someone has said, we must first learn to obey orders before we attempt to give orders. We must certainly learn to first uphold authority. I for one certainly intend to take to heart these splendid instructions and go from this Conference with a greater determination to repent of my sins if I have been guilty of showing any disrespect for constituted authority. I have learned to love the brethren of the Church, those who preside

over us, and I find great joy and satisfaction in honoring and sustaining them and I also find a feeling of genuine pride in seeking for and talking about the good acts of our civil authorities. On the other hand, I always feel a sort of unworthiness if I have indulged in unjust criticism of any constituted authority. Someone has said of our people, that we are like the blind leading the blind, and yet it is a fact that within our Church there is the greatest opportunity for individual development.

This Church organization is designed to develop and cultivate the talents of each and every individual in it, and it will do so to the extent that such individuals will respond to the opportunities afforded them and respond to responsibilities placed upon them. In the various organizations of man, it is the custom to have a select few designated to do the thinking, preaching, speaking, writing, and so forth, but this is not the case in the Church of Jesus Christ. Our heavenly Father instructs each and every one of His children how to live their individual lives and make the most of their opportunities. Now my brethren and sisters, these deplorable conditions of disrespect for law and order and morality are of the world, and we are in the world and must be prepared to fight and withstand the onslaught of Satan's hosts for he will tempt our young people and lead them away in the most alluring fashion. While we are far from perfection I am indeed happy to know that we are above most of the world morally and I hope we shall continue to maintain this lead and improve upon it. The Gospel of Jesus Christ as revealed to Joseph Smith in latter days has certainly given to the world high ideals for their salvation, not only morally but intellectually and physically as well as spiritually.

I will relate a little incident which happened in Utah during the recent war, which illustrates to my mind the status of Latter-day Saints morally. When our splendid young men were being called to the Colors there was a good mother who accompanied her son to the railroad station to bid him farewell. Just before the departure of the train, on which this young man must leave home, his mother looked him straight in the eye and said, "My boy, your country has called you into service. I want you to go like a man and do your full duty. Honor and respect those who are in command. Be faithful to every trust placed upon you, and if your country shall require your life, be a man and give the same, for I could stand to see you come home in a box if it should be necessary. God grant that it will not be, but there is one thing I want you to promise me. I could not stand it to have you come home contaminated with the sins of the world. Therefore, I want you to come back to me clean, or come back not at all."

I believe, my brethren and sisters, that this is the sentiment of all Latter-day Saints. We have all been taught from infancy that it is better to lose our lives than to lose our virtue and chastity. We can

not get away from these fundamental principles of morality, and it behooves the younger generation to instil the same integrity into the hearts of our children as did our fathers and mothers before us. If we can but live this one principle of the gospel, the principle of morality, and live it strictly, through this great law we shall be able to redeem the world, but should we fail to stand apart from the world in this respect, history will repeat itself upon us, as well as the rest of the world, which shows that when a people become immoral, they degenerate, and destruction is inevitable. Let us go from this Conference, my brethren and sisters, with a determination in our hearts to live better lives and to seek the Lord in mighty prayer that we may have wisdom to teach our children the principles of morality, and impress them upon their minds so that they will feel that it is better to lose their lives than to lose their virtue. It is a difficult task to rear our children to be different from their neighbors, but we must try earnestly to keep them from indulging in the excesses of the world. Some of the brethren have mentioned during the Conference the evils of modern dress. I feel that it is the extremes that harm and are not proper. We are taught to be a moderate people in all things and this applies to dress, to our eating, to our language and all our conduct in life. There is indeed a great responsibility upon us and I sincerely pray that we will be equal to the occasion and not fall into the sin of indifference as regards the duties of life. This is the greatest evil we have to contend with; the sin of indifference. It is appalling to find the condition of the world as regards their attitude toward religion and toward our duties in life. We ought to realize full well, my dear brethren and sisters, "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest was not spoken of the soul." There is much for us to do, every moment is precious and we are all hastening on to the end. "Our hearts, though strong and brave, still like muffled drums are beating funeral marches to the grave. We know not when the end will come but we know it will come in due time, and great will be our joy and satisfaction if we have striven hard to learn the purpose of our being here in mortal life, and of trying to magnify the same to the satisfaction of our heavenly Father.

I was deeply impressed by the sweet rendition by the choir of the beautiful anthem, based upon the scriptural reference, wherein the Savior said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and wherein, He went on to say, "For my yoke is easy, and my burden is light." My dear brethren and sisters, I know that if we accept the gospel of our Redeemer with full purpose of heart, and live up to its teachings with faith in God, we shall find the words of the Savior to be true and correct that His yoke is easy to bear and that His burden is light.

I earnestly pray that God will bless you all that we may try earn-

estly to understand the purpose of life and seek to magnify our duties to the very best of our ability, and I humbly pray for this blessing in behalf of all of us, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

Only those who stand before great audiences like this can feel what it means to occupy the time of the meeting. One is always reminded that the responsibility that rests upon those who are assigned any duties in this Church is great, and that unless the Lord comes to rescue these duties cannot be adequately discharged.

I have been much impressed at this conference, I think more than ever before, by the fact of the divine appointment of the leaders of this Church. I think I have never recognized more fully the power, the inspiration, that rests upon the President of this Church and his counselors, and the twelve apostles, men who have been appointed and ordained in the time in which we live, to lead Latter-day Israel. It is to me a great testimony, to listen to the inspired doctrine and teachings of Christ, manifested through these men.

I have been reminded of two or three passages of scripture pertaining to our pre-mortal state. The Lord, in speaking to Jeremiah, as recorded in the first chapter, told him that before he was born he knew him, and ordained him a prophet unto the nations. In the Pearl of Great Price, we find more scripture which proves the divine appointment of men who take part in the administration of God's work in the earth.

The Lord revealed unto Abraham some things pertaining to us in this life, and in the language of Abraham I read:

"Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was, and among all these were many of the noble and great ones; And God saw these souls that they were good, and He stood in the midst of them, and He said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

The Lord told Abraham that with him were many of the noble and great ones, whom He would make His rulers. The world believes not in the ante-mortal state of men, according to the teachings of their churches and their ministers. They have not arrived at that knowledge, because they have not obeyed the law upon which that blessing is predicated, for it is a great and glorious blessing to a man or a woman to obtain a knowledge, while they sojourn in the flesh, that before they came here they lived, and that God organized intelligences, and established them, so that when they should come into the earth, some should be His rulers: not particularly the rulers of nations, but

the rulers of His Church, in the day that His Church should be in the earth, for he says, "These I will make my rulers." These men were tried, and proved to be the spirits, among others, who were able to be leaders of men; and before they were born in this earthlife, in the days of their "primeval childhood," when they were "nurtured at his side," in immortality, the God of our Fathers and their fathers had given unto them their calling; and we have thousands of people who stand in the midst of Israel, as also many who have passed away, who can testify, and do testify, that the leaders of this Church were inspired men, who were called and ordained to be his rulers in the day and age in which they were to come on the earth.

The history of Joseph Smith is evidence to this people, that he was and is a prophet of the Living God, and impresses even those who do not believe with evidence of his leadership. We find no greater leadership in all the world than in this "Mormon" Prophet, who labored early and late, unceasingly, to establish in the minds and hearts of men that faith and that knowledge which he had received in his communication with the Father, the Father of all the children of men who have to be reached in the flesh, and with Jesus Christ. He gave his life for the testimony which he bore, that he had seen the Father and the Son, and that they had revealed unto him the true order of worship. And as the world grows older, men and women of all countries will become acquainted with his work and with his character, and they will point to him as being the man who was a leader of men; and when they recognize that he was a leader of men, then the power of the Almighty will rest upon them, and they will recognize in him a leader of God's people here in the earth. Then will they begin to remember the Lord, and will begin to come unto him in repentance, and will finally come unto Him in His kingdom. It may take unto eternity before the truth, that has been preached to them while here in the flesh, shall pierce them, but except a few who may reject it, all will receive it ultimately.

Now I want to say a word about Brigham Young. How many people have given consideration as to what it took to build that Temple on this block, to lay those mighty stones, to plan that mighty edifice? I think there are but few in the Church today who can properly estimate what one of those stones weigh, and what it took to build that great structure. I question very much if any of us have given it sober or serious thought. None but a man moved upon by God could build such a building. It stands there as a monument, and will stand as a monument, that Brigham Young was and is a prophet of God, and that God did inspire him. You know when he stood at the head of the Church he preached the gospel with as much power as any prophet has ever done. Men asked him how he was going to build the temple. He said, "The Lord has shown unto me the pattern of the temple, and I know what it shall be like, and how to build it." Those

words of his are there in granite. That is evidence to this Church and to the world that he was a leader of men, a mighty man, and a glorious character, one who was ordained, and one who stood in the midst of the Gods when these rulers of the Church were chosen. Brigham Young was among them. So was the Prophet Joseph. So was John Taylor, who also gave his life, offered it in Carthage jail when Joseph and Hyrum fell martyrs, and who gave up their lives because of persecution many years later, when he stood at the head of this great Church. Wilford Woodruff was there. Lorenzo Snow was there. Joseph F. Smith was there. Heber J. Grant was there. God said, "These I will make my rulers." And you who have the testimony of Jesus, you who have received the knowledge that this latter-day work is true, you know, in your own hearts, that these men were and are leaders of God's people in the great work He has established upon the earth.

As I listened to President Grant, at our opening session, tell the people what they should do, and what he had done for them in the way of establishing them more firmly in their industries, so that they might pay their debts and live as becometh the people of God, and as He intended they should, there was testimony in his heart, the testimony and words of the living Redeemer shone forth in his countenance. The living God governs the words and testimonies of his servants as they come upon the earth, just as he counseled with them when they stood among the spirits and knew them to be the men that He would have them to be.

God, our eternal Father, through His Son Jesus Christ, has proved to the world that he has never made a mistake with the men that He has called to lead Israel; from the days of Adam until now. He has chosen men that He knew, before their worldly career, who would come forth in time, and be the leaders of men, and He said through Paul, the Apostle, that He hath determined the times before appointed, and the bounds of their habitation. And Moses tells us, in Deuteronomy, that the "nations of the earth were divided according to the number of the children of Israel," and Israel was known of the Lord, and leaders of Israel were recognized by Him because of their ability to carry on His work. Why was Jeremiah ordained a prophet? Because God knew who he was, knew that he was a prophet because of the power that he had received through observing the laws of the gospel of Jesus Christ before the world was. God knew that he would be, in his day and in his time, when he should come to the earth according to appointment, a prophet of the living God, and one in whom the Lord could repose confidence, because of his stability, strength, power, life, and love for His work.

I want you Latter-day Saints to go home, with this feeling in your hearts that he who leads this Church is a man divinely called and associated with men who are duly appointed to act in the name of God, and who have the power to ordain others; and that through

them comes revelation for the guidance of this Church, for the preaching of the gospel, for the redemption of mankind; that they are children of our Father, called by our Father to be leaders of the children of men before they lived upon the earth. A man will make no mistake who follows them, and receives their advice, and who keeps the commandments of God.

I heard President Grant say, recently, that he would consider it a favor to him, if men and women would abstain from the use of tea and coffee, tobacco, liquor, and coca-cola; that they would have power given them to establish themselves in the faith, and save themselves from debt, sickness, and disease. And he read from the revelations, that the destroying angel would pass them by; and he is a prophet of God.

Read in the scriptures; in them is life and light and the power that leads back unto God, our Father. A short time ago, I asked the branch presidents and conference presidents and each missionary in the Central States mission, to take up a labor with the members of their branches, and with every member of the Church with whom they came in contact, encouraging them to read the scriptures, not only in preparation for their lessons for auxiliary organizations, but separate and apart from that—to read the scriptures one-half hour a day. I tell you if men and women will do this the Lord's truth will come into their minds and into their hearts, and they will remember constantly the word of God, and will avoid the pitfalls that are everywhere present to entrap those who have a knowledge that this is the Church of God in the earth, and that there is none other through which salvation to the human family can come. May God give us the power to be true to his work I humbly pray in His name. Amen.

The choir sang the anthem, "God's refuge and strength."
Benediction was pronounced by Elder Joseph A. McRae.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, April 9, 1922, at 2 o'clock.

President Heber J. Grant presided.

An overflow meeting was announced to be held in the Assembly Hall.

The choir sang, "Arise, O glorious Zion."

Prayer was offered by Elder David R. Langlois, president of the Burley stake of Zion.

The choir sang, "Hark, listen to the trumpeters."

ELDER RULON S. WELLS

(Of the First Council of Seventy)

I am quite sure that we have all been impressed by the remarks of our brethren on the great increase of crime and sin in the world at large and the growing spirit of lawlessness—disregard for the laws of the land. This spirit is so prevalent that it even menaces the safety of our own great nation, say nothing about the other nations of the world. When I read in the newspapers that the lawless elements are gaining control of the offices, both executive and judicial, in our great cities, appointing police and judges friendly to their criminal enterprises, and contemplate the general disregard for law and order now threatening our municipal governments in the leading cities of our fair land, it occurs to me that we are living in perilous times, "when iniquity shall abound"—in the days that we read about in the scriptures, and concerning which the Savior of the world said, when He had been asked to give to His apostles the sign of His second coming and of the destruction of the world: "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." These impending evils, iniquity, and sin, that are so rampant in all the world cannot fail to have some effect upon us, for we are more or less in contact with that world of sin. The Latter-day Saints ought to be in complete accord and harmony with every movement that is made to combat the progress of sin. We say to every organization and to every man who lifts up his voice and stretches forth his hand to stem the tide of evil: "You are engaged in a glorious work. God bless you in every such undertaking." But of all these agencies—and there are many of them—there is only one that is adequate to overcome the sin of the world, and that is the gospel of the Lord Jesus Christ administered by the Church of our Redeemer established in the earth for that express purpose, that we might overcome this world of sin. How may we then properly equip ourselves to meet the arch enemy of God and his legions that are abroad in the world, luring men and women away from the path of rectitude into the paths of sin and down to degradation and destruction? How can men and women be properly equipped in order that they may combat evil when the enemy shall make an attack upon them individually? For even the elect are not safe, but it is comforting and pleasing to contemplate that we shall not have to endure the great trials and tribulations that shall come to the world for any great extended length of time, because, we are told, "for the elect's sake those days shall be shortened." Were it otherwise, no flesh would be saved. It matters not how strong we may feel ourselves to be.

It matters not what position we may occupy in the Church or out of it. No man is so safe that he may boast of his own strength, but only

as God shall be our strength and come to our rescue, and then shorten the days, will we be able to overcome, and finally gain the victory; at least, that is the way I read the holy scripture. And what is the equipment? Can, you, then, or can I, or can any human soul in all the world, combat and overcome the temptations of the present day in and of ourselves without being properly equipped for that great struggle? I answer "No, we cannot." We need the help of God. We need the companionship of His Holy Spirit. Without these we cannot succeed. And how shall we obtain that help; and how secure this holy companionship? Through obedience to the gospel of Jesus Christ: Faith in God and in His only Begotten Son—faith in the efficacy of His redeeming blood that was shed for the sins of all mankind; through sincere repentance from sin; with a broken heart and contrite spirit exercise our own powers of resistance. Then be baptized by immersion for the remission of sins by a servant of God who has been endowed with power from on high, divinely authorized to perform that holy ordinance. Then, and not until then, may we receive the gift of the Holy Ghost, without which no man can overcome the sins of the world. The Spirit of God will not dwell in an unclean tabernacle. The gift of the Holy Ghost cannot be secured until our sins have been washed away by baptism, through the atoning blood of the Lamb of God.

This is the gospel of the Lord Jesus Christ. This is the equipment that every soul must have, if he shall combat the sins of this world and overcome them. So we say to all the world: Repent and be baptized, every one of you; believe in the Lord Jesus Christ, and accept of Him as the very Son of God, who gave His life to overcome death and the grave and redeem mankind from their fallen condition. Do this that you may receive the Spirit of the Lord and thereby be prepared to fight the good fight of faith and overcome the power of the adversary. Let me say further, that "Except ye repent, ye shall all likewise perish." Oh, ye inhabitants of the earth, wherever you may be, turn to the Lord and repent of sin and accept of the atonement of the Lord Jesus Christ. Let me say to Latter-day Saints, repent of your sins, be they great or be they small, accept the counsels that are given to us from the presiding authorities of the Church, and if we have committed sin, be it great or small, let us turn to the Lord. If we have failed in the payment of our tithes and our offerings, if we have failed in the observance of the Word of Wisdom, let us repent and turn away from neglect of duty. If we have in any way offended the Lord or done aught amiss, let us turn to Him through repentance, and He will forgive and grant us His Holy Spirit that we may not lose its companionship, for we need that companionship every day of our lives that we may be prepared to meet the enemy wherever he may assail us.

The only adequate means of combatting the sins of the world, then, is obedience to the gospel of the Lord Jesus Christ, and the only adequate agency is His Church which, on account of a universal apostasy,

was withdrawn from the world, but, thanks be unto Him, has again been restored to the earth through the instrumentality of the Prophet Joseph Smith. It is the only Church endowed with power from on high authorized to administer the saving ordinances of His gospel, including the bestowal of the gift of the Holy Ghost without which not even the elect can hope to gain the victory.

Then, beware of sin, oh, ye sons and daughters of Zion! Adhere to the faith of your fathers; secure for yourselves the companionship of the Holy Spirit; keep yourselves unspotted from the sins of the world, for the adversary is seeking your destruction. An unvirtuous youth or maiden is like fruit without flavor, or the flower that hath no fragrance, or the salt that hath lost its savor, "thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Through the laying on of hands by a duly authorized servant of God the Holy Spirit is conferred upon us as a gift from God. This entitles us to its constant companionship, but only so long as we retain the remission of our sins, and this we may retain by virtue of our baptism, just so long as we continue in the good fight of faith, and if we endure unto the end of our lives then shall we gain the victory over sin, notwithstanding our many weaknesses and shortcomings.

God bless the Latter-day Saints. May they grow in the knowledge of Him, and in good works. Good bless the youth of Zion. Shield and protect them from the power of evil. May they not fall into by and forbidden ways. God bless His children everywhere, the honest in heart in every land, and lead them into His fold. May they, through obedience to His gospel, secure the remission of their sins and the glorious companionship of His Holy Spirit. And may we all, thus equipped for the battle of life, gain the victory over sin and secure unto ourselves the crown of eternal life and unto Thee, O Lord, we will give the honor and glory through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Heber J. Grant read the following report of the Church Auditing Committee:

AUDITING COMMITTEE'S REPORT

April 4, 1922

PRESIDENT HEBER J. GRANT,
TRUSTEE-IN-TRUST.

Dear Brother: We have pleasure in reporting to you that the books of the Trustee-in-Trust and the Presiding Bishop's Office have been audited in detail month by month for the year 1921. The compiled report for these two offices also has been carefully audited for the same period.

We have pleasure also in certifying to you that the accounts for the year 1921 were accurately kept and that the books are in good condition.

The compiled reports of the Trustee-in-Trust, covering the entire financial interests of the Church, are so arranged as to give a clear and comprehensive understanding of the present financial condition of the Church.

Very respectfully submitted,

Your brethren in the Gospel,

HENRY H. ROLAPP,

JOHN C. CUTLER,

HEBER SCOWCROFT,

PETER G. JOHNSTON,

CHURCH AUDITING COMMITTEE.

On motion the report was unanimously approved by vote of the conference.

PRESIDENT HEBER J. GRANT

We have a long list of the general boards of the Sunday School, the Mutual Improvement Association, the Relief Society, and other auxiliary institutions, but inasmuch as these institutions hold their regular annual conferences, we will dispense with the reading of all the names in the future at our general conferences, and only read the names of the presiding officers and sustain the general boards with them, without reading all those names. The General Authorities of the Church and Auxiliary officers and boards were then presented, and by unanimous vote of the assembled multitude, were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

First Presidency: Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

The counselors of the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Trustee-In-Trust: Heber J. Grant, as Trustee-in-Trust, for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, John A. Widtsoe, David O. McKay, Stephen L. Richards, Richard R. Lyman; Arthur Winter, Secretary and Treasurer.

Commissioners of Education: John A. Widtsoe, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing Committee: Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, Assistant Organist; Tracy Y. Cannon, Assistant Organist; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Clerk of General Conference: Edward H. Anderson.

AUXILIARY ORGANIZATIONS

GENERAL BOARD RELIEF SOCIETY

Officers: Mrs. Clarissa S. Williams, General President; Mrs. Jannie B. Knight, First Counselor; Mrs. Louise Y. Robison, Second Counselor; Mrs. Amy Brown Lyman, General Secretary and Treasurer. And the members of the board.

DESERET SUNDAY SCHOOL UNION BOARD

Officers: David O. McKay, Superintendent; Stephen L. Richards, First Assistant general Superintendent; George D. Pyper, Second Assistant General Superintendent; John F. Bennett, Treasurer; Albert Hamer Reiser, Secretary. And the members of the general board.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Officers: George Albert Smith, Superintendent; Brigham H. Roberts, First Assistant; Richard R. Lyman, Second Assistant; Oscar A. Kirkham, Executive Director; Moroni Snow, Secretary. And the members of the board.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Officers: Martha H. Tingey, President; Ruth May Fox, First Counselor; Mae T. Nystrom, Second Counselor; Clarissa A. Beesley, Secretary and Treasurer; Maria Y. Dougall, Honorary Member; Margaret Summerhays, Music Director; Evangeline Thomas, Assistant Music Director. And the members of the board.

PRIMARY ASSOCIATION

Officers: Louie B. Felt, President; May Anderson, First Coun-

selor; Clara W. Beebe, Second Counselor; Mary R. Jack, Secretary and Treasurer; Matilda W. Cahoon, Chorister; Jane R. Crawford, Organist; Genet Bingham Dee, Librarian; Isabell S. Ross, Ann Nebeker, Edna H. Thomas, Physical Directors. And the members of the general board.

GENERAL BOARD OF RELIGION CLASSES RELEASED

Inasmuch as the commissioners of education, under the direction of the General Board of Education, have taken over the work of the Religion Classes, it is moved and seconded that we honorably release with our blessing for their past splendid labors, the members of the General Board of Religion Classes. The motion was put and carried unanimously.

ELDER JOSEPH W. McMURRIN

*(Of the First Council of Seventy, and President of the
California Mission)*

It is certainly a very great privilege, as well as a great responsibility, to stand before this great congregation. I sincerely hope that the few moments I occupy this position I may be prompted by that good spirit which has been made manifest in the remarks that have been made by the presiding authorities of the Church during the meetings of this great conference. I have felt impressed, while listening to the valuable instructions imparted, with the testimony of the member of a stake presidency that I listened to several years ago when I was attending a stake conference. He had just returned from attending the general conference of the Church, and he stated that he had been in attendance at the general conference for fifty-two years. When he returned from this particular conference his people inquired as to the character of the conference and how he had enjoyed himself. He answered by saying that it was the greatest conference he had ever attended. Then the children laughed and said: "Why, father, we have heard you say that after every conference, as long as we can remember." I have been attending conferences myself for about forty years, and I think I may go back to the people of the California mission and say, in all truth and sincerity, that this conference has been most enjoyable; that the instructions that have been imparted, from my point of view, have been as valuable, that the manifestations of the Spirit of the living God have been as great in the teachings imparted to the people, as any conference I have ever attended. I thank God for a religion of this character; that after long years of listening to the instructions and testimonies of the presiding authorities of the Church, there is such light, and power in the gospel of the Redeemer of the world that the hearts of men and women are made just as glad in the work of God, after they have listened to these instructions for a lifetime, as when they first heard

the glad tidings of great joy. I don't know that there is anything else in the world just like "Mormonism." It surely is the power of God. It is the fulfilling of the prophecies that have been given through ancient prophets in days gone by, and if any man can come into this great congregation and listen to the character of instructions imparted by the presiding men of the Church, and look into the faces of the hosts of Israel who have come up from the East, and the West, and the North and the South, that they may be more perfectly instructed in the ways of God, and not feel that this is a marvelous work and a wonder, and a fulfilment of the predictions of the prophets in relation to the latter-days, then I can only say that he would be in every way contrary to my own view and contrary to the convictions of my own soul.

I am glad, my brethren and sisters, to be a missionary, and glad to say to the fathers and mothers who have sons and daughters in the California mission, that those sons and daughters are doing honor to their parentage. It is really a wonderful thing to witness the development that takes place with these missionaries, and yet it is true that they are weak men and weak women and they feel very keenly their weakness. Still, through the blessing and power of God, they are convinced of the truth of the gospel and they are made to comprehend, by the unerring guide of the Holy Spirit, the truth of the religion revealed of the Lord in the dispensation in which we are living, just as fully and completely as their fathers and their mothers have been made to know that truth.

I was thrilled in my soul, just a short time ago, in attending a priesthood meeting of the missionaries in the San Francisco conference, to hear a young sister say—and she said it in the fear of God and under the inspiration of the Spirit of God—"I never knew that I was alive until I came into this mission." I talked, not long ago, with a young man who has been and is a stock-raiser, and has been quite prominent in connection with this business, and he said to me, "President McMurrin, I have never taken as much pleasure in watching my flocks and my herds, and in witnessing the increase in their numbers, as I have taken here in striving to preach the doctrines of the everlasting gospel. I have never found any joy in connection with my personal affairs that could in any way equal the joy that I have experienced as I have tried, to the best of my ability, to communicate to men the message of the gospel that has been committed into my hands, and I have never been half as anxious over any of my worldly possessions; I have never prayed about them to the same extent that I have prayed about the responsibility that rests upon me as a preacher of righteousness."

I am glad to say that the sons and daughters of the Latter-day Saints who are laboring in the California mission are laboring there under the inspiration of the Spirit of the Lord. There may not be anything of a very remarkable character transpiring, and yet there

is something remarkable transpiring, for the message of the gospel of the Lord Jesus Christ is being delivered to the people of that mission, and that message is the power of God unto salvation. The delivering of the message, bearing witness to the truth, will have its effect in due time, for the Lord God Himself has promised that the declaration of His word, as it is spoken by His servants, shall never fall to the ground without bearing fruit, and I am a believer in the promise that has been made in relation to these matters.

We have recently had the pleasure, in California, of having with us President Heber J. Grant, Dr. John A. Widstoe and Bishop Charles W. Nibley, and of having the President dedicate a chapel at San Bernardino. That name ought to have interest to the Latter-day Saints. President Brigham Young, in the early settlement of this great section of the country, sent pioneers into California. There is a story related that he said that when they found a mountain with a mark upon its side of an arrow-head they should pitch their tents. I don't know whether he ever said anything of the kind or not, but it is represented, at least in Railroad literature, and in other ways, that such a declaration was made. But be that as it may, those people pitched their tents in the section where San Bernardino now stands, and upon the mountain side there is the perfect picture of an arrow head, and it has been made as you know the emblem of the Salt Lake Route. Owing to the coming of the Johnston army, these early pioneers were called back home, and from that time, from that day up until the present time, we have had no real foot-hold in San Bernardino; and, of course, our hearts are glad and we praise the Lord God of heaven in the fact that we are now privileged, through the ministry that is being carried on in California, to establish a splendid little chapel that has been dedicated to the Lord our God by the President of the Church. We have come to believe that some of the things that possibly illumined the mind of President Brigham Young, long ago, may yet take place in that region of country, and we have recently thought it to the advantage of the work of God to establish a conference, with headquarters in San Bernardino. We have also been successful in establishing a conference with headquarters in the city of Fresno, where we have had but little opportunity in the past to proclaim these glad tidings of great joy. There is a great multitude of people, three hundred fifty thousand strong, in the Fresno conference, who know just about as much regarding the principles of the gospel of of Lord Jesus Christ as if they lived in some far-off, distant land; and the missionaries, who are operating at that point, have joy and gladness in their souls, because of the success that is attending their ministry. And so we might continue to speak of San Francisco, and to speak of Los Angeles, and to speak of San Diego, and to speak of sections of Nevada and Arizona where these young boys, in their weakness, and yet with joy in their hearts and with confidence in the call that they have received from the servants of God, are lifting up

their voices according to their ability, calling men to repentance, and bearing witness, under the inspiration and power of the Holy Ghost, concerning the truth of the everlasting gospel?

We had the privilege, while President Grant was visiting, to go out to Long Beach, where the civil authorities had given the "Mormon" choir of Los Angeles, Long beach, and Ocean Park the opportunity of singing *The Martyrs* in their great auditorium, and it was packed to its capacity. They say there were six thousand people present.

Elder Axel A. Madsen, the conference president, delivered a concise and comprehensive story in relation to the martyrs, the character of men they were, and the causes that led up to their martyrdom. Under the inspiration and Spirit of God he was enabled to present things of very great importance, and I take it there are many men who heard what he had to say, as well as who heard the singing of the choir, who will remember favorably something concerning "Mormonism." President Grant had the opportunity, I am glad to say also, before that great congregation, of saying a few words in appreciation of the kindness and liberality of the authorities in Long Beach. Permission has now been granted us by the commissioners of Balboa Park to meet there. Balboa Park is the park that housed the buildings of the great fair during the International Fair that was held at San Francisco and San Diego, and they have there a great open air organ, and permission has been given to the choir of Southern California to go and sing *The Martyrs* to the people of San Diego, and the privilege also of using the great organ that was erected during the fair period. We had the privilege, some time ago, in Long Beach of singing *The Vision* to a great host of people, four thousand or five thousand strong, when Elder Everard McMurrin had the blessed privilege of bearing record to the truth of the gospel of the Lord Jesus Christ and expounding in clearness and force the nature of that great first vision, and what was to come to the inhabitants of the world as a result of it. While we do not see great things transpiring, our hearts are made glad in what is taking place, and your sons and your daughters know that the Lord has spoken. They know that the gospel of the Redeemer of the world, as revealed to Joseph Smith, is the power of God unto salvation, and they have the courage to tell the people, according to their power and ability, the gospel message. God bless the sons and daughters of Zion, and establish them for ever and for ever in that form of religion which is indeed and of a truth the Power of God, the only means of salvation to a perishing world. Amen.

A sacred solo was sung by James H. Neilson, "Thus shall Thy light shine forth."

ELDER CHARLES H. HART*(Of the First Council of Seventy)*

We have been pleased and instructed by the sweet music, and thrilled by the testimonies of our brethren, and deeply, and I trust abidingly impressed by the timely instructions given during this conference. In the keynote speeches by the First Presidency we had presented to us the gospel of temporal salvation, scriptural philosophy, (concerning which not yet all of the elders of the Church are fully informed,) and then we had presented to us some of the great national problems. President Ivins, in speaking upon the latter topic, challenged our attention to the question as to whether or not it was sensationalism for him to say what he did, and while he spoke there went forth from the city of New York a press dispatch giving information that Police Commissioner Enright had advised the organization of, and was organizing, New York City as a sort of armed camp, with a dozen armed private citizens, upon each block, to come forward at the call of the officers, because there had been in ninety-three days as many spectacular murders committed in that great city. While President Ivins spoke, there came from Chicago an account of five murders in the past forty-eight hours, and an account of a letter received by Mr. Kickham Scanlan, whom Brother Ivins mentioned, the Chief Justice of the Criminal Courts of Chicago, who recently called upon the people of Chicago to know whether they were going to degenerate into a race of yellow men or not, or stand by the enforcement of the law. Justice Scanlan received a letter from some of those whom he had offended, because he had said that gun-men and thugs headed local labor unions. The letter received was to the effect that he would be "bumped off," to use the language of outlawry; that he might sing it, hum it, or whistle it, but an armed guard could not be with him always, and his life would be forfeited. Time will tell whether the threat will be carried out.

This same Chief Justice Scanlan, a few weeks before, had been called upon by a notable organization held in the city of Chicago, the officers of the N. E. A. which represented in a way some seven hundred thousand school teachers of the United States. They desired to know of the Chief Justice of the criminal court the cause for outlawry, and he assigned the passing of the old-fashioned home in which religion was taught, and a disbelief in God, lack of faith in God, as the reasons, and said that no finer institution existed than the old-fashioned homestead where religion was taught. There were others at the N. E. A. who discussed some of the problems that our nation is concerned with, and that we as a people, as a religious body, and as American citizens, are interested in.

There was Professor Edward A. Ross, the sociologist of the Wisconsin University, who declared that the formula for making boys and girls worth living with was as well understood by sociologists as the

formula for the manufacture of soap, and after giving some of the elements he declared that the crowning formula of all was religion. He noted, by the way, and we will disagree with him on that point, that about the ages of seventeen or eighteen years of age was the time to begin to teach religion. We well know that we must start at an earlier age, but this same sociologist, while agreeing that religion was the crowning factor in his formula, said that the preachers or the clergy had greatly exaggerated what they had to offer; a charge, perhaps, growing out of his experience with such representatives of the clergy as he was acquainted with.

And there was Professor Frank E. Spaulding, Dean of the Graduate School of Yale, who spoke also at that organization in reference to education, quoting Sir Auckland Geddes, the British representative, who had recently declared that the very end of education was to turn out pupils with minds which saw things in a certain color. And then Professor Spaulding asked: "What color? What is the color of the education in the United States?" And he said it was true that it contained certain pigments, had in it the pigments of patriotism, honesty, sincerity, truth, goodness, courage, cheer, generosity, humility, sympathy, love for humanity, for justice, law, and order. "But what of the color itself," he asked, "the deep absorbing, overwhelming color of our public education?" And he declared that it was "individual success through individual effort, a desire, a determination, for individual achievement, and this desire, this determination, is overwhelmingly, almost universally focused upon ideals of material achievement and material prosperity." And then he asks the question if that sort of coloring is satisfactory, and declared that it was a problem for the deepest thought of our statesmen to answer whether that sort of coloring in our education is satisfactory.

Mr. Tigert, the United States Commissioner of Education, also made a speech in which he said: "Unless along with these so-called high-brow subjects, we can teach honesty, justice and decency, we'd better dismantle our finely equipped educational institutions and go back to the old log schoolhouse." And he quoted from a noted ecclesiast, who said: "I would rather have my boy in heaven learning his A, B, C's than I would have him in hell reading Latin and Greek." He declared that it was a great discovery in surgery, the sharp knife, but it was a still greater discovery, the clean knife, sterility; and he would rather have a dull knife, if clean, than the sharp knife if foul.

These are some of the problems that concern the American people. Such statesmen as William Jennings Bryan and others are not satisfied with the sort of education being given to our boys and girls. It was a source of satisfaction to me to hear the discussion at the University of Utah the other day, and I would place along with the paper that has been mentioned as delivered by Dr. Carver, the paper delivered by Dr. George Thomas stating the policy of our chief educational institution. I think these companion documents should be in the

homes of our people, and for consideration of our boys and girls. It is of great importance, that sort of coloring that they have in their education.

One of our greatest scientists, Pascal, in speaking of belief in the immortality of the soul, declared that:

"All our actions and thoughts follow paths so different, carrying according to the hope of gaining eternal blessings or not, that it is impossible to take any sensible or judicious step without regulating it from this standpoint, which must be our final object."

The great statistician, Babson, in a convention of business men at Pittsburgh a few years ago, speaking on this question of law and order, which is a problem now with our large centers of population, said this:

"If you gentlemen are assuming that it is the police and government that preserve law and order in this nation, and create the conditions of safety in which you live and do business, you are mistaken. It is the church which makes this nation safe."

Many educators have been quoted during this conference on the question of religious training. Mr. Butler, the President of the largest University in our land, defines education as having to do with man's spiritual environment, and he uses the term spiritual in a very broad sense, having to do with man's art, man's science, his literature, his institutional life, and last, but not least, with religious training.

But the problem is how to give this religious training. I rejoice that we are solving it so far as the Church is concerned, in our religious instruction at home, and in our Church schools, and in the seminaries for boys and girls who are pursuing studies in the high schools, colleges and universities.

I appreciate the importance of our auxiliary associations. I would not detract from the impressive picture Brother Roberts gave of the importance of the Boy Scout movement; and yet, after all, it is but an auxiliary of which there are many in the United States, such as Weed Craft League of America, headed by Mr. Ernest Thompson Seton, and the Father and Sons' League, and the Big Brother and the Big Sister Federations, the De Molay movement, and the Camp Fire Girls, Girl Scouts, our Bee Hive Girls; and just lately we heard of another organization of the girls connected with our Primary, the Seagull Girls. But all these, after all, are but auxiliary to the training which must be given in the home. Mr. Thomas Nixon Carver has been liberally quoted from in this conference, and it is indeed refreshing to hear stated some theological principles after being transmuted into the terms of the political economists. For instance, he defines truthfulness as a labor saving device, and proves it. Altruism for practical purposes he defines as being a good sport. We know altruism, however, in a higher form than that, as evidenced by our temple work, and also the vast amount of work being done for humanity, such as indicated by the reports of our mission presidents.

There is just one extract I would like to read from Dr. Carver's *The Religion Worth Having*, as to the sort of boys and girls he would have in a church that is able to hold its place in the nation and to comply best with the first great command to multiply and replenish the earth, and subdue it. He says:

"What attractions does the fellowship of the productive life offer? To young men it offers days of toil and nights of study. It offers frugal fare and plain clothes. It offers lean bodies, hard muscles, horny hands, or furrowed brows. It offers wholesome recreation to the extent necessary to maintain the highest efficiency. It offers the burdens of bringing up large families and training them in the productive life. It offers the obligation of using all wealth as tools and not as a means of self-gratification. It does not offer the insult of a life of ease or aesthetic enjoyment, or graceful consumption or emotional ecstasy. It offers instead the joy of productive achievement, of participating in the building of the Kingdom of God.

"To the young woman also it offers toil, study, frugal fare and plain clothes such as befit those who are honored with a great and difficult task. It offers also the pains, the burdens and responsibilities of motherhood. It offers the obligation of perpetuating in succeeding generations, the principles of productive life made manifest in themselves. It does not offer the insult of a life of pride and vanity. It offers the joy of achievement, of self-expression, not alone on dead marble and canvas, but also in the plastic lives of children to be shaped and molded into those ideal forms of mind and heart which their dreams have pictured. In these ways it offers to them also the joy of participating in the building of the Kingdom of God."

In conclusion may I quote the prayer of parenthood which is just now being presented as a text for this year to the Parents' Classes:

"I thank Thee, O God, for being,
For WHAT, and for WHY I am;
For wedded companionship without end;
For a life blended with lives that through me come—
Help me, O God, to know these lives as they are:
To companion them each day and hour,
To live before them that faith that carries on, and on—
 ~~even~~ toward divinity.
That mine may be that joy unutterable—
A sweet, uplifting presence to each life through mine,
And unto Thee be all praise forever. Amen."

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

I have been helped spiritually by the testimonies that have been given at this conference. It is good to hear men tell of God's goodness to them; it is stimulating to listen to words that bear witness that God lives. The world needs the spirit of inspiration and testimony, and it is necessary that we as servants of the Lord be ever ready to explain the message of our Savior Jesus Christ in a broad and comprehensive manner. The other evening I was asked if "Mormonism" is to solve the problems of the world from an economic viewpoint. I was in con-

versation at the time with a prominent American educator who had spoken at the University Club on the conditions of civilization today. He had explained that the behavior of mankind is measured by economic principles and ideals. If these principles are high, then the solution of the world's problems will be correspondingly good. If they are wrong, then the world will go to pieces, and civilization will decay. He cited Russia as an example of where a people have tried to bring about reform in adopting economic ideals of a low standard. To the question as to whether or not the Church of Jesus Christ of Latter-day Saints is to solve the problems of humanity from an economic viewpoint, I answer that the religion of the Master is a pure religion, and holds that the spiritual life of man is above all things, and that the suffering of humanity can only be eliminated as humanity humbly and courageously approaches the work and problems of life with a supreme faith in God. We must come back to a fundamental truth which I sometimes fear we are forgetting, and that is the fact that we are all naturally blessed with a consciousness of what is right and what is wrong. We must cultivate this consciousness and choosing the right as God gives us the power to see the right, fearlessly live and preserve the better moral life of our natures both individually and socially.

Nineteen centuries have passed since the Savior of the world uttered the ringing admonition, "Go ye into all the world," and yet the majority of mankind are unsaved. Almost a thousand million of the race perish in the life of each generation without the gospel, which is the only force after all that can re-generate mankind. In answer to the question, then, "Will 'Mormonism' solve life's problems from an economic viewpoint?" I reply YES. But only as the gospel of Christ in its purity affiliates itself through men of wisdom with the practical affairs of life. We have reached a crisis in the history of the race when but the universal spread and triumph of the gospel can save the world from dire disaster; for in the gospel is wrapped up the solution of all the industrial, financial, political, social, and moral problems of the age with which philosophers, statesmen, and philanthropists are hopelessly struggling. I ask: "Is not the call a clear one to us who have the gospel, and understanding its regenerating and transforming power, to teach mankind how to apply it in making over mankind, and transforming institutions by this divine agency?"

Let me give you an example of how "Mormonism" has contributed to the solution of the social problem of mankind. No one will deny the fact that the idealism of Christianity is the highest known to humanity. And when it comes to government, the principles of the Government of the United States are the most democratic and idealistic ever worked out by statesmen. The "Mormon" Church has brought people of twenty-seven different nationalities together and, uniting them in a common purpose, has caused them to look to the highest

ideals religiously and politically. When a society is united on the same principles of life and are agreed to the same ideals, it is a demotic type, as the Socialists express it. The gospel of Jesus Christ tells us that every man must work out his own salvation, and develop the individuality which God has blessed him with. This is the greatest of all rights and privileges in life, and we should learn to appreciate it. The highest ideals can only be attained by our looking to God for divine guidance, and by our working every day with faith in ourselves and confidence in our fellow men. The fact that one morning, God the Father and His Son Jesus Christ spoke to the little boy Joseph Smith and gave him the divine message as to what he was to do to direct the children of men back to the Throne, is the lesson which teaches that mankind must come back to God and recognize His Godship over all.

We have in this congregation a delegation of Japanese who are passing through our city. They are welcome to these services, and I hope they will be able to understand much of what is said this afternoon. A great Japanese poet once explained in one of his poems that every man is a part of the "light of the Great Light," and the gleam of his soul will ever be the directing influence into the Great Light. In one sense, this is our philosophy, for Joseph Smith, recognizing the gleam of "Light" in his soul, went to the "Eternal Light" and asked for more knowledge, and he was answered. It was as you state in your philosophy, the gleam that is in the soul of man, participating in the greater light that brought us into being, but this light is embodied in God, and His Son, Jesus Christ, personages, beings, individuals as you and I are.

I have been asked what compromises "Mormonism" will make with the world? I reply, no compromise when it comes to the fundamental principles of religion, for they are of God, and no one has a right to compromise the eternal truths of God. They belong to Him. We have no right to say we will compromise with man. So I pray that we may hold up these eternal truths. There is no compromise in God's principles and holy laws. There can't be, they are of God; and we have seen the "gleam," and we must follow the "gleam" according to the will of God for all His children.

The Lord help us to see these things and to keep straight to the path, loving all men as individuals. I have hopes for the world, and while I agree with everything that has been said from this stand, I know you agree with me in the statement that there are great truths being established by men in the world, that there is goodness in the world, there is sweetness and light in the hearts of humanity. God help us that we may unite on all these powers for right, that the power of light may overcome the power of darkness. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric)

While listening to the advice we have received during this conference. I thought of that passage of scripture: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," for I do rejoice that we are permitted to meet here in such pleasant surroundings and under such auspicious circumstances, blessed with the privilege of listening to instruction and advice given by our brethren, under the inspiration of the Lord. I realize what a blessing it is to have this privilege. What a glorious blessing it is to feel the power and influence of the Holy Spirit, under which we make new resolves and determinations to better serve the Lord. There is something in "Mormonism," commonly so-called, or the gospel of Jesus Christ, that forces every one of us, when under its influence, to think better, to act better and to make new resolves.

We have been told to hold the gospel's standards high; to keep the commandments of the Lord; to pay our tithes and offerings; and to remember the poor. All of these instructions, if carried out, will develop in our hearts the spirit of unselfishness and devotion to our fellow men. No one can perform a good act or a service for the Lord but what he rids himself of some selfishness. I often meditate on the great commandment given by our Lord and Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." This commandment is practically the sum and substance of the gospel of Jesus Christ, and His great work will roll forward just in proportion to the measure that we grasp that fact and live it. We cannot possibly separate the love of God from the love of fellow men. The more we love God, and the more we try to serve Him, the more we shall love our fellow men; and the more we shall desire to labor for our Master. We cannot separate our religion into two parts, to be forgotten in worldly affairs and to be remembered on the Sabbath day only. Every Latter-day Saint who has in his heart a desire to love God and to keep His commandments, must, at the same time, love his fellow men, and this great body of Latter-day Saints demonstrate, as no other people on this earth have done, the force and power behind the great commandment of our Lord and Master, and the sacrifice and labors of the Latter-day Saints for the love of their fellow men. This is almost beyond comprehension.

When I listened to the President give out the report of temple work, I thought to myself: "It would take a thousand years for one person to do all the work that has been done in the temples for the dead in one year." Then, when we remember the twenty-five thousand ward teachers who visit the homes of the Latter-day Saints every month, going in humility of heart with a message—not a scolding or

fault-finding—but a message of uplift, of love, of kindness and of helpfulness; we realize what service and love of our fellow man means. Then, there are the sisters of the Relief Society, acting as visiting teachers, going from home to home, laboring week in and week out, gathering small funds for the poor and for other social purposes, leaving their blessing, their sympathy, and the influence of the Spirit of the Lord in the homes they visit. Then, we must remember the seventy thousand brethren in the Church, holding offices in the Priesthood, from patriarch to deacon, who are trying to exercise the Priesthood given unto them to teach others by example and by precept the gospel of our Lord and Master. Our critics are still groping about to find fault with the work of the Lord. They will not lift up their heads to see the good we are doing. They are very much like the picture I saw in my early days in an edition of John Bunyan's *Pilgrim's Progress*, in which an angel stood over a man in poverty who was raking the gutters with a muck rake, trying to find something valuable there, while there stood over him the angel who had a crown for him if he would only look up for it. The world is in the same condition today in relation to the Latter-day Saints. They have not made up their minds that good can come from Nazareth, after all.

My brethren and sisters, we must be prepared to give sweetness, kindness and helpfulness and to develop the highest type of community life among the Latter-day Saints. By this I do not mean the cooperative movement that prevails in the world, by which one great organization, under the name of cooperation, is developing this movement through stores, for the movement is nothing more than a protest against their competitors, and is still the competitive system of living. Such methods only aggravate the class distinction that is growing so pronounced. The cooperation the Latter-day Saints should have is that of sympathy and love, kindness and helpfulness, improvement of homes, farms, and all working with that ideal of the common good in mind, with that neighborly spirit that is so well understood among the Latter-day Saints. This spirit of helpfulness in community life will rid us of our selfishness, whether it be commercial or otherwise.

My brethren and sisters, let us pay our tithes and offerings, and let us remember the poor; let us have sympathy for those less fortunate than ourselves, and let this sympathy be of a practical kind; let sweet neighborliness grow in our communities, for, after all, a sweet home life is the greatest help to the community. I was examining the United States census a few days ago. It shows that a majority of the people of the United States live in the great centers of population. The drift, all through the United States, is toward the cities. We are not growing in the cities, but we are growing in our semi-rural and farming communities. We are growing in our little towns and hamlets, where the sweetest home life and the finest development take place.

May the Lord bless us that we may magnify our callings, honor our Priesthood, serve Him with full purpose of heart, and all other things will be added to us. Amen.

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

ELDER DAVID A. SMITH

(Of the Presiding Bishopric)

I am sure that as good as President Grant is with figures, he would have a difficult problem in trying to determine how much blood my heart has pumped during this day, and judging from the feeling that came over me when my name was mentioned, the first two seconds, my blood was pumped to a froth.

I remember, a number of years ago while on the train, listening to a discussion between President Lorenzo Snow, President George Q. Cannon and President Joseph F. Smith. They were discussing their missionary experiences and trials that had come to them in their missionary work. To my surprise at that time, they agreed that the hardest thing they had to do was to occupy this position. Having listened to each of them preach wonderful sermons, I could not understand how this could be, but I can now say that I have lived to appreciate, in a modest way, their feelings, and I believe I have learned that it is a virtue to be desired rather than avoided. For I have discovered that when a man acts in and of himself, in his own strength, he makes mistakes, but when God acts, he makes no mistakes, and He has promised His children that if they humble themselves before Him, His blessings will attend them, and I have found in my short experience nothing that will humble one so effectively as being called to this position.

Merciful and gracious is the Lord, and marvelous is His work. Blessed, indeed, are those of us who have been permitted to take upon us His name, and covenant with Him through the waters of baptism that we are willing to serve Him, that we appreciate the opportunity He has given unto us of again returning into His presence, to enjoy the blessings promised the faithful. While I attended a convention in the East a few years ago, this statement was made:

"Our experience in Europe with the army has taught us that today the people have no love for the old conventional religion. Instead there are selfishness and pettiness. We must do away with the false social distinctions and create a church ideal, fit for our present need, one with social aims worth fighting for, not a mere selfish gospel of safety. Let them lift up the center faiths of the Christian life, let them practice as well as preach fraternity, and draw together in one common cause."

I want to say to you that in God's Church we have a perfect fra-

ternity. When men learn to live as God would have them live, then are selfishness and pettiness done away with; but as long as men continue to be selfish and petty, and jealous, then we cannot hope for the perfect Church which God would have. This is a most wonderful work in which we are engaged, and when we learn to obey, when we learn to depend upon God, to take Him at His word, and prepare to receive His blessings, then can we expect the promise. I learn a lesson from the stories we read in the Scriptures concerning the preparation of men who have been called to positions of responsibility in this Church and in the Church of God anciently. Abraham, Isaac, Jacob, Joseph, Daniel and David, were trained in their youth. They were prepared in their youth, the foundation was laid for the work that would be required of them later in life. The Savior had that experience, and in this day Joseph Smith, in his youth,—having been born of goodly parents, having been taught to have faith in God, finding a difference of opinion in his home, his parents not agreeing as to which church was the church of God, went to the one place where he could reasonably be expected to go to receive the information he needed. Believing in the Scriptures, having faith, not wavering, he went to God, and having complied with the condition the promise was fulfilled. God the Father and Jesus Christ, His only begotten Son, appeared to Him. God the Father, all-powerful, fulfilling His promise, appeared to the boy who, through faith and having complied with the condition, was worthy. But what was the reply when asked which of all the churches was true? "This is my beloved Son, hear Him." God might have answered in further detail but with Him there is order in all things and this was the mission of His Son.

Later, the Angel Moroni, whose mission it was to bring forth the Book of Mormon, which was to open the gate to this, the last dispensation, was sent to counsel, to watch over, to help prepare the boy for the work that he was to do. Later, John the Baptist came to fulfil his mission, it being his right under the direction of Peter, James and John to restore the Aaronic Priesthood, which Priesthood holds the keys of the preparatory gospel, the gospel of faith, repentance and baptism by immersion for the remission of sins. Then came Peter, James and John who held the right and the power to restore the holy Melchizedek Priesthood, and then the Prophet Elijah who came to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse.

Oh, I thank God that there are in this Church, as President Ivins said, young men who are willing to take upon them the burden of this work, who are willing to labor with all their might for the up-building of God's Kingdom on earth, and I know that there are thousands of them in the Church today who can say, as David of old said: "Who is this Philistine that he should defy the armies of the living God?" And then, when ridiculed because of their youth, because of their

inexperience, they can answer as he answered: "Thy servant kept his father's sheep, and there came a lion, and a bear and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear, and this Philistine shall be as one of them, seeing he hath defied the armies of the living God."

Oh, my brethren and sisters, the burden that is resting upon us at this time is that we shall continue to impress upon the hearts of those young men that Spirit, that we shall find work for them to do, that they shall feel the glory and the joy of service, and when we are laboring, as it is expected that we shall labor, when we humble ourselves as it is expected we shall humble ourselves, then will the deacons in this Church be laboring as deacons, assisting the bishops in caring for the meeting-houses, and looking after the poor. Then will those who are ordained to the office of teacher watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; then will those who are ordained to the office of priest be prepared and be willing to preach, teach and expound the principles of the gospel.

We are told that "the field is ripe and ready for harvest." "Wherefore the voice of the Lord is unto the ends of the earth; that all that will hear may hear. Prepare ye, prepare ye, for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth, and the arm of the Lord shall be revealed, and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants; neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

Oh ye that embarked in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. God so grant, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

My heart and my soul are in entire sympathy and harmony with the doctrines and precepts and counsel and admonition and spirit of this great conference. I know that the men who stand at our head, the Presidency of the Church, the Apostles, the Patriarch, the Seventies, and the Bishopric—you may exclude me from God. There may have been, doubtless have been, in times past, one God. There may have been, doubtless have been, in times past, one here and there, more distinguished as a leader, more fitted, as

President Ivins pointed out to us, for the work that they were called upon to do, than any others who preceded them or who have followed them; but in the history of this Church I don't believe there ever has been a band of brethren of general authorities who are more desirous of serving the Lord unselfishly than the brethren that we now have who preside over the Church. They are men of God, clean of life and unselfish, and most devoted in their labors. They are men to whom the Lord manifests Himself and to whom He gives guidance and direction, in the conduct of the affairs of the Church.

The same may be truly said with respect to the authorities in the stakes, in all the stakes of Zion. As far as I know, the presidencies, high councilors, the bishops and their counselors are, as a rule, unselfish workers, and in the missions also, as well as the auxiliary organizations and, in fact, in all the activities of the Church everywhere, there are more faithful workers today who labor unselfishly for the upbuilding of the kingdom of God than there ever were up to this time; so that the Church and kingdom of God is today stronger, more powerful, more potent than it ever has been in any hour of its history in the past.

But notwithstanding all this, we are, Oh, so dreadfully weak in many things. We are not self-sustaining as we should be; far from it. We are most woefully in debt. I have been thinking in these meetings this thought: I wonder what Brother Brigham would say to us if he could happen along here now and ascertain that we do not produce in our state more than about one-half of the meat that we eat! We ship in tens of thousands of hogs from other states instead of raising them here at home! I wonder what he would say after all the years of his teaching, which I heard and others here heard, and which you can read, that this people should become self-sustaining, and then find out that today forty to fifty per cent of all the eggs consumed by the people of this state are shipped in from the East, and the fowls that you go down in the market and buy are shipped in by the carload! We do not produce them here where everybody, pretty much, who has a little piece of land could be producing a few chickens and eggs, and have, as Brother Brigham used to tell us, a pig or two, and thereby become self-sustaining.

Then again, following the same thought, I wonder what President Smith would say to us if he found now that we are more in debt individually than we ever were before. We have not followed the wise counsels that have been given to us as we should have done. I plead guilty myself, and yet the Latter-day Saints as a whole are a good people. I believe in them. They are my people. I want to be with them.

I see men here and there going away from this camp-fire of ours, going off with people who are not of our faith. They seem to find hap-

pininess and enjoyment there, and I fear some of them have pleasures in unrighteousness. But for me, I like my own people best, for I believe they are the Lord's people, and yet those of our friends and neighbors at these different campfires around us, they, too, are good people.

I have an abiding faith in this Nation, which the Lord, our God, brought into being, and has brought to this day and age, standing as it does, doing a great work, a leader among nations for good, for helpfulness, for righteousness, for peace. President Grant noticed in his opening remarks the wonderful work that had been done, and commended it, by the recent conference held in the city of Washington, looking to the partial disarmament of the nations; that has been a great work and a good work. We might say, if they had only done that one thing, the return of Shantung with its thirty millions or more of Chinese to their own land, to their own country, returned them to their own government, if that alone was the only thing that had been accomplished, that alone was worth while. But many other great things have been accomplished, and I am proud of what our Nation is trying to do.

We need not fear as to this Nation from without. The Lord has said, "I will fortify this land against all other nations." The danger is not from without, but from within, as the Book of Mormon plainly points out from secret combinations of men giving their first allegiance to their secret combination. That is the danger for after awhile these combinations will be contending one against the other until anarchy is apt to prevail, crime becomes rampant and danger to the existence of our government with its glorious Constitution is great, unless the people turn unto the Lord and seek Him.

Our attention was called by a distinguished educator here the other day, to the fact that the great curve, as he called it, of mechanical development, invention of every kind, patents being issued by the millions on all these inventions, which go on multiplying by the thousands, the great mechanical development that makes this the most wonderful age in all the history of the world, that curve he said had gone way up almost out of sight, but he said the spiritual line or curve has not moved upward but rather downward, and he suggested that the people of this Nation should give more attention to the spiritual and less to the temporal.

On the opening day of our conference, when I saw a larger congregation here than had ever met on a week day of any conference before, I marveled at it. What is it? I thought, as this learned educator called attention to this lack in the spiritual growth, or development of spiritual matters, which is so sadly lacking in the world, that here is this very thing that brings these thousands and tens of thousands together, this spiritual power which is lacking in the world. There isn't any use denying the lack of it in the

world. Indeed, it is not denied. It is confirmed. We heard it confirmed here the other day on the best authority, and we see it; we see the lack of it; we have heard it repeated in these conferences, the lack, as these men testify, such men as Nicholas Murray Butler and others from him on down, all testify to that lack in the world, but here is that spiritual power which has brought these tens of thousands together to this conference on a week day to listen to the servants of the Lord. That is the very power which the people of the world lack. For these thousands who come, do not come here to grumble and complain at the Priesthood. As a rule, they are clean men, good men. They are tithepayers. They are men who, generally speaking, keep the Word of Wisdom. But those who do not pay tithes, and who do not keep the Word of Wisdom, you will not find them crowding into this tabernacle on a week day, or on a Sunday even, not as a rule. It is those who have this spiritual essence and power in their souls, which these distinguished educators say, and which we know, the world lacks. *We have it here, and so we come to be refreshed and to learn of the ways of the Lord, and to partake of His spirit, and to grow in grace and in the knowledge of the truth.

A distinguished and learned man, a ruler among the Jews, and an educator, called on the Savior in his day and stated that he knew that the Savior had power which they did not have because, he said, "No man could do the works you are doing unless God be with you." Now the Savior said to him, "Except a man be born again he cannot see the kingdom of God." At that the distinguished ruler, educator and teacher began to quibble and say: "Well now, how can a man be born again when he is old," etc., and the Savior replied, "Except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God."

He can secure for himself, by conforming to the law, this spiritual essence and power which shall make him to know God. Read in the Doctrine and Covenants how the conferring of the Priesthood was brought about, and how the power of the Holy Ghost which gives the key of the knowledge of God, was given through holy angels, conferring this Priesthood upon the Prophet Joseph Smith and his fellow-servant Oliver Cowdery. They received this power, this authority. They were delegated to confer it upon others, and when they laid their hands upon them and said, "Receive ye the Holy Ghost," then, mystery of mysteries, miracle of miracles, they received it. And you also have partaken of that Spirit, my brethren and sisters. You have received it just as the Savior told this great teacher that he could receive it. The Savior said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." We need not inquire further than to know that that power, that spiritual essence, is received when we comply with the condi-

tions. The Savior said that no man could receive it without obeying. You know that is true. You have received, as I say, of this Spirit, and that is what brings you here. That is what gathers this great body of people every six months. That is what makes you to know that these brethren of the Presidency are men of God, that these presiding officers are clean, good, upright men, competent by the purity of their lives alone, to be entitled to communion with that Spirit and power called the Holy Ghost, and to receive direction and guidance from that source, and give it to this people, and this notwithstanding our many little failings and weaknesses which beset us in our lives.

We can say, as Jesus said to this great teacher, Nicodemus, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." The Latter-day Saints teach that which they know, and they say with the power of Almighty God, the power of the Holy Ghost, this spiritual existence, this spiritula missing force which the world is now finding out that it lacks, oh, so greatly, too, which they have not got and neither can they find it only in the Lord's way, "Except ye be born of the water, and of the Spirit ye cannot enter into the kingdom of God," neither can you know and feel assured of this spiritual essence and power which we possess, and which we know is the power of God unto salvation, without complying with this requirement. God Bless you. Amen.

PRESIDENT HEBER J. GRANT

PRAYERS ANSWERED

My attention has been called to the fact that a resolution was passed here some time ago, recommending that a day be set apart for a general fast and prayer meeting among the Saints, to ask for the success of the great International Conference on the Limitation of Armaments. We thank the Lord that our prayers and those, undoubtedly, of the great majority of all the people in the United States, for the success of that conference, have been answered.

AIM AND DESIRE OF THE GENERAL AUTHORITIES

I believe that I am in a position to know, better than any other living man, the heart, the aspiration, the desire and the ambition of each of the twenty-six men who constitute the General authorities of the Church of Jesus Christ of Latter-day Saints. Starting with myself and ending with Brother John Wells, and without any mental reservation whatever, I announce to you that I believe—I not only believe, but I know, that each and every one of these men has his heart set upon the accomplishment of the purposes of God. While we all have our faults,

our failings, our imperfections, our weaknesses, nevertheless there is no mental reservation in saying to you that these brethren, one and all, desire the advancement of God's Kingdom, and that it is first and foremost in their affections. When we become perfect we may not be able to stay here.

AN APPEAL TO FATHERS AND MOTHERS

Once I was able to quote the following stanza correctly, but I am not quite sure of it now:

"Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

I can remember when a young lady walked the streets of Salt Lake with her dress high enough to show the tops of her shoes, and an inch or two more, that we were shocked; but I have seen many a knee on the Temple grounds today, because the dresses were too short. Fathers and mothers, use your influence with your modest, pure, sweet girls who, in their anxiety to follow fashion, are causing men to blush with shame!

USE NO DRUG THAT CREATES AN APPETITE FOR ITSELF

The head of the health department, Dr. Beatty, has requested me to say to the Latter-day Saints that there are more injurious ingredients in coca-cola than there are in coffee, and particularly when some of the good people say: "Give me the double shot." I say to the Latter-day Saints, and it is my right to say it—because you have sung, since this conference started (whether you meant it or not, I am not saying)—

"We thank Thee, O God, for a prophet,
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command."

Now, if you mean it—I am not going to give any command, but I will ask it as a personal, individual favor to me, to let coca-cola alone. There are plenty of other things you can get at the soda fountains without drinking that which is injurious. The Lord does not want you to use any drug that creates an appetite for itself.

A WORD TO FARMERS AND POULTRYMEN

Fifteen years ago, yes longer than that, when I was presiding over the European mission, I remember reading an article on the poultry

industry, and I was dumb-founded to learn that the products of the poultry industry—eggs, chickens, ducks, etc., were greater than all the products of any other industry in the United States of America. Cotton was not “in it.” Corn was not “in it.” I would not be positive as to the figures, but my recollection is that in the state of Utah there were not two hundred thousand chickens, and in the state of Iowa there were over ten millions; and yet, I believe we have as good feed for chickens here as they have in Iowa. I ate butter all the way from Denmark, when I went to Japan. We ought to export butter, but never import it. We ought to export eggs and chickens, but never import them. I have known of poultry coming in here by the car-load, which ought never to come. It is really almost a moral obligation on us to provide these things here at home.

THE TESTIMONY OF THE GOSPEL FAR-REACHING

We had at our Priesthood meeting here, two thousand three hundred ninety-eight men—lacked only two of two thousand four hundred men—the largest Priesthood meeting that has ever been held within my recollection, and in another six months it will be forty years since I first had the privilege of occupying this stand to proclaim the gospel to the Latter-day Saints. I thank the Lord for that power and that inspiration of His Spirit which abides in the hearts of the Latter-day Saints, men, women and children. No other people like them; no other people have the absolute knowledge that God lives, that Jesus is the Christ, that God has spoken, and that He did reveal Himself to the Prophet Joseph Smith. The testimony of the divinity of that man's mission has been given to people from the country of the mid-night sun, Scandinavia, clear away to South Africa. It has been given to men and women all over Europe, from Canada to South America, and in the islands of the sea. The Japanese and Chinamen, and men all over the world have been blessed by Almighty God through His giving to them a knowledge that Joseph Smith was a prophet of the true and the living God.

THE ABSENT BRETHREN OF THE GENERAL AUTHORITIES

Brother J. Golden Kimball is not with us today on account of poor health. He is in San Francisco, or in the neighborhood of San Francisco. Our prayers and faith go out for his recovery. With the exception of Brother Kimball, the only members absent from this conference, of the twenty-six men standing as the general authorities of the Church are: Elder Reed Smoot, who is in Washington, and Brother Orson F. Whitney who is presiding over the European mission. Brother Whitney is accomplishing a wonderful work. I have read with the keenest interest some of his splendid editorials in the *Millennial Star*. I believe that it is needless, now, for me to say anything in praise of Elder Reed Smoot. From the President of the United States down, he is being commended for his splendid labors as a senator.

A MEETING OF STAKE PRESIDENCIES WITH THE GENERAL AUTHORITIES

Now, I agreed to quit in thirty-five minutes, and I am through in ten, with one single exception, two exceptions; maybe I will find three before I get through. I have found three. The Presidency and the general authorities desire to meet tomorrow morning at 9:30 in the Temple—en'race from the west door—all the presidents of stakes who are here at this conference, and their counselors. We will not promise to close that meeting till we get through. You know if you were at a picture show you could stand it for three hours without getting tired, but when you are in a meeting somewhere, you know it nearly kills you to sit a little over the regular time.

PRAYER IN THE PUBLIC SCHOOLS AND IN THE FAMILIES

I have here a note from Elder Stephen L. Richards, who is an attorney, and he says: "A notion seems to be prevalent among educational people that the offering of prayer in our public schools contravenes the law of the State. I believe a reputable legal opinion will not support this view; since provision is made for prayer in the Federal Congress, the State Legislatures, and other public assemblies, why prohibit prayer for the children?"

President Brigham Young said: "Prayer keeps a man from sin, and sin keeps a man from prayer." We ought to have enough interest in our children to have prayers. I will thank the Lord when the public sentiment of America shall say that a man who does not believe in prayer cannot teach our children, at the expense of the public. Why should my money be used to employ a man to teach my children infidelity and a lack of faith in God? I remember as a boy, when we had our small common schools, that they hired a non-"Mormon," to teach in the Twelfth Ward school. He got up and said: "I understand that in the past you have prayed in this school. We will not have any more prayers, because we do not know whether or not there is anybody to pray to." I consider it an outrage that the money of people who believe in the Lord God Almighty can be spent to teach our children that kind of "rot." I endorse Nicholas Murray Butler's words, "The fool who says in his heart: 'There is no God,' finds his god when he is looking in a mirror."

Mr. Babson, the greatest statistician in America, and he knows what he is talking about, says: "Much of the prosperity of the nation is due to the family prayers which were once held in the homes of our fathers. To a very large extent, this custom has gone by. Whatever the argument pro and con may be, the fact remains that such family prayers nurtured and developed the spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived, along with many other good New England customs which some radicals may ridicule, but to which they owe all they possess."

HAPPINESS CONSISTS IN GIVING AND SERVING

Those are the two things I nearly forgot. Here is the other. Henry Drummond has written some of the best essays, and has delivered some of the finest speeches that I have ever read. In one of his books entitled, *The Greatest Thing in the Word*, he says: "Half the world is on the wrong scent in its pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others." The happiest men in the world are the missionaries who are giving the gospel free of charge to the people of the world.

May the Lord sanctify all that has been said and done in this great conference. May He bless our organizations. I thank the Lord for that wonderful oratorio, "The Restoration," that came from the brain of the daughter, Susa Young Gates, and partly from the voice of the granddaughter, Emma Lucy Gates Bowen, and from the inspired pen in writing the music of the grandson, B. Cecil Gates—of the great man, Brigham Young, under whose direction was erected this building, and our great organ. May the Lord inspire us one and all who have a knowledge of the gospel to live it. May we obey the Word of Wisdom, because God tells us to, to say nothing about the advantages to ourselves by so doing. May we pay our tithing so that we will be on the right road to happiness, is my prayer. May we pray to God, so that we will have His Spirit; may we live the gospel, so that we may inspire our children to do the same, I ask it, with my blessing upon you all, in the name of Jesus Christ. Amen.

A selection from the Oratorio, "The Restoration," was given by John W. Summerhays, Melvin Peterson, Evangeline Thomas, and Martha Smith Jensen, of the choir.

The conference adjourned for six months.

The benediction was pronounced by Elder Arthur W. Horsley, president of the Carbon stake of Zion.

Professor Anthony C. Lund conducted the singing in the Tabernacle, Professor J. J. McClelland played the accompaniments, interludes, etc. on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon. Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson, in the Assembly Hall, by Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON, *Clerk of the Conference.*

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